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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Principal Events of The Nineteenth Century

In choosing a brief list of events which shall be characterized as the most important of the century, it is not the part of wisdom to make categorical statements as to the relative importance of events in the spheres of politics, science, commerce, religion and literature. It will be seen that the last two are not represented in this list. There have been several religious movements, denominational, undenominational, interdenominational and anti-denominational which would certainly be placed by their respective advocates in any list of the world's great events. The founding of the Society of Christian Endeavor may yet prove to be an event of more far-reaching importance than the birth of any modern nation, and the beginning of the Y. M. C. A. movement may be of greater import than the opening of an interoceanic canal. It has been necessary to exclude from this list also literary events, though the writer would not be inclined to deny that there have been some books, the appearance of which was more epoch-making than the founding of a new empire. The following selection of the most important events may appear to countenance that trumpet-and-drum conception of history which Mr. Green so strongly deprecates, but after all these are the events which at present stand out like mountain peaks in a general view of the century.

Louisiana Purchase.

On April 30, 1803, the United States, under the leadership of Thomas Jefferson, purchased from France, then under the rule of Napoleon, the territory of Louisiana, extending from the Mississippi to the Pacific, for $15,000,000. Part of this domain had been acquired by France from Spain so recently that in some places, as at St. Louis, the Spanish flag was replaced by the French and that in turn by the American in a single day. This momentous act established a precedent for territorial expansion by purchase and gave to the United States access to a second ocean. The nineteenth century has witnessed the growth of national wealth and power consequent upon the development of the vast resources of the territory thus annexed. It remains for the twentieth century to develop for weal or woe the more remote consequences of the event, which, by giving us an outlook on the Pacific, opened the way to that contest between the Anglo-Saxon and the Slav in the far east which is to be the chief feature of the struggle of the world-powers in the next epoch.

Waterloo.

Since the Saracen invasion of western Europe was checked by Charles Martel at Poitiers in 732, there has not been a battle of more momentous consequences than the battle of Waterloo. The wave of Napoleonic conquest had swept over Europe from Lisbon to Moscow. Sweden was in his grasp and the pyramids of Egypt had witnessed his victories. England alone persistently refused to acknowledge his title as emperor. The Holy Roman Empire, which had long ago ceased to be more than a titular dignity and a venerable tradition, lost even its name, and all the continuity of European history seemed to be broken with the passing of that ancient institution. But Napoleon's difficulties multiplied with his successes. Not the retreat from Moscow alone but a multitude of less conspicuous but more fundamental causes, which were inseparable from the nature of his empire and the character of the nations which he had over-ridden, led to his abdication at Fontainebleau and his retirement to the island of Elba. While the Congress of Vienna was restoring the map of Europe, Napoleon suddenly appeared in France, summoned his veterans by the power of his imperial personality and the glory of a desperate cause and met the allied forces of Europe on the field of Waterloo. His defeat there meant that the days of universal empire are passed. It meant that the world would not permit one man to rule such an empire as had been ruled by Charlemagne and Charles V. It meant that the development of nationalities and national governments, a process which has been the fundamental and distinctive feature of modern history, could not be permanently interrupted by the efforts of one towering personality. It meant that against the trend of history the most potent conqueror can make head only for a brief season. Napoleon fell at Waterloo not only before the allied powers of Europe, but before the allied forces of historical continuity which he had defied.

Stevenson's Locomotive.

The application of steam power to the running of machinery is universally credited to Watts, whose first patent was dated 1767. The practical value of this discovery was so promptly appreciated that the factory which the inventor established turned out more than ten thousand stationary engines during his life. Watts, more fortunate than most inventors, acquired great wealth from his invention. The application of the principle of the steam engine to transportation seems not to have occurred to any one until Robert Stevenson, a Newcastle collier, constructed a rudimentary locomotive in 1815. Ten years later the first steam railway was put in operation between Stockton and Darlington in the coal district of eastern England. In 1835 a passenger railway was established between Liverpool and Manchester, a distance of about thirty miles. The directors offered a prize for the best locomotive. Of the four which submitted to the test, only Stevenson's "Rocket" went the required distance without breaking down. It is surprising to note that this little machine reached a speed of 29 miles an hour on some parts of its course, and the unqualified success of the steam engine as a locomotive power was universally recognized from this time. The "Rocket" is preserved on a pedestal in the vast and busy railway station of Newcastle, as a perpetual memorial of the inventive genius which has made the largest contribution to the material progress of the century.

The Morse Telegraph.

The invention of the electric telegraph in 1832 was a case apparently where a great discovery came easy. Samuel Morse was a middle-aged artist of some reputation, who had done good work both as painter and sculptor. While making an ocean voyage, a fellow-traveler returning from France described some experiments which he had seen illustrating the rapid movement of electricity. It occurred to Morse at once that the electric current might be made to carry a message at its own tremendous speed. Before the vessel landed he had devised a complete and workable apparatus and was at work on a code. Subsequent experiments entirely changed the instrument, but the principle remained. The United States has been indebted to the railway and the telegraph more than any other nation. They appeared just when our national life was beginning its westward expansion into vast new territories. The introduction of the railroad at this juncture prevented the construction of an extensive system of highways such as are found in all of the older countries which had expanded and developed at an earlier date, but enabled us to combine vast areas and vast natural resources with ease of intercommunication to a degree which had never before been realized.

Emancipation of Serfs.

While our republic was convulsed with civil war, growing largely out of the slavery question, the same spirit of liberty which had brought that question to the front in this country was making itself felt even in Russia, and there the advantages of a benevolent despotism were conspicuously exhibited. For many generations the Russian agricultural peasants, while not slaves, since they could not be sold from one estate to another, were attached to the soil as a part of the fixed equipment of each estate. The system had, to be sure, some advantages in that it guaranteed a livelihood to the peasants. But it had many disadvantages which made it a bar to the internal development of the nation.

Here the advantage of a benevolent despotism was conspicuously exhibited. With a stroke of his pen, Czar Alexander II liberated twenty million serfs, not casting them out into the world penniless with political rights but no means of self-support, but equitably dividing between the proprietors and the peasants the land which they had formerly tilled. The edict became effectual in February, 1862. It is safe to say that so great a work of liberation has never before or since been wrought in a day.

Emancipation Proclamation.

While it cannot be said that the question of the abolition of slavery was the proximate cause of the civil war, it is nevertheless true that the issues out of which the war sprang had their basis in differences of social, industrial and political conditions between the north and the south, at the bottom of all of which was the institution of slavery. This fact was not at first apparent, and even after the war had begun Lincoln declared that emancipation was no part of his program. The developments of the war showed the true importance of the slavery question in its bearing upon the preservation of the Union, and the President was too great to be afraid to change his mind. The Emancipation Proclamation, issued Jan. 1, 1863, was not only a charter of liberty to four million negro slaves but was the statement of a prime condition necessary for the perpetuation of our free institutions. It meant not only that the slave should henceforth be free, but that government of the people, for the people and by the people should not perish from the earth.

Suez Canal.

The completion, in 1867, of the canal through the Isthmus of Suez, connecting the Mediterranean with the Red Sea and thereby the Atlantic with the Indian Ocean, was an event of far-reaching importance in the history of commerce. It shortened the voyage from Liverpool to the ports of India, the East Indies, China and Japan by more than four thousand miles and redoubled the speed with which the forces of western civilization have pressed into the far East. The contest for supremacy in the Orient is, and in the twentieth century will be still more, between the Anglo-Saxons and the Slav. Russia's natural route to China lies across Siberia. England's is by water. The opening of the canal thirty years before the beginning of the trans-Siberian railway, gave to the Saxon an advantage which will be maintained, in spite of the greater directness of the Siberian railway, by the construction of the Nicaraguan Canal. The linking of Port Arthur and Vladivostock to Moscow and St. Petersburg by rail will be as important an event as the piercing of the Isthmus of Suez, and the opening of the Nicaraguan Canal will transcend both.

Victor Emmanuel In Rome.

The triumphal entry of King Victor Emmanuel into Rome, in 1870, marked the completion of the long development of Italian freedom and unity and the end of the Pope's rule as a temporal sovereign. For centuries Italy had been the battle-ground and the prize of half of the wars in Europe. Divided and oppressed, she retained a name which represented rather a geographical than a political fact. Italy was a peninsula, not a country. Austrian domination had succeeded the Napoleonic regime—and the name of Austria, from the days of William Tell and Gessler to the time of Metternich, has been the synonym of oppression. The rising of Mazzini and the Young Italy movement in 1831, and the campaigns of Garibaldi in 1860-61, were preparations for the final event—the political renaissance of reunited Italy. But in the center of the peninsula the Pope still ruled as a sovereign over the states of the Church, which, with many variations of boundary, had been the basis of the Pope's claim to a place in the family of monarchs since the Donation of Pepin in the middle of the eighth century. The entrance of the victorious army of Victor Emmanuel into Rome marked the end of this papal usurpation and completed the reunion of the Italian states.

The New German Empire.

The reconstruction of Germany by Napoleon in 1803 put an end to the Holy Roman Empire, which had now become a German empire, and grouped the vast number of principalities, which during the decline of the empire had been virtually independent states, into a few great duchies. This was the first step in the modernization of Germany. The old and merely nominal unity was destroyed and the way paved for a new and real unity. The Franco-Prussian war served as the occasion for the last step. In December, 1870, the North German Parliament offered to the king of Prussia the imperial crown of united Germany and in January of the following year Emperor William I was crowned in the palace of Versailles, the favorite residence of Louis XIV, near Paris, thus signalizing at once the crushing defeat of Germany's ancient enemy and the reunion of the German states in an empire which at once took its place among the foremost of the world-powers.

The Third French Republic.

The siege of Paris ended in capitulation ten days after the German Empire had been set up at Versailles. The Second French Empire had already fallen immediately after the battle of Sedan in September of the preceding year. A Commune was proclaimed, and riot and disorder prevailed among the frenzied people until Marshal MacMahon, fresh from the contest with Germany, besieged the city with government troops and put down the insurrection. The old Hotel de Bille, the Palace of the Tuileries and many other notable buildings were destroyed by the mob. In the Revolution of 1789 the fury of the mob was directed against the persons of its suspected enemies; the Commune of 1871 poured out the vials of its destructive wrath upon the historic buildings of Paris. The election of M. Thiers as President marked the beginning of the Third Republic, a government which, in spite of the extraordinary chaos out of which it arose, gives promise of being stable and permanent. The overcoming of such vast difficulties in internal reorganization and in the re-establishment of national prestige, has been a remarkable achievement. While America is frequently looked upon as a parvenu in the family of nations, it is to be borne in mind that the governments of France, Germany and Italy, in their present form, are but thirty years old.

Battle of Manila.

The victory of Admiral Dewey in Manila Bay, May 1, 1898, was an event of far-reaching importance for our government and for the European Powers. One eminent American, who characterized it as the most important event since the Battle of Waterloo, was corrected by another equally eminent gentleman who called it the most important event since the victory of Charles Martel over the Saracens. The entrance into Manila Bay meant the entrance of our government into the field of world politics. It did not mean necessarily that our methods must be those of the other nations which we have from time to time had occasion to disapprove; but that we shall undertake, in our own way, to do our part of the world's work outside of our own national boundaries. As a naval victory, it signifies that the United States must henceforth be a maritime power. As an entrance into the Pacific, it means that, whether or not we have any formal alliance or understanding with Great Britian, we shall join with her in the effort to introduce free Anglo-Saxon ideas and institutions and to prevent the introduction of despotic Slavic institutions in the lands which cluster about the Pacific Ocean, which in this new century is to be the center of the world's political and commercial interest.

To the surprise of the Chinese, as well as the representatives of the Powers, Emperor Kwang Su immediately agreed to the demands of the Powers as incorporated in the joint note, and has instructed his commissioners, Li Hung Chang and Prince Ching, to sign the agreement at once, only cautioning them to obtain, if possible, some limitation on the number of troops which may be kept in Pekin as legation guards and the number of posts between Pekin and the sea which may be held by the Powers. Li Hung Chang's health is so bad that he will probably have to retire from his position on the peace commission. It is said that the Chinese Minister at Washington discredits the report that the terms have been accepted. Reports that come from China, notably those of Dr. Morrison, Pekin correspondent of the London Times, accuse the German troops of looting continually and going outside of the boundaries to which Count von Waldersee has been assigned.

The Boer invasion of Cape Colony has been checked and may be said to have turned out a failure, except for the purpose of creating a temporary scare. I an attack on the British garrrison at Helvetia the Boers killed and wounded nearly one hundred men and took two hundred prisoners, but did not attempt to hold the post. De Wet is still at large. Boer forces have so far cut the lines leading to Kimberley that the town is practically isolated.

In an article in the North American Review for January under the title "The Food of the Army during the Spanish War," Ex-Secretary of War Alger stirs up the "embalmed beef" scandal by way of clearing himself against the charges which were made against him at the time of the official inquiry. He defends General Eagan who was suspended from his office for uugentlemanly language in regard to General Miles, and makes a severe, though unparliamentary, attack upon General Miles.

Retrospective and Prospective.

In our desire to prognosticate the course of things in the twentieth century, we shall find no safer data on which to base our conclusions than the unmistakable trend of things throughout the centuries of the Christian era. It was Patrick Henry who said in his great speech which stirred the heart of the colonists, that he knew of no way of judging the future but by the past, and that he had no lamp by which his feet could be guided except the lamp of experience. Whether this be our only means of judging of the future or not, it is certainly the most reliable. Glancing back in brief retrospect, let us look at a few of the unmistakable tendencies in Christian history with the view of seeing what they indicate as to the developments of the future. We shall aim to mention only those about which there can be no reasonable dispute.

1. The assertion of individual rights growing out of the doctrine of human equality and human brotherhood as against the tyranny of kings and of ecclesiastical hierarchy is so marked a feature of the past, and especially of the later centuries, as to rise like a mountain chain in the historical landscape. The influence of this tendency in governments and in religion has been most marked and must continue to be in the future. It was this that made the Reformation of the sixteenth century, as well as those of the eighteenth and nineteenth centuries, possible. It is this growing consciousness of human rights that has established on these shores a republican form of government and that has made more democratic and less autocratic every government on earth. It is but reasonable to infer that this tendency, springing as it does from fundamental causes, will continue to exert its influence until in religion every man shall be entirely free to form his own convictions of his duty to God without interference from any ecclesiastical authority. This seems to us to mean that all those ecclesiastical organizations whose hierarchies lord it over God's heritage, and who assume the right of coming between the conscience of the people and God, must either modify their whole spirit and method or become a waning power, whose influence will be exerted only over the most ignorant classes of people. It follows, too, that such tyrants as the Sultan of Turkey will be overthrown and new governments devised, and that other empires retaining more or less of the autocratic principles are to be greatly modified. We may safely anticipate an expansion throughont the twentieth century of civil and religious liberty.

2. No one will deny that there has been an increasingly higher ethical standard during the past centuries in politics and religion and in social and industrial life. One has but to compare the moral standard in all these spheres of life in the Roman Empire at the birth of Christianity with the standards now recognized in different countries, to see that there has been, if not a steady and unbroken progress, which is rarely ever the case, yet on the whole a decided advance in this respect. Politics once meant the whims and fancies of corrupt and tyrannous kings and emperors, while religion was made to pander to human lust, to human ambition and human greed, while in the world of industry the mass of people were slaves, having no special rights which the few wealthy and noble were bound to respect. The centuries under Christian influence have witnessed revolt after revolt against these abuses, resulting in the elevation of the standard of morals in every sphere of life. Since there is yet great need for progress in the same direction, who can doubt but that the twentieth century will witness a steady advancement along the same line? The practices of many professed Christians to-day which do not apparently disturb the consciences of the perpetrators or their victims, will seem intolerable in the light of that higher ethical standard which will be raised by the middle of the twentieth century. Many of our industrial methods are sure to give way to others more humane, not to say more Christian. Sweat shops, reeking tenement houses, slum districts, will be looked back upon with amazement and with a feeling of indignation from the heights of the closing decades of the twentieth century.

3. The substitution of the inductive method of reasoning from facts to conclusions for the former method of searching for proof of previously accepted theories and making the facts conform to these theories, is one of the great steps forward during the last few centuries. The application of this method of reasoning has brought about a revolution in many fields of thought, but its full influence is not yet felt. It is so manifestly just, however, that there is no reason to doubt but that the twentieth century will witness a more universal introduction of this method into all the realms of human thinking. Religion, we regret to say, while it has profited greatly from the inductive method, is suffering most, perhaps, for lack of a fuller application of the principle. Many theories of inspiration and of revelation, as well as many systems of theology, will have to either go by the board or be greatly revolutionized by the application of the inductive method. It will be interesting for those who live long enough to witness both the destructive and constructive influence of this method in the realm of theology during the century which has just begun.

4. Another marked tendency, especially within the latter part of the nineteenth century, has been in the direction of applying religion in a practical way to the affairs of this life. The other-worldliness of religion in the past has done much to divorce it from human interest. The tendency in these later years to regard the religion of Christ as intended to fit men for this life as well as to get them ready for the next, seems quite in harmony with Christ's own thought and is bound in the nature of things to become the controlling and permanent view of Christianity. It is to the regnancy of this view that we are to look for those reforms which have been long waiting for an aroused Christian conscience and an awakened church.

5. Along with the foregoing is the increasing recognition of religion as meeting not only a legitimate demand of human nature, but as being essential to its normal development. In other words, man is now recognized as a religious being; that is, that religion is not something foreign to his nature, but demanded by his nature in order to his truest and best development. There will be no more attempts in the twentieth century to extirpate religion. That can only be done by extirpating human nature and especially the noblest and highest part of it. The increasing recognition of the naturalness of religion and of its essential place in human culture, is bound to have a modifying influence upon present educational methods as well as upon many of our religious theories.

6. Finally, nothing has been more manifest during the last quarter of the nineteenth century than the decrease of party spirit among Christians, and the increasing sentiment in favor of Christian unity and co-operation in various lines of work. When we examine what reasons underlie and what vast motives influence this feeling, we cannot regard it as a temporary sentiment, but rather as a great cosmic movement in the church toward that ideal which our Lord had in view in establishing it. We believe the twentieth century will witness great progress in the direction of the fulfillment of Christ's prayer for unity. Along with this feeling of unity, and as indicating the direction of its growth, is the tendency to exalt Christ above all credal statements and to regard Him as the one only and sufficient foundation of the church universal. Already plans are being devised and in some places executed for church federation, and some method will be found by which the churches, without sacrificing their consciences or freedom of utterance, may work together and manifest their unity in advancing human welfare. And this is likely to lead to that closer and more perfect unity into which the church is yet to come.

These are some of the lines of progress along which the church is to move during the twentieth century, if we may base our conjectures on the facts of the past. In any event it is assuring and comforting to know that it is ours to do the duty which God makes manifest to us, and that He will guide the course of the world's progress to the accomplishment of His own great and gracious purposes.

On Self-Culture.

By the time this paper reaches the gentle reader, the new year and the new century will be three days old—or perhaps four. By that time the first set of new resolutions, made spasmodically and on the impulse of a unique moment, will be hopelessly broken into fragments too small to be worth preserving and the field will be clear for a new set. To say that it is not worth while to wait until next New Year's day before replacing the shattered resolutions with new ones would be too platitudinous to be interesting. Whether or not a year seems long depends very much upon one's age, but at any rate it is long enough to give room for the doing of a good many things. Accomplishment is, after all, more a matter of speed than time. While this second and more permanent series of resolutions is being made, it is safe to hope that there will be many, both young and old, who will find a place in their list for a resolution to make some systematic effort for self-culture.

"Self-Culture" is, to be sure, a tautological expression, for all culture is self-culture. You can cultivate a field, but you cannot cultivate a man. A man has to cul-

tivate himself. But the term self-culture is all right if taken in its ordinary meaning, indicating culture attained by the use of those means which can be employed individually or without the mediation of those organizations, such as schools and universities, which have for their object not to thrust culture upon the people, but to guide them in the selection of those instruments whereby they can attain culture for themselves.

One chief advantage of this institutional culture, as distinguished from self-culture in the narrower sense, is that it affords a means, more or less artificial perhaps, but generally effective, of sti mulating resolution. When one studies in a class, it is easier to go on than to drop out and the natural inertia of human nature is thereby ingeniously enlisted on the side of perseverance. But when one begins a course of systematic study alone, it is, alas! so much easier at every point to stop than to go on. The interest flags for a day, or the course leads through a bit of unattractive desert. There may be much pleasant land beyond, but this traveler, travelling with no guide, does not know it. And at this point many fall by the wayside and thorns of indifference spring up and choke them.

The natural safeguard against this danger is to begin at the point where your interest lies and contrive always to be interested in what you study and to retain an interest in what you have studied. There was once a bright young man who, by dint of much reading in the newspapers about the Paris Exposition, acquired what seemed to him to be a comprehensive and abiding interest in all things pertaining to Paris and France. He therefore planned a course of systematic study in French history, and, being animated by a commendable desire for thoroughness, he began back at the time of Clovis. By the time he had worked his way down through the annals of the Franks and Burgundians and the rest of the barbarians of that period to the time of Charlemagne, he was sick of French history and quit without ever coming in sight of any of those things in which he had been interested when he began the study.

The teaching of this fable is that if you are interested in any subject, start right there where your interest is. The young man in question should have begun with the magazine articles about the Exposition and with descriptive books about present-day Paris. His interest then would doubtless have led him back into the earlier history and, if he missed the advantage of studying everything in chronological order, he would at least have secured the much greater advantage of having it all alive to him. If you have acquired through Tennyson an interest in English poetry and wish to study its development, it will be safer to begin with Tennyson and go back than to begin with Beowolf and come down. If the frescoes in the Boston Public Library have aroused an interest in the history of art, it is better to begin with the study of the works of contemporary artists than to start back with the Byzantines.

The greatest difficulty in the way of self-culture is the difficulty of keeping at it. Being deprived of the external stimulus of class-room rivalry and professorial exhortation, one must depend upon the fundamental motive—interest in the subject. Every other consideration must therefore, if necessary, be sacrificed to this. Chronological seqence and scientific completeness are of secondary importance. Again, let it be repeated, begin with the subject-matter of your most immediate interest. There is nothing so dangerous for self-culture as a running start through regions that are logically connected with the subject but in themselves dull.

The Study of the Pioneers.

Whenever any enterprise or movement has succeeded, the study of its genesis and of the men who had to do with its inauguration, becomes a matter of historic interest. The reformation of the nineteenth century has attained a momentum and dimensions which have attracted the attention of thoughtful people everywhere. It is not surprising, therefore, that we witness at the present time a growing interest in the men who had to do with its earlier history, and who make up a large part of that history. The reasons which underlie this revival of interest in the study of the lives of the pioneers of this movement are the following:

1. The history of any religious movement is best understood as it is seen incarnated in the lives and teachings of its earliest promoters. In such men one sees not the abstract doctrine merely, but the very life and spirit of the movement itself.

2. This is pre-eminently true of the men who, under God, won the earliest successes for this plea for a return to the Christianity of Christ. They were filled with such a sense of the value of the work they were doing and of the cause they were pleading, that they lost sight of all such considerations as compensation for their labors, or personal popularity, or ease. All these they were willing and glad to sacrifice on the altar of a religious movement which they believed to hold within it the best hope for a triumphant Christianity. In reading their lives one is conscious of the presence within them of a zeal and of an indomitable courage, which in every age of the world have made heroes and heroines for Christ.

3. There is at the beginning of every reformation a spirit of freedom from mere tradition and established usage which is most refreshing and helpful, and to which we need to return often to avoid that slavery to custom and opinion which results in stagnation and decay. The first period of any religious reformation is the free, creative period, when hoary errors are discarded and revered opinions disregarded and there is a return to original sources of authority. A re-study of the lives of the men of such a period is necessary to keep alive the spirit of freedom and of progress.

4. There is always such a relation between the present and the past that we never fully understand what *is* until we have become acquainted with what *has been*. We doubt if it is possible for any one without a knowledge of the conditions and circumstances under which our own movement began and was carried forward in its earlier history, as illustrated in the lives of its earliest advocates, to have a perfect understanding of its purposes, principles and spirit.

5. The present generation can never realize their debt of obligation to the early reformers who lived and wrought in the first quarter of the present century, until they have acquainted themselves with the struggles and sacrifices of their lives for the cause they loved. It can hardly fail, too, to stir up those of us who live to-day to dare and suffer more for the extension of Christ's kingdom, to read the lives of the heroic men to whom we are so much indebted for the progress we have made.

6. Finally, there comes a conviction into the mind as we study the lives of these pioneers, that God was with them and gave them success against great odds, and we instinctively feel that if he was with them he will be with us in fighting the same battles and in carrying forward the same principles, and so we are inspired with an all-conquering faith and hope in the success of the work in which we are engaged.

By all means, therefore, let there be a widespread revival of the study of the lives of the pioneers of this movement, and out of it there will be sure to come an increase of devotion to the cause which they loved so well, and for which they sacrificed so much.

Hour of Prayer.

An Inward Look.

TEXT: "*Search me, O God, and know my heart:*
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting" (Psa. 139:23-24).

An inward look is quite as essential as a forward look. Indeed, there can be no true outward looking that is not preceded by an inward look. In other words, we must know ourselves before we can understand our true relation to God and to the world about us. Self-examination is, therefore, a duty we owe to ourselves and to others.

A Noble Ambition.

The Psalmist, in the text cited above, appeals to God to search him and to know his heart; to penetrate into his very secret thoughts and see if there were any way of wickedness in him. His supreme ambition was to be right with God. So far as he knew he had cleansed himself from evil ways, but lest there might be some lingering thought, or purpose, or desire within him, that was not right, he desired God to search him. No one can make this prayer who is not conscious of a supreme desire to be all that God would have him be, and to do all that God would have him do. But whoever cherishes this desire, cherishes the noblest ambition which it is possible for mortals to have. The prayer is like that of the nineteenth Psalm: "Cleanse thou me from hidden faults." It did not satisfy the Psalmist to be right in his own estimation; he wanted to be right in the sight of God and this should be the aspiration of every one of us.

The Sense of God's Presence.

We can imagine no greater deterrent from evil and no greater stimulus to right-doing, aside from the love of Christ constraining us, than the consciousness of God's presence. Whoever realizes, as the Psalmist did, that God searches us and knows us; that He knows our down-sitting and up-rising; that He understands our thoughts afar off; that He searches out our paths and our couches and is acquainted with all our ways; that He knows every word on our tongue (Psa. 139:1-4), is not likely to live a vain and frivolous life, much less a life of wickedness and open rebellion against God. To culti-

vate the sense of God's presence is one of the great needs of the hour, as it is one of the chief means of spiritual growth. The moral heroes in all ages have been men who had a realizing sense of God's presence.

God's Thoughts Revealed.

To enable us to come to the knowledge of God and of His will concerning us, God has manifested Himself in His word. He has revealed His character and His will concerning us in human speech and especially in His own divine Son in human form. Concerning God's thought thus revealed, the author of the Hebrew letter says: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4: 12). Do we want to slay the evil within us? Let us admit the word of God with its keen blade of truth, which is able to put to flight the whole brood of evil thoughts and purposes which may be nesting in our hearts. Would we have a quick moral sense by which to discern the good from the evil? Let us admit the word of God, which, in the keenness of its penetration, divides between soul and spirit, joints and marrow, and is quick to discern the thoughts and intents of the heart. What statement could more emphasize the supreme value of acquainting ourselves with God's thoughts as they are revealed in His word and especially in the Word "which became flesh and dwelt among us" (John 1: 14).

Proving Ourselves.

Another one of the means which God has given us for proving or testing ourselves is the Lord's Supper. Concerning the right manner of approaching this sacred ordinance, the apostle Paul says: "But let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11: 28). What place and what time are more favorable for sincere self-examination and self-proving than in the presence of the Lord's table on the Lord's day? Perhaps we have not sufficiently thought of this ordinance as God's word, that is, God's thought embodied in an institution which is able to discern the thoughts and intents of the heart. But is it not so? Why is it we seem to realize our moral unworthiness more in the presence of these speaking symbols than almost anywhere else?

Why Examine Ourselves?

Our self-examination must not be morbid. It should be an honest testing of our spiritual condition as to whether we are right before God. As Paul states it: "Try your own selves, whether ye be in the faith; prove your own selves" (2 Cor. 5: 8). The end of self-examination, then, is to know whether we be in the faith. But to be in the faith in Paul's thought was to be in loving and loyal relations with Jesus Christ. It includes the state of the heart and of the life as well as that of the intellect. No one in Scripture language is deemed to be in the faith whose life is marked by disobedience to Christ. The phrase goes a great deal deeper into the essentials of our being than many have been accustomed to think, and it will be a good thing for us if we may be startled out of our religious indifference to an honest, thorough probing, with the aid of God's word, into our hearts and lives, to see whether or not we be in the faith. May the examination be such as to lead us to raise a higher standard of Christian living for ourselves.

Prayer.

O Thou Searcher of all hearts, who dwellest in light unapproachable and in whom there is no darkness, wilt Thou be pleased to cause Thy light to shine into our hearts that we may truly know ourselves in our relations to Thee and to one another. If our Christian life has been only nominal; if we have a name to live while our hearts are estranged from thee; if while professing to be followers of Christ we be followers of the world instead, do Thou grant us in Thy great mercy to realize our true condition before it is too late. Save us, we beseech Thee, from insincerity and from professing more than we are honestly trying to live. And this we ask in Christ's name. Amen!

Editor's Easy Chair.

The solemn midnight hour approaches. The clock in the church tower, which is visible from my study window, will soon strike twelve. It will be the knell of the dying century. It will be the knell also of how many faded dreams and vanished hopes, blasted theories, dark superstitions and foul wrongs. This transition from one century to another is solemnly impressive. Does nature know? Her mood seems to be in sympathy with the hour. The moon, not yet in her full-orbed splendor, and the trembling stars look down with their bright faces upon this revolving orb as if conscious that it was marking off a distinct cycle of time. How long a century seems to us! And yet with God, who dwells in eternity, and with whom Alps and Andes come and go like rainbows, how short a period it is! With Him a thousand years is as a day. In His sight the generations of men appear and depart like successive waves that beat on the shore. And yet in their little day men think they have acquired wisdom and profundity, and sometimes they even venture to question the ways of the Almighty! Nothing is better calculated to fill one with the sense of humility than the contemplation of the brevity of his life here on earth, and the utter impossibility of his doing more than learning the alphabet of that knowledge which is infinite.

But hark! The bell is tolling the midnight hour. We are on the verge of two centuries. The old one is departing rapidly towards the setting sun, and lo! from the east the new is coming and we are in the twentieth century. There has been no jar in nature. Stars move as of old in their appointed courses and the unfinished moon, like the many unfinished tasks of civilization, seems to argue the continuation of time and of the present order until the world has reached its true goal. It is sometimes said that the earth is old and in its decrepitude. On the contrary it seems to us to be yet in its youth, not having yet attained its majority. It must be that the present material order will continue until the great principles of love and righteousness which lie at the heart of things have wrought out a fairer civilization than the world has yet seen.

Good-bye, old century, good-bye. You did good service in your day, and we were proud of you and boasted much of your progress. But you are a dead century now, and we can only try to hold you in loving remembrance. Welcome, new century. We are glad you have arrived. We have been looking for you. We always knew you would be a fairer, nobler century than your predecessor. We expect much of you. It is ours to welcome your birth; it will be yours to witness our departure. You will outlive all of us, and lead the world on to nobler heights than it has ever attained before. So we believe. Therefore we bid you welcome.

We greet our readers this week in a new dress, in a new year and in a new century. But, after all, it is the same old CHRISTIAN-EVANGELIST that did what it could to help the world along toward the millennium during the preceding century, and this is the same old "Easy Chair" in which we have had so many pleasant chats with our readers in the days gone by. The dress, it is true, does not make the man or the newspaper, but it does have something to do in declaring the character of the man or the newspaper. The personal identity of a man or a journal does not inhere in the body, but in the spirit. Science used to tell us that the human body changes once in seven years, and now it affirms a more frequent change; but the human personality continues. Our present large edition of the CHRISTIAN-EVANGELIST makes it necessary to change its body, that is to say its type, once every year, and we have frequently changed its form, and may do so again. But through all these changes of type and form the journalistic identity is preserved —the identity of spirit, of principles and of aim.

It would be a happy thing if the new century meant a new world, made up of new men and women, dominated by the new life; in other words, "a new heaven and a new earth wherein dwelleth righteousness." But it does not mean so much as that. Crossing the century line will work no changes in character in and of itself. It may, however, and let us hope that it will, prove to be the occasion of many new lives. Every new year offers a fresh incentive for new resolutions and for new efforts at higher living. But this beginning of a new century ought to make an appeal to the dullest soul to rise and shake off its moral lethargy and seek to be something nobler and truer than it has been before.

"If above himself
He hath not power to erect himself
How poor a thing is man?"

It is the glory of man that he does have such self-determining power within him. It is his shame that he does not use it always to raise himself out of the vulgar and commonplace, the sensual and the immoral, into a noble and true manhood where he may walk with the elect spirits of earth and even hold communion with God. Why is it that we content ourselves to dwell in the dungeons we ourselves have formed of our own carnality when we might escape our prison gloom and walk on the sun-lit heights with angels for our ministering spirits? One reason doubtless is that men thus imprisoned do not realize that One has come to open the prison doors and to set the captive free, and that his puissant hand is reached out to us to help us out of our degradation and thraldom into the largeness and the liberty of the children of God. The "Easy Chair" can wish nothing better for its readers than that the new century may bring to them a new sense of God's infinite goodness, of the essential dignity of human life, of the reality of Christ's comradeship and helpfulness to every struggling mortal, and so enable them to enter more largely into that newness of life in Christ Jesus which is the true end of all human struggle and divine discipline.

AT THE GATES of THE NEW CENTURY

By Amory H. Bradford, D. D., author of "The Age of Faith," etc.

Wonder and Prophecy.

The least sentimental are inclined to prophesy as they pass from the old century to the new. The grand divisions of time are singularly impressive, for, usually, they mark also grand divisions of history. "The Awe of the New Century" is a profound reality to thoughtful souls. It is easier to wonder than to predict. The progress of the last decades has been so swift and varied that expectancy grows apace. Will the discoveries of the next one hundred years equal those of the past? Will the advances in physical development, in industry, in knowledge of the world, in exploration of new forces, be as marvelous? One hundred years ago there were no railroads, no telegraphs, no telephones. Of "the electric age" there was no dream. There were neither steamers on the ocean nor railways on the land. Africa was all a dark continent, and most of Asia was composed of hermit nations. The missionary movement was practically unknown. Is the future to witness still stranger transformations? If so, what force will furnish our light? Shall we travel over the earth or through the air? Will distance offer any barrier to speech or to sight? Will the nations be separated as now, or will Tennyson's dream of "a federation of the world" have become reality? Questions like these multiply as we stand "At the Gates of the New Century." Prophecy may be idle, but few can doubt that the discoveries and changes of the Twentieth Century will far surpass those of the Nineteenth.

An Age of Faith.

We cannot help wondering in what forms Christians will confess their faith one hundred years from now. As I study the ecclesiastical world I do not find that the essential faith of the church is different from what it was two generations ago. Men still know that they are sinners; and they believe in God, in his power and purpose to save, in the revelation in Jesus Christ and in the life everlasting.

But when we come to forms of expression there is little harmony. The Presbyterian Church is considering whether it shall revise its old creed or have a new one, and many of those who vote against the new do so simply because they think that it would not be radically different from the old. The Anglican Church still uses the Apostles' and Nicene Creeds, but publicly boasts that it is an inclusive church. That this is an age of faith few doubt who know the facts, but in what words the Christian belief will be formulated is an open question. Will there be more unity in creedal expression in 1950 than now? Will new facts have to be included in our articles of belief? Are we growing toward unity of religious opinions, or toward greater diversity? I do not presume to answer, for prophecy is unprofitable business, but I cannot help asking these questions as I stand before "The Gates of the New Century."

What of the Church?

In these days the church as an institution is the subject of widespread criticism. So great and good a man as the late Professor Bruce said that he was confident of the growth and perpetuity of the kingdom, but he had grave doubts concerning the church. Will the power of the church as a means for advancing the kingdom wax or wane? Has it seen its best days, and must it give place to other institutions, or is it to be purified and made worthy to be called the Bride of Christ? Some see nothing before the church but a stormy sea, while others believe that, like the ship of old, it carries the Master who will still the winds and the waves. In the past emphasis has been placed on institutions and liturgies rather than upon the power of living men. It has been felt that the church was the vestibule to heaven, and that no one could get into the latter except by way of the former. Its assemblies and councils have often practically assumed to have the power of the keys. Will this continue? Will the growth of the future be toward corporate action, or toward the development of individual initiative under the leadership of the Spirit? Not a few are confident that the days of institutionalism are numbered, and that the days of the Spirit are near at hand. I dare not predict, but as I stand "At the Gates of the New Century" I wonder what would be disclosed if they were to be opened.

Pulpit or Press?

With the growth of the printing press, and especially with the advent of newspapers and periodicals, has come the conviction that the power of the pulpit is failing, that the church may be a very good place for worship, but that when men desire instruction they can be better satisfied by what they may read than what they can hear. Is that contention true? I do not believe that there ever was a time in which a man with a real message commanded a more thoughtful hearing. The people are more intelligent, and therefore more critical. They detect shams more easily. They have no patience with commonplaces. Mere professionalism they abhor. The sphere of the minister is smaller than formerly. He is no longer expected to be the village encyclopedia; but, on the other hand, men of vision, moral earnestness, real ability and spiritual manhood find the pulpit still a throne of power. But which way is the current moving? Is the tide lifting the pulpit to a higher place, or is it slowly drawing it out to be drowned in the deep sea? Fifty years from now what will be its place in the life of the people? Will the unseen be brought nearer, or will it still, as now, need an interpreter? Will the accepted interpreter be a man trained for that special work, or will he be a scientist whose time is given to expounding and enforcing truths which are written in the universe and the human soul as well as in the Bible?

Twentieth Century Missions.

And what about the evangelization of the world? Will missions extend their influence, or will they have done their work, and instead of them shall we have native Christians in many lands preaching the Gospel in their own language and to their own people? The movement of events in the last few years has been swiftly in that direction. The people of one nation will not long be dependent on those of another for a knowledge of the Gospel and the interpretation of moral ideals. Shall we for many years continue sending missionaries to distant lands? Enthusiastic young men are talking about the evangelization of the world in one generation. Is that mere enthusiasm, or has it a basis of reality? When the twentieth century has reached its noon, will such scenes as have been witnessed in China and in Armenia be possible? or will they be remembered only as now we think of the enormities of the Middle Ages? Will the missionary crusade come to an end, or will it advance as the years pass?

The New Unity.

That conditions are changing every one can see. The nations are getting closer together; Chinese walls are being broken down; the ocean has become but a ferry; mountains are no longer dreaded by engineers. The nations are nearer to each other now than the states of this Union were one hundred years ago. Are these changes prophetic of larger ones in the kingdom of God? We must leave that question unanswered, but faith catches hints of a time when the world will actually be evangelized; when the best aspirations and ideals will find free course among all the peoples, and when the religion of truth, righteousness and love will need no special messengers, but be the common property of every nation.

As we stand "At the Gates of the New Century" and ask what lies hidden in the midst of the years, a deep and reverent awe takes possession of our souls. We may not be satisfied with any audible response to our inquiries, but we may be assured that because God is in his world his purposes cannot long be hindered. Truth, righteousness and love are sure to prevail, and it makes little difference what part specific institutions or individual men may have in the glory of the consummation, since the end toward which all things move is not the glorification of institutions or individuals, but the triumph of the kingdom.

Montclair, N. J.

The World is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon.
This Sea that bares her bosom to the moon,
The winds that will be howling at all hours
And are up-gathered now like sleeping flowers,
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn,—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.
—*Wordsworth.*

There is one mind common to all individual men. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Of the works of this mind, history is the record.—*Emerson.*

How to Study the Gospel Narratives.*

A. M. Chamberlain.

In attempting to outline a method of study for the four Gospels two things press upon the attention. Of all the Bible records these obtain the most loving attachment of the followers of Christ. They breathe forth the spirit of his matchless life. At the same time, from the fourfold record, their mastery in any degree becomes the most difficult phase of Bible study. Our work must aim at two things, first, some conception of the life of Jesus as a whole, and this involves acceptance of some scheme of gospel harmony; second, and this perhaps in importance stands first, some discriminating knowledge of the four records in their distinctive features. This last is the difficult phase of the study of the gospel narratives.

As to the first, a general survey of some harmony of the Gospels, such as is found among the "helps" of the various editions of "Teachers' Bibles" will be necessary. The important points to be noted are, the authorities for the birth and early life of Jesus, the duration of his ministry, the natural subdivisions, and, in a broad way, which of the Gospels gives the record of each. Any critical study of "harmony" may now well be left to a later time. In entering upon a discriminating study of the separate Gospels, it is assumed that the student is already familiar with the incidents and stories of the records. If this is not the case, then the first thing to do is to read the four Gospels through carefully several times until the mention of any miracle, discourse, or parable, or any incident in the record will recall at least a broad outline of the matter referred to. In general, not much of this work will be required, for the methods of study pursued in our Sunday-schools suffice to give just about this measure of knowledge of the Gospels.

To begin the work of gaining a discriminative knowledge of the contents of the various Gospels, take a note book and propose the following investigations:

1. What is the comparative length of the four Gospels? Tabulate your answer, remembering that the length is to be counted by the pages covered and not by the number of chapters. Subjoin, however, the number of chapters in each.

2. What is the first thing in the life of Jesus recorded in each of the four Gospels? Tabulate your answer.

3. What is the number and distribution of the records of miracles? Tabulate your answer as follows:

Miracles.	Number.	Unrepeated
Total in Gospels	——	——
Recorded in Matthew	——	——
" " Mark	——	——
" " Luke	——	——
" " John	——	——

Follow this with lists of the unrepeated miracles of each Gospel.

4. What is the number and distribution of the records of parables? Tabulate the result of your investigations as in the case of miracles.

5. What is the number and distribution of the discourses of Jesus other than parables recorded in the Gospels? Tabulate as in other cases, using a few catch words for each in making up the separate lists.

*Supplementary reading in the Bethany C. E. Reading Course.

It will result from these combined investigations that you will see that the Gospel of Mark contains very little matter which is not repeated somewhere in the other records. Attentive study and repetition of the facts you have discovered will certainly begin to differentiate the four Gospels one from the other in your minds, but there remains the task of learning where to look for at least one record of many of the facts of the Gospels. So difficult is this considered by the average student that the absence of any positive knowledge of this character after years of pretended study is one of the crying evils of our methods of Bible study. With proper method, as I hope to prove, the task is by no means so difficult as is commonly supposed.

You will now set out to learn the location of about seventy-five items in the gospel records. As the harmonies of the Gospels usually list only about two hundred and fifty, this means the practical location of one-third of the incidents in the whole record. The human mind is guided in its thought processes, including acts of memory, quite largely by laws of association of ideas. By taking advantage of these we shall be able by a few hours' effort to add the mass of facts referred to above permanently to our store of biblical knowledge. To make the matter as simple as possible we shall learn to associate one or two incidents with each of the chapters of Matthew, Luke and John, repeating no incident. Association of the other contents of each chapter with those thus fixed will enable those who so desire in a short time to master the contents of the three Gospels indicated. The Gospel of Mark is ignored in this scheme because of the fact that it has practically no unique records.

We shall base our scheme of memorizing locations on the ability to give title to the twenty-one chapters of John. This, because the chapters of John contain so many long discourses that they are almost topical in character. Let each one in attempting the mastery of this mass of knowledge concerning the Gospels, draft it in the form of a chart for ready reference. Take a large sheet of paper and divide it lengthwise into three equal columns. Over the center division write John, over the left-hand division, Matthew, and over the one on the right, Luke. Draw cross lines about two writing spaces apart until you have twenty-eight vertical divisions. This will occupy two foolscap pages. Number the divisions in each section from one to twenty-eight. Beginning with the column headed "John" write down titles to the various chapters as follows: 1. Nature of Christ. "In the beginning was the word." 2. Christ's First Miracle. 3. Christ and Nicodemus. 4. Christ Preaches to the Woman of Samaria. 5. Heals Impotent Man at Pool of Bethesda. 6. Feeds the Five Thousand. 7. Christ's Authority, The Sabbath Question. 8. The Adulteress, Light and Truth. 9. Heals Man Born Blind. 10. The Good Shepherd. 11. Lazarus' Tomb Opened. 12. The Anointing in Bethany. Triumphal Entry. 13. The Last Supper. 14. "Let not your heart be troubled." The Many Mansions. 15. The Vine and The Branches. 16. The Comforter. 17. Christ's Prayer for the Unity of His Followers. 18. Christ Humbles himself in Gethsemane. 19. Christ's Trial and Crucifixion. 20. Christ Raised Up. 21. Second Great Draught of Fishes.

Before going further this list must be thoroughly mastered, and even here we may begin the use of the mnemonic links of association and contrast which are to assist us in the completion of our task. Let it be understood that this is no piece of mental trick work, but is the studied and deliberate use of laws of "memory-pinning" which are more or less utilized involuntarily by all. Let it be further stated that the associations or contrasts upon which the fixing of memories is made to depend need not be severely logical. Often seemingly trivial, they yet serve their purpose in keeping under control the knowledge we wish to utilize.

For instance, it happens in the foregoing list that the question of Christ's right to heal on the Sabbath (seventh day) occurs in the seventh chapter. The Last Supper (where thirteen sat at table) occurs in the thirteenth chapter. Another case quite as good is the feeding of the Five Thousand, not in the fifth where the association would be complete, but in the sixth, the next number following. This illustrates the fact that dissociation or contrast if carefully and constantly noted serves quite as well as the closest association in fixing our memories. We have then at the outset our list of twenty-one chapters divided into three not very unequal groups, and with these fixed points to rest upon, the mastery of the entire series will be found a comparatively easy matter.

When these are well mastered, not before, we will proceed to build upon them a distinctive memory for each of the corresponding chapters of Luke and Matthew. Our points of memory in these chapters will not be so comprehensive as those of John because the chapters of Luke and Matthew are not so topical in character, but the points thus established will, in many cases, serve as nuclei around which to gather other details of the contents of the chapters as a whole. While, moreover, the incidents selected for this list are not the only ones that might have been selected they will doubtless serve their purpose, the establishing of a fixed point of memory, in each of the chapters of these three Gospels, as well as others. The lines of association by which they have linked themselves in my mind with the basic topics of the chapters of John will be carefully explained, but this will not preclude any from detecting other relationships of association or contrast which will, for them, broaden the foundation of memory at the selected points. The only thing further to be noted is that, on every recurrence to the table, the remembering of each item should be sought along the chosen channel of relationship. By so doing, after a very few repetitions, the rut, so to speak, will be established, and the act of memory practically automatic.

Turning now again to our table, note that the first chapter is taken up at outset with matter *preceding* the coming of Christ, and this thought "preceding" will serve to connect the first chapters of Luke and Matthew with the first chapter of John, as you will find by examination that Luke 1 is occupied with "John, the Forerunner," and Matt. 1 with "The Lineage of Jesus." After examining the records to verify this fact, enter the titles above given respectively in the first compartments of the columns for Luke and Matthew. In every case it is of the first importance that you verify by actual examination the facts noted

in the table as here given. Further, do not be surprised if the incident chosen is not always the most important in the chapter. The avoidance of repetition, as well as the use of the laws of association, has guided to same extent the choice of the items noted. The second chapter of John is Christ's First Miracle, where the idea of "*first things*" is our mnemonic link to "Jesus' First Visits to the Temple," for Luke, and "First Homage to Jesus," for Matthew. John 3, "Christ and Nicodemus" in its reference to "*baptism*" gives clue to the "Ministry of John Baptist. Baptism of Jesus," for both Luke and Matthew. John 4, "Christ Preaches to the Woman of Samaria," gives in the thought of "*preaching*" the connecting link for "Preaching at Nazareth" (Luke) and "Preaching in Galilee" (Matt.). John 5 is "Heals Impotent man at Pool of Bethesda." Here the "*water*" of the pool is to lead the thought to the "Great Draught of Fishes" and similarity of condition will carry the idea from "*impotent*" to "Heals the Palsied," both for Luke, while we shall have to depend simply on the initial syllable "*Be-*" to recall "Beatitudes" for the fifth of Matthew. From John 6, "Feeding the Five Thousand," the matter of "*food*" should serve for "Disciples Plucking Corn" (Luke), and "The Lord's Prayer" ("*Give us this day our daily bread*"), for Matthew. Note also for Matt. 6, "The life is more than meat," etc.

In John 7, "Christ's Authority," the term "*authority*" may be allowed to suggest "Authority over Death at Nain" (Luke), and (*limitations on human authority*) "Judge Not, that Ye be not Judged" (Matt.). John 8 gives us "The Adulteress" and "Light and Truth" (see verses 12 and 32). "*Truth,*" the seed of the kingdom, and "*Light,*" the germinating force, will lead to "The Parable of the Sower" (Luke), while similarity of deplorable condition may suffice to call the mind from the adulteress to the "Maniac of Gadara" (Luke); and the *moral leprosy of adultery* may suggest for Matthew, "Healing a Leper." With the "Healing of the Man Born Blind," of John 9, associate the *opening of Peter's eyes* to Jesus' Sonship and the *blindness* of the bystanders to his power at the bedside of Jairus' daughter, and we shall be led to "Peter's Confession" (Luke) and "Raising of Jairus' daughter" (Matt.).

From John 10, "The Good Shepherd," the way is easy to "The Good Samaritan," (Luke) and (via "*good*" tidings) to "Choosing and Sending the Twelve" (Matt.). John 11, furnishing "Lazarus' Tomb Opened" as a starting point, permits association to carry us to the discourse containing "Knock and it shall be Opened," for Luke and the memory of the message sent by the sisters to Jesus will suggest the "Come unto Me all ye that Labor and are heavy Laden" for Matthew. John 12 contains "The Anointing in Bethany" and "The Triumphal Entry." The question as to the proper use of the wealth expended, raised at the table in Bethany, may be allowed to suggest for Luke the parable on a similar theme, "The Rich Fool," and the "*Hosannas*" of the triumphal entry may suggest by contrast the healing of a dumb man in the corresponding chapter of Matthew. Through "The Last Supper" of John 13, we are led (via "*last*") to "The Last Judgment" (Luke), and (note Daniel's interpretation of Nebuchadnezzar's dream of the image, "*the last kingdom,*") "Parables of the Kingdom" (Matt.). John 14 contains, "Let not your heart be troubled," opening that memorable discourse on "The Many Mansions." By association with the thought "*many*" via "*many guests*" we come to the parable of "The Great Supper" (Luke), and through the appropriateness of the opening phrase to the condition of John's disciples, we are led to the "Death of John Baptist" (Matt.). John 15, "The Vine and the Branches," may be made to suggest for Luke, "The Prodigal Son" (corrupt "*branch*" of the family) and by continued association through "husks that the swine did eat" to "the dogs that eat of the crumbs that fall from the master's table," for Matthew, the incident of "The Syrophœnician Woman." John 16 is the discourse on "The Comforter." The idea of "*comfort*" or rather its lack may suggest both parables, "The Unjust Steward" and "Dives and Lazarus" for Luke, while continued association on the fate of Dives may suggest for Matthew "For whosoever will save his life shall lose it. . . for what is a man profited," etc. In John 17 we start with "Christ's Prayer for the Unity of his Followers," and the mnemonic link is hardly as direct as in most other cases, but turning to the contrast with "*unity*" through "*separation*" we come (recalling the provisions of the Mosaic Law) to "The Ten Lepers" for Luke, and by way of the same idea of "*separation*" ("he bringeth them into a high mountain, *apart,*") to "The Transfiguration" for Matthew. John 18 gives us "Christ Humbling himself in Gethsemane." The path is direct by way of "*humility*" to "The Publican's Prayer" for Luke, and "The Little Child sat in the Midst" for Matthew. Through John 19, "Christ's Trial and Crucifixion," we reach (via "*trial*") "Christ's Trial of Zacchaeus" (Luke) and "Christ's Trial of the Rich Young Man" (Matthew). In John 20 we find "Christ Raised Up." The words of Christ to the Herodians seem to fit the event of his own resurrection ("*unto God* the things that are God's") and by this road we reach "The Question of the Tribute" for Luke 20, and by way of the idea of "*exaltation*" the "Strife of the Disciples for Place" is suggested for Matthew. John closes with the scene on the shores of the Sea of Galilee when, for the second time, there is a "Draught of Fishes."

A combination of association and contrast will lead us to the "*great*" gift of "The Widow's Mite" for Luke, and continued association on the terms "*temple*" and "*money*" may well suggest the overthrowing of the tables of the money-changers in "The Cleansing of the Temple" for the twenty-first of Matthew. There remain three chapters of Luke and seven of Matthew to be considered. Our general knowledge will tell us that the last two of each will deal with the facts respectively of the Crucifixion and Resurrection. There remains for Luke the twenty-second chapter and from that we choose the "Healing of Malchus' Ear" for recollection by direct memory. For Matthew, we list 22, "Marriage and Resurrection" (we may find a mnemonic link in the doubled figure two), 23, "Woe Unto you, Scribes and Pharisees," 24, "Destruction of Jerusalem and End of the World," 25, "The Ten Virgins" and "The Talents" (a mnemonic suggestion may be found in comparing the chapter number with the "*ten*" virgins and the "*five*" and "*ten*" in the parable of the talents), 26, "Peter's Denial." In conclusion. Do not think that this completes the study of the gospel narratives. It is hoped, indeed, that it will furnish a sure beginning of knowledge concerning them.

Alliance, Ohio.

The Christ in Contrast.—VI.

W. J. Lahmon.

Christ the only Mediator.

Up from the depths of his sorrow there comes a cry of Job's giving pitiful, pleading expression to the whole world's need. He felt his alienation from God and he said, "He is not a man, as I am, that I should answer him, and we should come together in judgment. O, that there were a daysman betwixt us that he might lay his hand upon us both." Among all the religionists of earth it is the privilege of Christians alone to

"Find the far Father in the close sweet Son."

The Apostle Paul, as though giving a direct answer to the call that comes from Job, says, "God was in Christ reconciling the world to himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation." Many times and in a variety of ways the same apostle emphasizes the uniqueness of Christ in this respect. He says, "There is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." When he speaks of justification by faith, it is faith in Christ that he means. When he speaks of having peace with God, it is through Christ. And when he speaks of our joy in God, that also is "through our Lord Jesus Christ, by whom we have received the reconciliation."

If, as we have shown, Jesus stands alone in his claims and conduct and character; if he is unique in his death and resurrection and ascension; if he is indeed "holy, harmless and undefiled;" if he is "separate from sinners and made higher than the heavens," he stands alone also in this that "there is no other name under heaven given among men whereby we must be saved." He alone reconciles. He alone mediates. He alone is a daysman.

That Jesus believes himself competent to reconcile men to God appears in many of his words and deeds. When, bending over the paralytic, he said, "Son, thy sins be forgiven thee," he claimed the power of reconciliation, for sin is that which separates, and the forgiveness of sin is that which reunites, or makes at one. Similarly in Simon's house he forgave the sinful woman who bathed his feet with her tears, and defended himself by saying, "Her sins, which are many, are forgiven, for she loved much." In forgiving sins thus he speaks with authority on the divine side of the question of reconciliation. The Pharisees understand him so and are greatly incensed, saying, "Who is this that forgiveth sins also?"

When he speaks on the human side of this same question he enforces the necessity of repentance, making that a condition of forgiveness. In the parable of the prodigal son the necessity of repentance is most beautifully and tenderly taught, and in it our human formula of reconciliation is fixed for all time: "I will arise and go to my father, and will say to him, 'Father, I have sinned, and am no more worthy to be called thy son; make me as thy hired servant.'" And where else shall we go for such a picture of forgiveness? Here is forgiveness that is quick and urgent, and wholehearted and complete. Here is restoration, and the joy of restoration, and the poetry of reunion. "My son was lost; he is found!

He was dead; he is alive!" What could be more beautiful! And where else shall we go to find anything so satisfactory?

Right up to the cross Jesus carries the same language and power and spirit. Hark! from the dying sinner at his side there is a prayer! "Lord, remember me when thou comest into thy kingdom." And the most ready and gracious answer, "To-day shalt thou be with me in paradise."

Upon his resurrection from the dead Jesus became the legislator of a new kingdom, a kingdom based upon repentance and forgiveness, and therefore upon reconciliation. It is said indeed that this kingdom is based upon faith; but faith that has not repentance for its fruitage is not faith, and forgiveness that is not followed by reconciliation is not forgiveness. It is not necessary here to so much as touch upon this and the other harsh and fruitless and even repulsive theory of the atonement. We stand in the presence of the reconciling Christ; we hear him pronounce the sweet word of forgiveness; we see him throw open the gates of his paradise to a penitent one; we gaze upon his picture of the father rushing out to meet the returning wanderer; we behold him in his resurrection and his regnancy till we bow before the new law of his new kingdom—"Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." We see and hear all this; what more can we want?

The whole Christ is the atoning Christ. There is atonement in his sermons, in his parables and prayers. There is atonement in his miracles, in the love that he inspires, and the forgiveness that he promises or rather pronounces, in his character, in his life, and death, and resurrection, and ascension and present regnancy. They do injustice to Jesus who limit his atoning virtue to his death or his blood. The whole of his earthly career is an atoning career. In the chain of that career his death is but one link. He died as he did because he lived as he did, and taught and wrought as he did. In his death and resurrection there are the climax and completion of an atoning life. In this climax and completion Jesus comes to his rightful regnancy, and in his commission he gives forth the law of his kingdom. That law is the law of atonement or of reconciliation, for the words must be used as synonyms. The Apostle Peter understood it so and preached it so on the day of Pentecost, since on that day he carried the commission into execution. And if we suppose the three thousand truly converted and brought into a saved state on that day, we must suppose that there was presented to them a full and final way of reconciliation. Now to them was presented Christ, and the death of Christ, and the resurrection of Christ, and the way of repentance and of obedience to Christ. All this the three thousand accepted, and therefore they were added to the number of the disciples.

In order to reconciliation there must be:

1. The recognition of God and the supremacy of God.

2. The recognition of man and the sinfulness of man.

3. The proclamation of pardon on the part of God conditioned upon repentance on the part of man.

4. The reconciling one must have authority from God and must establish himself in that authority before men.

All these conditions are fulfilled in Christ. He recognizes God and the supremacy of God. He knows man and the sinfulness of man, and nothing can induce him to abate one jot of his revelation of God and the goodness of God on the one hand, and of man and the exceeding sinfulness of man, together with his eternal danger, on the other. Then, again, the whole life of Christ is a call to repentance and a promise of pardon and peace. In his revelation of God as a Father there lies not wholly latent the proffer of forgiveness and the call to repentance. So in the revelation of man as a child of God; the revelation itself carries with it the logic of a needful return on the part of all sinful ones and the assurance of a hearty reception. In the fourth place the very person of Christ, established in our human history as at once the Son of God and the Son of Man, and speaking and acting with "all authority in heaven and in earth"—the very person of Christ is reconciliation. In him the human and the divine dwell together as one. In him God the Father and man the child stand united. He is not only the atoning One, he is atonement. The divine can dwell in the human; it has done so in Christ. The human can dwell in the divine; it has done so in Christ. His very being is the fact of atonement, and therefore the demonstration of it, and therefore a call to it.

Jesus, therefore, fills all the conditions of a mediator. He makes God real to us: he makes sin dreadful to us; he causes us to hunger and thirst after righteousness, and he feeds our hunger and quenches our thirst. He heals and forgives and promises and rewards. He suffers for us and with us, and receives in meekness the stripes that should have been laid upon us, and lives for us and dies for us and rises for us, and in every way intercedes for us, that by all means he may bring us back to the Father's home.

It is a most sweet and wonderful revelation, this of the way of salvation. "I love," says one, "as the stars come out to lift above my thoughts Richter's apologue, which represents an angel as once catching a man up into infinite space, and moving with him from galaxy to galaxy until the human heart fainted and called out, 'End is there none of the universe of God?' And the constellations answered, 'End is there none that ever we heard of.' Again the angel flew on with the man past innumerable architraves, and immensity after immensity, sown with rushing worlds; and the human heart fainted again and cried out, 'End is there none of the universe of God?' And the angel answered, 'End is there none of the universe of God; lo, also there is no beginning.' But if, while I, thus entranced, look into the sky, you bring above my gaze the page of the gospel recording the fact of the atonement, all other revelations of the divine glory appear in contrast but chaff and dust."

And now, though feeling that the above is but a hint of the great theme, a few sentences must be allowed by way of contrast. In what other teaching than that of Jesus is such an ideal so much as hinted at, much less brought to reality? Confucius knows nothing of it. Once more let it be stated, that it may not be forgotten, that great sage was entirely too great and real to claim for himself more than was his due. He said, "We cannot as yet perform our duties to men, how can we perform our duties to spirits?" He was a historian, and in no sense a savior. With the problems of sin and forgiveness and heaven and hell and God and the Fatherhood of God he does not deal at all. We cannot think of him as a "daysman." The very suggestion is preposterous.

Socrates seemed to believe in God, or perhaps one should say, gods. How he dealt with the question of immortality has already been stated. But the problem of sin and the forgiveness of it, vexed him. "Plato, Plato," he said, "perhaps God can forgive deliberate sin, but I do not see how." Here his great mind struggled mightily but blindly, and fell immeasurably below the revelations of Jesus.

And Mohammed and the Koran! Ah, that immoral prophet and his terrible book! One feels like offering an apology for naming them even in contrast to the Christ and the New Testament. Fatality and not forgiveness is the teaching of the Koran. The one word, Kismet, it is fate, gives the key to its teaching. Take a single sentence from the fifth chapter. "The Jews and Christians say, we are the children of God and his beloved. Answer, why therefore doth he punish you for your sins? Nay, but ye are men of those whom he created. He forgiveth whom he pleaseth, and punisheth whom he pleaseth; and unto God belongeth the kingdom of heaven and earth, and of what is contained between them both; and unto him shall all things return."

As to Buddhism; it holds not the comforting doctrine of repentance and forgiveness; is teaches law of karma. And what is karma but another name for consequence, or fate. Coupled with the doctrine of reincarnation it gives a most hopeless outlook for the worn soul. Buddhism attempted to reform Brahminism, but it did not escape from the pantheism and fatalism of India. In the doctrine of the karma and its associated reincarnation these religions agree. The goal they place before the soul is final absorption in the great all. Even this undesirable haven, the equivalent of annihilation, can be reached only by a voyage through 8,400,000 births and deaths.

The nearest approach to our Christian doctrine of reconciliation must be found in Moses and the prophets. It is there in type and shadow and burning word and holy exhortation. But it is all preparatory. It all falls into the apostle Paul's category of the slave who leads us to the school of Christ. Moses himself disclaimed finality, and spoke of one who should come after him and commanded that he should be heard. Sinai is sublime, but it is no match for Calvary, and the tongues of flame transcend by far the burning bush.

And so Socrates has his insoluble problem of sin and Mohammed his "Kismet," and Buddha his "Karma," and Moses his "Tables of Stone," but in Christ there is "the Way, the Truth and the Life." At this Christmas season we seem to hear again the angelic anthem, "Glory to God in the highest; on earth peace, good will toward men." And with the wise men bending low we catch the whisper, "His name shall be called Jesus, for he shall save his people from their sins."

"Alone, O Love ineffable,
Thy saving name is given;
To turn aside from thee is hell;
To walk with thee is heaven.

"Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy cross
Is better than the sun."

EVOLUTION AT BARTLETT'S LANDING

By Burris A. Jenkins.

CHAPTER I.

In those old lonely days in Missouri just after the war, men sought every pretext to associate themselves in their work. When a new home was to be built, all the neighbors gathered—ten miles was often next door—to be in at the "raising." When grain was to be cut, all the able-bodied came to bind and stack the sheaves, and for diversion ran shouting after every poor rabbit that started from the mown wheat, till in their circle he cowered and was captured. When, later, the grain was to be threshed, it was a merry company that was encircled by the dust of the great machine, or cooled by the winds of noon at the tables in the shade. When, later still, apples were gathered and cider pressed, it was not the "hands" of one farm only that shook the trees, sang the songs and drank the foamy unfermented juice. Further yet into the autumn, when breaths could be seen, and hands and feet needed activity to keep comfortable, neighbors were wont at hog-killing time to pool their interests, to drive their prospective hams and sausages into the barn-lot, to build one great fire, set up one great scraping-table, and ply their knives in concert.

One November morning, frosty and fine, Bartlett's farmyard, in Clay County, saw half a score of men in jeans "pants" and tall high-heeled boots, with softening grease in the creases, busy about the pens and the scalding kettles. Bartlett's barn-lot had not seen such activity for a year and its denizens were astonished beyond measure. The cows crowded up to the gate from the pasture and looked through with wide eyes and doubtful head-shakings. The horses, turned out for the day, hung their necks over the top-rail, then, throwing their tails up, ran off snorting at the squeals of those about to die. Dignified young Brahmas and leghorns, from a discreet distance, clucked and clattered, but were assured by the older fowls that such a day as this had been seen in their own youth many, many roosts ago.

Suddenly, in the midst of their subdued conversation, the crack of a rifle startled these beasts of the field and fowls of the lot. Rifles, however, had never done them harm; so they merely twitched once, then resumed their native dignity. Among the hogs, however, it was not so. One of them dropped on his doubled-up legs in a paralysis that would never end, and the others were awed by the presence of death in the midst. They spoke in gutturals of horror and crowded the furtherest corner of the pen, with muddy feet in the water-trough.

Meanwhile the hapless hog, now nearly pork, was triced up, with chains about his hind-legs, drained of his crimson life by a thrust in the throat, rolled over and over in the boiling water, and, after a coast down the scraping table, was passed, unbristled, into the hands of three cutters, speedily to be converted into long red and white sides, suggestive of crisp winter breakfasts. In the hands of those great masterful fellows what could a poor hog do, even though he weighed three hundred pounds?

Evidently, too, these powerful despots seemed rejoicing, as conquerors ever do, in their might. Their sense of strength evidently gave them wondrous satisfaction. Spite of the nipping air, bare arms, cold as marble, and trousers clinging-wet, shouts of laughter, pointed or blunted jests, and even an occasional playful blow, or scuffle, testified abundant spirits in the younger men.

Bartlett, however, as always, was grave and staid. Indeed, such attitude was befitting a man of sixty-four, father of a grown daughter and leading elder in the "Campbellite" church. Use that name "Campbellite" in his presence, though, and his gray, shaggy brows would knit while his voice, deep but gentle, would make answer, "No. We are Disciples of Christ. Elder Campbell himself speaks only of the 'Church of Christ.' " If on this or other religious moot-point you took issue with him, he would argue, steadfast and unmovable as the red-oak in front of his door, but gentle as the breeze above his wheat in summer. Henry Winfield once said of him, "He's lamb's wool to the touch, but limestone to the push."

Surely Henry knew him if any did, and surely Henry was apt at telling what he knew. At least Henry had the reputation of a ready speaker in the meeting. As corroborative of this, listen to the words of a brawny youth on the south side of the scraping table.

"Henry, you preached like a threshing machine last night."

"So, Luke? But I didn't thresh all the chaff out of you, it seems."

"No, but you did set up a straw man and knock him endways. My, how you did wallop them airy pagites on Marsh hill—"

"Areopagites on Mars Hill, Luke!"

"Well, anyway," returned Luke calmly, "It's all the same. There ain't been one of 'em caught in this neck of the woods for many a long day."

"You're mistaken," smiled Henry. "There are plenty such arrogant intellectualists—"

"Well, I don't know what them is. I believe in fighting real enemies. Why d'n't you give it to the Methodists? They'se plenty of them around. That would have been more interestin'."

Henry smiled quietly, leaving Luke to the blessedness of ignorance, and went on with his work, cheek by jowl with old Bartlett. After a moment of silence the latter said in a low voice:

"Why didn't ye, Henry?"

"Why didn't I what?" asked Henry, who, either actually or feignedly, had lost thread of the conversation.

"Why didn't you fire a shot or two at the Methodists? Your text made it almost necessary."

"I've been wondering lately whether any text makes it necessary to fire shots."

Crack! rang the rifle and another victim was swung into the boiling water.

"Now when you're killin' hogs," continued Henry, "that's different. They're made to kill, but your fellow-Christians—"

"Henry! Call Methodists fellow-Christians! I'm amazed at ye!"

"Well—" hesitated the young theologian, and got no further. He had pondered much of late, and feared that he was growing away from the close fellowship of thought he had borne to the older man. Young Winfield had been brought up at the feet of Bartlett. He had absorbed the old man's notions as they two sat many a time, rifles on their knees, in the thick woods by the river where the deer came down to drink. The old man had taught him to send a bullet through a turkey's eye at a hundred yards, and a text through an opponent's argument at close range and on the wing. Henry had always been a serious-minded youth, and the old man's heart had early knit to him as Paul's to Timothy.

"He'll be elder some day, when I am gone. Maybe before," would Bartlett say.

Henry never stood about the door of the log meeting-house on a Sunday morning swapping yarns, horses, and chews of flat-tobacco with the general run of Clay County youth. He walked with the grave and middle-aged. And yet he bore the reputation of a man of strength and courage. When only fifteen he had swum the Missouri. At sixteen he had tracked a horse thief to bay in a cave on the Little Platte, where they fought it out with six-shooters from behind ledges of limestone; and had brought the wretch, wounded, back to pioneer justice.

As further evidence of the esteem in which he was held, it is said that one summer afternoon, at a farmer's picnic, Jane Bartlett, daughter of the Elder, and commonly called "Jinnie," for short, had sat well hidden from the older folk, behind a clump of willows by the "crick," playing casino with a group of gay young men and women. For you must know that, in that elder day, a young girl might play cards, reel it with the best in "skip to maloo" and other country games, ride like an Indian anything on four legs at breakneck speed, and otherwise prove that good, rich, red blood was in her veins, and her reputation be none the worse. Jane was, it must be confessed, a source of some care to the mild, severe old Elder, but "Never mind, Paw," his good wife would say, "she'll come out well. She's a good heart." The Elder would shake his head, but look none the less proudly at his only child when next he saw the vigorous bloom on her white cheek.

Well, Jane sat behind the willows that June day, when her partner in the game, Jim Ratliff, well known to be among her most ardent admirers, ventured some sneering allusion to Henry Winfield as a "Campbellite hypocrite, a great girl-boy." Instantly Jane flushed like the sumach in summer, and replied, angry, but half-laughing:

"Say that to his face, cowardly calf! You dassent, you great knock-kneed body! You know well enough he c'n outride you, outrun you, outshoot you, and outfight you—he could throw you with his little finger with one hand tied behind him, but you know he won't fight just because my Paw's got him in the notion of bein' an Elder—and he'll make as good a one as Paw, too! But you, you haven't got sense enough to know a man when you see him!"

With which astonishing speech, she

threw the deck of cards in the face of the Pike County Gentile, stood up blushing, and smoothed out her dress and her temper. Jane was half ashamed of lapsing so thoroughly into the vernacular, for she burst into a laugh to hide her confusion; then, still half frowning, with one of the fine curtsies of her St. Louis boarding school, betook herself over the hill into the throng of the dignified. This episode broke up the card game and Jim Ratliff's suit.

(TO BE CONTINUED.)

New York Letter.

For three weeks I was in Philadelphia preaching through a series of meetings at the Third Christian Church, of which the Rev. G. P. Rutledge is pastor, and learned much of the condition of the cause of Christ in the City of Brotherly Love.

The church where the meetings were held is about twenty years old and has an active membership of 400, a Bible-school of something over 500, a Ladies' Aid Society of more than 100 members, and other auxiliary societies in the same proportion. This good work had its incipiency in the faithful labors of the lamented Hugh Chain, whose widow and children loyally stand by the cause that was so dear to him. The church has many noble men and chief women not a few whose hearts are wedded to Christ and his work. They did all they could to make my stay a delightful one. Bro. Rutledge is doing an excellent work and enjoys the confidence and esteem of all the people. His work is growing rapidly and is full of bright promise. There were thirteen accessions to the church during the meetings and others were set thinking on things pertaining to the kingdom of God.

* * *

The First Church work moves along nicely under the pastoral care of Bro. R. G. Frank who recently came among them as their minister. I heard only good reports concerning him. The First Church is one of the oldest among the Disciples and has some of the choicest spirits among its membership. This is the spiritual home of Dr. E. E. Montgomery, the celebrated physician whose love and liberality for apostolic Christianity abounds, and who is the president of our Atlantic States Conference.

The Kensington Church is ministered to by Bro. W. A. Smith who reports the work as growing and the outlook as bright. He came to this church recently from Indiana. This congregation contemplates building a house of worship; at present they meet in a hall.

The Fourth Church is located in West Philadelphia and is under the pastoral care of Bro. Arthur Holmes. They meet in a hall at present, but broke ground recently for the erection of a new house. They have a good Sunday-school and a hopeful future.

The Sixth Church, in North Philadelphia, enjoys the ministerial efforts of Bro. A. E. Palmer who reports good prospects in his field of labor. Each of the five congregations in Philadelphia has a pastor. Every Monday morning the ministers all meet at the Central Y. M. C. A. Building and report the progress in their several fields. They are a happy, united band of workmen, loyal and true.

* * *

Bro. R. R. Bulgin, general manager of the syndicate which has deeded to the Disciples of Christ a tract of land for the Bethany Beach Encampment near Ocean View, Delaware, was with us during a part of our series of meetings. He sold a number of cottage sites to the Disciples in Philadelphia. The outlook for the proposed encampment by the sea is encouraging. The auditorium is to be dedicated July 4 and a series of meeting-lectures, musicales and revivals will follow the opening. All the Disciples of the East should plan to attend these services and enjoy the refreshing sea breezes and also the season of refreshing from the presence of the Lord.

* * *

The committee which has in charge the opening and direction of the new century revival work is planning to open the campaign in New York with many watch night services Dec. 31. William Philip Hall, the "lay evangelist," Mr. W. R. Moody and a host of ministers and distinguished business men are at work planning the campaign. Boston, New York, Providence and Philadelphia will be evangelized with strong forces. Other cities will be visited later and efforts made to engage all the local Christian forces in special efforts to save the lost. England and Scotland also will join in the movement, so that the work will be pushed forward at once on both continents. Let the Disciples of Christ join heartily in this movement and strongly preach the way of salvation as they alone can do.

S. T. WILLIS.

From Damascus to Caesarea Philippi.

Charles Reign Scoville.

At sunrise Wednesday morning, Oct. 10, our horses were brought up before the hotel and there was no little excitement, as each man was anxious to select the best horse for the long tour of 225 miles across deserts and over mountains to Jerusalem. The health of the rider as well as his safety depends largely upon getting an easy-gaited, sure-footed horse. We chose by lot and I drew a beautiful young bay with black mane and tail, and a fine walker. But before we had gone two miles I discovered that our merchant, who had never been on a horse, was riding like a pile-driver. His horse would pace or gallop, but was a very poor walker. I knew this bobbing up and down would soon wear them both out, and so offered him mine. It proved a good trade for him and I soon found my pure white horse, which I named Napoleon, was the best runner in the bunch.

We were exceedingly fortunate in securing Cook's best dragoman—M. Chalil S. Gandour, a native Syrian, who lives at Jaffa (Joppa), where he was educated in the American College. He speaks English splendidly, thoroughly understands his business and does everything on time. He is a pure Christian, thoroughly upright in all his dealings and knows more of the Scriptures than some of the preachers in our own party. His descriptions of the various places visited were simply grand. He conducted the German emperor and his retinue of 200 across Palestine two years ago, and our party of seven in about one-half Bedouin regalia, with one dragoman, cook, two servants and three muleteers, 14 horses, six pack-mules and two donkeys, made no small spectacle—at least in our American eyes—as we filed out of Damascus westward on the old Roman road. We passed the Turkish barracks, where several thousand soldiers were drilling, and the sound of bugles, the glitter of the sun's first rays on swords and bayonets and the music of military bands seemed to bid us a fitting adieu as we left the oldest city founded by man.

We soon halted at the reputed spot where Saul "as he journeyed and came near to Damascus" fell to the earth, "when suddenly there shined round about him a light from heaven—and he heard a voice saying: 'Saul, Saul, why persecutest thou me?'"

We reached Alton's village with its low, flat-roofed mud houses, at 11:30 A. M., and took lunch in the shade of an old mill near by, where two women were washing wheat and then grinding it very coarsely. This, with the people on the flat roofs, reminded me of the Scriptures, "two women shall be grinding at the mill," and "let him which is on the house-top not come down." While we were eating a caravan of 72 camels passed. They were en route to Beirut and each one was loaded with 500 pounds of wheat. Our dragoman informed us that a camel is worth about $50, a donkey from $5 to $40 and a horse from $40 to $60. A common laborer receives from 12 to 50 cents a day, and he must pay for his board from this. Girls receive from 50 cents to a dollar per week and also their board and clothes. But the clothes wouldn't make an Atlantic City bathing suit, and are of the poorest possible material.

There is scarcely any money in circulation in the smaller towns, and where a woman came for tomatoes she brought a little wheat which was placed in one end of an old pair of balances and tomatoes in the other until they balanced. Wheat and tomatoes are of equal value here. When another woman came to buy grapes, her wheat was divided equally in the scoops of the balances and then one scoop was emptied and grapes put in until it balanced again. Grapes are worth twice as much as wheat. Tomatoes are worth twice as much as barley, and at another place we saw them divide the wheat into three parts and then take two parts and balance it with the grapes. Figs are worth about one cent a pound in our money.

We rode 25 miles the first day, to the base of the Anti-Libanus mountains, with snow-capped Mt. Hermon in sight and the hills of Bashan to our left, and stopped at Betima, a little town owned by a Jew. It has 200 mud houses and 1,000 inhabitants, all Mohammedans, and there is neither store, postoffice, school nor church of any kind whatever. About sundown the shepherds began to bring in the goats from the surrounding mountains, and they kept coming in such vast flocks that we followed them and found that no less than 10,000 goats are kept in this little village. Of course we often ate their meat and called it mutton, but to drink goat's milk in my coffee went against my Yankee stomach. In the cities here, instead of hauling the milk around to you in cans, the milkman drives the goats around to your door and milks them there according to your order.

Our camp was on the banks of the beautiful little Pharpar (II Kings 5:12), in which we all took a cool and refreshing bath and then retired, each man having discovered a thousand new muscles in his body, and every one of them a sore one. We found it necessary to travel as little as possible in the middle of the day under the scorching Syrian sun. Most of our party wore color-

ed glasses and we all wore a silk keffiyele about our heads which completely covered our necks and faces all but the eyes.

Our dragoman called us at 5 o'clock and we started at seven and soon passed the ruins of the old Temple of Nimrod (?) grandson of Ham. We now began to ascend the mountains which below are covered with blocks of basalt, then farther up, huge volcanic rocks predominate. It was marvelous to see with what ease and precision our horses would ascend and descend these steep rocky slopes. At 11:15 we reached the summit and had our last view of Damascus—which appeared like an oasis in the desert—and our first view of Palestine. We halted in a Druse village for lunch and I counted 17 children in the doors and windows watching us eat. Of course our food was furnished prepared by our own cook. The Druses and Arabs are constantly at war with each other and they frequently sweep down on an Arab village and plunder it and drive off their flocks and herds. We passed an Arab village this morning that was plundered by the Druses only three days ago. This town of 2,000 people has only one spring or well and no doctor. If a man dies, they say: "This is his day to die, God put it and God take it." They have a word "Kismet," which means "God's will," and whether everything goes right or wrong they say *Kismet.*

At 2 o'clock we sighted the Jordan and greeted it with a shout, then spontaneously began singing:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land."

Then descending the mountains for three hours, we dismounted at Cæsarea Philippi. The present village consists of about fifty houses (most of which are enclosed within the ancient castle wall), and is called Baniyas, which is a corruption of the name of the original heathen Greek city called Paneas, after Pan, the god of music, and which according to Josephus was also the name of the district. This city is probably the Baal-gad of the Bible and marks the northernmost limits of Joshua's conquests (Josh. 11:17, and 13:5).

Just above the village a spur of Mt. Hermon terminates in a precipitous cliff of limestone and basalt, which is about 200 feet high. About half way up on one side of this cliff is an old mosque. As I sat on the railing of a sort of veranda here, just at sundown, it seemed an ideal place for meditation, memory and imagination. Just below me was by far the greatest spring that I had ever beheld, a perfect river bursting forth from the mighty rock—and that river the historic Jordan, whose waters parted for Joshua and Israel's hosts, and for Elijah and Elisha, and in which Naaman dipped seven times and was cleansed, and best of all, it is the very river in which our blessed Master was baptized, and which has ever been the symbol of a dividing line between this life and eternal felicity with him.

Just south of this spring is a large grotto which was once a sanctuary of Pan and called Paneiod. Some think it was previously used as a sanctuary of Baal. Cut in the face of the cliff just south of the grotto or cavern are four "votive niches," and over the most eastern one is an inscription in Greek, "Priest of Pan."

Between this cavern and the spring once stood the temple built by Herod in honor of Augustus. Philip, his son, enlarged the city and named it Cæsarea in honor also of Cæsar and in order to distinguish it from the other Cæsarea, added his own name and called it Cæsarea Philippi. Here Titus celebrated the fall of Jerusalem with gladiatorial combats, compelling the Jewish captives to enter the arena with wild beasts or to fight each other for his amusement.

About one mile east of where I was seated, on the summit of a narrow ridge which is about 1,200 feet above the plain and 2,500 above sea level, is the ruins of an old castle erected by the Franks. It is 480 yards long and about 120 yards wide and completely covers the top of the great rock or mountain. Its massive walls are well preserved and Capt. Condor pronounces it "one of the most magnificent ruins in Syria."

I remembered the conversation which occurred between Jesus and his disciples in this very city (Matt. 16:13-20), and called the attention of one of our party to Bro. McGarvey's statement that this fortress, previous to the invention of gunpowder, must have been impregnable and might well suggest the majestic imagery of the ever memorable and precious words: "On this rock I will build my church, and the gates of hades shall not prevail against it."

We had at last reached a place visited by our blessed Master, and when I remembered that somewhere just above us was "the holy mount" where occurred the grandest scene on earth, *the transfiguration*, I could scarcely control my emotions, and left the place with profound gratitude to our Father for that which my eyes had seen and my heart had felt. Surely "it was good for *us* to be here."

Jamaica Letter.

C. E. Randall.

The latest news from Jamaica concerns the work of the Christian Endeavor among us. We have just been holding the eighth convention of the Jamaica Christian Endeavor Union, which has been in several respects the best yet held. In Kingston there are over one thousand members of fourteen societies. Delegates and representatives came from all parts of the island, to the number of more than one hundred. The meetings commenced on Saturday evening with a prayer-meeting held in the Christian Church, which was more than filled, and a real Endeavor prayer-meeting was held. The following days, till Thursday morning, were crowded with engagements; at the principal of which the largest buildings in the city—one holding nearly two thousand people—were overcrowded. There are some special difficulties in carrying on Christian Endeavor work in our churches here. One of these is the fewness of efficient leaders. As many ministers have three or four churches under their care, it is impossible for them to lead societies in all; and there are a number in which competent leaders are not to be found. The difficulty, however, is being met by the movement itself which finds and develops talent. It is to be regretted that the upper and well educated class personally hold aloof from the movement and seem to think it too plebeian for their patronage. The Episcopal Church has not, at present, a single society. They have, however, gone as far as discussing it in their diocesan council; and the archbishop, at an interview with the president and secretary of the union, told them that every clergyman would in future be at liberty to follow his own judgment in the matter. Considering our circumstances the work of the Christian Endeavor has made very pleasant advance on the island. This is largely due to the zealous and indefatigable and efficient efforts of our secretary, Mr. J. E. Randall. His report showed that we have now 133 societies with 1,996 members. The outlook certainly indicates a large increase in the near future. At present the Baptists are far in advance as to numbers. It is satisfactory to observe that the work of the societies is exerting an influence for good on the missionary spirit of the young people, and that it is beginning to tell on the home life, in seeking to improve the homes, which is a matter of paramount importance in Jamaica.

I have no doubt that Christian Endeavor work, like other Christian work, has been retarded somewhat by the continued hard times in the island. There is great scarcity of labor and money. The government is still trying to retrench in its expenditure; but does this in ways that are felt most by the poorer class of people—cutting down already small enough salaries and stopping public works, while the large salaries of the high officials are regarded as sacred. There is some talk of increasing taxation, which is already a heavy burden on the middle and lower classes. As a result of scarcity of work, there has been a large exodus of laboring men to Equador during the last two months. More than two thousand have left to work on the construction of a railway there. Others are preparing to go. One bad result of this is that many of the wives and children are left almost unprovided for, and the conditions of life are such that the laborers become so demoralized that those who return often prove to be a plague in the community. Many church members go, and almost invariably become greatly deteriorated. There is now a report that a new railway is to be constructed in Cuba. If so, that island being so near, there will be a great demand for Jamaica laborers. Already our population is too small, if we were favored with anything like prosperous times. Many are hoping for great things to result from the opening of the direct line of steamers to England. This is to take place in February, 1901. The contractors are Messrs. Elder Dempster & Co. Our government is going to give a subsidy of $200,000 a year to aid the undertaking. The object is, in the first place, to provide rapid transit for our fruit and to open a new market in England for our bananas, oranges, etc. Passenger rates will be reduced, and thus traffic be encouraged. It may prove a great boon to the island, and may possibly provide an important offset to the competition that is almost sure to arise as Cuba and Porto Rico increase their cultivation.

Kingston, Jamaica.

Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

The Two Centuries.

J. L. Pinkerton.

The Nineteenth Century.

Thy days are numbered,
The footstep of thy royal Heir is on
The Date-line of the world; and swift his way
Glides o'er the Asian lines,

Bringing to us who stand
Within the shadows of the Past and on
The sounding shores of that which has been once,
But can be Nevermore,

Thy flaming torch of Truth,
The search-light of our coming way along
The iron coasts, o'er storm-swept deeps of Moveless Eternity.

What changes thou has wrought!
Millenniums of the past have done much less;
And lighter, for Thee, lies on the human heart
Its pallid weight of woe.

Sleep, thou mighty Dead,
Free from fetters both of Mind and Form
Which thou hast broken, we pass with veiled hearts
Thy stately Catafalque.

But now a long Farewell!
The longest, Earth and Thou shalt meet no more.
Grand the Form, the Face, where lies in staet
The Nineteenth Century!

The Twentieth Century.

Le Roi est mort! Vive le Roi!
Hail Century, Twentieth of thy name!
Majestic Heir, not of our Age and time alone,
But of dateless times and kings!
Who shall prophesy
What Earth shall be when thou hast run thy course?
But ere thou goest, we shall be away
Sailing the Unresting Deep.

Our dust shall sleep around
The slowly smoldering camp-fire of the Sun,
And centuries to be shall puzzle o'er
These prehistoric times.

Century of Hope,
Which the storm-spots on thy disk may not o'ercloud.
We who are about to die salute you.
Welcome is but Farewell.

Current Literature.

How to Pray, by R. A. Torrey, is a helpful devotional book by the superintendent of the Moody Bible Institute. Mr. Torrey's books are already well known. He commands a large hearing and he has become in a measure, through his position at the head of the institute, Mr. Moody's successor in Chicago. (Revell, 50 cents).

Attention has been already called in advance to the publication of Mrs. M. B. Fuller's *Wrongs of Indian Womanhood*. It is a heart-rending story, full of vivid and even lurid pictures of Hindoo home life and the recital bears all the marks of entire credibility. The author speaks from her experience as a resident in Bombay. The commendation of Pundita Ramabai, who writes the introduction, will introduce the book favorably to American readers. (Revell, $1.25.)

Mr. W. E. Simmonds, the author of *Whither? A Study of Immortality*, is a lawyer and he has written a distinctly able little book on a great subject. The argument is rather scientific than biblical. It makes no appeal to authority, but argues from the infinity of time and space and the indestructibility of matter to the immortality of the mental life in connection with a finer substance—the subtle substance out of which the "spiritual body" is to be made. (John B. Alden. New York. $1.00).

Mr. Book is well known among the Disciples of Christ in Virginia and elsewhere. His evangelistic efforts for several years past have been among the potent causes of our growth in the Old Dominion. In his new book, *Real Life and Original Sayings*, he gives an account of his career both in public and private life. One of his sermons is also included and at the end of the book there are several pages of pungent paragraphs and original sayings. There are several pictures in the volume, including three of the author. (Published by the author. Martinsville, Va., $1.00).

In view of the often repeated statement that Lincoln was an unbeliever, the pamphlet on *The Religion of Abraham Lincoln* has a mission. It consists for the most part of letters on the subject which passed between Gen. Collis and Col. Robert G. Ingersoll. One thing is certain —that Lincoln was either a believer in the existence and providence of God, or he was a shameless hypocrite. Take these words which he spoke in 1863 in one of the darkest hours of the war: "I do not trust in the bravery and devotion of the boys in blue; God bless them though. Nor yet do I rely on the loyalty and skill of our generals, though I believe we have the best generals in the world at the head of our armies. But the God of our fathers, who raised up this country to be the refuge and the asylum of the oppressed and down-trodden of all nations, will not let it perish now." This is not, as Col. Ingersoll said, "the religion of Voltaire and Tom Paine." (G. W. Dillingham Co., New York. 25c.)

Two notable additions have been made this season to the already vast library of Shakespeare literature. Mr. Mabie's "William Shakespeare," a book of many illustrations and charming literary style, makes its appeal to the general reader, and has a value of its own as a work of literature. Sidney Lee's *Shakespeare's Life and Work* is a book for students. Although it is an abridgement of the author's larger work, it contains all the material which the average student, even of a considerable degree of advancement, is likely to need in obtaining a general survey of the dramatist's career and the development of his genius. The treatment of the sonnets, a subject always fraught with many difficulties, is unusually satisfactory considering its brevity. The student of the details of Shakespeare's life and literary products will need other books, but this one can be used to advantage either for class work or for individual study for a general course on Shakespeare. (The Macmillan Co. 80c.)

There has not appeared for many a day a more sprightly tale of adventure than Henry Thew Stevenson's *Patroon Van Volkenburg*. The reader is plunged into events at the very first page and from beginning to end the movement never slackens. In the art of keeping a story going and keeping the reader going with it, the author has achieved a distinct success. The field is old New York or "Manhattan in 1699," and the leading characters are a French Huguenot refugee, who had his sister's death to avenge, a princely Dutch merchant, who aimed to set up a feudal domain on the present site of Harlem, the British governor of York and various other personages with glaring vices or bitter grievances, who make first-class material for a romance. The love story is inconspicuous and might have been omitted without materially interfering with the narrative, or the interest. In fact it scarcely appears until within fifty pages of the end. In the fertility of his inventiveness particularly in the matter of intrigue and counter-plot, the author suggests Anthony Hope. Indeed the story is perhaps more like "Phroso" than anything else. It may, perhaps, not be too much to say even that Mr. H. T. Stevenson has points of similarity to that other Stevenson, the beloved R. L. S., most blood-curdling of patient invalids and most amiable narrator of piratical villainies. At any rate he has a good story to tell and knows how to tell it. (The Bowen-Merrill Co., Indianapolis. $1.50.)

The identification of the Anglo-Saxon race with that part of the descendants of Jacob known as the "lost tribes" has long been a favorite idea and a fascinating study with many persons. The author of *The Anglo-American Alliance in Prophecy* (Our Race Publishing Co., New Haven, Con., $2.00) is an enthusiast on the subject, and his book gives evidence of great labor and research. The theory is, in short, that the sons of Joseph, Ephraim and Manasseh, to whom Jacob gave his parting blessing, are the chief progenitors of the people of the northern kingdom of Samaria, known as Israel in contra-distinction to Judah; that these ten tribes were carried into captivity into a corner of Media, from which they passed northward into a corner in Asia, and thence through the gate of the Caucasus mountains into a corner of Russia, and thence to a corner of Europe between the Baltic and Slie, from which place they migrated later into England and that from them have sprung the Anglo-Saxon and Teutonic peoples. The case on the historical side as to the lines of migration, seems to be fairly well made out, and the quotations given from leading historians are very interesting in their bearing on this question. The author cites many prophecies concerning Israel which he claims have never had any fulfillment unless it be in the history of the Anglo-Saxon people. This point, too, is fairly well established, if we allow the author's distinction between what he calls the three great covenants which God made with Abraham, namely the National Covenant, the Christian Covenant and the Racial Covenant. Prophecies which many of us have supposed could only have their fulfillment in a Christian sense through Christ, he claims have their application to the racial covenant and their fulfillment in the history of the Anglo-Saxon people. The author's method of dealing with prophecy is hardly in keeping with modern scholarship, to say nothing of any destructive criticism. He finds the defeat of the Spanish armada, the revolutionary war and our war with Spain, and the battle of Manila Bay, all subjects of prophecy. We think he has carried his prophetic argument too far in this respect, and that in his zeal, too, he has based an argument for identification on the derivation of the words *Saxon*, deriving it from I-saacsons, and *English* from engel, the Hebrew word for calf, which the Israelites worshiped in Samaria. We do not believe these derivations can be maintained on philological grounds. But to these criticisms we must add another, that there is too much repetition in the work. The author states the same position in many different ways and cites the same prophecies many times in proof of the same point. Perhaps this may have the value of fastening the argument on the memory, but brevity is considered a merit in these days.

But in spite of these criticisms we are bound to say the book is an exceedingly interesting one and contains a large amount of valuable historical information aside from the particular theory which the author is seeking to establish. He has made a valuable contribution to this question, and we thoroughly agree with the conclusion at which he arrives, that the Anglo-Saxon people ought to work together in friendly alliance with the Teutonic nations for the uplifting of the race. And we believe with him, too, that the signs of the times point to such a consummation.

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Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Our Budget.

—Exit nineteenth century!

—Welcome twentieth century!

—"The King is dead: long live the King!"

—New occasions teach new duties.

—Strange no one seems to doubt but that the world is going forward, not backward.

—Let us ring out the old, so far as the old is false or imperfect, and ring in the new, so far as it is true.

—It is a splendid time to introduce reforms in our individual lives, which we have been promising ourselves to do for a long time.

—There be many prophets now of things to come to pass during the next century, but it is safe to say that the half will never be told until it becomes a fact. Progress seldom runs along anticipated lines.

—An impressive union watch service was held at the Central Christian Church, this city, on the last night of the old year, to watch out the old century and to welcome the new. The various Christian churches were represented and several important matters were considered and acted upon looking to the welfare of our cause in this city. Some of these will be explained more fully in our next issue.

—In the poem, "A Creed in Verse: What we Stand For," which appears on our first page, our readers will recognize two familiar stanzas which have appeared at the head of our columns for many years. They closed a statement of what the paper stands for, the first part of which was in prose. The editor has thrown the whole statement into verse, prefixing two stanzas to the original ones, and adding a final one. He hopes the poem as it now appears will meet with the same cordial welcome which has been accorded to it in its briefer form.

—It has often been observed that there is a sort of literary epidemic to which writers and publishers are subject which rules the matter of naming books and periodicals. At one time every one who writes a novel will give it a sentence-long title like "Put Yourself in His Place" and "He Fell in Love with His Wife." Again there will be a run on quotations or on quotations from particular authors. Several titles had been found in the book of Common Prayer before "To Have and To Hold" and it is said that almost every available phrase in the Rubaiyat of Omar Khayyam has been either used or spoken for by some writer. And now there comes another fad in the naming of magazines. The irrelevantly titled "Black Cat" has already become familiar. A later candidate for public favor bears the name "The Grey Goose." "Hist, we shall have more anon." It cannot be far from Gray Goose to the Pink Rooster and the Purple Duck, and with this burst of iridescent journalism the new century may be ushered in with a gorgeous rainbow of hope.

—A brother writes to us from Indian Territory that the congregation in his town is so afflicted with anti-ism that it is impossible to get the members of the church to subscribe for any religious paper, or sanction the use of Sunday-school literature, or contribute to missions, or permit the young people to organize an Endeavor Society, or the ladies a Ladies' Aid, or to allow anybody to do "anything that is edifying or elevating." The crisis was reached in this congregation when an attempt was made to observe Boys and Girls' Rally Day for America, which precipitated a withdrawal of a majority of the children from the Sunday-school at the behest of their parents who were unwilling to have them rally for America, and finally the secession of about half of the church and the organization of a separate congregation. It is distressing to hear that this sort of thing is still going on and especially in this new territory, which is even now a candidate for statehood and in which we are laying the foundation for a great future. Very likely those very brethren who refused to countenance the observance of Boys and Girls' Rally Day, because it was a co-operative effort, are heartily in sympathy with the united effort which is being made to secure statehood for the Indian Territory and Oklahoma. It would take a long time to reach that end without united action, and indeed the desire to come into the Union indicates an appreciation of the benefits of co-operation. Extreme individualism, which is commonly called anti-ism, is as insufficient a policy in religion as in politics.

—We direct the attention of our readers to the advertisement of "The Campbell Library" in this issue. The time-payment feature of this offer will doubtless appeal to many who have long desired to possess the complete works of Alexander Campbell.

—We publish in another place an appeal from F. E. Meigs, missionary to China, for his school at Nankin. Brother Meigs is known to be doing a very valuable work in teaching in China, and any encouragement or assistance which our readers can extend to him will be most worthily bestowed and heartily appreciated.

—The Editor of this paper enjoyed a pleasant Lord's day with the First Church at Paducah, Ky., on Dec. 23. By the invitation of the pastor, W. H. Pinkerton, who was suffering from temporary illness, we were there to fill his pulpit. The church building, erected about six years ago at a cost of $26,000, is a splendid structure, modern in all its appointments, and the church seems to be doing fine work in all departments. Brother Pinkerton is well beloved by the church. We were greeted with fine audiences morning and evening. The music was especially fine. The church on Tenth Street, ministered to by Brother I. H. Teel, is also doing well, and the two congregations are working in unity. We were glad to see a memorial window in the building of the First Church in which is a splendid picture of the lamented George E. Flower, who was for twelve years pastor of the church. It was a pleasure also to meet his widow and his daughter Daisy, whose home is in Evansville, Ind., but who were here on a visit to old friends during the holidays.

—Our Presbyterian contemporary, the Herald and Presbyter, is still as foggy on the use of the terms "Sabbath" and "Sunday" as if there had never been any enlightening discussion on the point. In urging the use of Sabbath instead of Sunday, especially when speaking of religious events, it very truly points out that Sunday is a pagan word while Sabbath has been from the beginning a day sacred to Jehovah. But the writer ought to remember that the Hebrew Sabbath was the seventh day of the week. He says: "There is a heathen name for the first day of the week, but we prefer to give to it the name which God himself has chosen for it." Begging the pardon of our contemporary, we suggest that God himself never chose the name Sabbath for the first day of the week. It may be suggested, too, that we are not shut up to the choice between the pagan word Sunday and the Hebrew Sabbath, which is properly the name of something else. The term "Lord's Day" is significantly Christian and at the same time correct. A good friend (Baptist, I believe,) once argued that Sabbath was too grand a word to be allowed to fall into disuse. It is a grand word, to be sure, and many sacred memories cluster about it, but that is no reason why we should use it indiscriminately. George Washington is a grand name, but we do not use it when we wish to designate Abraham Lincoln. Jerusalem is a good name, but we do not use it when we mean Antioch. Melchisedek and Popocatepetl and Kalamazoo are all good names when rightly used, but any name ceases to be good when used for something to which it does not belong. By all means let us keep the Hebrew word Sabbath—to use when we mean the Hebrew Sabbath.

—The action of the Kansas City ministers' meeting in passing a resolution which, according to the somewhat sensational reports of the daily press, aims to "taboo the prayer-meeting," has called forth many unfavorable comments and protests, some of which we might print if space permitted. In the absence of more authentic information than that conveyed in these dispatches, we venture the assurance that the Kansas City ministers have not taken any action which can be properly construed as tabooing the prayer-meeting. More than likely they expressed an unfavorable opinion about certain kinds of prayer-meetings and there is evidence that they suggested that the mid-week service should be made more educative. They may, for all we know, have gone farther than this and said some things which we would not endorse, but on the supposition that the proposed change in the character of the mid-week meeting in the direction of introducing some educational features, such as a sytematic Bible study, the suggestion does not seem to us to involve any very violent heresy. Certainly the church needs a mid-week meeting. Almost as certainly most churches need such a change in the character of that meeting as will give it the inspiration and interest which it now very commonly lacks. It would be a bold assertion to say that the prayer-meeting is a genuine success in half of our churches. That it is not is a fact not altogether discreditable to the membership. Why may it not be worth while, instead of railing at the pew for failure to appear on Wednesday or Thursday night, to begin to consider how the mid-week meeting may be made more profitable and more attractive? Brother Tyler at Denver has made the prayer-meeting a success by introducing Bible study, making it at once educational and devotional. Why not try this plan more generally?

Difficult Digestion

That is dyspepsia.
It makes life miserable.
Its sufferers eat not because they *want* to—but because they *must*.
They know they are irritable and fretful but they cannot be otherwise.
They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fulness, headache, heartburn and what not.
The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

HOOD'S PILLS are the best cathartic.

van Houten's Cocoa

Known and Prized for its nutritive and refreshing qualities.
A drink for a Prince at less than a cent a cup.
Sold at all grocery stores—order it next time.

—Elsewhere in this issue will be found a statement in regard to the third Congress of the Disciples which is to be held next March in Lexington, Ky. The general topics to be considered are: the religious and theological bearings of the doctrine of evolution, the psychology of religious experience and some phases of the work of the Disciples. The men who are to present papers will soon begin the preparation of them. We suggest that those who intend to be present also begin the study of the subjects with a view to intelligent hearing and discussion. Read a good book or two on evolution, especially one by some advocate of the theory such as Fiske or Drummond or Lyman Abbott, for it is always safer to get an exposition of a theory from its friends than from its enemies. Read a modern representative book on psychology—such, for instance, as James (the shorter edition), which is not only thoroughly scientific and up to date, but is as fascinating as Anthony Hope or Conan Doyle. And give yourself a review course in the history of the Disciples. Such preparation on the part of the hearers will keep the speakers up to their best efforts and will insure intelligent discussion.

—The death of Mrs. Katherine Stirman of Fayetteville, Ark., in November last, was an event that profoundly stirred the community in which she had lived so long and in the life of which she had filled so large a place A woman of remarkable ability and of unusual character, she made her influence felt both deeply and widely for good. The sermon preached on the occasion by Brother N. M. Ragland, pastor of the church, was a splendid tribute to her memory. Were it not for the crowded condition of our columns at t is season of the year, we should be glad to print the entire discourse. We can only, however, give brief extracts. Concerning her influence Brother Ragland said: "She was our oldest, best known, most beloved and highly respected citizen. Sixty-one eventful years she has lived and wrought in Fayetteville. She contributed more to the social, educational and religious upbuilding of the town than any other woman who ever lived in the place." Concerning her genealogy he said:

Her eyes first looked out on the strange world, in which she was to achieve so much and live so long, on the 15th day of March, 1815. She was the youngest and last surviving child in a family of fourteen—five brothers and nine sisters. Her father was Capt. George Robards, one of the youngest as well as the bravest soldiers of the Revolutionary War. He enlisted in April, 1777, when only a lad seventeen years old. He served as sergeant, lieutenant and captain. He was engaged in the battles of Brandywine, Monmouth, Stony Point, and was with General Lafayette amid the stirring scenes of Yorktown. After peace was made with England he raised a company to protect the frontier from Indians. His commission was signed by Thomas Jefferson, Governor of Virginia. At the close of his career as a soldier he located in Kentucky, where he lived to a good old age. He passed beyond his threescore years and ten. He was greatly loved by all men for his high character, his generous disposition and spotless integrity.

To her religious life he pays the following tribute:

While yet a young woman and before the Disciples of Christ had an organization in Fayetteville, she was converted and gave her heart to God in changeless love. She rode ten miles on horseback to obey the ordinance of Christian baptism. This was suggestive of the example of her Lord, who made the journey from Nazareth to the Jordan to be baptized of John. She was the last, save one—Mrs. Sarah Arrington—of the original members of the First Christian Church, which was founded by the young and gifted Robert Graham during his memorable meeting held in Fayetteville in the month of February, 1848. He says that Mrs. Stirman was one of the four saintly characters who constituted the nucleus of this church. She continued to grow in the confidence and the affection of the membership till the day of her death If she ever had a fault or an enemy, no mention was ever made of it to her pastor, who knew her intimately for the space of fifteen years. She did only good, and it is not strange that she reaped the same blessed fruitage. The town seems lonesome to many—both white and black—since she has gone. Her home was a veritable Mecca to which many people of all classes and conditions made frequent pilgrimages. All sought her counsel and advice. No heart, however hungry, ever came away empty. She was a woman strangely endowed, both in mind and heart. It is doubtful if the people of Fayetteville will ever see her equal.

The memory of such a life must be blessed indeed, and her surviving family and kindred are to be congratulated on the legacy they have in the memory of such a life and character. This is the kind of people that makes life seem worth living.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove what this Famous New Discovery will do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Sent Absolutely Free by Mail.



65TH POLICE PRECINCT, GREATER NEW YORK,
October 11th, 1900.

Dr. Kilmer & Co., Binghamton, N. Y.:

GENTLEMEN:—In justice to you, I feel it my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and Bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist, and I consider myself perfectly cured. I do not have to get up during the night to urinate, as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain yours very truly,

JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN.

Officers of the 65th Police Precinct,
Greater New York.

Among the many famous cures of Swamp-Root the one which we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginnings in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Notes and News.

J. M. McQuerry, of De Soto, Ia., began work with the church at Shawnee, Okla., on Dec. 1.

J. W. Ball, formerly of Burr Oak, Kan., has succeeded Bro. Boyd in the pastorate at Belvidere, Neb.

A. B. Moore has closed his work at Macon, Ga., and is now residing at 3006 Locust St., St. Louis, Mo. He begins a meeting at Audubon, Ia.

Bro. S. Magee, Nevada, Mo., is available for protracted meeting work or the lecture field during 1901. Churches needing his services may address him as above.

B. F. Goslin has closed a successful year's work at Ariel and Perche, Boone county, Mo., and has received a unanimous call to remain with both congregations during the coming year.

The Year Book for 1901 is now in the hands of the printer. Any minister who wishes a change made in his address should notify B. L. Smith, Y. M. C. A. Building, Cincinnati, within ten days.

We have received a copy of the Litchfield (Minn.) Saturday Review, containing a sermon in full by Bro. W. H. Knotts. This is especially gratifying considering the weakness of our cause in Minnesota.

Albert Buxton is now on a trip to the southern part of Mexico, Yucatan and Central America. He is expected back at his pastorate in Hillsboro, Tex., the second Sunday in January.

R. F. Thrapp, of Pittsfield, Ill., has organized a Men's Social Union in his congregation with 60 members at the beginning. It is a good idea to put the men to work. The women always do their share.

Members of the Troy, Mo., Christian Church very kindly remembered their pastor, G. F. Assiter, at Christmas with a lavish donation of provisions, etc., which included several fine turkeys and a new carpet for his home.

C. E. Millard, who has been assisting as singing evangelist in the Warrensburg meeting, goes next to Little Rock, Ark., and then to the First Church at Omaha. Churches desiring his services must apply in advance.

The Christian Church at Springfield, Ill., of which J. E. Lynn is pastor, gave a New Century Christian Banquet on the evening of New Year's Day, to the pastors, elders, deacons, vestrymen and stewards of the Protestant churches of Springfield.

William Ross Lloyd has completed the fourth year of his pastorate at Richmond, Ky., during which time the church has had 200 additions, and has given $5,000 for missions and about $13,000 for all purposes. The present resident membership is 450.

The churches should begin to lay plans for the March offering for Foreign Missions the first Sunday in March. The Foreign Society will furnish all necessary supplies free of charge. The churches are requested to order at once.

Bro. Roy Hanley, formerly of St. Louis, and now a student in Butler College, called at this office during the holidays. He reports that both the college and the Bible College are prospering, and that between forty and fifty of the students are filling regular preaching appointments.

In our issue of Dec. 20 we announced, by mistake, that money for the Illinois State Bible-school work should be sent to A. C. Roach. Many may have already sent. Let those Illinois superintendents who have not yet sent a contribution to this work remember two things: First, remember not to forget to send it somewhere; second, send cash to J. P. Darst, Peoria, Ill., and pledges to A. C. Roach, Wyoming, Ill.

J. B. Lockhart and his wife, of Caney, Kan., were made the victims of a birthday surprise Dec. 17. To each of them was presented by the church a beautiful rocker. About forty gathered at his home with well-filled baskets, and spent the evening pleasantly.

The Foreign Society is in receipt of another gift of $600 on the annuity plan from a brother who had before given $2,000. The society is to be congratulated upon the record it is making. Annuities are better than bequests, and direct gifts are better than either.

On Dec. 22, L. L. Carpenter, of Wabash, Ind., dedicated the new house of worship at Leipsic, O. The weather was unfavorable, but the services were successful. C. M. Myers is pastor of the congregation. Twenty-five years ago Bro. Carpenter dedicated the old church in this town.

T. A. Hedges, of La Grange, Mo., writes that he knows two successful, scholarly, godly pastors, both in the prime of life and with families which are helpful, who would like to remove to Missouri. Both are now fully employed, one in Ohio and one in Nebraska. Address Bro. Hedges.

It is pretty generally known that about 3,000 000 acres of new land are to be open to settlement in Oklahoma the coming summer. If you think of securing a home in the new country send your name, address and occupation to Dick T. Morgan, Perry, Okla. He has something in view which may be to your personal profit, and may aid in establishing new churches in this new country. In writing, please refer to this notice or state you are a member of the Christian Church.

The new Christian Church at Pleasantville, Iowa, F. D. Ferrall, pastor, will be dedicated Sunday, January 13, 1901, 10 o'clock A. M. General Z. T. Sweeney, of Columbus, Indiana, will preach the sermon. The new structure is commodious and modern, and will comfortably seat 700 people. It is heated by a No 7 auditorium furnace. It has a gallery, choir loft, choir room, pastor's study, lecture room, auditorium and basement. Cost, $7,000. Jan. 13 promises to be a great day in the history of Pleasantville Christian Church. The pastor has been with this congregation almost three years.

The Disciples' Club of New York held its third meeting of the season Dec. 18 at the Sterling Place Church, Brooklyn. F. D. Power, of Washington, D. C., delivered an address on "Our Place To-day." At the January meeting Edwin Markham, author of "The Man With the Hoe," will speak on "The Central Idea of Christianity." The work of the club is attracting wide attention. Besides its public meetings, it forms a working committee for the care of the common interests of the churches of Christ in New York—advertising city evangelization and all matters pertaining to the propagation of the faith.

Sunday, Dec. 23, the new church in Aboite, Ind., eleven miles west of Fort Wayne, on the Wabash R. R., was dedicated by G. E. Ireland, of Wabash. There has never before been a church building in the village. Some months ago Bro. J. H. Wingate went there without any financial assurance. Confronted by many difficulties, he pushed the enterprise steadily on, and, under all the circumstances, his work was nothing less than heroic. Holding services from house to house, and then in an old tile-shed, roughly fitted up for the purpose, he gathered a little band in membership and pressed on the work of building, doing much of the labor himself. The house is unpretentious on the exterior, but the interior is finished in artistic style. The citizens contributed liberally in material, labor and money, and the remainder was subscribed at the dedication.

Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure it.



Bald Spots

Without help, a bald spot never grows smaller. It keeps spreading, until at last your friends say, "How bald he is getting." Not easy to cure an old baldness, but easy to stop the first thinning, easy to check the first falling out. Used in time, baldness is made impossible with—

Ayer's Hair Vigor

It stops falling, promotes growth, and takes out all dandruff. It always restores color to faded or gray hair, all the dark, rich color of early life. You may depend upon it every time. It brings health to the hair.

$1.00 a bottle. All druggists.

"I have used your Hair Vigor and am greatly pleased with it. I have only used one bottle of it, and yet my hair has stopped falling out and has started to grow again nicely." JULIUS WITT, March 28, 1899. Canova, S. Dak.

Write the Doctor.

If you do not obtain all the benefits you expected from the use of the Vigor, write the Doctor about it.

Address, DR. J. C. AYER, Lowell, Mass.

Winter Tourist Tickets to

SOUTHERN RESORTS

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Southern Railway

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Winter Tourist Tickets on sale October 15, 1900, until April 30, 1901.

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Map folders, Cuban and Porto Rican folders, Winter Homes Folders and "Land of the Sky" booklets mailed to any address. All inquiries answered promptly. Patronage solicited.

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Wm. H. TAYLOE, Asst. Gen'l Pass. Agent, LOUISVILLE, KY.

To C. E. Societies, Pastors and Churches.....

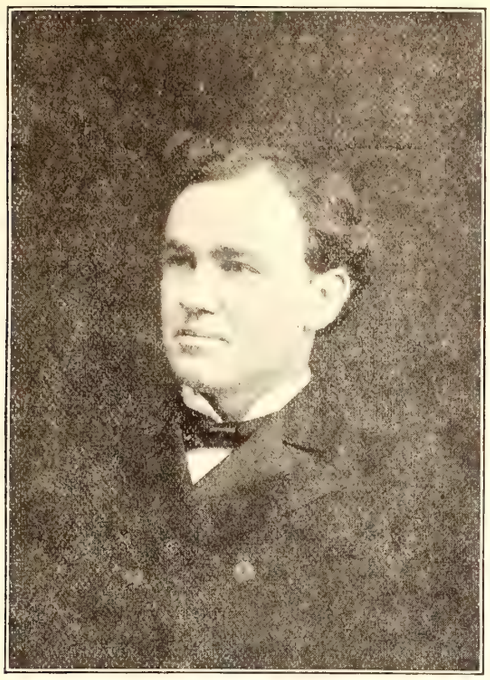
The Students' Missionary Library.

A collection of sixteen classics, uniformly bound. Includes history, biography, addresses, reports, etc.

Retails at $20.00, but will be sent by the Foreign Missionary Society for actual cost—$10.00.

About 6,000 pages. For catalogue and particulars address

Box 884, Cincinnati, Ohio.



Silas Jones.

Brother Silas Jones, whose portrait we present herewith, has recently accepted a professorship in the Biblical Department of Eureka College. He is a graduate of Eureka in the class of 1892 and spent two years in post-graduate study in Harvard University. During the past five years he has held the pastorate at Sterling, Ill., where he has gained a deep and lasting hold upon the affections of the church and community. The congregation was loath to let him go, but recognized that Brother Jones would find his widest field of usefulness in a professorial chair, where his influence could be exercised both directly upon the many young men who will study under him, and indirectly through them upon all the churches to which they will hereafter minister. He is to teach Hebrew and New Testament Greek and will give various other courses for the training of the ministerial students. The chair which he now holds has been occupied by Prof. B. C. Deweese, now at Lexington, Ky., and by Prof. Gilcrest, now of Central Christian College, Albany, Mo. It is an important post and he will fill it ably.

Congress of the Disciples.

The third annual congress of the Disciples of Christ will be held in Lexington, Ky., March 26-28, 1901. The program will soon be completed. It promises to be "the best in our history." The most conspicuous place will be given to the subject of evolution in its bearing upon religious and theological problems. One session will be devoted to the Psychology of Religious Experience, which is attracting so much interest at present. A new feature in our congress programs will be a reception on Wednesday evening, during which addresses will be given by representative women on "Women in the Nineteenth and Twentieth Centuries." The third and last day will be given to topics suggested by the history and present work of the Disciples, such as "Christian Union," "The Church and the City," and "Missions." The committee in charge consists of F. D Power, chairman, H. O. Breeden, S. M. Cooper, R. E. Hieronymus, E. S. Ames. E. S AMES, Sec.

Hyde Park, Chicago.

Needs of Nankin Christian College.

A *job press* of medium size, $50 to $80; a medium size *paper cutter*, $50 to $80; a medium size cylinder press, $200 to $400; English type, $100; Chinese type, $100; electrical apparatus, $100; library, any amount.

I shall feel that my visit home has not accomplished much if I am compelled to return empty-handed in the way of supplies for our school. China is about to be opened up as never before. There will be an increased and increasing demand for schools. It is not necessary for me to argue the importance of that kind of mission work in order to take our place in the forefront of the New China. There is no other way to hold our own against the great flood of anti-Christian teaching that always goes in with such revolutions as the one in progress in China. We are now on the ground and ready to continue our work, but we must have equipment. There is no reason why we should not publish the first newspaper in Nankin. It is a city of 400,000 inhabitants and has not a single newspaper. We have the only modern printing office in Nankin, and we can hold the first place if we go ahead at once. The school boys do the mechanical part of the work. The expense of running the establishment will be but nominal. We shall be able to give the students a good trade and accomplish untold good. At present we have a very small lever hand-press, an old-fashioned Washington hand-press for large work, about $150 worth of Chinese type, and $40 worth of English type. We have published thousands of calendars, tracts and pamphlets, and done a considerable job work in Chinese, besides publishing regularly three small mission periodicals in English. If we can secure the equipment the institution will be self-supporting and make some money besides. The last year I was in China, even with our very inadequate equipment, we more than paid our expenses. May we not hope that some of our brethren will see fit to invest in this enterprise? The society is not able to put out the money now, but if any one will buy the machines I am sure it will pay freight to destination. Type can be bought in China and Japan. If you prefer to send the money to me or Bro. McLean, I can make the purchases. If you prefer to buy the machines yourself, or have one to donate, let me know or forward to my address. I shall hope for a response to some or all of these objects. The presses and type are of first importance now. If you desire any further information please address me at Holden, Johnson county, Mo. I expect to return to China in the early spring.

I have met a large number of the brethren since I returned. I have attended ten state meetings, besides doing work in a large number of churches. I have not made many direct appeals for help. I told you of China and her needs. I am sure you believe I told you the truth. Will you not in this special way help us if you possibly can?

F. E. MEIGS.

TOO MUCH

Exercise is as bad as too little for the growing girl. It is very easy for her to overdo, and this is especially dangerous at that critical period of a young girl's life when she crosses the line of womanhood. It is not an uncommon thing to lay the foundation for years of after misery by neglect of necessary precautions at the first "change of life."



The use of Dr. Pierce's Favorite Prescription not only establishes regularity, but it gives health to the entire womanly organism. It is the best medicine for diseases peculiar to women because it cures the causes of disease completely and permanently.

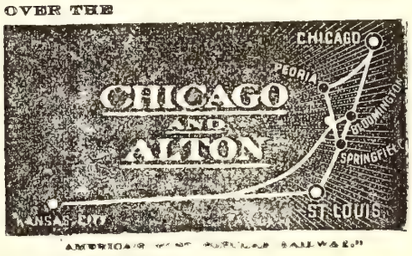
"Favorite Prescription" contains no alcohol, neither opium, cocaine nor any other narcotic. It cannot disagree with the most delicate constitution.

"For a number of months I suffered with female trouble," writes Miss Agnes McGowne, of 1212 Bank Street, Washington, D. C. "I tried various remedies, but none seemed to do me any permanent good. The doctors said it was the worst case of internal trouble they ever had. I decided to write to you for help, I received a very encouraging reply and commenced treatment at once. I had not used your 'Favorite Prescription' a week before I began to feel better, and, as I continued, my health gradually improved, and is improving every day."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.



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25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

A Missouri Moses Needed.

That St. Louis and other cities of Missouri are in the wilderness of lawless desolation, is manifest even to the wayfarer and stranger, but the Moses who will lead us out of the wilderness is the law-giver we are all yet looking and praying for. Some are hoping to find him in our new governor, others are hoping and praying that some God-commissioned and God-commanded member of the legislature may lead off in the making of such laws as may save us from further disgrace and disaster. The name of the man who can formulate a law that will forever eliminate the gambling adjunct and the scarlet annex from the legalized liquor saloon, will be immortal. The saddest feature of the liquor curse in England and Europe is the involvement of women on both sides of the saloon counter, as barmaids and bar patrons. Until the afternoon of the nineteenth century, America was largely exempt from this blight, but now our mothers, sisters, wives and daughters are being drawn into the maddening maelstrom by the thousand.

In the saloons combined with the grocery stores of St. Louis, little girls from 12 to 16 years are now retailing liquid calamity to older women as well as men across the counter. Very small children of both sexes are allowed to enter saloons and buy cans and buckets of liquor. Hundreds, if not thousands, of the homes of harlots have United States revenue license, and are recklessly selling all kinds of intoxicants, regardless of state or municipal laws. Any harlot who pays $25 can get a United States revenue license regardless of character. We have this information directly from the chief revenue collector in the custom house of St. Louis. A harlot may be under sentence to the penitentiary or just out of the penitentiary, but if she will lay down $25 and declare the place where and the time when she proposes to engage in her lawless and diabolical traffic, the United States officers will issue her license without a question or a word as to her character! Some of the most lawless saloons of St. Louis have had electric button or wire connection with all the way from one to two dozen of the homes of harlots, both running all the night of every day in the year.

The imperative need is a law to close every saloon in the state from midnight until six in the morning. It should be a penitentiary offense for any home of a harlot to have electric wire connection with a saloon, or any saloon to have electric wire connection with the home of a harlot. It should also be a penitentiary offense for intoxicating liquors to be sold in the homes of harlots. The business of a retail liquor saloon should be confined to the one counter or bar in one room only, without any tables, seats, music or accessories for assignation or gambling of any kind. The accursed wineroom should be forever eliminated, and no minor, either girl or boy, and no woman, either vicious or virtuous, should be allowed to buy, sell or handle intoxicating liquors in a saloon.

Whenever a saloon violates law, the license should be canceled, the keeper fined, imprisoned or both, and the premises, ground and building should be disqualified for saloon purposes for at least five years. This will force the landlord as well as the tenant to vigilantly regard the law under which the awfully dangerous and desolating business is allowed to do its deadly work.

If any reader of the Christian Evangelist in any county of the state can fix his eye or faith on a probable Moses, urge and encourage him to follow the guidance of the pillar of cloud by day and of fire by night.

W. B. PALMORE.

St. Louis, Mo.

Missouri Bible-school Notes.

The twentieth century "down to date" Bible-schools will be graded, have graded lessons and the Bible will be studied systematically. You will see these changes, too, before the first decade passes.

Palmyra had one of its happiest moods during the Bible-school rally, and the Macdonald family have a way of infusing others with this same glad spirit, sending word to a servant of God, "Come right to our house," while Superintendent Glahn and Pastor L. J. Marshall were seeing to the minutiæ of the exercises. When at the night session Brother Marshall called for dollar volunteers to our army fund, twenty-five responded in ten minutes, and all in addition to the regular and standing pledge of the school.

Wishart, on the Kansas City-Springfield extension of the Frisco, is to have a first-class little house of the Lord. R. B. Havener put that spirit into the minds and hearts of the brethren.

The New London meeting was another manifestation of the work of the pastor, superintendents and teachers in co-operation with an evangelist, for many of the confessions came from the Bible-school work in the days gone by.

Central, St. Louis, just in our greatest time of need, comes forward with its pledge in full, $100. This enabled us to send the salaries to all the field force in good time for a "Merry Christmas."

When our schools are electing new superintendents and new teachers, why not begin the work of the year with an installation service, at which an address will be made on the responsibility of these who accept this part in God's work and the obligations of the other members to these whom the brethren think should serve in this holy part? Then have the congregation and the workers covenant in this service of God, one to be faithful and prompt in the work, and the others in their co-operation in every way.

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FORM AND PRICE.

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CHRISTIAN PUBLISHING CO., ST LOUIS, MO

Hot Springs Home.

Many inquiries have reached me in regard to the Home here. The Home which is being planned will furnish our visiting brethren and those of other fellowships a Christian home while at this health resort and every dollar accruing from their stay here will go toward caring for worthy, destitute brethren. The Home is not being promoted for any local interest. It is for those who live elsewhere and who come here in quest of health; hence it is the home of the brotherhood. The present members of the Board of Trustees are T. Nelson Kincaid, Dr. W. H. Connell, F. F. Mace, Mrs. S. M. Howard, G. B. Cook and John G. Fletcher, of Little Rock.

The articles of incorporation are drawn up and will have been recorded before this is in print. The plan by which we hope to raise most easily the needed funds is an offering of $1.00 from each member and an offering from each church and Sunday-school. We will put an agent in the field in the interest of the Home. We hope to receive recognition by our state boards, and have representation on the state programs. It will take a great deal of time and labor for us to acquaint the brotherhood with the actual facts and the importance of this holy mission. Ever since this has been a health resort, Christ, in the person of his Disciples, has been hungry, thirsty, naked, a stranger and sick in the streets of this city, and we have not fed him, given him drink, clothed him, taken him in or visited him. Shall the Pythians build a $500,000 sanitarium and the Disciples of Christ leave their needy sick uncared for? We have noble and faithful men and women, and among them some of our most faithful preachers, sleeping in the pauper graveyard, who died here in want and neglect after they had spent their last dollar in quest of health. We are starting this work of mercy for you and yours and not for ours, and it is your work as well as ours.

T. N. KINCAID.

Hot Springs, Ark.

California Letter.

The last Christmas of the century has departed. The day was all that Mother Nature could make it. The sun shone brightly in a cloudless sky. The breezes were sweetened by the breath of palms and lilies.

The curtain of the evening fell gently and the moon shone dimly through the gathering mist. Old Santa Claus left his sleigh and reindeers long enough to distribute many presents among the children in this land of flowers and sunshine.

Although far removed from the great heart of the nation and our brotherhood, we find humanity just about the same, with common sins, virtues, hopes and fears. It would seem that, as for natural resources, climate and beauty, Omnipotence could do no more than has been done for this land of the Golden West—the land of oranges, grapes, figs, prunes, pomegranites, olives, golden with the apples of Hesperides, festooned with roses and draped with lilies. Her greatest need is more Christ, less wine, less of *ism*, especially Romanism, and more *men*.

The public school system of California invites comparison with any other state or country in the world. Leland Stanford, Jr., University at Palo Alto and the State University at Berkeley are too well-known to need even a reference. If I am properly informed, the former is the most richly endowed institution of learning in the world. We probably feel a deeper interest in "Stanford," as it is only twenty *minutes away*.

When men are wanted in the faculty the universities of the East and Europe are picked. There is no want for money to meet every emergency, however great. There are seven or eight hundred students in this gigantic infant institution.

The Disciples have a small congregation at Palo Alto, one mile from the university grounds. They worship in a hall. They contemplate building. D. A. Russell, a gifted and excellent young man, who is a student at the State University and the Berkeley Bible Seminary, preaches for them.

Pres. Benj. Ide Wheeler, late of Cornell, is building up the State University very rapidly. Over twelve hundred students are enrolled.

The Berkeley Bible Seminary, of which Dr. Van Kirk is dean, is having a steady growth. The new dean is in close touch with Pres. Wheeler and the faculty, and frequently lectures before the students.

The growth of the seminary must of necessity be slow, but seems to be moving in the right direction to attain success.

Dr. Van Kirk will deliver an address before the Pastor's Union of San Jose, January 14.

The Bay District Convention will be held at the Central Christian Church in this city (San Jose) January 14th and 15th. A first-class program may be expected. The two churches of San Jose will provide fine entertainment.

Brother B. B. Burton closes his pastorate at the First Church with the year and century. He and his family leave many warm friends both in and out of the church. He expects to evangelize at least for a time. We understand that Brother Hazel of Eureka, Cal., will succeed him.

With the new century greetings to our friends who are visited by the EVANGELIST, we close, hoping to write more specifically of our Christian work in California in the future.

F. B. SAPP.

San Jose, Dec. 26th.



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THE HOLY SPIRIT

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Oh, I want to be still nearer.
Where the billows roll the highest.
There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord, Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching.
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me.
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high. (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
At home or away, in the alley or street.
Mother, tell me of the angels.

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A Plea for the Prayer-meeting.

Adverse Resolutions by Kansas City Christian Ministers.

In a secular paper of the 20th inst.. I read: "The pastors of Kansas City Christian churches adopted a resolution to-day declaring it to be their sense that the mid-week prayer-meeting as it is now conducted has outlived its usefulness, and appointed a committee to outline a scheme for something better calculated to meet the needs of present-day church people."

A brother whose name is well known in the columns of the CHRISTIAN-EVANGELIST is reported to have "declared that the age had outgrown the old-fashioned prayer-meeting. The best men's lives have now become so full of other things that they can not be induced to come out and spend an evening in prayer. . . . The prayer-meeting is a failure because it is not educative, does not appeal to men's social natures, and accomplishes nothing tangible and practical. The prayer-meeting as now conducted is a relic of a time when the negative and dreamy side of men's nature predominated in their religion. Their active, positive natures are now predominant and they demand something more practical."

Is it possible that stereoperfunctity has driven some of us to this view? Many of us are aware that the iron clad rules that prevail *sometimes* in *some* of our prayer-meetings—and which are more honored in the breach than in their observance—are calculated to produce just such results.

But a man should have larger charity in his heart than to allow such a view to gain permanent control over his mind. We are the very last people among professed Christians to give utterance to such sentiments.

Our brethren are already regarded as deficient in the duty of prayer. We not infrequently hear disparaging comparisons made between ourselves and others. Whether these comparisons are true or not, that others are more prayerful than we are, I do not now pretend to say, but of one thing I feel very sure—that there is room for improvement among us. There is no duty more clearly set forth and defined in the New Testament, and no duty better to begin with in the observance of a Christian life, than that of prayer. All of us, therefore, being honest in our inquiry after truth, need no scolding or fault-finding, but instruction, biblical instruction, upon this subject.

Possibly some think that instruction on this point is not needed, but not so with the Apostles and with Jesus. The Apostles exclaimed: "Lord, teach us how to pray, as John also taught his disciples." This humble request of the disciples, made to the Savior, does them great honor. There is nothing humiliating in asking for information. We are all sadly in need of instruction upon the subject of prayer. The object of every discourse in all of our churches is instruction and edification. To whom or to what source shall we go for our instruction on the subject of prayer? To the New Testament and to Christ and the Apostles.

The fact that Jesus prayed while on earth should be sufficient commendation of it to every one who would be as his Lord and Master. That he did so in the presence of men and again in solitude should admonish us of the propriety of "praying always, lifting up holy hands, without wrath and doubting." Since he who was holy and without sin prayed, it should teach all of his followers that we can never become so holy or so engrossed in dispensing our charities, as is intimated above, as to render prayer unnecessary. It is the spontaneous utterance of every grateful and pious heart. Every true disciple of Christ delights in the exercise of this high privilege—the privilege of communing with and calling frequently upon his name.

The spirit of prayer arises from our feeling of dependence upon God for all the favors and blessings that we daily receive. Our happiness and even our existence is suspended upon a thousand small realities over which we have no control—and from the very nature of things can have none. Without the light, the heat, and genial influences of the sun we would all soon perish. And yet, as Pres. Milligan used to ask, "What mortal can guide the chariot of the king of day? What man can hasten the rising splendors of his coming, or stay for one moment the waning glories of his departure?"

The study of nature as well as of God's word causes us to feel our dependence on a higher power for life and happiness, and to cultivate the spirit of daily prayer. It is as natural to pray in the agony of pain, as I have witnessed in hundreds of instances, as it is to sigh, to moan, or to groan.

Nothing is more reasonable than the proposition of our Savior, that "men ought always to pray and not to faint"—or grow weary of it. He has taught us to pray, "Give us this day our daily bread," implying that we must pray every day. It is, therefore, the duty and privilege of every Christian to cultivate the habit of praying, at home, in the family, in the public assembly, and even in the busy scenes and conflicts of daily life. The spirit of prayer should flow as regularly and constantly from the heart of every believer as the spirit of love and gratitude.

While, therefore, the Christian—the follower of Christ—may pray everywhere and without ceasing, he should never forget his own closet nor his family devotions, nor the worship of the public assembly. In each of these there is a divine adaptation to the wants of our fallen nature. Let our prayer-meetings live, and let their attendance be multiplied a hundred fold, is the plea of

Your brother,
CLAYTON KEITH.

December 23, 1900.

[Bro. Keith's plea for prayer is eloquent and timely. We do not understand that the Kansas City brethren propose to abolish prayer but to introduce such changes in the mid-week meeting as shall make it a more edifying and genuinely prayerful meeting. There is plenty of room for improvement and if any good suggestion can come out of Kansas City we are willing to hear it. EDITOR.]

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6. *The Y. P. S. C. E. Formulæ.*—In this department are given the Constitution and By-Laws of the Society; Constitution of the Junior Society; the Local Union and State Associations; Covenants; Invitations; Reminders and Letters of Commennation.

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Christian Publishing Co., St. Louis, Mo.

Evangelistic.

Dorchester, Ill., Dec. 24.—One confession and baptism at our regular services at Gillespie. The work there is growing rapidly. We expect to have our own church house by April 15, 1901.—JOHN G. M. LUTTENBERGER.

LeRoy, Ill., Dec. 24.—In a meeting, home forces, fourth week. 27 accessions; 15 last week. Evangelist A. P. Cobb assisted first 10 days. E. B. Barnes, of Normal, preached three sermons.—F. A. SWORD, pastor.

Sullivan, Ill., Dec. 24.—Our meeting of 22 days with J. E. Hawes as singer, resulted in 14 additions; seven confessions, one from the M. E. and six by statement. Eight of them were heads of families. One was the judge of this county. One more added yesterday.—E. E. CURRY.

Cameron, Ill., Dec. 24.—A grand meeting here. In 20 days 39 added, 36 baptisms. The meeting goes on a few nights. We hope to have 50 in the meeting. I began the meeting with lectures which prepared the way. Home workers only.—O. D. MAPLE.

West Salem, Ill., Dec. 24.—I report 48 additions this year at my places of labor. Seven at Dieterich, all by baptism; 18 at Shiloh, 14 by baptism; 23 at West Salem, 15 by baptism None of the above have been reported. Just closed our meeting here last evening. Bro. R. J. Coy, of Mattoon, Ill., directed the song service to the satisfaction of all.—WILFORD FIELD.

Knoxville, Ill., Dec. 17.—One addition at our regular service last Sunday. Closed our meeting a week ago last Monday with 29 additions, making a total of 69 since March.—J. T. STIVERS.

Exchange, Ill., Dec. 22.—Since my last report we closed our meeting at the Buckeye Church in Wayne County, with 14 additions; 11 by confession and baptism. Bro. Williams, their pastor, was with me in the meeting. Buckeye is said to be the oldest organization in Wayne County. I should like to hear from churches desiring meetings or a regular preacher.—LEW D. HILL.

Saybrook, Ill., Dec. 26.—I closed a 19 days' protracted meeting Dec. 7, with our home forces, in which we had a father and mother of an excellent family to make the good confession, besides to a great extent uniting the divisions which existed in the church. Our ladies cleared over $75.00 in a bazar which was given Dec. 20.—T. A. LINDENMEYER.

Greencastle, Ind., Dec. 24.—One lady made the good confession last night at Cayuga.—L. V. BARBRE.

Bedford, Ind., Dec. 21.—I dedicated our new church at Heltonville, in this (Lawrence) County, last Sunday. It is a nice frame building, costing $1,500 and has a seating capacity of 300. All were happy on the occasion. Quincy Short offered the dedicatory prayer. Large audiences attended both the morning and afternoon services The debt on the church was nearly all provided for before the day of dedication, so that little begging was necessary. Bro. Short followed the dedication with a protracted meeting.—JAMES SMALL.

Fort Wayne, Ind., Dec. 26.—We have just closed a two weeks' meeting. Bro. W. T. Groom of Wabash, Ind., did the preaching. Bro. Groom is a good man and an able preacher, and his sermons accomplished great good. On account of the holidays we had to close, when our meetings had only begun. There were three accessions, two by conversion and one by statement.—J. A. HARRIS, pastor West Creighton Avenue Church of Christ.

Goffs, Kan., Dec. 24.—One added from the United Brethren at my regular appointment here yesterday. Held a short meeting for Bro. L. W. Myers in Powhattan, Kas. Four added; one confession.—L. H. BARNUM.

Lexington, Ky., Dec. 20.—We are now in the second week of our meeting here, with 14 accessions up to date.—C. E. ARMSTRONG, Pastor South Side church; R. A. OMER, evangelist.

Lexington, Ky., Dec. 21.—Our meeting at West Liberty, Ia., with Evangelist Romig, closed Dec. 17, with 18 additions. I am now at home to spend Christmas. I found my home church, South Side, in the midst of a fine meeting, with Evangelist R. A. Omer. I go to Lawrenceville, Ill., January 6, to assist Pastor W. M. Groves in a meeting. Pastors or evangelists desiring my aid for February and March may address me as above.—C. M. HUGHES, singing evangelist.

Oelwein, Iowa, Dec. 28.—On Dec. 24 closed a very pleasant meeting, held under auspices of State Board, at Platteville, Wis. While five accessions were the only visible results, it increased the little band more than 40 per cent. —J. H. STARK.

Barnard, Mo., Dec. 24.—Our meeting at Palestine closed with six accessions, three baptisms. I continue there for the fourth year. The church there pounded us so severely that we had to be hauled home in a wagon. But we are recovering. I will also continue with Salem church the third year, four additions there since last report.—F. E. BLANCHARD.

Canton, Mo., Dec. 26.—Bro. Coil of Ralls Co., Mo., closed a 12 days' protracted meeting for us at La Belle, Mo., with nine additions.—CHAS. LAYCOCK.

Montevallo, Mo.—Just closed a 10 days' meeting with two additions by primary obedience, and money raised to employ preacher one-fourth time.—R. B. HAVENER, Bible-school Evangelist for Southwest Missouri.

Plad, Mo., Dec. 27.—Closed my work here the third Lord's Day in December, 35 were added to the congregation during the year and three churches organized. Am ready for a call to another church. Prefer a country church where I can rent a small farm and work the farm and preach for small salary.—G. W. HAMILTON.

St. Louis, Dec. 24.—Closed a little meeting with the church at Pearl, Ill., last night with eleven additions. There are some splendid people at this point. I begin a meeting with the New Canton, Ill., Church the 29.—W. H. KERN.

—Warrensburg, Mo., Dec. 28.—Our meeting of three weeks' closed last Sunday with 43 additions. We have been benefited in many ways by the meeting. It was a spiritual meeting, The old first-principles-method was not used. The whole gospel was preached, but with the greater emphasis upon the Christ, and sin, and repentance. The quiet and reverential spirit over the large audiences from night to night was indeed impressive. Thirty-two of our additions were by confession and baptism. Our large seating capacity was taxed from first to last It was a meeting of the home forces. In 16 months' ministry here 160 have been added to the church, a large per cent. of this number by baptism. We have had two short meetings in this time, the first one with no outside help. This time C. E. Millard had charge of the music and gave his illustrated solo work. Our present evangelistic force of the true spirit and proper methods is too small for the needs of the field. Until it is adequately enlarged, our churches will do well to engage in home efforts. H. A. DENTON.

Deweese, Neb., Dec. 27.—We closed a good meeting at Courtland, Kan., Dec. 23, assisted by Bro. W. P. Jewett, the worthy pastor. Seven additions; four by confession, three from the Pentecostals. Bro. Jewett has labored with the Courtland Church for five years. He will close his labors March 1, 1901, much to the regret of his congregation. Any church wanting a pastor will make no mistake in selecting Bro. Jewett. We will dedicate our new house at Ox Bow Jan. 19 and follow with a meeting.—E. W. YOCUM.

Special Dispatch to the CHRISTIAN-EVANGELIST (delayed in transmission):

Lima, Ohio.—Closed yesterday. One hundred and eighty-two added. Nine hundred and twelve since Jan. 1. Dayton, Ohio, next. —WILSON AND HUSTON, evangelists.

Mineral Ridge, Ohio, Dec. 24.—We just closed a very successful two weeks' meeting. Twenty-six added to the working forces; 15 confessions. J. L. Garvin, of Hiram, did the preaching.—L. J. MCCONNELL, pastor.

Thomas, Okla., Dec. 22.—We had a good meeting at Pleasant Dale. Began the third Lord's day in Nov. and lasted until the first in Dec., Bro. Turner doing the preaching. We had 15 added by primary obedience and six by letter and statement.—J. H. TRACY.

Dunmore, Pa., Dec. 26.—Two confessions last Sunday night, making five in the last month. We are preparing to begin a revival January 6, with A. P. Cobb as evangelist. We are expecting a good meeting.—J. D. DABNEY.

Cherokee, Tex., Dec. 20.—I assisted Bro. C. E. Smootz at Llano in a meeting of three weeks. The audiences were large and sometimes the house would not accommodate the people. There were 13 additions, all confessions except two. Bro. Smootz is doing a fine work here. He was called to the pastorate of the church for another year with an increase of salary. This is a grand church. I will lecture here to-night.—MORGAN MORGANS.

Oakesdale, Wash., Dec. 21.—I have just returned from Dixie. I had three additions at my regular appointment, two by confession and baptism, one by statement. The church is in the best condition it has ever been in. I begin my third year there Jan. 1. We begin a protracted meeting at Dixie the second Sunday in January.—W. B. ROSE.

CHANGES.

J. P. Adcock, Sheldon, Mo., to Pilot Point, Texas.
J. W. Ball, Burr Oak, Kan., to Belvidere, Neb.
O. B. Moore, Macon, Ga., to St. Louis, Mo.
J. H. Wood, Watkinsville, to Winder, Ga.
J. F. King, Powers, Ky., to Litchfield, Ill.
J. D. Fillmore, Des Moines to Iowa Falls, Ia.
J. H. Marshall, Goldthwaite to Oklahoma City, Okla.

The Army of Health

THE ARMY IN THE PHILIPPINES INSIGNIFICANT COMPARED WITH THIS ONE.

If all people in the United States, Canada and Great Britian who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of one hundred thousand by at least five to one.

Men and women, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Mr. Thomas Seale, Mayfield, Calif., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

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From Mrs. Del. Eldred, Sun Prairie, Wis., "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had overheated my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me. They are easily the best all around family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opiates, cocaine or any cathartic or injurious drugs, simply the natural peptones and digestives which every weak stomach lacks.

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Family Circle.

To a Little Girl.

Where did you find those eyes, little girl,
And where did you get those curls?
Did Heaven's own blue come down to you,
Did bright sunshine your locks entwine,
Little girl?

Where did you get those lips, little girl,
And where did you find that kiss?
Did you sip the rose when its nectar flows,
Did angels above loan of their love,
Little girl?

Where did yourself come from, little girl,
And where are you going again?
Please, won't you stay with us alway,
And ne'er more know nor older grow,
Little girl?

—*Alva W. Taylor, in Toronto Saturday Night.*

Struggling Toward the Light.

By Walter S. Smith.

Chapter X.—Correspondence. Continued.

Timothy had written his long letter to his mother before he opened the Sunrise Blade. It was a marked copy. There was his letter on the front page. It was headed: "Now give us a rest! A traduced and injured young man asks only fair play. Let Sunrise gossips shut their spleen in, and attend to their own business! Read his letter! It is manly!"

These headlines extended a fourth of the way down the column; and then came the letter. Timothy had acknowledged that he wronged as good a man as ever lived at Sunrise or the Bend, and he told how he did it under the conviction that he must be loyal to his church. He had since learned better where true loyalty centers and was ready to render any sort of recompense that he should find available. But as to the accusations in the line of chastity, temperance and honesty, he indignantly denied every allegation. He would pray and work for the salvation of the souls of the two false individuals who had started them, but he would not rest under their aspersions, and, if repeated, he would expose publicly the cause of the calumniation in each case.

Besides the head-lines above quoted, the editor wrote an extended personal note. We will give an excerpt or two, just to show the vigor with which justice sometimes prompts a man to speak:

"TIMOTHY HENRY'S LETTER.

"There is a class of beings running loose in our streets whose own vile thoughts cause them to look maliciously on those who are cleaner than themselves. This young minister has lived with us, and nobody ever knew an unchaste act performed by him. The disreputable wretch who started the report of his drinking in the lumber-yard could easily have known better if he had only attended church, or been present at any of our temperance meetings. No minister of our town has hit our drinking dives more stinging blows than Timothy Henry. And the Vixen who has tried to make trouble between him and his wife ought to be heartily ashamed of herself. She well knows she has nothing against the young man, except that his wife thinks more of him than she does of the Vixen. Those who know them both are in no way surprised that such is the case. Whenever Rev. Henry wants to come to Sunrise he will find all true to him whose opinions are worth considering."

There were few accessions. The church building was maliciously spoken of as "unsafe;" the roll numbered only fifty-nine when the meeting began, and sixty-nine when it closed. People would not join a church so nearly dead, and the four weeks' effort was not a numerical success.

An example or two will show the reasons why some did not respond. One man whom everybody knew to be of no account, who had inherited and wasted a fortune, was quite regular in his attendance; and not unfrequently he was seen wiping the rain from his eyes. One evening in particular the sermon was thorough-going and persuasive beyond the ordinary. On the way home his wife asked him, "Why didn't you respond to-night?"

"I? I respond? Do you think I would respond to that sort of a sermon?"

"What was the matter with the sermon?"

"Why, it was sinners, sinners, sinners! Do you think I will answer when all the calls are for sinners?"

His wife was of course greatly surprised, and ventured to ask: "Don't you think you are a sinner?"

"No, indeed, I'm not!"

The poor wretch had been guilty of about all the catalogue of unclean and scandalous things, and as the basis of all his abominable conduct he had been criminally idle. Even now his wife was making a living for him on the sewing machine—and HE was not a sinner!

Another case. Paul found in one of the shops a man of high intelligence, whose wife was a Christian and whose children attended the Sunday-school. He contributed liberally to the Sunday-school and sometimes to the church on an extra occasion. But he was not a member; and he politely parried personal invitation. One day Paul asked him directly: "Mr. Richards, shall we not hope to see you take hold in the church?"

"No, I am not aiming to unite."

"Well, you are firm and frank. Will you tell me why?"

"I would rather you had not inquired; but as you have done so, I will answer. I do not want anything to do with Christianity. It has wrought too much sorrow in my life. I am its sworn enemy. What I sometimes do for it is out of my regard for Mrs. Richards."

"Well, friend, what can be the cause of so strange an oath? Tell me frankly."

"Let it be, then, as frank as you desire. My mother died insane; and it was Christianity that unbalanced her mind."

"Are you sure of that?"

"Indeed, I have no doubt of it. She was the most religious woman that I have ever seen. It indeed became a consuming passion with her."

"Did she get excited in revivals?"

"Yes, and I have known her to pray and sing all night; and, at times of especial interest, she would scarcely eat or sleep."

"Did she shout, and scream, and have paroxysms?"

"Yes. She has often become unconscious and as cold and rigid as a corpse."

"Well, you have named her ailment incorrectly. That is not Christianity at all; it is artificial excitement; and really it is a dangerous disease. But Christianity is healthful, and pure religion is a physical benediction. The Bible does not warrant those extreme violations of nature. In fact it rebukes excesses of all kinds."

No impression made, except to get a promise that he would come out and listen; he was "not afraid to listen." But on all occasions where special preparation was made for him, Mr. Richards was absent and the effort was lost.

Other cases could be given, but these will illustrate some of the difficulties in Paul's pathway. The few who did unite were humble people; and so it was considered a "poor meeting."

Timothy received another letter from his mother, this time as meek and quiescent as if she had never been disturbed. Here is an extract:

"I am truly glad you were not caught away by a whirlwind of excitement. You are undoubtedly sincere; and I cannot see that you are wrong. Father says there is 'a bushel of good sense' in what you said in your letter. He has heard these people preach, and he says they are hard men to answer.

"Go on, my son, and serve the Master as you have light; and may you greatly enlarge his kingdom by a faithful ministry! I confess that, if I were younger, I would feel inclined to go that way myself; but father and I will probably spend our remaining days in the old Third Church. God bless you, son! We are not grieving now.

"Lovingly,
"YOUR MOTHER."

It was now necessary that the work of the meeting be concluded, and directions given for the future of the church.

Timothy had made many friends, and they needed a resident minister. There was no objection to Bro. Portly, but only to what they called "railroad preaching." They were hungry for pastoral oversight. Paul had been regularly ordained in Kentucky and he believed in the ceremony; especially in the ordination of officers.

So he advised them first to fill the corps of officers and set them apart with fasting and prayer. At the appointed time, therefore, a presbytery consisting of Paul, Timothy and Bro. Portly, proceeded in a most impressive manner to perform this duty.

Uncle Reuben was ordained as elder, and



a few others were associated with him as trustees and deacons.

The question now was as to settling a resident minister. Luzon needed stronger preaching than Timothy could do, and as it was within ten miles of Mr. Portly's home, he readily consented to give up Freedom Church and put that Sunday in with Luzon and Homo. This was agreed to by these churches, and Freedom agreed to receive Timothy Henry as resident pastor.

He agreed to work for $600; and these heroic people proceeded at once to raise it. The woman with the worthless husband subscribed three dollars a month. Reuben Stanley subscribed one hundred dollars. Brother Fussy did not like the change. He thought Luzon could "provide for the boy, as well as Freedom;" and Bro. Portly was his preacher any way. He therefore refused to put down anything; and supposed he was doing what his sister in Sunrise would approve. But she sent him the Blade with the letter and the editorial marked; saying, in a letter, that she was sorry for what she wrote before, that the mother-in-law was of unsound mind, that every one had something good to say about Timothy; and that she wanted to subscribe five dollars. The brother was not a man of bad impulses so he wrote down the pledge for his sister and twenty dollars on his own account.

Bro. Smith, who dwelt five miles from town, subscribed five dollars a month, and then handed the paper to his daughter. She read it over carefully, and signed fifteen dollars. Paul said: "Miss Jennie, why do you not have your father sign for you?"

"I'd as lief he would be baptized for me!"

Paul greatly admired this, but playfully asked: "He has the fifteen dollars to pay, does he not?"

"Indeed, no! I pay it myself; and it takes me all the year to do it."

"Well, for the benefit it will be to the evangelists who deal all the time with difficult problems, tell me how you manage it."

"I make butter, and sell eggs and feathers; and every month lay by a twelfth of this sum, not to be used any other way. This I can do with real pleasure."

Bro. Smith had also a married daughter who subscribed twenty-five dollars; and thus there came another hundred from one family—and that only a *Smith* family.

(TO BE CONTINUED.)

Writing in the December Ladies' Home Journal on "Jerusalem as We See it To-Day," Mrs. Lew Wallace notes that "there is a common lament that the shrines dear alike to Jew and Christian are in keeping of the Mohammedan. For a thousand years they have been guarded with reverence and decorum by armed officials tolerant of every religion. Were Palestine in keeping of American Protestants debasing our sanctuaries into eating-houses and concert-rooms I fear Gethsemane would become a park for picnics, and the Holy Sepulchre, the shrine of shrines, be made a hall for socials. Twenty rival sects worship there in peace and safety. Were the Turkish guard withdrawn there would be fighting with paved stones and consecrated candlesticks if other weapons were not at hand. The house that is now a house of prayer might be made a den of cooks. Perhaps 'tis better as it is."

After Christmas.

As a general thing affectionate fathers and mothers rejoice in the happiness of their children, but the rule has its exceptions.

"Is Mr. Smart at all given to drink?" inquired a merchant, anxiously, of his confidential clerk.

"No, indeed!" was the decided answer. "He never touches a drop. But what put such a suspicion into your mind?"

"Why I have noticed that he has been two hours late for the last three mornings, and he looks for all the world as if he had been on a regular spree."

"Oh, that's all right," said the clerk. "He gave his boy a drum for Christmas."—*Youth's Companion.*

Grandmother's Recipes.

Grandma is one of those who can mix and flavor and bake to perfection without the aid of a cook-book. She was born to her profession, not made for it by practice and discipline. But alas for her who hopes to copy grandma's recipes, for they do not exist, save in her own brain, and they could never be transferred to paper.

Not so long ago one of the granddaughters went over to the olk house with pencil and paper to take down some of the most valuable rules,' to make a cook-book of her own, and present copies to all the nieces.

Grandma was delighted to be asked. She sat down, smoothed her apron, folded her plump hands and said:

"Yes, dear, yes. I should admire to give you my receipts, every one of 'em."

"We'll begin with the simplest," said Dora, in a businesslike tone. "Apple sauce, now. Yours is better than anybody's. How do you make it?"

"Well," said grandma, genially, "I peel my apples nice, and quarter 'em and put 'em on the stove with a little water."

"How many apples?" inquired Dora. "How much water?"

That was a poser. Grandma looked at her in real distress.

"Dear me, child," said she, "I can't tell you that to save my life! Why, just take 'em to the pump and pump a mite on 'em."

"Well," said Dora, trying to approach the subject by a different road, "sugar, now. How much of that to a quart saucepan full of apple?"

Grandma looked at her benignantly.

"I just take the sugar-box over to the stove," said she, "and put on—well, what's required. Yes, dear, with my little scoop!"

The apple saure was given up for graver matters; but there, also, lurked kefeat. When it came to buns, grandma put in currants, but—how many?

"Oh, I don't know, dear," said she, easily. "Not many. Here and there a traveller."

Lamb broth she simmered "till it was done."

"When the goodness is all out 'o the the meat, child," said she, somewhat pityingly. "Dear me, you can tell that!"

Sour milk gingerbread is one of her masterpieces. Yet how much soda does she use to a cup of milk?

"Enough to sweeten it, dear," says grandma, "and make it rise real good. You'll know when you try it."

The interview was given up. Dora sat with idle pencil and useless paper, while grandma, quite unconscious of proving a disappointment, beamed through her glasses and discoursed on the ease of cooking properly, if one only gave one's mind to it. Then the dear old lady rose and went out to "get supper," a meal calculated to fill any inexperienced cook with envy to the brim.

Grandma could do it to perfection, but she could not tell how.—*Youths' Companion.*



Logical Listener.

Parson Franks, of Slowbury, was preaching with much fervor one Sunday morning upon the duty of doing with all one's heart and might whatever one finds to do, when he became conscious of a commotion in the pew of Widow Goldsmith.

That lady seemed to be engaged in animated conversation with her son Tom, a boy of nine, on whose coat she had a firm grasp.

As Parson Franks bent his gaze on them, the boy broke away from his mother's detaining hand, and started up the aisle. When he reached the foot of the pulpit he halted, scarlet-faced and gasping.

"What is it, my boy?" asked the minister, looking kindly down at him.

"Please sir," stammered the youthful Goldsmith, "I—I forgot to feed the hens this morning, hurrying to get ready for church. Shall I go home now, or wait until preaching's over."

Some of the congregation smiled, but Parson Franks continued to look down at his little parishioner with kind gravity.

"I think you'd better stay, as the sermon is nearly done, Tom," he said, "but I thank you for showing me that at least one member of my congregation understands what I'm saying."

Then Tom returned to his seat and the Widow Goldsmith was filled with reluctant pride.—*Youth's Companion.*

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O truth, thy fame
Is ever on our lips;
Still, sin or shame
Hath no eclipse.

O truth, thy name
Is in one heart.
Lo! sin and shame
Depart.

E. W. McDIARMID.

Morehead, Ky.

"Recast."

Cal Ogburn.

Illustrated Sermon.

Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.—*1 Pet. 4:12, 13.*

In a large foundry there was a great heap of rusty old scrap-iron that had been purchased from the "junk" dealers for a fraction of a cent a pound. The price paid was really more than it was worth, for it had no value in its present condition except a prospective one and that altogether in proportion to the useful articles that skill and labor could make out of it by recasting it.

There were wornout wheels and pulleys, old stoves and furnaces that had been damaged by heat, parts of machinery that had been superseded by more improved patterns, and broken castings of every size and description from a door hinge to the "fly" wheel of a great engine.

All was to go into the furnace together, and while the "setters" were placing the various patterns in the sand to make the molds into which the liquid metal was to be poured, the scrap-iron complained bitterly at what was to be done to it. Each piece of iron realized that it was to pass through a fiery ordeal, an experience they had all had before, and from the repetition of which they all instinctively and complainingly shrank.

The quaintest and crudest kind of an old lock did not see why, after its "long period of usefulness"—though it was an actual fact that it had not been serviceable for at least a quarter of a century—"it should be subjected to such a fiery trial." A grindstone crank, that had in some way been broken, showed its "grit" by protesting against the certainty of losing its identity in the superheated retort in which it was to be placed. The several pieces of an old fly wheel, that had expanded—with self-importance (?)—till it had burst, managed to get close enough together to express their deep sense of humiliation at being a part of "a common scrap heap," and that as such they must be cast into the fiery furnace. "How excruciatingly painful," exclaimed the fragments of an old, wornout typewriter, "must be the holocaust through which we must pass." And a wheel perfect in every respect except that a single cog had in some way been broken out of it, wished that it might be spared from the ordeal of fire to which it too was about to be exposed. There was not a piece of iron in the unsightly old heap that did not enter complaint, and they almost invariably referred to their former usefulness as a sufficient justification for their protests.

But the workmen were either deaf, or heedless, or wiser than the scrap-iron, for they went right on setting the patterns, and when everything was in readiness the iron was thrown into the furnace and was soon reduced to a molten state and the molds were repeatedly filled with it, and a large quantity and a great variety of beautiful and useful castings were made. Then the scrap-iron was ashamed that it had ever complained.

Application.

It may not be complimentary, but many who profess to be the Master's disciples are in some respects not radically different from the imaginary things attributed to the scrap-iron. They lie about in rusty, corroded confusion till something occurs to disturb them in their selfish contentment, when they complain bitterly.

Just as the old lock, some persons who have not been useful for a decade—if they ever were—when disturbed from their complacent self-congratulation over their past services in the church cannot understand why they should be visited by any such fiery trial. It seems difficult for them to realize that it is for the purpose of arousing them from their lethargy and indifference, and to give them new life and incentives to present activity. Past usefulness can not atone for present neglect of duty.

Fragments of "self-opinionated selfhood" that have resulted from thinking too highly of the antecedents of the personal pronoun in the first person, singular number, just as the fly-wheel was broken by running at too high a rate of speed, have to be recast in the mold of humility before there can be any further usefulness. It is a decidedly painful experience, but it must be submitted to. The heat of the furnace is intense, but necessary.

Whatever the explanation may be, it is a remarkable fact that those persons who have been most useful in any age and among any people have been "recast" many times by being caused to pass again and again through the fiery furnace of affliction, disappointment, temptation, tribulation, penitence, and re-consecration—experiences that have been exceedingly painful but pre-eminently profitable.

"Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Phœnix, Ariz.

A London paper gives this story, which may possibly have a moral concealed in it for some one in our own country:

As a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace, he gave the old woman his arm. On reaching the top step she halted breathlessly, and asked him who was to preach.

"The Rev. Mr.———," he replied, giving his own name.

"Oh, dear," exclaimed the lady, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again; I'll not go in."

The minister smiled and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

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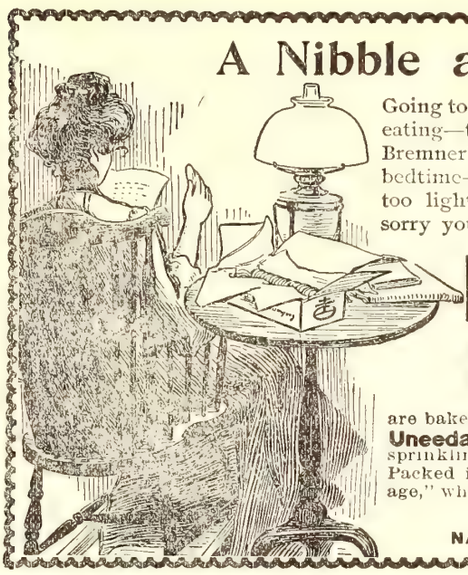
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No satisfactory determination has been made of the reason we wink. Some suppose that the descent and return of the lid over the eye serves to wash it; others that covering the eye gives it a rest from the labor of vision, if only for an inappreciable instant. This view borrows some force from the fact that the record of winking is considerably used by experimental physiologists to help measure the fatigue which the eye suffers. In another line of investigation Herr S. Garten has attempted to measure the length of time occupied by different phases for a wink. He used a specially arranged photographic apparatus and affixed a piece of white paper to the edge of the eyelid for a mark. He found that the lid descends quickly, and rests a little at the bottom of its movement, after which it rises, but more slowly than it fell. The mean duration of the downward movement was from seventy-five to ninety one-thousandths of a second; the rest with the eye shut lasted variously, the shortest durations being fifteen hundredths of a second with one subject and seventeen hundredths with another; and the last phase of the wink, the rising of the lid, took seventeen hundredths of a second more, making the entire duration of the wink about forty-hundredths, or four-tenths of a second. The interruption is not long enough to interfere with the distinct vision.—*Classmate.*



A Nibble at Night

Going to bed hungry is just as foolish as overeating—take the middle course—get a box of Bremner's Butter Wafers for the bite before bedtime—just enough to appease the hunger, too light and crisp and flaky to make you sorry you ate them.

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The Letter That Was Not Sent.

We had been school-mates, then room-mates while we taught in different departments of the same school. We really loved each other dearly. When we parted, promises were exchanged that faithful correspondence would be kept up.

Ah, how time flies! How duties multiply, and how pleasures dominate our use of time! Actually, when six months had passed since my friend's unanswered letter had reached my desk, after an unbroken correspondence through the few months immediately following our separation,—actually, I say, I was too ashamed to write. The promise had been broken by me. I had neglected to write promptly, then postponed writing until "a more convenient season," then there was no further excuse to offer but negligence. I loved my friend as dearly as ever; but would she believe it at so late a day? Once, indeed, I attempted to write, but the explanation was tedious and the bungling apology was put aside to await a more favorable mood.

At least eight months had come and gone since my dear friend had been heard from. Then a letter came from another, a common friend of both. It said:

"Was it not sad that Lilian died so far away from us? She went West for her health, which had been failing for a long time. As you were such close friends, no doubt you wrote to each other regularly, so I need not enter into particulars."

This news gave me a great shock. My faithlessness seemed little short of criminal. It was almost more than I could bear to know that my dear friend had been ill without any comforting word from me, to know she had died and thought me untrue. With aching heart I tremblingly wrote a letter of condolence to her brother, touching pathetically our past relationship, my broken promise and my present grief.

By quick return of mail came a reply from Lilian herself. It was like a voice from the region beyond the grave. It was hard to tell which hurt me most, this quick revulsion of feeling or the startling news that first shocked me. A false rumor had caused that first letter to be written. The second letter showed my friend to be enjoying perfect health and high spirits. As she laughingly wrote, she was still looking for the letter that had not been sent. The whole affair taught me a salutary lesson, which is repeated here in the hope that some other person with a letter to write will make haste and write it.

KATE W. SEARCY.

Good Manners at Home.

Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family, deserves to forfeit all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects and advantages to be advertised in the public prints.

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

An uncontrolled voice is always unmannerly and undignified.

A readiness to give up in little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers. —*Ladies' Home Journal.*

Judge: "You hit the plaintiff with a chunk of coal, and your conduct presents not one extenuating circumstance." Defendant: "Beg pardon, sah, jes' one, sah. It was soft coal, sah."—*Chicago News.*

"Hinissey," says Mr. Dooley, "Hinissey, the unly difference bechween an absolute monarch an a constitootional ixicutive, is that wan does what the people wants an' takes the blame himself, whilst t'other does as he plazes and blames the people."

In the clock and watch department of the Paris Exposition an expert called the attention of the Shah of Persia to a queer little *pendule* he wished his Majesty to buy. "This little clock," said he "fires a pistol every hour!" "To kill time, I suppose," said the king of kings, as he walked away. —*Baptist Standard.*

Neighbor's boy: "I hear your pa has received a call to a bigger church at a larger salary."

Preacher's boy: "Yep."

Neighbor's boy: "Is he goin' to take it?"

Preacher's boy: "Well, pa's prayin' for light on the subject, but ma's packin' the goods and getting ready to move."

Pat: "If wan of us gits there late, and the other isn't there, how will he know if the other wan has been there and gone, or if he didn't come yet?" Mike: "We'll aisly fix thot. If Oi get there furrust, I'll make a chalk mark on the sidewalk, and if you get there furrust, you'll rub it out."—*St. Louis Christian Advocate.*

A man of letters who visited Washington recently appeared at but one dinner party during his stay. Then he sat next to the daughter of a noted naval officer. Her vocabulary is of a kind peculiar to extremely young girls, but she rattled away at the famous man without a moment's respite. It was during the pause in the general conversation that she said to him: "I'm awfully stuck on Shakespeare. Don't you think he's terribly interesting?" Everybody listened to hear the great man's reply, for as a Shakespearean scholar he has few peers. "Yes," he said, solemnly, "I do think he is interesting. I think he is more than that. I think Shakespeare is just too cute for anything."—*The Columbian.*

Aaron Burr's Magnetism.

"From the time the beautiful and brilliant Madame Jumel had been a young girl, and when Aaron Burr was only a Captain in the American army, she had been more than once under the spell of his strange fascination," writes William Perrine, in the January Ladies' Home Journal. "Burr had introduced her to the celebrated Margaret Moncrieff, had desperately flirted with her, and had implanted within her an admiration which was still alive when he was an aged social exile. She had written of him in earlier days that he appeared to her to 'the perfection of manhood,' that his figure and form had been fashioned in the mould of the graces, and that he was as familiar with the drawing-room as with the camp. 'In a word,' she said, 'he was a combined model of Mars and Apollo. His eye was of the deepest black and sparkled with an incomprehensible brilliancy when he smiled; but if enraged its power was absolutely terrific. Into whatever female society he chanced by the fortunes of war or the vicissitudes of private life to be cast he conquered all hearts without an effort; and until he became deeply involved in the affairs of State, and the vexations incident to the political arena, I do not believe a female capable of the gentle emotions of love ever looked upon him without loving him.' Wherever he went he was petted and caressed by her sex, and hundreds vied with each other in a continuous struggle to offer him some testimonial of their adulation. Subsequently Madame Jumel was married to Burr, who was nearly eighty and she nearly sixty. The marriage was not a happy one, and the two soon separated."

Russell Sage on Economy.

No matter how fast a man may make money, he owes it to society as well as to himself to be economical.

Any young man who will live up to the following set of rules will get more genuine happiness out of life than his neighbor who violates them.

Out of every dollar earned save twenty-five cents. Save seventy-five cents if you can, but never less than twenty-five.

Get up at a regular hour every morning, and work until the things that are before you are finished. Don't drop what you have in hand because it is five o'clock.

Be honest; always have the courage to tell the truth.

Don't depend on others. Even if you have a rich father, strike out for yourself.

Cultivate independence at the very outset.

Learn the value of money. Realize that it stands, when honestly made, as the monument to your value as a citizen.

Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics, or anything else, interfere with the rigid administration of your private duties. The state is made up of individuals.

Be clean and decent. Don't do anything that you would be ashamed to discuss with your mother.

Don't gamble.

Be circumspect in your amusements.

In connection with amusement, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage, like children at a masquerade. When the human race reaches its highest mental development there will probably be no theatres.—*Russell Sage, in Saturday Evening Post.*

"Now children," said a St. Louis teacher to her class, "What was it Queen Victoria said at her coronation?" "Is my crown on straight?" replied one of the small girl pupils.

Dr. Edward Everett Hale has given three rules which have been the greatest help to him in life. They are: Be in the open air all you can; rub against the rank and file daily; and every day hold intimate conversation with a superior.

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With the Children.

J. Breckenridge Ellis.

PETE.

VII.—How Pete Escaped.

(CONTINUED).

Edgar Brown had passed a lonesome day. He had prevailed on the hotel-keeper to give Lucifer a box for a sleeping-apartment, and three meals of scraps a day. In the morning he had gone with the dog to the woods, and once more he had examined that lonesome spot by the branch where blood had been dropped upon the stones. He wondered how the dog had known about it, and what had happened there, and he tried to persuade Lucifer to lead him farther into the mystery. But Lucifer could only put his nose close to the rocks and howl. So they came back to town, and having shut up the dog in his kennel, Edgar sought the tramp. The day passed by and he did not once catch a glimpse of Nap. He made a few cautious inquiries; nobody had seen the tramp. When four o'clock came he knew school must be "out," so he put a pretty collar upon Lucifer and he led him toward Miss Dollie Dudley's, hoping he would find Linda May and give her a chance to speak to her dog. When he came in sight of the house, there was Linda May just going into the yard with her books. And there stood Miss Dollie Dudley, with a tiny plantain in her hand which she had just pulled up out of her bluegrass. She caught sight of Edgar and then of the dog; that dog which had broken her glass pitcher, chased a cat into her house, and caused Linda May to get a whipping! She looked at Lucifer and he stopped and tried to back, drawing the cord tight by which he was held. Edgar tried to persuade him to go along just as if nothing had happened. But Lucifer, with his eyes on Miss Dollie's face, flattened himself on the sidewalk till he looked like a doormat. Miss Dollie said nothing; she just glared at him. The young man found he could not advance, so he turned about looking very red and embarrassed and went the other way. When he had turned the corner, Miss Dollie squatted down and began looking to see if there was another hated plantain in her precious grass. Her lips were drawn tight together, and occasionally she lifted her head and darted her eye to see if that dog and that peanut-man (it was thus she thought of Edgar) were trying it again.

As Edgar walked along despondently he saw Madge, Jennie and Mrs. Morris. He had never met any of them but Madge, and he spoke to her heartily. She said, "How-d'e do" just as if she wasn't glad to see him; and she wasn't. If you will say "I don't care," you will get the very tone of voice in which Madge said, "How-d'e do." It depressed Edgar. Wasn't there anybody in the world he could get to like him? He was sadder than when he used to mope about his sweetheart. At *that* time, he didn't want anybody to like him, and he didn't care for anything. The girl who had taken the moonlight boat ride with him, and who—but never mind; anyway she hadn't married him, and that had made him rather enjoy having the blues. Now everything was different, and he said to himself (bitterly) that even Lucifer would leave him if he wasn't tied by the collar! So he came to Mrs. Morris' house and suddenly he heard a voice calling his name. He looked up and discovered Pete at a second-story window at the side of the house. "Come in here," she called, "I want to tell you something!"

It seemed too good to be true. Edgar's heart grew light at once. He led Lucifer into the yard and stopped under the window. Pete wasn't a very pretty little girl. You say, Why put her in your story, then? Why, I'm going to put her in just as she is. Who cares whether she was pretty or not? Jennie, her oldest sister, was beautiful, with the sweetest smile and *loveliest* hair,—and Jennie hasn't done anything in this story to make it interesting; you know that, yourself. No, Pete wasn't pretty, but her face had the shrewdest look when she wanted to be wise, and the most cunning little lift of the mouth when she was laughing, and she had a way of rolling her eyes when she wanted to tease,—which was pretty often,—and she was just full of little gestures and capers and nimble thoughts. Edgar liked Madge better,—or thought he did,—because Madge was so quiet and ladylike, when she wanted to be, and so pretty,—almost as pretty as Jennie; and she had a deep look in her eyes; and she wasn't friendly to him,—which only made him more anxious to get to be her friend. But Pete amused him more. If those children had only known what Edgar Brown was really *after*. Oh, I wonder how they would have acted? I'll tell you. We have seen that he was a very rich man with no near kin. Well, and he had made up his mind to give a large sum of money to one of these girls, because he knew their mother was poor and had a hard time. At least, if he could make sure that Mrs. Morris was the kind of woman he thought her, and if he could decide which girl he would rather have the money,—money that would educate her in a fine college, with some change left over. He had found out that Letitia's father and Linda May's aunt had as much money as was good for them. And it would make him happy to give some of his wealth to a girl that he had learned to love. Would it be Pete or Madge? or—but not Jennie, for she was too old. He didn't care for young ladies any more. They reminded him too much of that sweetheart that was now somebody else's wife.

"Oh, Mr. Brown," said Pete, "Mama and Madge and Jennie have all gone away and locked up the house with me in it! And I'm so hungry I am just like my little savings-bank."

"Your savings-bank?" repeated Edgar.

"Yes, it's hollow. And Mr. Pendleton's new ladder is leaning against our apple-tree right there, and please put it up here to the window so I can climb down. We borrowed it to get the high-up apples and Jennie hasn't taken it home." Mr. Pendleton was Letitia's father, who lived next door.

"Of course I will!" cried Edgar heartily. "But it was too bad for them to lock you in, thinking you were gone somewhere! If I hadn't come along what would you have done? I'm *some* use, after all!" And he leaned the pretty yellow ladder against Pete's bedroom window. Pete came down like a squirrel. "Now, le's hurry," said Pete. "Come on. Ever'thing's locked up but the summer kitchen but they's a barrel of salt there and we'll get it and sail to the garden and eat tomatoes and cucumbers and everything. But they's no time to lose."

"I don't understand the need for such hurry," panted Edgar as he followed Pete on the run to the garden. She held her apron filled with salt, much as if she were going forth to salt cattle.

"Oh, *don't* you!" cried Pete, rolling her eyes. "If it had been *you* locked up 'cause you was bad, and not to be let out till morning, I guess you'd understand the need of such hurry! Get those ripest ones, and then come and sit in the grape-arbor where we can just throw out our arms and grab all the grapes we want, without getting up."

"Pete, do you mean they locked you up *on purpose?*"

"It was intentional," said Pete gravely, as she buried her mouth in a large tomato and came out looking red and juicy. "But you needn't be scared. They've gone to visit Miss Dollie and they always stay an hour at least, and this is just a few minutes. And after awhile I'll scoot up the ladder and you'll put it back where it was and take Lucifer away, so nobody will ever know what you have done."

"But, Pete, this isn't *right*. And if I had only *known*——"

"Yes, that's what I thought, that's why I didn't tell you at the time. But I won't tell on you, Mr. Brown, you needn't look so unhappy. And oh, oh, look! Mr. Pendleton has come and carried away his ladder. Oh, what will we do, *now?*"



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Alexander Campbell's Theology, by W. E. Garrison, is having a rapidly increasing sale. In a recent issue of *The Christian Century*, of Chicago, a number of our leading preachers, responding to the editor's invitation, gave lists of the six best books they had read during 1900. Almost every list contained *Alexander Campbell's Theology*, followed by a few adjectives in the superlative degree. This book is, without question, a very valuable contribution to our literature, and no intelligent student of our cause should neglect to secure and read it. Price $1.00.

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The Triumphal Entry.*

The Sabbath was past, that Sabbath on which the feast in Bethany and the anointing of Jesus had occurred. Another morning had dawned and it was the first day of the week, the day which was to be made forever notable at its next recurrence by the resurrection of Jesus from the dead. At this time, on the 10th of Nisan, the Passover lamb must be chosen by each family, to be sacredly set aside for the coming feast. It was fitting that he who was the Lamb of God about to be offered up for the sins of the world should be on this day formally set apart for that sacrificial purpose. Jesus, therefore, makes his entry into Jerusalem in such manner as to confirm the already cherished intention of his enemies to kill him. Heretofore he had declared his office and mission rather in response to their questions and accusations. Now he would proclaim himself in such wise as could not be misunderstood.

A great throng poured along the road between Bethany and Jerusalem, following the broader and easier way that skirted the southern side of the Mount of Olives. A little distance from Bethany lay the small village of Bethphage, perhaps a furlong off from the public highway. Jesus sent two of his disciples there, telling them that they would find at a certain place an ass and her colt tied, which they were to bring to him. If the owners or bystanders questioned their right to take these animals they were simply to say, The Lord hath need of them, and it would be sufficient. They found it as he had said, and the owners, Luke tells us, were satisfied with their explanation. Happy would it be if we were ever ready to give up our possessions or use our talents in response to the simple message, "The Lord hath need of them." There would be no lack of means or workers anywhere if we would heed this sacred appeal.

The mother was brought with the colt, it is likely because of the fact stated, that the former had never been ridden before, and would therefore more quietly submit if attended by the mother than if alone. Upon this young ass, therefore, whose first service was rendered to the Lord of glory, to whom the first and best of all is due, the disciples spread their garments and seated the Master; and the procession at once wended its way toward the sacred city. The King is coming unto his own, but will his own receive him? The Messiah is approaching the holy hill of Zion. Shall he find there a throne or a cross? He leaves no room for misconception of the spirit of his coming. He is riding, not on the stately and proud war horse, but on the meek and lowly ass, the emblem of peace. He bore no arms and wore no armour. He was followed by no mail-clad warriors, and not a single shield or spear flashed in the rising sun. His robe was not of purple, but the modest hyacinth-colored talith of the rabbi. "His head was bare. It wore no crown but the touch of the Passover sunlight." His followers were peasants and fishermen, with a few modest women in their midst, and of children not a few. They carried palm branches in their hands, and their aspect was not the fierce one of war, but the joyous one of peace and human brotherhood.

What a wonderful triumphal procession was this! How absurd it must have appeared to the eye blinded by dreams of earthly glory. In the words of old Matthew Henry: "The outside of this triumph was very mean. He rode upon an ass's colt, which made no figure. This colt was borrowed. Christ went upon the water upon a borrowed boat, ate the Passover in a borrowed chamber, was buried in a borrowed sepulcher, and here rode upon a borrowed ass. He had no rich trappings, but only the garments of others." Yet this conqueror, poor and mean in earthly estate, was attended by such a retinue as never before waited upon the steps of king or warrior. No spoils of fields and villages, in shape of gold or rich garments or gangs of slaves; no cringing captives, whose crowns were replaced by chains—his trophies were those of love and mercy. The lame whom he had healed now ran and leaped before him. The dumb whom he had given voice were chanting the praises of God with happy hearts. The blind whose eyes were now open drank in the beauty of that spring morning and ever turned from nature's charms to look once more into that face which was the first to greet their restored vision, and which evermore would seem to them as the face of the good God himself.

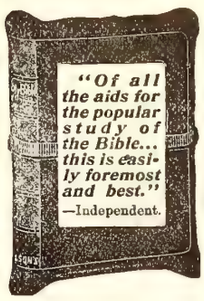
The marvelous cavalcade had not gone far on its way till it was met by a vast crowd of pilgrims coming out from the city and its environs towards Bethany. John says that the story of Jesus' purposed visit to Jerusalem had reached these people, and they hastened forth to keep him company. Most of them, doubtless, were from Galilee and Perea, where thousands of the people believed on Jesus, and of whom many were expecting that the Master would now declare himself the Messiah and consent to assume his rightful place at the head of the nation. When they met the procession and beheld the figure of Jesus riding in the midst of the crowd, some of them might have recalled the words of their prophet Zechariah, who had described the coming of the national deliverer in this very manner. But the impression was but faint, and John tells us that it was not till after Jesus ascended into heaven that his disciples felt the full significance of this scene. But their hearts were lifted up with a strange exultation, and they spread their garments and the branches of trees in the road before him and hailed him with words that were never uttered by Israel except in expression of their Messianic hope. When the Pharisees asked him to rebuke his disciples for this use of Scripture which they were unwilling to apply to him themselves, he answered, "If these shall hold their peace the stones will cry out." And after nineteen centuries, though the unbelieving Moslem rules over the land that was our Savior's earthly home, yet every stone in the streets of Jerusalem, and every path and hill and spring and ruin in Palestine cry out in testimony of Jesus, until they become, even to the unbeliever, the "fifth gospel," confirming the testimony of the other four.

A short journey brought the procession around the southern spur of the mountain, and Jerusalem the golden burst upon their view. The cheers of the multitude burst upon the air, but those nearest the Master heard his sobs of grief, and the words of bitter lamentation, in which he pictured the unbelief and coming desolation of the city. Passing down the western slope of Olivet, crossing over the valley of Kedron by a bridge, and entering through the gate now known as St. Stephen's, the multitude found themselves in Jerusalem. Jesus at once entered into the temple, and no such sincere and saintly worship was rendered that day by anyone as rose from the heart of him whom enemies were even then plotting to destroy as a blasphemer and malefactor. Within these sacred precincts a host of busy and irreverent traffickers were pursuing gain with no thought of the worship going on around them, and within the courts of the temple, but a few paces distant. Two years before this the Lord had driven these men from the sacred courts but they had soon found their way back again. Once more he expelled them, though he needed not this time to use, as before, a whip of small cords. His indignant countenance and burning words were enough to awe and affright them and the place was soon quiet of the tumult. Why can we not learn, what Bro. Procter was so often wont to tell us, the spiritual lesson of this incident? Take Jesus into your heart and let him abide there and he will drive out the evil thoughts and desires that have made it filthy and profane, and make it in very truth what it was meant to be—a sanctuary.

Emboldened by the presence and manifest power of Jesus, the afflicted pressed about him, and he again enjoyed the bliss of healing them. The dear children, whose hearts are ever, when unperverted, attuned to praise, caught up the song they had heard on the way and made the temple vocal with the song, "Hosanna to the Son of David!" Again the Pharisees objected, and again the Lord met them with the highest sanction that could be given, the declaration of their inspired Psalmist, who had declared the most acceptable worship to be that coming from the pure and unsullied soul of a little child. The issue was now clearly made. This prophet of Nazareth would not be silenced except by death. Death, then, it must be. Henceforth one object is before his enemies. They will find some pretext of securing his condemnation by the Roman authorities, and thus his rising power be suppressed. Blindly they go on their way of sin, which God shall overrule to the glory of their victim and the salvation of the world that knew him not.

*Lesson for January 13. Matt. 21:1-16. Parallel Passages: Mark 11:1-11, 15-17; Luke 19:29-46; John 12:12-19.

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TOPIC FOR JANUARY 13.

Youthful Consecration.

(Eccles. 12:1.)

God wants the old. He will probably not reject the services of those who come to him in the sear and yellow leaf, or when the almond tree has begun to flourish. Perhaps he does not refuse those who offer themselves at the eleventh hour. But God most especially wants the young, whose arm and heart are still strong and elastic. He wants their young brain and brawn and sinew; he wants their youthful spring and vigor; their hope and exuberance, their boundless enthusiasm. Before yet they are disillusioned; before they can say "we have tried all that and find it vain;" before the world has to them lost its variegated hues and taken on the dull lead color of prosaism; before they have lost faith in men and in the might of that great Power that rules in the affairs of men to do large things; God wants them.

There are many with whom the almond tree never flourishes in the heart, with whom enthusiasm, exuberance, hope, faith never die. These have drunk of the fountain of perpetual youth, and these, of course, God wants; for they are young. But most of us begin to crystallize, after a time, to become "sicklied o'er with the pale cast of thought." For most of us, therefore, it is needful to come early in our experience to a remembrance of our Creator and to devotion to him.

Some contend that the great things of this world are done by the young; that the great world conquerors, the Alexanders and the rest, have been young men; that the great movements in national and political life, the great achievements in human affairs have been executed, if not planned, by young men. Old men for council, young men for action. If this be true, how important for that young initiative and executive power to be consecrated!

I was riding on a train thirty-five minutes late one day, when I asked the brakeman, "Shall we make up the time and catch the other train at the junction?"

He promptly replied, "No. We shan't make up any time."

"Why not?"

"Wrong man on the box in the engine! Too old. When you want to make up time you must have a young engineer, young fireman, young conductor and young brakeman—then you'll make up time!"

"Yes," I replied, "and perhaps ditch the train?"

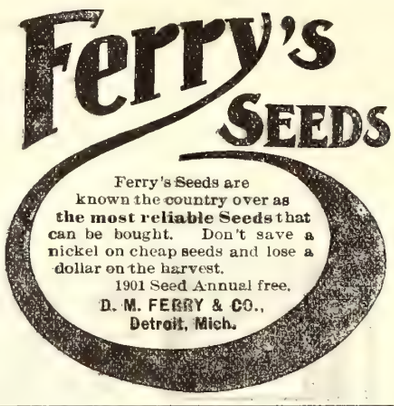
"Sometimes, mebbe! But then you'll make up time, all the same!"

There's something in what he said. However much youth may lack caution and have a tendency to smash things, it nevertheless makes things go. And if that energy and enthusiasm be consecrated, filled with a high purpose and kept back, therefore, from presumptuous and reckless sins, what a progress can be made!

Think of the great enterprises being carried on to-day into which young men are throwing tremendous vigor! Not all of their achievement is wasted. Thank God that much of the so-called secular enterprise is filled with high motives and sings the praise of God. It is a glorious thing to see a vigorous, enthusiastic man or woman at work. And how especially inspiring if that work be calculated to bless and benefit mankind and so to praise God.

Let no man despise thy youth, said Paul to the devoted Timothy. If, however, that youth had not been consecrated it might have been impossible to preserve it from reproach. Let no one despise our youth, indeed; but let us be very sure not to make that youth despicable. If at any time we serve unworthy ends, fall from the high purposes we have set before us, then have we no right to claim Timothy's immunity from contempt. Let the youth be what it should be—consecrated!—and then will none despise it.

Buffalo, N. Y.



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Marriages.

BRAWNER—MEECH.—Married at Hennesy, Okla., at 11:30 A. M., Dec. 11, 1900, Mr. W. T. Brawner and Miss Fannie A. Meech; G. N. Hoover officiating.

FARRELL—M'KINNEY.—Married Dec. 19, 1900, in Paris, Mo., C. H. Strawn officiating, Mr. Harvey Farrell to Miss Annie McKinney.

HARTMAN—STONE.—Married at the home of the bride's father, Dec. 20, 1900, Mr. Philip M. Hartman to Miss Jennie M. Stone. C. H. Strawn, officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

GRAY.

Mrs. Albina Gray was born April 29, 1821, near Georgetown, Ky., and died at Nevada, Mo. Nov. 17, 1900. She was the daughter of John Cumberland Snell. When three years of age, she removed with her father's family to Boone County, Mo. She was married to Prof. W. W. Hudson of the State University of Missouri, Feb. 25, 1841, by Elder Thos. Allen, a well-known Christian preacher. Of this union five children were born, two sons, Walter P. Hudson, of New York city and Prof. Jas. S. Hudson, of Nevada, survive her. Prof. Hudson died July, 1859. She was married to Judge H. P. Gray, of Pettis County, Mo., April 18, 1867. They removed to Vernon County in 1869. Together they breasted the storms of life, together enjoyed its sunshine till the Father called him to higher service, leaving the wife to be tenderly cared for by her sons. For 61 years "Aunt Biny," as she was familiarly called, was a Christian in deed and in truth. By her regular attendance at church, hospitality in her own home and substantial aid to the cause of Christ, she proved her faith by her works. In her beautiful Christian life she has left an imperishable treasure to those who mourn her loss.

The world is poorer by the loss of such lives, but they go to make heaven more glorious.

Precious are the memories of dear Aunt Biny. L. E.

MOORE.

J. N. Moore was born in Ohio, March 8, 1828; died in Joplin, Mo., Dec. 19, 1900, aged 72. In early boyhood he moved from Ohio to Crawfordsville, Ind. In the fall of 1867 Mr. Israel Patton led an emigrant party of ten wagons to south-west Missouri. They settled at what is now known as Fidelity in this county. Deceased was a member of that party. For 25 years he lived at or near the old home place. For eight years he has lived with his only surviving child, Mrs. J. P. Boss, in this city. For 45 years he was a member of the church. He was an upright citizen, devoted father, patient sufferer and devoted Christian. He read his Bible and our church papers constantly and was well informed. Services were conducted at the home, 224 Jackson Ave., on Dec. 20 by the writer. Interment in Fairview cemetery.

W. F TURNER.

Joplin, Mo.

NICKELL.

Mrs. May Amelia Nickell died at her home in this city, Nov. 18, 1900, aged 24 years, seven months, four days. Dec. 15, 1899, we buried Ardanelle, two years old. Nov. 12, 1900, we buried Charles Calvin, five days old and last the mother, who is now with her babies. A lonely, desolate husband, parents, a brother and three sisters sorrow, but with hope. Sister Nickell had been a faithful member of the church for eight years. She was modest but tender and sympathetic. She had a place in the Bible-school and Endeavor society as well as the regular services. Her death seems unspeakably sad and untimely but we believe that "God doeth all things well." Services were held by the writer, Nov. 19. Interment in Fairview cemetery. W. F. TURNER.

Joplin, Mo.

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The Preacher's Library.

"What books should the preacher have in his study?" is a question often asked, especially by young preachers, and one frequently discussed in the religious press and at our conventions and ministerial institutes. As a matter of course, the question cannot be given a complete answer. No man, however learned and wise, can make out a full list of the volumes another man should read. No two men have the same mental need and capacity, and a book that is profitable and helpful to Mr. A may be entirely useless to Mr. B.

And then, too, the preacher's library should not be confined exclusively to works on religion and theology, but should include the best secular literature—poetry, fiction, history, biography, science—that the preacher may not become a one-sided man. We might readily supply a list of first-class works in each of these departments of literature, but we would not say to any man—"These are just the books you ought to have; these, all of these, and only these." Individual tastes vary, and every man must judge for himself.

But there is one section of the question that we can, with confidence, answer directly and specifically: *What books of the distinctive literature of the Disciples of Christ should every preacher among us buy, carefully read and read again, and keep in his study for consultation and reference?*

It goes without saying that the works of Alexander Campbell should occupy a conspicuous place among the books of every preacher among the Disciples of Christ. While Campbell's teaching is not binding upon us, it should ever be remembered that he it was who built, through the swamps of traditionalism and sectarianism, the safe and solid highway upon which we now walk. He will be known in history as the foremost religious teacher of the century which has just closed. No preacher can fully comprehend the genius of "our plea" for primitive Christianity and Christian union without a careful reading of the works of Mr. Campbell.

With the works of Campbell should be placed "Alexander Campbell's Theology," by W. E. Garrison, a book which is a scientific statement of the religious and philosophical influence which molded Mr. Campbell's theological teaching, and the "Life of Alexander Campbell," by T. W. Grafton, a popular, concise biography of the "Sage of Bethany."

For the sake of brevity we must content ourselves with merely listing a number of works without attempting to explain or demonstrate the especial value of each book.

The Care of All the Churches, Thos. Munnell.
Types and Metaphors of the Bible, J. W. Monser.
The Scheme of the Redemption, R. Milligan.
Missionary Addresses, A. McLean.
Origin of the Disciples of Christ, G. W. Longan.
Studies in Acts, W. J. Lhamon.
People's New Testament, with Notes, B. W. Johnson.
Jesus as a Teacher, B. A. Hinsdale.
Men of Yesterday, T. W. Grafton.
The Old Faith Restated, J. H. Garrison.
Alone with God, J. H. Garrison.
Half Hour Studies at the Cross, J. H. Garrison.
The Divine Demonstration, H. W. Everest.
America or Rome, J. L. Brandt.

To this list we would add the following pamphlets:

Frequency of the Lord's Supper, N. J. Aylsworth.
Christian Science Dissected, A. D. Sector.
Sabbath or Lord's Day, D. R. Dungan.
Letters to Bishop Morris, J. M. Mathes.
Higher Criticism, J. H. Garrison

We do not at all mean to say that these books are all a preacher should have, or that these are sufficient for him. What we *do* say is that, whatever else he may have, every Christian preacher should have these books.

There is hardly a preacher among us, we suppose, who does not possess a few, at least, out of this list. There are thousands, however, many of whom will read these lines, who are lacking many of the volumes. These should *at once* make good their deficiency. This they owe to themselves and to the people to whom they minister.

"That is all very well," sighs some preacher, reading these lines, "but how can we get the books? I want them, but that list would cost me $30.00, and how do you expect a poor preacher to raise $30.00?"

Exactly! It would be a very difficult thing for the average preacher to expend $30.00 for books at one time. But we can fix that all right. Listen! You have some of those books already—$10.00 worth, perhaps. The rest of them will cost you $20.00 down and $2.00 per month until the balance is paid, and this you can do easily. If you choose you can make the monthly payments larger and so pay out quicker. Think over this proposition and then write to the Christian Publishing Company, St. Louis, about it.

Another thing: In the list given above are twenty-five large volumes bound either in cloth or leather and eight pamphlets. The total cost is only about $30.00. We do not believe that an equal number of the standard works of any other religious body can be obtained so cheaply. We feel, therefore, that we are succeeding in our purpose to make it easy for our people to obtain good literature.

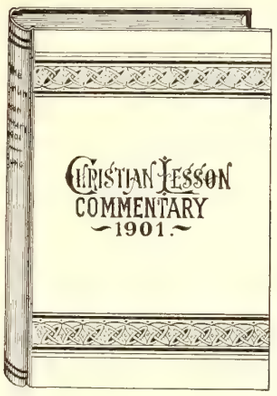
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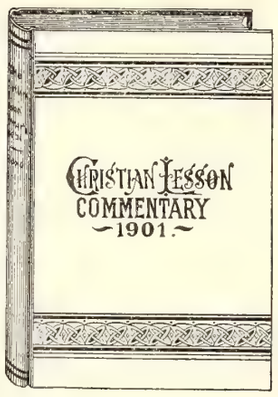
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, January 10, 1901. No. 2.

Current Events.

Ship Subsidy Bill. The ship subsidy bill is being pushed for passage in the present session of Congress, and it is reported that the numerous amendments which it has received have strengthened its chances. It has been discovered, it is said, that the labor interests are in favor of it, while the opposition comes largely from free-traders. Our merchant marine may fairly be classed as an infant industry. For one reason or another the building of cargo vessels in this country has proven so little profitable that only ten per cent. of our exports are carried in American-built ships. The arguments in favor of granting a subsidy to American vessels engaged in foreign trade are precisely those for the protective policy toward any young and needed industry. But there are two arguments against a subsidy which cannot be urged against a general protective policy: First, a protective tariff produces revenue for the government, whereas a subsidy calls for an expenditure to be met by general taxation; second, the granting of a special subsidy in the interest of a special industry establishes a dangerous precedent and one which may easily lead to corruption and jobbery. It would be unwarrantable, and we believe untrue, to say that Senator Frye and the others who are active in advocating this measure are actuated by any but the purest motives; but it is a fact, nevertheless, that the granting of such special privileges is a temptation to some and a menace to all. Even protectionists will admit the danger which is inseparable from the protective tariff and that danger is multiplied in the granting of a subsidy, while the latter is open in a far more serious sense than the former to the criticism that it taxes the many to provide for the few. Before approving the passage of so dangerous a measure, even in the interest of so worthy a cause, we would be glad to see a more serious and exhaustive study of the real causes of the unprofitableness of our merchant marine hitherto.

Our Commercial Supremacy. It is a fact which has often been commented upon in American papers that our manufacturers are making such inroads upon the markets of the world that their competition has become a serious menace to their British and German rivals, who have hitherto held the field. But there has never hitherto been such a frank and general admission of this fact on the part of the rivals themselves as in the forecasts and retrospects on the occasion of the beginning of the new century. Leading journals and leading writers in Great Britain have pointed to the recent successes of American competitors in securing contracts in foreign markets. Their only error is in describing as a menace for the future what is an accomplished fact of the present. A generation ago our own home market was yet to be conquered, and our infant industries plausibly pleaded for protection to enable them to hold their own against the invasion of foreign products. Later we began to compete successfully in fields foreign alike to ourselves and our rivals, and American manufactured articles as well as agricultural products began to find their way into Asia and Africa. As a third step in our commercial expansion, we are now competing in the home markets of our rivals. The London and Brighton railway buys American steel rails and we send coal to England —though not yet to Newcastle. There is every reason why this should be so, for we have three essential elements which make for commercial success. We have inexhaustible quantities of raw material for the most important manufacturers. We have the cheapest labor in the world -not the lowest paid, but that which, considering its efficacy, its speed, its ability to handle tools and machinery, gives to the employer the largest return for each dollar of wages. And we have from our two coasts access to the markets of the world to a degree which cannot be matched by any other commercial power, and the construction of the isthmian canal will double this advantage. In the eighteenth century we won independence; in the nineteenth we mastered our own territory; in the twentieth we shall develop commercial supremacy.

Quay. It begins to appear probable that Mr. Quay will receive from the new Pennsylvania legislature the senatorship which the last one denied to him. At a Republican joint caucus, Quay was unanimously nominated with 123 votes. This is four less than the number required to elect in a joint ballot of the two houses. There are still many Republican members who stand out against the election of Quay, but no candidate has been even suggested who can possibly unite the opposition. In the recent campaign, candidates for the legislature were classed as Quay men or anti-Quay men, and about this personal issue the contest centered. The fact that the Quay men have won in the organization of both houses of the legislature, electing their president of the Senate and speaker of the House, indicates a Quay victory. It will be a dark day for the political honor of Pennsylvania when Matthew Quay, with his record for corrupt practice and dishonest dealing in public life, again becomes one of her representatives in the United States Senate.

Missouri Legislature. The Missouri Legislature is again in session and decent people have occasion to congratulate themselves on the prospect that Jefferson City will not be the radiating center for such a stench of political corruption as it was during the last Assembly. The personnel of the present Legislature is admitted on all hands to be a large improvement. Apart from a general venality and for-sale-ness which characterized the former body, its record was marred by the passing of two unrighteous laws: the Nesbit election law, which is a little faithful copy of its sire, the Goebel law, and the St. Louis Police Bill, a "job" of the most flagrant sort. The new Assembly starts out much better. The first bill introduced in the Senate is for the taxation of all corporate franchises, both domestic and foreign, doing business in the state. It is a question whether the method of assessing the value of franchises as proposed in the bill is just, but the principle is correct. The call for such a law was a plank in the Democratic state platform. New York has already had a similar law for two years.

New Governors. During the past week the newly elected governors in several states have formally taken their gubernatorial seats. January 1 is a favorite day for inaugurations. On that day Mr. Roosevelt, busy at his official desk until the last moment, turned over the affairs of the state of New York to Gov. Odell. He will, therefore, have a vacation of a couple of months, so far as politics are concerned, before entering upon his vice-presidential duties. In Michigan Mr. Pingree handed over the insignia of office to his successor, Mr. Bliss, giving him along with his welcome, a warning that the rich corporations doing business in the state would attempt to corrupt him. Gov. LaFollette of Wisconsin and Gov. Yates of Illinois have also assumed their new duties. A spirited contest for the speakership of the Illinois House has been virtually won by Judge L. Y. Sherman.

Kruger in America. The rumor about the time of Mr. Kruger's landing in Europe that he would later make a visit to America proved to be premature and unwarranted. Within the last few days a more authentic report to the same effect has gained currency, and it appears not improbable that some time during the present year we may have the pleasure of welcoming the venerable statesman to our soil. Perhaps the failure of his project of enlisting the European Powers in behalf of his South African compatriots, impels him to seek assistance in the

United States as a last resort. It is scarcely to be expected that he will be moved solely by climatic and hygienic considerations, but rather by the hope of substantial aid. If this be his expectation, Mr. Kruger should read the history of former attempts to secure the intervention of this government in such cases. Fifty years ago Louis Kossuth, the exiled Hungarian patriot, visited the United States to secure aid from our government in the struggle against Austrian oppression. The cause of the patriotic Hungarians commanded a unanimous sympathy in this country very unlike the divided approbation which a half (more or less) of our people give to the Boers, and Kossuth received a personal ovation, the like of which has never been given to any foreigner except Lafayette. Yet when he asked for the aid of the government, he was informed that it was not our policy to take sides in European disputes. Mr. Kruger may as well profit by this example and save his steamer passage. He will, however, if he comes, be sure of a warm personal reception.

South Africa.

The week in South Africa has been marked by a revival of the Boer raid in Cape Colony and continued threats of risings of the Cape Dutch. Martial law has been extended to six new districts of Cape Colony. A detachment of Gen. Knox's men has been defeated near Lindley with a total loss of forty. There are faint fore-gleams of a policy of conciliation on both sides, that the British will no longer demand unconditional surrender, and that the Boers will accept limited independence. At Pretoria Gen. Kitchener addressed an assembly of prominent Boers who have surrendered and the tone of the meeting was one of compromise. In general, it is becoming fairly evident, even to the inflamed partisans in the front on both sides, that complete victory must be for one party difficult and costly, for the other impossible. If the Boers will consider the examples of free and self-governing Canada and Australia they will know that Great Britain does not wish to conquer them to oppress and rob. Australia and Canada also have gold mines. And if Great Britain will remember how large a measure of liberty she has conceded to these two great federations, surely she will not find it inconsistent with the dignity and substantial integrity of her empire to guarantee, even before the close of hostilities, a measure of self-government to the Boers. There has long since ceased to be any motive to the continuance of the war, on the British side, except the maintenance of imperial prestige, and the indefinite prolongation of the conflict will in itself defeat this end. Now is the time for the men of sense and backbone on both sides to bend their vertebræ—that is the chief object for which a backbone is constructed with joints and cartilage and not like a ramrod—concede a few points to each other and make peace.

Lord Roberts' Return.

The arrival of Lord Roberts in England was the occasion of such a demonstration of welcome as has been accorded to few returning conquerors. It was in the class with the welcome of the first Duke of Marlborough in the time of Queen Anne and of the Duke of Wellington after Waterloo. Lord Roberts was first received by the Queen at Osborne on the Isle of Wight. An earldom was conferred upon him and he was decorated with the Order of the Garter. At London he was received cordially by all the royalty that could be assembled, with the Prince of Wales at the head of the line, and there was an immense popular demonstration. There can be no question of the unbounded affection which the British army and the British populace entertain for Lord Roberts. The returned general is not taking a vacation, but has gone to work promptly in the War Office. He predicts that the South African war will continue for some time, but expresses perfect confidence in General Kitchener's ability to manage it.

Australian Federation.

On the first day of the new century, the united commonwealth of Australia came into existence. The project of federating the several colonies of Australia was broached long ago, and about two years ago the British parliament took action authorizing the assembly of a constitutional convention. This convention outlined a scheme of government not greatly dissimilar to our own federal government, the chief difference being that the Governor-General is appointed by the crown. In the practical workings of its new constitution, Australia will probably enjoy even a much larger measure of independent self-government than Canada. Already the island continent has been the birthplace of several reforms in the machinery of self-government, notably the Australian system of balloting. On January 1, the Earl of Hopetoun was inaugurated as Governor-General and a ministry of six members was sworn in. Each of the federated colonies, except Tasmania, is represented in the ministry. New Zealand is not yet included in the federation. It is expected that the new ministry will favor the adoption of a protective tariff. There is every reason to believe that a new era of prosperity, dating from this colonial federation, will crown the already marvelous development of this land. We publish elsewhere in this paper an article by a distinguished Australian on the development of Australia.

Affairs in China.

In so promptly issuing the edict accepting the demands of the Powers as embodied in their joint note, the Dowager Empress apparently did not wish to be taken too seriously. The representatives of the Powers, though gratified by the edict and surprised by its promptness, pressed upon the Chinese plenipotentiaries the necessity of signing the agreement. Moved by the representations of Chang Chih Tung, one of the two assistant envoys, who pointed out the danger of permitting the destruction of the coast forts and the maintenance of legislation guards, the Empress commanded Li Hung Chang and Prince Ching not to sign the note until some radical changes had been made. In reply, they reminded her that her edict committed the Chinese government to the acceptance of the terms. It is reported that they have decided to sign in spite of her protest, and will place themselves, if necessary, under the protection of the Powers. The value of an agreement signed in disobedience to the express command of the Empress may well be questioned. The death penalty has been inflicted upon the Chinese soldier who, in obedience to the command of his superior officer (who, in turn, was doubtless moved by a command from the court), was guilty of the murder of Baron von Kettaler, the German Ambassador. German guards were present and many of the allied troops witnessed the execution, which was publicly performed by the Chinese herdsman. It is generally admitted that in no civilized country would the death penalty have been inflicted upon a soldier who had committed such an act under orders, but the responsibility would rather have been referred back as nearly as possible to its source. A blood-spattered Chinese herdsman is a strange agent to be used by the Christian Powers for the regeneration of China.

West Point Hazing.

The reputed death of a West Point cadet on account of injuries received in the process of hazing has occasioned a long-drawn-out official investigation and much talk wise and otherwise. The investigation is not yet finished and, until the evidence is all, in it is perhaps not discreet to pronounce a judgment on this particular case. The claim that Cadet Booz was attacked with pulmonary trouble, which had a fatal issue, as the result of drinking a few drops of tobasco sauce, was the starting point for the investigation, and the evidence so far has shown that such an effect could not follow that cause. In general, it is apparent that the alleged hazing atrocities are far less serious than the sensational press, both secular and religious, has tried to make out, and the probability is that the hazing of this particular cadet had nothing whatever to do with his death. And yet, since the publication of testimony to this effect, certain papers, ostentatiously zealous for a humanitarian reform, have continued to allude to the sad fate of the cadet who was "killed by hazing." A reform is never helped by such reckless distortions of the truth and we regret to see a much-needed reform like this hampered by the injudicious exaggeration of its advocates. There is no question but that hazing is a bad thing. Although it is not infrequently attended with salutary effects upon the one hazed, its principle is all wrong. The brutalizing effect upon the hazer and the sense of self-importance which the practice confers upon upper-class-men are more serious as a rule than the temporary inconvenience to which the hazed is compelled to submit. At its best it is a method of correction which does more harm to the corrector than good to the corrected. At its worst it is a form of cruelty and cowardice which may lead to serious results. It ought to be stopped, not only in our military and naval academies, but in all other reputable institutions.

The United States Senate has ratified a treaty, originated by Belgium and accepted by nearly all civilized governments, to protect the natives of Africa against intoxicants and has accepted the Lodge resolution in favor of other laws and treaties for the protection of all child-races, according to the recommendation of the President in his last message. The Gillett bill, extending the same protection to the New Hebrides, is now pending.

The Disciples of Christ in the Twentieth Century.

It is a time when the spirit of prophecy is upon many who are taking upon themselves to make forecasts of what is to be in the various departments of our complex civilization during this wonderful century which has just begun. It has seemed good to us, also, to prophesy and to give a forecast of the probable course of development of that religious movement in which our readers are deeply interested, and which has made such remarkable progress during the century which has just closed. In stating what will likely be the features of our growth and development during the coming century, we shall be stating also what we believe *ought* to be, for our faith is that what *ought* to be sooner or later *will* be. The scientific doctrine of "the survival of the fittest" is true in the realm of religion, in the kingdom of the spirit, when the "fittest" is understood to mean the *truest* and that which is in closest conformity to the will of God. To doubt the ultimate triumph of righteousness is the worst form of atheism.

It would seem safe to prophesy a very large numerical increase during the century. It is not likely that the present *rate* of increase will be kept up throughout the century, but there seems no reason to doubt that our growth shall continue to be in excess of other leading religious bodies of the country, as long as the conditions remain, relatively, as they are at present. The element of virility in the movement is most strongly marked. It has upon it the dew of its youth. It is characterized by a most remarkable hopefulness as to its future triumphs. These in themselves are elements of power which mean not only self-perpetuation but self-propagation and rapid growth. In addition to these elements of power, there are to be considered as abiding factors in the problem of our future increase, the following characteristic features of the movement: (1) The catholicity of the position of the Disciples in pleading for Christian unity on the basis of the simple creed of the New Testament, a non-partisan name, and obedience to Christ as the law of Christian fellowship. (2) The restoration of the New Testament method of evangelization, and (3) zeal in pressing directly upon men the claims of Christ and urging an immediate decision. These have been mighty elements of power in the past, and they are likely to remain so in the future. Men are losing confidence in the efficacy of human creeds and are growing more and more restless under their limitations. A movement which discards them as bases of fellowship, and offers all the liberty wherewith Christ has made us free, is bound to attract thoughtful men increasingly as the spirit of liberty and catholicity increases. Moreover the clear, rational process of conversion, as exemplified in the New Testament, is seen to be in harmony with the needs of human nature in the light of the latest and best psychology. The religious body that is truest in its practice to the method of conversion illustrated in the Acts of the Apostles, other things being equal, is bound to excel others in winning men to the standard of Christ, and therefore in its numerical increase. On this ground we feel safe in predicting a continual rapid growth for the Disciples of Christ during the twentieth century.

While we feel sure that the Disciples will continue to emphasize those features which have made them successful in recruiting the ranks of the church militant from the world, we are equally sure that certain improvements will be made in the work of evangelization among us, which will render more permanent the results of our evangelistic efforts, and therefore, in the long run, will increase our numerical growth as well as bring about other not less desirable results. Passing out of the combative period, when certain doctrines and commands were largely emphasized because they had hitherto been largely neglected or repudiated, our movement in the future will lay greater stress upon the internal or spiritual side of conversion without neglecting those external features which have hitherto been kept, perhaps, abnormally prominent. The outward confession of Christ, the ordinance of baptism, and the identification of baptized believers with local churches, will all nave their proper emphasis, but this will be subordinate to the emphasis that is given to faith or spiritual vision, to repentance, or the genuine turning of the heart from things worldly to things spiritual, and to prayer as the out-breathing of the soul, by which the human heart comes into direct touch with God. Conversion to Christ rather than joining the church will be the aim of evangelistic effort, and a changed life and character will be regarded as the supreme evidence of conversion rather than regularity of creed, or the observance of ordinances. We shall never cease to teach and preach "first principles," for these are the very principles which unbelievers and new converts need to understand; but we shall learn to present them in a more irenic spirit than has often been done in the past. The spiritual meaning of the ordinances will be set forth along with the outward form, so that men will have a clearer understanding of the religious significance of these institutions and of their essential antecedents. No probationary period will be required of candidates for baptism, but conscientious pastors and evangelists will be more careful in training those who are to submit to baptism in order to be sure that they understand the meaning of the steps they are taking. No stereotyped method of having persons come forward to the front seat in order to make a stereotyped confession, and, after baptism, to come forward to receive the "right hand of fellowship" in order to admission to the local church, must be allowed to acquire the force of a divine requirement. These are mere customs or methods which may be changed, or abolished, if deemed expedient, only so that the essential thing be maintained, namely, that the believer shall confess with his mouth the Lord Jesus, whom he is to obey, and whose disciple he is to be, henceforth and forever. There is always danger that what is adopted first as an expedient may, by long usage, come to possess an authority and sacredness which belong only to divine command. This danger may make it necessary to modify some of our methods, before they become too much stereotyped to admit of variation without a rupture.

One of the greatest and most desirable changes which we believe will surely be accomplished during the new century will be in the order and spirit of the public worship. There is probably no other one respect in which there is greater need for improvement among the Disciples of Christ than the manner in which public worship is conducted. The absence in many congregations of the spirit of reverence and of worship in the house of God is painfully apparent. Members frequently gather in the vestibule, which is made a sort of social rendezvous, and exchange greetings in a loud voice, which seriously interferes with the meditations of those who are in the church. Sometimes this social chat is kept up after the persons are seated in the church, and even while the organ prelude is being played. It need not be pointed out how contrary all this is to the true spirit of worship, and to a proper respect for the house of God. The social feature of human life has its legitimate place, but it is not in the presence of the Lord's table or in the house of God at the hour of worship, when all hearts should be turned to God in devout meditation and prayer. There will be great improvement made, we hope and believe, both in the character of the music used and in the singing. There will be an improved order of exercises in which the idea of worship will have its proper emphasis and in which the congregation will more generally participate. The sermon, the Scripture lesson, the music, the prayers, the Lord's supper, the solemn silences, will all be made to conduce to the spiritual culture of the worshipers, and men and women will leave the house of God feeling that it has been to them the gate of heaven, through which they have had a vision of God and of divine things. This change is as sure to be brought about as that spiritual knowledge and spiritual life shall increase. A deeper religious life and a better conception of the nature of worship will be sure to find expression in a more orderly, reverent and helpful public worship.

Some other changes marking the probable course of future development will be noticed in subsequent articles.

A Forward Evangelistic Movement.

Some leading ministers in New York have issued a call for an American forward movement in evangelism, corresponding to the similar movement in England. In its call this committee recommends as follows:

(1) That a volunteer twentieth century Gospel campaign commission be organized at once to carry out the purposes of this movement in every city, town, and village in the United States.

(2) That such committee be organized by, and consist of, such Christian ministers and laymen as may be interested to promote this work.

(3) That such committee appoint a central, or executive, committee to direct the work.

(4) That in the larger cities district committees be appointed to carry on such work as may be planned in their respective districts, under direction of the central committee.

(5) That meetings for united prayer, preferably of a union character, be held, beginning on the evening of Sunday, December 30, and continuing each evening thereafter until the following Saturday evening inclusive (including a watch-night

service on the evening of December 31, if desired).

(6) That the following week union noonday meetings be held each day, followed by "Week of Prayer" prayer-meetings, as recommended by the Evangelical Alliance, each evening.

(7) That the noonday prayer-meetings be continued the week following, and as long thereafter as the spiritual interest developed may seem to require.

We have no doubt but that some concerted action of this kind would serve the purpose of stirring up the evangelistic zeal of many churches and so result in good. We cannot agree to The Outlook's criticism upon such an organized movement, on the ground that "The kingdom cometh not by observation." If this passage means that Christians are to take no steps toward evangelization that might attract the attention of the people, then the church would indeed be handicapped in its conflict with the powers of darkness.

The kingdom of God does indeed come without observation, but the uniting of forces and means to make it come is hardly ever without observation. John the Baptist did not come without observation, nor did Jesus Christ and his apostles. They often created great excitement, and were accused of "turning the world upside down." The great revivals and reformations which have blessed the church and the world have not come without visible manifestations of their presence and power.

Let there be a co-operative effort in the cities especially, to reach the ungospeled masses, stir up the zeal of nominal Christians, and quicken the consciences of the people in order to civic righteousness and municipal regeneration. It should be wisely guided. Extreme emotionalism should be avoided, the gospel should be relied on as the instrument for accomplishing the necessary results, and all sectarian aims and party spirit should be held in abeyance.

We hope our churches and ministers everywhere will fall in with this forward movement, and co-operate heartily in preaching the gospel and in all methods not violative of New Testament principles. If we have some advantage in our evangelistic methods, let us illustrate them in fraternal co-operation with our religious neighbors, as far as we are permitted to do so. So shall we best show our zeal for Christian unity, and our unselfish aims.

Reports showing the progress of education in the Philippines have been forwarded by Gen. MacArthur. These show that there are over a hundred thousand children in the schools which have been put in operation during the year by army officers, and the general desire of both parents and children to learn the English language is particularly commented upon. In the establishment of the schools the people have given great encouragement and in many cases have taken the initiative. More than a hundred thousand dollars has been expended for school books and supplies, which have been distributed through the island. This kind of work, in connection with that of the Protestant churches in disseminating Biblical knowledge, is what will tell in fitting the Filipinos for the blessings and responsibilities of self-government.

Editor's Easy Chair.

Sometimes the "Easy Chair" runs across problems that puzzle it far more than those which vex the souls of theologians. Here is one which some of our Missouri readers may help us to solve: Recently we printed a brief but urgent editorial calling attention to the Missouri Bible College endowment fund, the entire amount of which, over $40,000, was imperiled by the lack of a few additional thousands, which should be subscribed before January 1. This enterprise is one which we would suppose would appeal powerfully to public-spirited Disciples in the state who feel an interest in the public standing of our cause. It is one the wisdom of which has commended itself to thoughtful minds throughout the whole country. Not one response reached us, nor any one else so far as we have heard, from that appeal. No brother or sister in the state had the matter sufficiently at heart to make a suggestion, a criticism, or to offer a word of encouragement or advice. This is what puzzles us. What are we to think of it? Has the brotherhood of Missouri lost all interest in the educational problem? If this be so, our condition is a very critical one and calls for the most earnest and prayerful consideration.

It may be said in explanation or extenuation of the above circumstance, that the brethren of Missouri are interested in some other educational scheme and not in the Bible College endowment. In what other scheme are they interested? What other institution in the state is receiving the moral and financial support of the brethren? None whatever. It may be said that the brethren of Missouri have another educational plan in their minds, namely, that of building up a college in some central part of the state, and endowing it so as to enable it to cope with the State University and other institutions. This scheme has been urged upon the brethren of Missouri for years without any adequate response. If there is anything that the brethren of Missouri are in favor of in an educational line, except the do-nothing policy, we should be glad to hear from them. If they are opposed to all educational enterprises in the state, let them speak out. It is time that the dumb devil was exorcised so that we can at least understand the situation.

Referring to the Bible College endowment again, it may possibly interest some one who has not manifested any interest in the matter to know that arrangements have been made with the donors to the endowment fund to continue their conditional subscriptions until May 1. If the $50,000 endowment is fully secured by that time, the pledges are still binding; otherwise they are void and the matter is at an end. It should be stated also that a few brethren, in response to personal appeals, have increased the total amount to about $45,000. The failure of an effort so reasonable, so imperious in its demand to supply Bible instruction to the students of the State University, including a large number from our own families and churches, would be the most serious back-set which has befallen our cause in Missouri in a half century. It would advertise us to the world as wanting in public spirit, in educational interest, in Christian liberality or Christian enterprise. It cannot be that the present stupor which seems to be upon the brethren of Missouri will continue very long. Let us hope, at least, that it may be shaken off, and that this vast host of disciples may rise to the demands of the hour and of the new century and face manfully the duties and problems which confront us. It is a time when men of wealth are pouring their thousands and their millions into educational institutions, as the best investment they can make for the future. Why is it that so few of our men of wealth in Missouri have caught this spirit of benevolence and are able to see and appreciate the opportunities which are before us, and the obligations which are upon us?

At any rate, shall we not have an expression of opinion from leading brethren of the state on this question? If they are opposed to the plan of offering Biblical instruction to the students of the State University then those who are leading in this enterprise are willing to abandon it. They do not wish to pursue a policy that is contrary to the sentiment of the brotherhood of the state. Anything would be better than this uncertainty and mysticism. Let us have a free and full discussion of our educational needs in the state. This is due not only to the Bible College but to the other institutions in the state. If this shall fail to call out any expression of sentiment on the subject, we will be justified in concluding that there is no sentiment on the subject of education among the Disciples of Christ in Missouri. We trust this conclusion will not be forced upon us.

Hour of Prayer.

The Heavenward Way.*

TEXT: *"And an high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isaiah 35:8-10.*

Human life is often conceived of as a pilgrimage. We are travelers passing through this world and having our destination in another. It is of the utmost importance that we travel in the right way in order to reach our true destination. Both the Old and the New Testaments have much to say concerning the road in which we are to travel. In the text above given, the prophet sees a time in the future when a great high way shall be thrown up over which the righteous shall pass. The following are some of the characteristics which this way possesses:

A High Way.

A high way is no ordinary road. It is one that has been especially prepared. Mountains have been leveled and valleys have been filled so that it becomes a well-marked, easily-found high way of travel. So much so that the prophet says of it that "the wayfaring men, yea fools, shall not err therein;" that is to say, it is a simple, plain, easily-found way. Any theory of religion that offers to men a very abstruse,

*Uniform Midweek Prayer-meeting Topic, Jan. 16.

hard-to-be-understood system of salvation, does not bear the mark of simplicity which Isaiah's high way possesses. Any sincere person seeking the way to heaven may readily find this high way. It has been prepared by prophets, and apostles, Jesus Christ Himself being the Chief Engineer.

A Way of Holiness.

Concerning this high way, it is written that "the unclean shall not pass over it." It is the way of holiness. Those who would walk therein must put away all uncleanness, all "superfluity of naughtiness," as Paul would say, and be clean in heart and life. How delightful it is to walk in the companionship of those who are pure in heart, clean in life, and are seeking after things which are holy and right and true! The Psalmist asks: "Wherewithall shall a young man *cleanse* his way?" and answers, "By taking heed thereto according to thy word" (Psa. 119: 9). It is not an easy way, or a short way, which the young man needs, but a *clean* way.

A Safe Way.

"No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there." The path of duty, the path of holiness, the high way thrown up by the king, is a safe way, and walking therein no man has any need to fear. It is while walking in such a way that one may sing with Whittier:

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

It is impossible to overestimate the value of the consciousness that one's way of life is in harmony with God's will and that no permanent harm can come to him while living in this relation to God.

A Joyful Way.

"And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." This is the way humanity has been seeking, in its blindness, through all its history, but it has been seeking it, for the most part, in the wrong way. It has been seeking joy and gladness through selfishness and through sensual gratification, instead of seeking it in the way of purity and of righteousness. Let it be known that the way of holiness, which is the Christian way, is the way of joy and gladness, and that the Christian whose life is not characterized by cheerfulness and gladness is misrepresenting the religion he professes. Real happiness alone can be found when the soul is in its rightful and normal relation to God, and any notion that it can be found in disobedience is a delusion of Satan.

An Old Way.

Away back in the days of Jeremiah, the prophet cried out: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein" (Jeremiah 6: 16). It was to make these old paths more manifest, and to lead men to walk therein, that Christ came into the world. He indicated the way when he said: "Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:28, 29). Jesus also replied to his disciples, when one of them said, "Lord, we know not whither thou goest and how can we know the way?" by saying, "I am the way, and the truth, and the life; no one cometh unto the Father but by me" (John 14: 6). It is, then, the *Christian* way, the way of Christ, in which we are to find simplicity, purity, safety, happiness, and by walking in which we are to reach at last our Father's house.

Prayer.

O Thou who art the Way, the Truth, and the Life, we thank Thee that Thou didst come into the world to seek and to save lost and sinful men, and that Thou hast pointed out the way of holiness and of salvation, by walking therein, so that we have only to follow Thy blessed footprints in order to realize true happiness here and to enjoy everlasting felicity in the world to come. Help us, we beseech Thee, to turn away from all our wanderings in the by-paths of sin, and follow Thee more faithfully and lovingly in the future, to the end that we may accomplish Thy will here on earth, and share with Thee, at last, the joys and honors of Thy triumphant kingdom. For Thy name's sake. Amen!

Questions and Answers.

If Christ came to the earth for the redemption of all mankind, why did he ignore China with its population of an hundred times more souls than Jerusalem?

A Subscriber.

It was needful that Christ should come to his own people, the Jews. The redemptive purpose of God runs through the Old Testament in the history of the chosen race, and finds its culmination in Christ, who, according to the flesh, was of the seed of David. It was evident that he could accomplish his mission for the whole world, including China, much better by coming as he did and where he did than he could have done by being born in China. It is not the fault of Christ but of the church that the Chinese and all other nations have not long since become acquainted with the salvation which Christ offers to men.

A brother was recently elected to an office in the church, who arose and said that he did not believe as the church believed; that he could not teach the observance of the communion every Sunday; that it took too much time; was too tedious, and too primitive, and that he did not put so much stress on baptism. What would you think of him for an officer in the church?

C. A. H.

It has the appearance, on the surface, of being a misfit. The brother may be well-meaning, but he needs to understand the nature of worship and the object of the communion service a great deal better before he is fitted to be an elder. As to his not putting so much stress on baptism, the trouble may be further back. He may not lay sufficient stress on the lordship of Jesus Christ and the supreme importance of obeying his commandments. Baptism and the Lord's supper are not likely to suffer in the hands of men who magnify the authority and the example of Christ, and who wish to do whatsoever He would like to have them do. They neither speak slightingly of baptismn or make a hobby of it.

Does the phrase "apt to teach," in qualifications of eldership (1 Tim. 3:2) necessarily mean public teaching? Can it apply to those who cannot speak in public? Have we not too many elders who cannot teach?

Philo Ingraham.

We do not think the qualification, "apt to teach" as used by Paul should be limited to public teaching, although this was probably its primary meaning. In other words, we believe Paul's practical sense would have led him to avail himself of the ability of a brother to teach privately in the office of elder, especially in the absence of those who were able to teach, both publicly and privately. A man may be very useful as an officer in the church for his clear judgment, his wholesome advice, his ability to understand and explain the Scriptures in private circles, or in house-to-house visitation, even though he may not be able to speak publicly. It is undoubtedly true, however, that we have too many men in the office of elder, who are not apt to teach either publicly or privately, because they have made no special preparation for teaching. We must train men to be teachers as well as preachers if we expect to have an efficient eldership.

Recently an Australian brother made the statement in our church paper that there is "an evident drift" among our American churches towards open membership, i. e., admission of persons not baptized to the full privilege of membership. In proof he made the following statement: "A short while ago, the largest of our churches in St. Louis divided on the question of membership—one section becoming an open membership church. More recently still, one of our largest churches in Cleveland, Ohio, declared itself in favor of open membership and is now practicing the same." The statement has also been made that a church in Brooklyn receives the unbaptized into membership. These statements have the tendency to prejudice the Australian brethren against the American churches, and nullify any effort towards better feeling between the two brotherhoods. Therefore, will you please state in the Christian-Evangelist whether the above facts are true, and also whether there is any tendency among the American churches to admit persons not baptized to membership. Yours fraternally, W. C. Moore, Evangelist.

Lygon Street Church, Melbourne, Victoria, Australia.

We can say of the report mentioned above, what Mark Twain said in reference to the report of his death—that it is "greatly exaggerated." To begin with, there was never any division in a church in St. Louis on the question of "open membership," as it is termed. It was a difference on fundamental questions involving the deity and lordship of Christ, and therefore the value of all that Christ ordained and taught. Our churches in St. Louis are a unit in their practice on this question. Whatever may have been the facts in the case at one time in the history of the Brooklyn church, with the history of which we are not fam liar, that church is as regular in its teaching and practice now as any other in the brotherhood. Even the matter in Cleveland was a solitary instance, as we understand, occurring several years ago, and not a permanent or characteristic practice. In other words there is no such "drift" as the Australian brother mentions. On the contrary we believe there was never greater unanimity among our churches as to the wisdom of adhering steadfastly to what they believe to be New Testament faith and practice than at the present time. But along with this, and not inconsistent with it, is the growing tendency to recognize the Christian character and worth of our brethren in other religious bodies, whose practices are not altogether in harmony with our own.

The Australian Commonwealth

By PERCY R. MEGGY,
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Territory and Population.

With the birth of the new commonwealth of Australia into the family of nations it will be interesting to glance for a moment at some of the leading facts connected with her history and environment, to note some of the principal steps in the process of her development, and to form some idea of the part she is likely to play in the coming century. In the first place it is well to remember that the areas of the six federating colonies and of the United States (minus Alaska) are almost exactly the same, namely, 2,972,000 and 2,970,000 square miles respectively, so that from a merely territorial point of view Australia occupies a very prominent place among the nations of the world. Over her vast area—divided in two nearly equal zones by the Tropic of Capricorn, and fringed along its entire eastern and part of its western sides by mountain ranges—a most varied climate necessarily exists, but the two principal colonies, all the capitals and the bulk of the population are in the temperate region, free from trying extremes of heat and cold, blessed with plenty of sunshine and fresh sea air, and perfectly adapted to the development of the highest physical and intellectual faculties of the Anglo-Celtic race. The population, to be sure, is under 5,000,000, or less than that of Canada, but of that number fully 95 per cent. are of British or Irish descent, and therefore come of a lineage whose wonderful admixture of diverse elements has made it the finest for colonizing purposes the world has ever seen. No greater proof of what that splendidly endowed race is capable of achieving could be afforded than what it has already done in this far-away southern land.

Early History.

The Declaration of Independence by the United States of America had a marked influence on the future of the great island-continent the southern and attractive portion of which Captain Cook had discovered only a few years before. The English convicts, who had previously been sent to Virginia, were thenceforward sent to Botany Bay, and it was not till 1840—or just 52 years after Captain Arthur Phillip formally took possession of the whole continent, founded Sidney and proclaimed the colony of New South Wales—that the system of transportation was finally abandoned, and the convicts temporarily transferred to Moreton Bay. The first half of the present century was mainly occupied in exploring the physical features of the new continent, in discovering her vast agricultural and mineral resources, in establishing sheep farming as the principal industry, in forming a series of settlements in the most promising localities, and in laying, deep and broad, the foundations of a number of independent communities, each of which aspired to a constitution modeled on that of the parent land. A consulting council had already been granted to New South Wales in 1824 with power to make laws, but it was not till 1843 that the first representative legislative council, partially elected by the people, assembled in Sydney. By the middle of the century the population scarcely amounted to 70,000 souls, and, owing to the remoteness of the country from any other and the difficulty and consequent expense of access, there was little prospect of its being largely increased.

The First Constitutions.

But the second half of the century had no sooner dawned than several startling events occurred which so completely revolutionized the future of Australia that her political and social history may almost be said to date from 1851. In that memorable year the colony of Victoria was added to the five already formed, all were now allowed the privilege of partially electing their legislative councils, and these were instructed to frame constitutions suitable to their respective requirements, with the result that before the end of the decade the bicameral system of parliamentary government, similar in the main to that enjoyed by Great Britain, was, with the cordial assent of the imperial authorities, established, with one temporary exception, throughout the length and breadth of the commonwealth.

The Discovery of Gold.

But even the constitutional freedom, great and highly prized as was the boon, would not have made Australia what it now is had it not been for the fact that the very same year which was memorable for the granting of political power was even more memorable for the simultaneous discovery in New South Wales and Victoria of untold treasures of gold. This well-timed discovery did for Australia what a similar discovery at about the same time did for California. Adventurers poured in from all parts of the world, ordinary employments were temporarily deserted, in six years the population jumped from 70,000 to 400,000, the public revenue made an equally prodigious bound, and Australia entered on a career of restless activity which gradually spread to every sphere of employment, and, though modified and concentrated as the years have olled on, has never ceased to make its influence felt. The growing importance of the colonies was shown by the establishment in 1852 of a direct line of steamers between Great Britain and Australia, which replaced the old-fashioned sailing vessels, and in consequence for many years almost the whole of our commerce was transacted with the United Kingdom.

By the end of the decade the new conditions had wrought a wonderful change, the first census since the advent of responsible government was taken, and from the year 1861 accordingly the statistical history of Australasia begins. In that year the population of the commonwealth (excluding New Zealand and exclusive of aboriginals) already amounted to 1,153,973; the revenue and expenditures (exclusive of loan expenditure) to five and a half million sterling and five and three-fourths million sterling respectively, or about £15, 15s per head for each; the total trade had swollen to over forty-eight and a quarter million sterling or nearly £42 per head; while 10,000 vessels of nearly two and a half million tons visited our shores. In that same year we owned twenty-one million sheep and nearly four million cattle, and we exported seventy-five million pounds weight of wool, valued at over five million pounds sterling. We produced over ten million bushels of wheat from 700,000 acres and three million bushels of oats from 130,000 acres; nearly half a million gallons of wine, and last but not least nearly two and a half million ounces of gold. Finally the public debt of the commonwealth amounted to over eleven million sterling or £9, 8d per head.

The Expansion of Commerce.

Nearly forty years have elapsed since then, and the figures in every branch of industry have expanded to a marvelous extent. Wool and wheat still form our staple products, but other industries, such as that of frozen meat, have sprung up, and mountains of gold, copper, tin and iron ore have been discovered in various parts of the continent, some of which only await the advent of capital, and the larger fields which federation will give, to make Australia one of the richest countries in the world. The merest glance at the figures for 1899, with an advance proof of which I have just been supplied, will show what an astonishing progress has been made. In this first issue of federal statistics by Mr. Coghlan the figures for the commonwealth of New Zealand have been separated throughout, and it is the former only which I will quote. The population of the commonwealth has reached to 3,716,730, or just under four and a half millions, with New Zealand and the Australian aboriginals thrown in. The revenue and expenditure of the commonwealth now amount to over twenty-eight million sterling respectively, or a little more than £7, 10s per head for each; the total trade has swollen to over one hundred and forty and a half million sterling or £88 per head; while nearly 17,000 vessels, several of which exceed 12,000 tons, and totaling over twenty-one and a quarter million tons, visit our shores. We now own, notwithstanding our terrible losses from drought, seventy-four million sheep and nearly ten million cattle, and last year we exported over five hundred and fifteen million pounds weight of wool valued at nineteen million sterling. We produced forty million bushels of wheat from five and a half million acres, and eight million bushels of maize and oats respectively (of which latter, by the way, New Zealand produces twice as much as the six federal colonies combined), in addition to which we grow one and a quarter million tons of sugar cane and two and three-fourths million gallons of splendid wine. Our mineral wealth has also enormously increased. The commonwealth produced last year four million ounces or fourteen and a half millions pounds worth of gold, two and a half million pounds worth of silver, two million pounds worth of copper and over one and a half million pounds worth of coal. The total value of our mineral production from the start amounts to no less than five hundred million sterling, of which three hundred and seventy-two and a half million was for gold, thirty-nine million for coal, thirty-one million for silver and copper respec-

tively, and eighteen and a half million for tin. Finally our public debt has swollen to the enormous amount of one hundred and ninety-five million sterling or £52 per head, most of which, it should be remembered, has not been incurred for wars or in preparation for war, as in other countries, but for the construction of revenue producing public works such as government railways, of which 13,000 miles are now open for traffic as against 233 in 1861. In addition to the heavy public debt there has been a total loan expenditure on public works to date of one hundred and twenty-four million sterling or another £50 per head, principally on railways and tramways, water supply and sewerage, telegraphs and telephones, and similar works.

America and Australia.

The able Chief Justice of New Zealand (Sir Robert Stout) recently drew attention to the importance of our import trade with the United States and Germany, which rose in 15 years from a little over one and a half million sterling to considerably over three and a quarter million sterling in the case of the United States, and from less than a quarter of a million sterling to over one and a half million sterling in the case of Germany, while during the same period the imports from the British Empire diminished from twenty-eight and three-fourths million sterling to twenty-seven and a half million sterling. The establishment of the splendid North German Lloyd line—whose ten and twenty thousand ton vessels are, with the White Star liners, among the sights of the port—has doubtless had something to do with this notable expansion of the German trade. This analysis of our external commerce is extremely significant, and shows plainly in what direction the trade of the future is tending. That the importance of the American trade is recognized in our midst is evident from the fact that one of the greatest demonstrations recently held in the city Town Hall was on the eve of the departure of the United States Consul (Colonel Bell) after a seven years' tenure of office, when representatives of all political and social parties, and a vast concourse besides, assembled to do honor to the "silver tongued orator" from the United States.

Colonial Rivalry.

Another extremely interesting analysis is that of the figures supplied by our internationa lrelations, commercial and otherwise, especially between Victoria and New South Wales, which shows that whereas the former started off in 1861, after ten years rush for gold, enormously ahead of the mother colony in population, amount of exports, number of factories, and in almost every other item of note, to-day the position is very nearly reversed. The result is largely attributable to the rival fiscal policies which for nearly forty years the two colonies have pursued. At the end of that period Victoria found her population diminishing, her miners trekking to Western Australia and her farmers to New South Wales, her markets filled with shoddy and her factories with girls, while sweating was established in her midst.

Commercial Motive for Federation.

To divert the catastrophe which seemed impending and to find some outlet for the goods which no one seemed willing to buy, some new policy was indispensable, and when federation was preached she hailed the new gospel with joy. To the Victorians it was a veritable *deus ex machina*, an unlooked-for happy solution of an apparently hopeless puzzle, which was to save them from ruin by placing the markets of Australia at their feet. This commercial aspect of the question was not, of course, the one which appealed most strongly to the founders or to the leading exponents of federation, nor indeed, was it one which touched most deeply the hearts of the people as a whole, but it certainly had an enormous influence on the trading and farming classes in some of the colonies, and in Victoria it played decidedly the dominant note. What federation has been achieved in spite of intercolonial antagonism bred of warring tariffs, in spite too of mutual distrust born of years of commercial strife, shows that the ties which bind us together are stronger than the forces which drive us apart.

The New Constitution.

The constitution evolved by the united labors of so many gifted minds is as democratic as could perhaps be expected from a community which, notwithstanding the labor element, is strangely conservative. The mere fact that the franchise for both Houses is manhood suffrage, and that very shortly it is sure to be extended to adults of either sex, makes it certain that the compelling force in Australian legislation will be democratic to a degree unknown in any previous age. More especially will this be the case in the Lower House, which will be elected on a proportional representation, but even the Upper House will necessarily feel the power of the democratic wave. Democrats would have been better pleased if the Upper House were elected on a proportional representation like the Lower, a difference of composition being secured by a difference in the age of the representatives as also in the size of the electorates, and if deadlocks between the two were settled by a referendum to the people *en masse*, but the colonies had been vested with self-governing powers too long to admit of so unselfishly democratic a principle as the former being obtained. There was a moment when it seemed as if the Upper House would be able to dominate the Lower as the Senate does in the United States, but this evil was happily averted by the opposition of the Right Hon. G. H. Reid and the subsequent action of New South Wales.

The Future of Australia.

The union of the colonies is bound to have a very startling effect on the commercial activities of Australia, the exact trend of which, however, may not be felt for some years. The abolition of intercolonial tariffs, which will take a year or two to bring about, will completely alter the internal condition of affairs. Her foreign commerce will doubtless expand, and the rival claimants for her favors will strain their utmost to win her regards. But while the importance of Australia as a commercial factor will undoubtedly increase, it is not in the domain of commerce that her influence will be mostly felt. She will be the democratic leader of the world. The great principle of freedom of commerce, the heirloom of the Empire from which she has sprung, will be applied externally as well as internally before the lapse of many years; labor experiments will be conducted on an unprecedented scale; trusts and combines, which are ruining the prosperity of the United States, will be unknown; and the great social problems, which are talked of elsewhere, will be solved on her shores. The new Commonwealth has indeed a part to play in the coming century which no other nation or country could play as well as she, and the importance of which it would be impossible to overestimate.

How to Study the Book of Acts.*

By W. J. Lhamon.

The book of Acts is a sequel to each of the four Gospels and to all of them. It should be studied as such, when one has traced the life of our Savior through to its climax in death, and his death to its climax in the resurrection, and his resurrection to its climax in the commission; and when one has seen his commission emphasized by his ascension, expectations are created and inevitable questions arise. One cannot think that these majestic causes shall be without effects. Shall the risen Savior's last and greatest words go unheeded, and around his empty tomb shall there gather no living body of believers? Upon such a supernatural foundation shall there arise no superstructure in our human history, and from such revelations shall there come no revolutions? One's soul recoils from the mere suggestion that the Savior lived and died and arose in vain. One looks for a sequel that shall be in keeping with such amazing antecedents and eagerly he turns over the first pages of the book of Acts. And there is the sequel indeed. There in the second chapter is the story of Pentecost and all the wonderful things of that great day. There is the preaching of the Apostle Peter, the presentation of Christ as Christ and Savior and Lord, the cry of the three thousand and their repentance and their baptism, in short the birth day of the Church of Christ. There follows the history of its growth and struggles; its expansion under persecution, its reaching out to Gentiles and its adjustment to Gentile influences, the conversion of Saul, the missionary journeys of the Apostle Paul, and the planting of the church in the Roman world. Standing as it does, the link between the cross of Christ on the one hand and all the later career of his Church on the other, the book of Acts is among the most interesting and impressive historic documents in all the realm of letters.

Our most general suggestions therefore to the student of the book of Acts are these:

1. It is a sequel to the story of the cross of Christ.

2. It is the history of the beginnings of the Church of Christ.

3. It is the historic antecedent of all the later career of the Church of Christ.

Following these most general suggestions many others may be offered.

1. The book may be studied from the standpoint of the two greatest leaders in the apostolic movement, namely, Peter and Paul. The record of the Apostle Peter's work closes with the fifteenth chapter and that of the Apostle Paul begins somewhat earlier and fills all the later chapters of the book. In the second and the tenth chapters of the book Peter rises to the supreme

*Supplementary Reading in Bethany C. E. Reading Course.

occasions of his ministry, while the ninth and the twenty-sixth record the supreme incidents in the life of Paul.

2. The book should be studied from the standpoint of the Jewish-Gentile conflict. The breaking down of the wall of separation between the Jew and Gentile was one of the most signal and beneficent victories of the new faith. The conflict with custom and prejudice was terrible and the signs of the battle are on many a page of the New Testament. Under the guidance of the Holy Spirit the Apostle Peter played a noble part in the struggle, having baptized Cornelius (chapter ten), and having given an entirely liberal and brotherly decision in the first council (chapter fifteen). But the Apostle Paul became the champion of a common faith and fraternity for both Jew and Gentile, and it is to him that we must look for the cosmopolitan forms and forces of the faith. Aside from this conflict the teachings, the sufferings, and the triumphs of the "Apostle of the Gentiles" cannot be understood. It was he who lifted the cause from a national to an international prominence and, aside from his own writings, the record of his achievements is in the last half of the book of Acts.

3. This leads one to say that the book may be studied from the standpoint of a missionary manual, recording as it does the movements of the Church outward from Jerusalem to Judæa, and to Samaria, and to Antioch. And thence, under the leadership of Paul, from Antioch to Asia Minor, and to Macedonia, and to Greece, and to Rome. All things considered, the missionary journeys of the Apostle Paul have never been equaled, much less surpassed. They furnish us with the norm of all missionary suffering and achievement. No ardent believer can study this book thoroughly without some thrills of joy in the fact that within the brief space of one man's active ministry the new faith proved itself such a conquering light over pagan darkness, such a quickener of conscience, such a rebuker of sins, such a breaker of idols, and such a pointed, piercing, two-edged sword to the minds and hearts not of Jews as Jews or of Greeks as Greeks, but of men as men. The international victories of the cross in the days of Paul are among the convincing proofs to us that the gospel is from God. By those victories we may reassure our faith and gird ourselves anew for international achievements to-day in our Lord's world-wide fields that are white unto the harvest.

4. The book may be studied from the standpoint of its record of conversions. Of all the books of the Bible this is distinctively the book of conversions. It is unique in this respect. There are no such detailed cases of conversion in any other book of the Bible. Here the way of salvation is many times taught in concrete forms, as upon the day of Pentecost (2nd chapter); in the conversion of the Ethiopian officer (8th chapter); the conversion of Cornelius (10th chapter); those of Lydia and her household and of the jailer and his household (16th chapter), and others. An attentive study of these conversions should have long since rebuked many a vagary and corrected many an error in the denominational world.

5. The preacher who would be ever earnest, practical and evangelical, may never cease to study this book from a homiletical standpoint. The sermons of Peter and Paul, though preserved for us in skeleton forms, are most remarkable in their fitness to times and places and peoples; in their inclusions of and emphasis upon simplest, strictest gospel truth; in their exclusions of a thousand extraneous fads and follies that mar the modern pulpit; and in their convincing and convicting power over the minds and wills of men.

6. In the last place, the book of Acts presents us with the first history of the Holy Spirit in the Church of Christ. Here the student should begin with the Savior's promises regarding the Holy Spirit given to his disciples on the evening of his last supper with them, as recorded in the 14th, 15th and 16th chapters of John. He should see these promises fulfilled on the day of Pentecost, in the conversion of the Ethiopian, in the home of Cornelius, in the first council, and in many other incidents and in the whole career of the Apostle Paul. It is precisely thus that our study of the Holy Spirit should begin.

Allegheny, Pa.

Evolution at Bartlett's Landing.

By Burris A. Jenkins.

CHAPTER I. (CONTINUED.)

But to return to the barn-lot and November—the conversation of Henry Winfield and Elder Bartlett did not prosper as had been its wont. The young man's heart ached at the thought of any estrangement from him who had been more than a father to a fatherless boy. Yet he knew full well that the more liberal tinge which his thought had received from a closer study of the Campbells' words—both Thomas and Alexander, father and son,—the larger tolerance, the keener appreciation of the candor of others, would never accord with the Elder's iron cast of thinking. Hence through the morning the two worked side by side in silence.

At noon, "Sister Bartlett," as the Elder's wife was known in the little community of "Disciples," sat at the head of the table, and served piping hot coffee, strong as dripped lye, with molasses "sweet'nin' " and cream, in yellow "chiney" cups striped with blue, heavy as stone jugs; while Jane moved here and there about the table, directing two negro slave-boys, who bore huge platters of wild turkey, last season's sugar-cured ham, potatoes, squash and corn-bread, to say nothing of hard cider and six different kinds of preserves, as well as pumpkin and mince pies. Spite of all, indigestion was not rife in those stirring days.

Such occasions as this were seized by the wives to display their thrift and prevision. Indeed, Elder Bartlett's household was as thrifty as religious. The old man used to say with a keen twinkle, "Any fool can make money, but it takes a wise man to keep it." Naturally, therefore, Jane, his only heir, was much sought by dashing Missouri riders. Nay, she would have been sought for herself alone, for, as Henry Winfield once said below his breath—and some busy sparrow twittered it in her ears —"She's richer than her black-soiled corn-acres will ever be—richer in her good blood and beauty, in her good sense and fearless soul." But then, Henry was a bit fond of rhetoric, and allowance must be made for poetic youth. Nevertheless, Jane crimsoned like the hollyhock when the bird reported his words, and somehow believed him sincere. Well, perhaps he was.

Be that as it may, she seemed, at that joyous dinner, to pay him little enough heed. The dozen other gallants who had by no means, as Henry said, lost their chaff in his last night's threshing, came in for most of her attention. Her city education had, as all acknowledged, been far from rendering her "stuck up." She gave and took in the war of words. Fast and thick flew the merry jibes. In and out, through the warp and woof of whatever web fate was busy with that day, shot the bright, though homespun, threads of pioneer wit. Rapid riding and quick shooting had taught most of these young folk sharp thinking. There were some numbskulls, of course. But I am told there are a few such even in politer circles. For twenty miles around Bartlett's Landing, the basket-meeting and the spelling-bee, the dancing party and the school-house debate, corn-husking and hog-killing had cemented a close acquaintance and an easy freedom among the young men and women. In all Clay County none was more prized than Jane Bartlett. Even other women liked her, which is the sweet evidence of genuine honesty and modest simplicity.

Henry sat quiet through most of the meal and only occasionally ventured a mild jest. At his words Jane never took up the cudgels of her wit. She would as soon have thought of venturing upon a retort to George Washington. And yet communication did go on between them, which only woman's eyes were sharp enough to detect. The only other woman present was "Sister" Bartlett, and she betrayed no secrets. Whether she smiled inwardly or not, her daughter Jane knew, and she alone.

When the sun was well-nigh down, and the uneasy fowls, supperless because too disturbed to scratch for food, were wishing the barn-lot would clear, that they might go to roost in peace; when the last hog had been slain, scraped, halved and hung up in the barn; when Bartlett and Winfield were washing their elbows and tools in the same trough, Henry said:

"Elder, I've made up my mind to go to Bethany College."

"You have, son?" said the old man, falling into a form of speech he had not used for five years gone, while the glow of his eyes showed the fires within had kindled. "You have, son? When?"

"I'll start next boat day, sir."

"Well, she's due Friday, Henry, and the river's high. She'll probably be here on time. Short enough space to get ready, eh? But you're always slow to speak and quick to act. Whyn't you tell us so before?"

"I wasn't just sure, sir, and—well, I've got enough laid by for two years' schoolin' and Elder Campbell wrote that the other two would take care of themselves. As for mother—brother Tom'll look out for her, and I thought mebbe you'd—"

"Yes, indeed, boy. I'll be a neighbor to her. And Tom, he's goin' on fifteen now, ain't he? Old enough to run a farm the size of hers, with a bit of advice. Goin' to old Bethany! to Elder Campbell's own College! Ah, Henry, what a preacher you'll make! You'll walk in the old paths, too, under his guidance! The Father of

the Reformation's sure to lead you right."

The level rays of the setting sun lit up the river yonder, and almost restored to gold the silver of the old man's hair and beard. Certainly youth had come back into his heart once more, in the bright prospects of his foster-son. What he himself had never been able to do; what, indeed, it had not occurred to him in his own young days to do; what he had cared nothing about till the noon of his manhood—this preaching of the gospel—he was now to see, at the sunset of his years, taken up by his intimate, his son. Happy is the Elijah that has an Elisha!

The sun dropped out of sight into the broad sweep of the river bend. A cold fog came crawling up the stream. The willows turned from gold to ash, and Henry's heart whitened over with misgivings. Preach, he would, yes; but preach, he feared, in a manner quite different from the Elder's hope of him. Preach, yes; but the wide-reaching words of Thomas Campbell, and the chapters of the one German book that had floated, in translation, against all currents of the Missouri, westward into his hands, had made a rift in the lute that he knew could never be patched up to sound in tune with the Elder's any more. There they stood, the old man talking joyously, the young man thinking hard. Down the wide limestone walk they passed to the picket gate, where they said good-night.

"Maw," said the Elder at supper, by candle-light, "Henry's going to Virginia for four years to school."

The wife heard a quick catching of the breath at her elbow, but it was a sound too suppressed for men's ears.

"Four years is a long time," she said quietly, and her motherly hand sought Jane's. "But he will make a worthy man."

(TO BE CONTINUED.)

LI HUNG CHANG.

By F. E. MEIGS,
President of Christian College, Nankin, China.

About forty years ago there came to a close in China one of the many great rebellions which have taken place in the history of that country. Among the prominent generals of the imperial Chinese army at that time was Li Hung Chang. He was intimately associated with Gen. Charles Gordon (Chinese Gordon) during the campaign which resulted in the crushing of the rebellion. Because of the ability which he exhibited as a commander, and because the termination of the trouble was favorable to the imperial government, this man suddenly became great. He had honors showered upon him and positions of influence and power conferred while he was yet young. He was made prime minister of China while yet a comparatively young man. In China the prime minister usually has more real power than the emperor. He is the adviser of His Majesty, and his will is practically the law of the land. The emperor is an individual to be adored rather than obeyed, and the prime minister is supposed to stand between His Majesty and the common people, representing to him the conditions and needs of the people whose welfare His Majesty is supposed always to seek. It will be seen from this that the good or ill of the people is to no small degree in the hands of the prime minister.

The same was true in Japan before the adoption of constitutional government a few years ago. The power of one man to do great things for the good of his country is clearly seen in the work of Count Ito, Japan's greatest statesman. Less than forty years ago (at about the same time as the promotion of Li in China) Count Ito undertook the reconstruction, so to speak, of Japan. He is a patriot and a philanthropist. He gave himself to his country rather than to the enriching of himself and his family. How well he has succeeded, modern Japan in her rapid strides toward modern civilization, speaks in no uncertain terms. The Sunrise Kingdom must now be reckoned with, in these days, in all matters that affect the general welfare of the family of nations. To Count Ito, more than to any other internal influence, is due modern Japan. The question is frequently asked, Why is it that Japan has come to the front in such a way as to astonish the world, while China has remained in the embrace of the dark ages? I wish to answer this by saying that China has had no Count Ito.

I think that no one who will take the trouble to inform himself can doubt that at the close of the Tai Ping Rebellion just as great things were possible to China in the line of progress as to Japan at the time of the restoration. Nor do I think that such an one can doubt that anything at all possible to China could have been attained had Mr. Li been prompted by such patriotism and philanthropy as that of Count Ito. But, instead of doing as Japan's great statesman did, he evidently sought rather to enrich himself. No one doubts the ability of Mr. Li. He has been spoken of as the "Bismarck of the Orient." Gen. Grant spoke of him as "one of the three greatest statesmen of the age," classing him with Gladstone and Bismarck. He is yet spoken of by some as the "grand old man of China." At the time of his promotion to power Mr. Li, no doubt, was well informed as to the needs of China. He must have learned from his association with Gen. Gordon and the ever victorious army, that the antiquated tactics of the Chinese army must necessarily give way to modern drill. He must have been convinced that the ancient junks of the Chinese navy must give place to modern men-of-war manned with a well drilled and disciplined marine army. He must have seen that old-fashioned arms must be laid aside and modern weapons substituted therefor. He must have had impressed upon him the necessity of educational reform, of commercial expansion and of an open door. There is no doubt that he comprehended the great pretensions which he made to foreign representatives, and realized in some good degree the comprehensiveness of his promises.

Yet, what he has done or even attempted to do, has come so far short of the expectations of the civilized Powers as to cause serious doubt of the sincerity of the old man in the promises of his younger days. Since the death of Marquis Tseng Mr. Li has been practically the only man in China in command of any influence abroad and, as first adviser of the Dowager Empress, almost absolute ruler at home. That he has succeeded in enriching himself is evident from the fact that he is confessedly the wealthiest man in China, and is said to be one of the wealthiest men in the world. The question as to how he could acquire such great wealth will be answered satisfactorily, if you consider that really the only means of accumulating great wealth in China is by becoming an official. The man who succeeds in getting to be an official of any considerable rank is sure of at least a competency. What, then, would be the expectations of the head of all the officials? That Mr. Li has made the best of his advantages is plain from several facts.

He had the making of China's army and navy. Millions of money was appropriated for these purposes. At the breaking out of the Chinese war with Japan it was believed by the Chinese that they had an army and navy, but in the modern sense they had neither. Japan went anywhere she pleased with very little effective resistance on the part of China. Why? Because of inferior guns and poor ammunition. The supposably formidable fortifications proved but fragile affairs and the miserable tactics of the so-called army were an utter failure in the face of modern drill. Formidable ships of war, poorly manned, melted away before the less formidable vessels of the Japs, with modern equipment and maneuvers. What had become of the immense supplies of money which the officials had handled? It would be attributing a great deal of ignorance to Mr. Li to accuse him of not knowing the inferior character of the armament. Bismarck or Gladstone or Grant would have known. The most ignorant Chinaman knows the difference between a modern breech-loading rifle and an old-fashioned muzzle-loading iron-ramrod musket, with which the Chinese infantry was equiped in those days. It is said that these guns were bought of dealers for $2 apiece and reported at $9 apiece. That the real condition of the Chinese army was known to Mr. Li needs no argument in face of the numerous personal inspections he made, reports of which (now known to have been *incorrect*) appeared in the periodicals not only of China but of Europe and America. What became of the money appropriated for better equipment?

The fact that the emperor himself was not able to dispose of Li Hung Chang when the true state of affairs came to light, is another evidence of the firm hold he had upon the purse-strings of the country. From time immemorial it has been the custom of the Chinese government to decapitate generals who flee before the enemy or who prove recreant to their trust. All that was attempted in Mr. Li's case was the removal of his "*yellow jacket*." He lost very little of his real power or authority. When the time came for treating with the Japanese, Mr. Li was the only man whom the Chinese emperor could find to send on that mission. How Japan was cheated and China sold to Russia is familiar to all who

know the sequel. That he now holds so prominent a position in the face of all the facts, of which the Chinese people and emperor are well aware, shows how nearly he owns China and the Chinese people. The Powers, even, suspect him now.

It will be seen that my opinion of the great statesman is that he has been a great hindrance when he might have made his country a nation among the nations of the earth. Of course, I recognize other causes of China's backwardness, but this one I believe to be the greatest of all. Nations as nations are not to be credited with an overweight of conscience in dealing with their neighbors. Their aggressions in China have been due in no small measure to China's want of push, and this want of spirit of push is due in no small degree to the spirit of greed on the part of her officials—of whom Mr. Li has been chief for forty years—which has oppressed the common people. Such a career would scarcely have been possible in any civilized country.

English Topics.

The Author of the "Bonnie Briar Bush."

An extraordinary thing has happened. It is a striking token of the drift of things and a real sign of the times. I suppose hundreds of thousands of Americans who read current literature are familiar with the "Bonnie Briar Bush," and with other works by "Ian Maclaren," as Dr. John Watson, of Liverpool, calls himself. This Presbyterian clergyman is minister at Sefton Park, Liverpool. He is famous both as a preacher and as a writer of Scotch religious stories. A book has this week appeared from his pen which shows his wonderful versatility, for it is purely theological. It is entitled "The Doctrines of Grace," and it is likely to attract much attention. Dr. Watson belongs to the denomination which is still the stronghold of Calvinism, but he himself is very uncomfortable as a Calvinist, for he is a man of very broad, liberal, and enlightened mind. His book is nothing less than an attempt to reconstruct Calvinism and to adapt it to the requirements of modern progressive thought. With this scheme I am not concerned in alluding to his new treatise, for I do not feel that it is reasonable or hopeful. Dr. Watson cannot be a Calvinist and at the same time an anti-Calvinist. Spurgeon all through his beautiful ministry tried to sustain that experiment. Even his magical genius failed to reconcile the narrow and choking theology of the Geneva mediævalists with the grand breadth of the loving Divine Fatherhood proclaimed by Christ. But in Dr. Watson's book there is just one sentence which is worth whole chapters of discussion upon his curious revision of Calvinism. It is just this. "Ian Maclaren" says on page 270: "The division of the Church into sects is a distinct and flagrant sin." Now, I mean to say that when one of the most famous denominationalists of the age writes such words as these, we are free to interpret them as seriously symptomatic of the changes that must come over the religious complexion of society. Here in England, our faithful "Christian Commonwealth," which holds up unfalteringly the pure white flag of the ancient hallowed gospel, has been for years reviled by Dr. Watson's own Presbyterian friends for saying much milder things than this new dictum of his. I am wondering what his co-denominationalists are going to say to him. He has said a very awkward thing for any sectarian to utter.

The Great Defect of the English Baptists.

A considerable sensation has this week been produced in religious and literary circles by a long and elaborate article in the "Daily News," the best of all the London morning papers. The subject was "The Future of the Baptist Denomination; Its Outlook for the Twentieth Century." I and many others have read this keen and incisive article with much interest. I came out of the Baptist body and have numerous dear friends in it. The English Baptists are in great affinity with us on most points. Their main divergence is, however, on the most essential matter of all; that is to say, they are wrong on what we consider the vital matter of Christian unity. Now, is it not singular and significant that a secular and political organ like the London "Daily News," a paper which is altogether impartial in its religious purview, should point out in a special article that "The great need of the Baptist Denomination is an increase of unity?" There now! *That* is actually the opening sentence of this elaborate and interesting article. And is not this a scathing rebuke in what it implies? I think so, because I have always been shocked and distressed at the scornful manner in which Baptists generally treat our plea for Christian Unity. And now, behold, here is a popular worldly newspaper proclaiming to the whole nation that the grand and fatal defect of Baptists is their lack of unity among themselves! What a painful lesson, if Baptists would only learn it! The facts and statistics adduced are very powerfully evidential of the truths of the indictment. For instance, Spurgeon's Metropolitan Tabernacle, which enjoys the largest membership of any individual church in the world, still remains outside the Baptist Union, and many other so-called tabernacles continue to follow the Spurgeonic lead, under Thomas and Charles Spurgeon, sons of the great deceased C. H. Spurgeon. The effects of the downgrade controversy are still unhappily apparent. Moreover, it is surprising to find that out of 239 Baptist churches in London, only 155 have joined the London Baptist Association. Some sixty of these call themselves Strict Baptists. The Baptist Union is working hard to induce the denomination to raise a solid Central Twentieth Century Fund of 250,000 guineas for certain specified purposes. But the writer in the "Daily News" observes: "I suspect it would prove a far harder task for the Secretary of the Union to persuade all the Baptist Churches in the country to combine loyally in one great Union." Ah, yes! I should think that it indeed would!

The Prophet of Optimism.

Now I will for a moment give an echo of what has just been uttered by one of our most popular living authors. I have been at the beginning of this letter referring to one great English writer and his theology. The name of that popular writer of religious stories, Hall Caine, must be equally familiar to my American friends. He is not only renowned as the author of "The Christian," etc., but he is a favorite public lecturer. In a talk in Lancashire he has been discoursing on "The 19th Century as the People's Century," and on "The 20th Century as the Century of Humanity." Mr. Hall Caine strikes an inspiring note whenever he speaks. He says that the 20th century will have for its mission the moral welfare of the whole human family. Consumption will be entirely wiped out, as small-pox has practically been eliminated during the second half of the 19th. Even cancer and cholera may, as epidemics, become evils of the past, and death itself will, he thinks, be more natural and less accidental, whether of young or old. Above all, he thinks the political state of man will improve by the still further recognition of the falseness of all forms of arrogated authority, and by the recognition of man's right to rule himself. War, he thinks, will cease, because the "Century of Humanity" will not hesitate to say that humanity is one, with the same interests, the same aims, the same passions, the same impulses, with love and pity and fatherhood and brotherhood the same in all races—that a good man is a good man and a bad man a bad man, whatever his name or nationality or creed or color, and that the world must sooner or later come to recognize the sublime truth of that foremost and grandest of the principles of Christ, which teaches the Fatherhood of God and the Brotherhood of man. For such encouraging teaching as this Mr. Hall Caine deserves our gratitude. I, for one, heartily concur in his deductions from the progress hitherto made under the auspices of Christian civilization.

"Christian Commonwealth," Number One Thousand.

It is with pardonable pride that we who have for years taken an enthusiastic interest in the organ of our work in England record the issue of the thousandth number. With varying fortunes this noble and, as far as Britain is concerned, unique religious weekly has pursued its way. Large numbers of journals and magazines have appeared and vanished since the "C. C." began its existence. It has lived on through calm and stormy weather, and we trust that its very best days are ahead of it. It seeks to do in this country just what the CHRISTIAN-EVANGELIST attempts in the United States. Its mission is no failure. It has sapped many citadels of fallacy. It indoctrinates minds in places where we have not yet the means to plant churches. Happy evidences are often forthcoming of its influence even within the various denominational circles. It is a literary pioneer of the grand movement which the churches of Christ are promoting. It is a fact which must not be overlooked that thousands of Christians are now still entangled in sects who are no longer sectarian in spirit, though they are in form. This improvement is largely owing to the secret, permeating influence of the "C. C." Of the three men who have founded this organ not one is with us now. W. T. Moore is living in Columbia. He takes the same interest as ever in the paper, but cannot of course personally preside over its destinies. Henry Varley lives in Australia. J. W. Kirton is dead. But through all changes the "C. C." lives on and fights for the good old Jerusalem doctrine.

WILLIAM DURBAN.

London, England, Dec. 10, 1900.

A Wayside Study.

C. B. Carlisle.

When I mailed my last letter to the CHRISTIAN-EVANGELIST, I dropped it in one of Uncle Sam's pouches, hanging in a chapel tent, furnished by Helen Gould for my workshop as a sky scout, in the army, away round on the other side of the world, at Dagupau, 120 miles by rail north of Manila, Philippine Islands. This one, I put into a post office that is right in under the mighty shoulder of Cloud Peak, the highest point in the Big Horn mountain range, Wyoming. I am forty miles from the sound of a locomotive whistle; working away at the rehabilitation of a church that suffered collapse from an overdose of sensationalism, but even in this wayside study, I hear the awfully frightened cry of those who have their whole religious life and trust wrapped up in the napkin of a particular brand of orthodoxy; and, in their thinking, the only good and the only true one, and for whose safety, in the turmoil of the transformation of religious thought, they are supremely agonized. And I confess that I really enjoy the perturbation of these religionists.

I am heartily glad that the beginning of the new century is distinguished by the decay of these inflexible orthodoxies. At the best they are but the aggregations of ideas, usages and beliefs, which a certain religion assumes. I am heartily glad that men in and out of the church have come to see that what we really want in religion, what the average and the unaveraged people want, is to be found, not in these orthodoxies, just as raw orthodoxies, but in the newer theories and methods that have come to us recently.

It has been discovered that many of the doctrines that have been built into our theology were not taken out of the divine quarry at all. This theology has covered over some of the grandest promises in the Bible. We are tearing away these coverings; and of course there is a fright, and cry and protest, from these orthodoxy-ists. So there was a cry from Archbishop Tait when reformers urged a revision of the Prayer Book. He said: "You had better let it alone; if you dig out one stone of the wall, the whole building may collapse." These "are *old*, familiar things; better let them alone." His thought is illustrated by the preacher who was making a sermon out of the story of the Prodigal Son. When he came to the butchering of the calf he thought to intensify the interest of his audience; so he exclaimed: "Not *a* calf, but *the* calf; the old, familiar calf; the calf that had been in the family for *years* and YEARS, and YEARS." These religionists want to hang on to the old things because they are old and familiar. Well, let them. There is no law against it. Let them understand, however, that men will accept no creed to be a tyranny over them. That day has passed. Men must have, *will* have, room in the creed for every truth that may come. You can't get men to build their new faith into any exact pattern of the old. It is out of the question. The form of the new religion will be determined by the mental habits and modes of expression, the vogue to-day. Truth never changes, but the way of expressing truth and of lodging it into human heart-soil constantly varies. The language of to-day differs from the language of yesterday, and the language of to-morrow will differ from that of to-day. It is for us in the language of to-day to express the truth as we see it to-day. The other ceases to be true. The world isn't loitering; there is change everywhere. Our farmers can't farm as their fathers did. To-day, the farmer is simply a superintendent, directing the giant, tireless labor of electricity and heat and steam.

Out on the modern farm the latest thing in agricultural mechanics, and not Maud Muller—barefoot Maud—"rakes the meadow sweet with hay." The bicyclist and the automobile bowl along the road at a 20-mile pace, where once the "Judge rode slowly down the lane;" slowly, in order to keep Maud in sight as long as possible. That Maud went through a narrow, pinched-off front yard, grudgingly cut out of the acres, with the dog-fennel rasping between her toes. The modern Maud, graceful in her summer gown and tooth-pick shoes, goes over a great wide lawn, with a court of croquet, where with ball and hammer she plays the game of hearts with her Cholly Dewdimple.

So the changes have come in these religious things, and they are as gratefully met as are the changes in our temporal belongings. Our ministry will never again be a narrow, coffined and cribbed thing, for the Christ and his cross is our message to men. It is our ministry to lead men to find spiritual rest and sanctuary in the presence of Christ. We need never be afraid that our ministry may be a narrow and one-sided or monotonous one, because we make Christ and his story and his cross the rule of our work. We can touch and help every subject from the cross.

Buffalo, Wyoming.

From Caesarea Philippi To Nazareth.

Charles Reign Scoville.

At 7:30 A. M., Oct 12, we left Cæsarea Philippi and its beautiful and aged olive orchards—probably planted by the Romans—passing out near the south gate, which, with a portion of the wall and the stone bridge with a large archway leading to it, is all that is left of the magnificent ancient defenses. We also passed large pieces of fine granite columns lying by the wayside.

Our route to Dan led us three miles straight westward over what Dean Stanley called "an unshaded carpet of turf," "through trees and every variety of foliage, through a park-like verdure which casts a strangely beautiful interest over this portion of Palestine."

The ruins of Dan are on a mound which rises about 40 feet above the plain and is 330 yards long and 270 yards wide. This is now called Tell-el Kadi, meaning Hill of the Judge, or Dan. (Dan in Hebrew, Kadi in Arabic and Judge in English are synonymous.) As I rode my horse over these crumbled ruins, I thought continually of the prophecy, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards." On the west side of this mound over a Muslim tomb stands a sacred oak. The Mohammedans believe that if they tear a rag from any garment worn by the sick and tie it to the branches of this tree, the disease will leave, consequently all the lower branches are well decorated. Just northwest of this tree bursts forth a great spring which is one of the largest and most beautiful in all the world. Josephus called it the "Little Jordan" and it really starts out as a full-grown river and in fact is the main source of the Jordan. The soil here is exceedingly fertile and the dense, rank growth extends along the river all the way to Lake Merom, or Huleh.

Dan was the northern frontier-town of the Israelitish kingdom, hence at this point our tour of the Holy Land—"from Dan to Beersheba"—properly began. We proceeded due west across the head of the Jordan valley, passing a herd of young camels, many Arab tents and large threshing floors covered with golden grain. Thence we journeyed southward along the base of the mountains of Naphtali and in about one hour came to Shiekle Yusuf and a large spring which is the last of the three sources of the Jordan. Several flocks of goats were watering here and a herd of Asiatic buffaloes were lying in the spring with merely their horns, eyes, ears and noses out of the water. I really wished our faithful horses might be as well secluded from the tenacious and persistent Syrian flies.

We stopped for lunch in the luxuriant shade of a low, broad terebinth tree. Near by in an olive orchard the Arabs were conducting a funeral which we attended. There were about 250 Bedouins present and as the corpse was lowered into the grave, some prayed, some sang (howled), some beat large drums and some mothers searched the heads of their infants for the ever-present travelers—the third plague of Egypt.

Continuing our journey we passed the waters of Merom where Joshua completely routed the confederacy of northern chiefs under Jabin, and at 5 o'clock we came in sight of the Sea of Galilee. Thirty minutes later we drew rein at Ja'uneh, a Jewish colony of a hundred families established by Baron Edmund Rothschild of Paris. The land and the houses, which are built of white limestone, were given to these peasants on condition that they properly use them. There is a synagogue and school here and they also have street lights and waterworks and free baths. Mr. Rothschild supports a doctor and a night watch and keeps up a dispensary. Wheat is worth 80 cents this year and the government tax is one-eighth. The farmer places the grain in eight piles and the tax-collector takes his choice. Mr. Rothschild and others have expended nearly $16,000,000 in 16 years and have established 18 such colonies.

We left Ja'uneh very early in the morning and were soon back on the direct caravan route from Damascus to Jerusalem. We passed a well-preserved and very extensive ruin of an ancient khou—a stone building about 100 feet square. Paul while on his tour of persecution undoubtedly passed here, and probably spent the night at this very place. Crossing a tongue of land about three miles wide and nearly four long, which might have once been covered with cities, we came to the ruins of Keraz'eh, the Chorazin of the Gospels. Naught remains but confused heaps of stones beneath which have been traced the walls of square houses and one synagogue. These walls are 2 feet thick and are of basalt blocks, the largest house measuring 27 feet square. This eminence commands

a fine view of the Sea of Galilee, mountains of Galilee, Mount of Beatitudes and Mt. Tabor in the distance, and the cities Capernaum, Bethsaida (?) Magdala and Tiberias—a scene too sublime for minute description, the center and heart of all, the Sea of Galilee, beautiful in radiance, magnificent in outline, stupendous in interest and sacred in memories, was at once stamped upon my heart, an image of beauty to remain there changeless and indelible until its pulses cease to beat forever.

There are several claimants for the location of Capernaum but the evidence is in favor of Tell'Hum. The ruins which extend half a mile along the lake are about a quarter of a mile wide and are backed by a gently rising plain. The village consists of only a few miserable huts and some of the ruins are surrounded by a stone wall. These belong to the Franciscans who, in order to preserve them, have covered them up, only abiding an opportunity to thoroughly excavate, when no doubt many most interesting discoveries will be made. The remains of a white limestone building 75 by 54 feet have been traced, very probably those of the synagogue built by the centurion whose sore our Savior healed. When Jesus was driven from Nazareth he made Capernaum his home. Here was his residence during three of the most interesting years of his life. This was the scene of many miracles and "gracious words."

At Magdala we hired a fishing boat manned by three Arabs to take us around to Tiberias. The boat had one tall sail, but as there was but little wind, they were compelled to row all the way. There were ten of us in all and when one of our party finally lay asleep in the bottom of the boat the place seemed hallowed by the memory of the apostles in a like boat with Him whom they aroused from slumber to speak the awakened storm to sleep. Still do those beautiful shores seem to re-echo with "Peace be still." And the first effect and the enduring one of our glorious surroundings was Peace. The modern Tiberias is entirely surrounded by a high wall furnished with many large round towers. At the gate of the eastern wall, which extends along in the water, we reluctantly disembarked after having sung, "Sweet Galilee, where Jesus loved so much to be." The town has 4,000 inhabitants, of whom two-thirds are Jews, 1,200 are Muslims and 200 are Christians—Greek, Latins and Protestants. After the destruction of Jerusalem, Tiberias became the chief seat of the Jewish nation and of Hebrew learning. It has at present ten synagogues and the study of the Talmud still flourishes. Ancient Tiberias included the site of the modern town and extended southward along the lake where may be seen the ruins of a thick wall, fragments of buildings, columns, and of an aqueduct. Just south of these are the famous hot springs over which are built several baths. The principal spring has a temperature of 143 degrees Fahrenheit, and the waters are said to have medicinal properties.

Our next point of interest was Kefs Kenna (village of Kenna)—the Cana of the Bible. It has 600 inhabitants, about equally divided between Greeks, Christians and Muslims, with however a few Latins and Protestants. A Latin chapel is said to occupy the spot where water was made wine and in a Greek chapel are shown two earthenware water pots which are said to have been used on the occasion of the first miracle. But they are less than one-third the size of those described in the Bible so must have been shrinking some through the intervening centuries. A tradition points out the house of Nathanael, the Israelite in whom there was no guile. And it was while at Cana that Jesus healed the nobleman's son who lay sick at Capernaum.

As we had been riding for two hours in a dashing rain—the first we had encountered—and were very wet we hastened on towards Nazareth which is three miles south. Just below Cana at the spring, where all the people of the town come for water, were many girls whose pictures we were taking with the water jars upon their heads, when the most beautiful woman we had seen in Palestine came riding along on a donkey. I said to one of our party that I regretted very much that I could not have a "chat" with her as we journeyed the same way, when much to my surprise she gave me a bright answer in good English, and the "chat" began. I found that she was a Christian and lived at Nazareth, and had learned to speak English in the American school there. I had read much of the beautiful women of Nazareth and since having seen them I must say in their behalf that they are free from the horrid tattooing prevalent elsewhere, and they certainly are the best appearing ladies in the land. There is a good carriage road from Tiberias to Nazareth via Cana and Meshhed, the Gath Hepher of the Bible which was in the territory of Zebulon and was the birthplace of Jonah whose tomb is still shown.

As we came to the top of the great hill upon the side of which Nazareth is built, a most beautiful scene opened up before us. First, far to the westward could be seen the great Mediterranean, then just before us the most beautiful city we had seen in Palestine—Nazareth, the home of Jesus and the scene of the annunciation. From this very spot Joseph and Mary went to Bethlehem to be taxed and to this place they returned from Egypt. Here our Savior spent his childhood days and here began his public ministry. Here the second attempt was made to take his life, after which he dwelt in Capernaum and we have no record of his ever again visiting the scenes of his childhood.

Over the low mountains to the east we could see the beautiful green and cultivated Mt. Tabor. South of this little Hermon with the cities of Endur, Nain and Jezreel, to the south a part of the plain of Jezreel. To the southwest Mt. Carmel projecting into the sea, and just north of it the bay of Acre. North of us was the plain El-Bottof and the ruins of Saffurigele, beyond this was Safed, which we passed two days before, and still in the far distance arose Mt. Hermon, at whose base we had dined five days previous. But best of all immediately before us was Nazareth. Its dazzling white walls in the green framework of cactus hedges, fig trees and olive orchards, presented a most pleasing appearance and I was delighted that I was to spend a Lord's day and my birthday in a city which derives its celebrity from its connection with the life of our blessed Savior, and which in that respect has a hold on the minds and hearts of men which it shares only with Bethlehem and Jerusalem.

New Century Christian Banquet.

J. E. Lynn.

The Christian Church at Springfield, Ill., was the scene on New Year's evening of a most unique and significant event, the New Century Christian Banquet. "The occasion," in the words of the toastmaster of the evening, Judge Charles P. Kane, Vice-President of the American Christian Missionary Society, "was to mark the dawning of the new century, by the coming together of representatives of all Christians of the city, forgetting all their prejudices and remembering that they are bound together by ties that can never perish and to do what can be done to hasten the day when the walls that divide the Christian forces may be forever torn down, never again to be rebuilt." The Christian Church was the host and had invited the pastors, elders, deacons, vestrymen and stewards and their wives, of the twenty Protestant churches of the city to sit down together. There were three hundred and fifty invitations issued and most of that number were present. After a bountiful supper had been served the intellectual and spiritual feast, which constituted the grandeur of the occasion, began and lasted for two hours and a half. Nine toasts were responded to by ministers and prominent laymen representing all the denominations present. The program was divided into three parts: first, Fraternal; second, Prophetic; third, Martial. The subjects were: True Fraternity; Nineteenth Century Tendencies toward Christian Fraternity and Coalition; Church Comity; The Call of the New Century to the Church; The New Testament Ideal—A United Church; When the World Shall Be Full of the Knowledge of God; "In the Enemies' Country;" Christian Tactics, Column Right, March, Touch Elbows; Victory.

"The church must ultimately be one whether we will or not" was the emphatic and repeated declaration of Dr. F. W. Taylor of the Episcopal Church, and the sentiment received the hearty applause of his hearers. "There is," said he, "no service from the old prayer book which is said in our church in which we do not pray for unity. That it shall be, that it must be, we firmly believe." "I join with you," said Dr. D. F. Howe, of the First M. E. Church, turning to the pastor of the Christian Church, the writer, who had just spoken plainly on the "New Testament Ideal—A United Church," "in the fervent desire and prayer that the ideal of which you have just spoken may be realized on earth before this century closes and if it costs the giving up of some points of Methodism I am willing they be given up." Robert H. Patton, Baptist, said, "In making a plea for union I want to suggest that while we have been quarreling among ourselves and have been divided the united enemy has been stealing the brightest gems from the households about us. I want to plead for a union so firmly welded that the world can see that we are one." The public press in commenting upon the meeting suggested that "if the spirit of the addresses delivered and the applause with which they were greeted meant anything, then the Christian forces of our city have resolved to march shoulder to shoulder into this century to do battle against the wrong."

A resolution was passed as follows:—"Resolved, that the thanks of the churches represented in this gathering are hereby tendered the Christian Church for the beautiful thought of calling us together, for the lesson of fraternity so forcibly taught and for this opportunity of having our hearts stirred towards Christian unity."

Current Literature.

In **Jesus Christ and the Social Question**, Professor Francis G. Peabody, of Harvard, gives a suggestive and informing study of the teaching of Jesus as bearing upon the present day questions of social reform. The serious attention which this question has come to receive in our day is in itself a hopeful sign—more hopeful perhaps than any particular utterance which has been made upon the subject. The problem is, as Prof. Peabody says, "not so much a problem of social amelioration as a problem of social transformation and reconstruction," and it is not worth while for any one to dabble with the social question at all who is not willing to go to the farthest lengths in removing the causes from which social ills arise. The necessity for such thoroughness is frankly recognized in this book, yet its author possesses nothing of the temper of a revolutionist. Too much a scientist to become excited or declamatory even over such a subject as this, he maintains throughout his discussion a calmness and sanity which have been lacking in the works of some writers. His declaration that the teaching of Jesus did not consist primarily in the enunciation of social principles, but that these are mere inferences from his revelations in regard to the character of God and the duty of men as individuals, marks him at once as not an extremist. No one, however, can read the book and accuse the author of making too little of the social teaching of Jesus. A single quotation from the chapter on "The Teaching of Jesus Concerning the Rich" will show the tone of the book: "The Christian rich man knows well that it is hard for him to enter the kingdom of God. He holds before himself, therefore, the solemn alternatives of Jesus—the mastery of wealth or the abandonment of it. Thus the wealth of the Christian rich man becomes to him a trust for the use of which he is to be scrupulously judged." Truly the Christian conception of property is to be found in the idea of stewardship rather than in a mediæval exaltation of poverty as a virtue or in the modern socialistic theories (The Macmillan Co. $1.50.)

Six addresses delivered by Henry M. Booth, first president of Auburn Theological Seminary, to the successive graduating classes of that institution, are collected under the title, **The Man and His Message**. Together they present a high conception of the Christian ministry. The keynote of the book is the appeal for the preaching of Christ and him crucified. (Revell. $.75.) F. B. Meyer's little volume, **The Prophet of Hope**, is a series of studies in the prophet Zechariah. Setting aside all critical questions, he gives what might be considered a long expository sermon on the book. (Revell. $1.) Edward Cridge's **As it Was in the Beginning** is called by its author an application of the historic principle to the Mosaic Scriptures, and its object is to prove from the earliest records in the Bible that by Jesus all things were made and that through him God has always ruled the world. It consists for the most part of a rehearsal of pre-Mosaic events and is not conspicuous for either scholarship, accuracy, or critical method. (Revell. $1.25.) **Thoughts for the Quiet Hour** is a collection of brief, suggestive paragraphs collected by D. L. Moody and arranged in the form of a year book. (Revell. $.30.)

January Magazines.

Readers of the article on the Empress Dowager in the **Atlantic Monthly** may finish with varying opinions of the woman who rules China (so far as the Powers will let her) but they will be of one mind as to the remarkable strength of a personality which has made head to such an extent against Chinese custom that her sex has been no bar to her practical sovereignty. The first of the Reconstruction papers appears in this number. It is by Professor Woodrow Wilson and is a strong piece of historical writing.

The **Ledger Monthly** contains all sorts of things, from a continued story by Hall Caine to dissertations on Mexican drawn-work and fancy cats. It is a much better paper than it used to be.

The People, the Land and the Book is the somewhat elaborate title of a new illustrated Hebrew-Christian quarterly, devoted to the people of Israel, the land of Palestine and the Jewish traditions and literature.

The **Missionary Review of the World** is naturally devoted largely to the missionary situation in China and the outlook for the new century. There is an interesting article on the Kentucky mountaineers by the president of Berea College.

The **Treasury of Religious Thought** contains an article on religious movements during the nineteenth century, describing the multiplication of denominations and the organized missionary, temperance and philanthropic efforts which have been made during the century.

The **Woman's Home Companion** stands as the sister magazine (and an older sister) to the Ladies' Home Journal, with the same general make-up and the same character of contents. Lilian Bell writes entertainingly (even to the masculine mind, which is not usual for her) of shopping in the great cities of Europe.

Peixotto, the artist, has taken a cycling trip in Touraine, an account of which, with excellent illustrations, which are the only kind he draws, is published in the **Cosmopolitan**. It it a pity that, with all its real merits, the Cosmopolitan does not have done with such grotesque extra-mundane vagaries as The First Man in the Moon.

Scribner's for the present month shows a strong bent toward articles of travel and description. The admirably illustrated article on Modern Athens (the first of a series) and the third in Henry Norman's series on Russia fall clearly within this class and Henry James' "Winchelsea Rye and Dennis Duvall" has a strong turn that way, though its motive is different.

Ainslee's magazine is largely devoted to fiction, but the best thing in it is the following quatrain by Arthur Stringer:

THE MILLIONAIRE.

Wasted and all in rags his starved soul went,
And opulently paupered, he grew old,
And stood with loaded hands and heart forespent,
A beggar with a million bits of gold.

Doubleday, Page & Co.'s new magazine, **The World's Work**, is trying hard to put itself in the list of great magazines. It has scarcely gotten there yet, but the three numbers already published have shown such rapid improvement that it may be virtually considered as a magazine of the first class. If it is not quite that now, it will be in a month or two. In general internal appearance and make-up it resembles the Review of Reviews.

The leading feature of the **Century** is S. Weir Mitchell's "Comedy of Conscience," wherein the author wrestles with this subtle point of casuistry: If a thief picked your pocket and left a diamond ring what would you do with the ring? Sir Walter Besant's "Shadow and Sunlight in East London" deals largely with the recreations of the poor. Charles Battell Loomis' series on "Some Americans Abroad" begins with a brief description of the exploits of the men whose constant motto and refrain is "There is only one Noo York."

Frank Leslie's Popular Monthly still, as always, is a magazine of fiction for the most part. It has articles this month on Cuba's constitutional convention and the business of making and selling locomotives.

The **Ladies' Home Journal** maintains its large and somewhat unwieldy size in spite of the general tendency toward "the magazine form," presumably for the sake of its large pictures. It is worth while so long as they are able to publish such full-page pictures as W. L. Taylor's series on The Last Hundred Years in New England and Frost's Country Folks. The editor, Edward Bok, writes a page of new century reflections, telling how he did it and how he expects to do it in the future.

It is always a distinguished and varied company of contributors who jostle each other in the pages of the **North American Review**. In the present number the most notable article is Ex-President Benjamin Harrison's study of the constitutional status of annexed territory. It is a plea for an adherence to the old American doctrine that man is endowed by his Creator with certain inalienable rights which the constitution merely recognizes and does not create, and maintains that we ought to extend those rights to all peoples over whom we have control. Ex-Secretary Alger's arraignment of Gen. Miles and defense of Gen. Eagan, in his article on the "embalmed beef" question, has been mentioned elsewhere. Mr. Harmsworth, the British Hearst, and the yellowest journalist east of the New York Journal office, writes on some phases of modern newspaper making.

If one does not mind acquiring general information in pure and undisguised form, there is perhaps as much actual education to be gotten out of the **Chautauquan** as from any magazine published. Its Reading Journey in the Orient, for example, is full of those things which one wants to know about Egypt and Palestine—if he wants to know anything at all about them And the Critical Studies in French Literature and the series on World Politics of To-day are accurate and highly informing. The trouble is that the Chautauquan assumes on the part of its readers the mental attitude of a student. It assumes no information, but an interest in the subjects which unfortunately does not always exist, though, of course, it ought. The general reader relishes an assumption that he already knows something about the subject in hand. But for its purpose the Chautauquan is distinctly good and best of all when used in connection with the Chautauqua course of study.

Wise Landlady.

Understands How to Increase Her Business.

The landlady of a certain restaurant in Brockton, Mass., has increased her business so rapidly that she has had to enlarge her dining-room to accommodate the continually increasing patronage. One of her guests gives the reason.

"Every morning she serves her regular guests with Grape-Nuts and hot milk or hot cream in cold weather, and cold cream in summer. I began eating this food and right away began to feel an improvement in my health. I had been terribly troubled with nervousness and dyspepsia and found it impossible to find a food that would agree with me, until I began boarding at this restaurant.

"The new food in four months increased my weight from 120 pounds to 145 and I never felt as well in my life as I do now. There is something remarkable in the sustaining power of this food. I have never been able to obtain such results from any other." G. R. Hersey, 30 L Street, Brockton, Mass.

Our Budget.

—We knew you would like it—that New Century number.

—Thanks for your appreciation whether unuttered or expressed.

—We are also grateful for renewals and new subscriptions, the most tangible method of expressing appreciation.

The CHRISTIAN-EVANGELIST is saying little in its own behalf, so crowded are its columns with good things for its readers. We must rely upon our friends and the merits of the paper to plead its cause.

—Give attention to the story which we began last week entitled "Evolution at Bartlett's Landing," the scene of which is laid in western Missouri. There is no reason why modern fiction should not light upon old Missouri for its material, and we are glad to see this son of Missouri cultivating this field.

—We almost owe an apology to our readers and especially to our contemporaries for giving so much valuable material for the price of the paper. It does look a little extravagant, but our readers want the best, and they appreciate the best, and what can we do but do our best to supply the demand, and trust an appreciative brotherhood to do the rest?

—Any one who does not know of the work which is being done by the School of the Evangelists at Kimberlin Heights, Tenn., and who wishes to read the story of an enterprise at once heroic and sensible, should send to President Ashley S. Johnson for a copy of his illustrated pamphlet, "The Story of a Check for $100," which tells how the gift of that sum by William F. Crippen led to the founding of the school.

—The time begins to approach for the preparation for the March offering for Foreign Missions. The demand is for $200,000 this year. As a part of this sum an effort is being made to secure 100,000 one-dollar volunteers; that is, to secure that number of persons who will increase their last year's contribution by at least $1.00. The work of our Foreign Society cannot expand as it ought with any smaller sum and the campaign of education leading up to the first Sunday in March cannot be started too soon.

—The Missouri Conference of Charities and Correction will be held in St. Louis, Jan. 10, 11. The discussion will cover the work of the state boards of charities and corrections and will deal with actual and desirable methods of providing for the deaf and dumb, the blind, the insane, the poor and the vicious. The program, which contains many notable names, promises an instructive and interesting discussion of important topics. Among the speakers are T. P. Haley, of Kansas City, and James McAllister, pastor of the Central Christian Church, St. Louis.

—A writer in the Universalist Leader (Boston) gives what he considers the "Reasons for a Universalist Church." He admits its "sympathetic oneness with its sister churches in the main purpose of its ministry" and makes much of the essential orthodoxy of universalism on all vital points. But his article will fail to convince any one who is not already convinced, that there is any necessity for a religious body which has no unique message to proclaim in regard to the character of God or the duty of man, but only a theory to maintain in regard to what will not happen to impenitent sinners. Universalism may have had a mission once when the character of God was so grossly misconceived that orthodox Christians commonly believed in the damnation of non-elect infants. But the necessity for Universalism's well-meant protest against this monstrous doctrine has passed away with the passing of the doctrine itself, and there is needed to-day a revision of the creed of liberalism no less than of the creed of Calvinism. One denies, while the other asserts, a doctrine which nobody really believes. Universalism as a denomination owes its continued existence to a persistent misconception of the position of orthodox Christianity and a refusal to see that Jonathan Edwards' famous sermon on "Sinners in the Hands of an Angry God" is no longer an expression of the highest faith of Protestant orthodoxy.

—We are glad to see that Drury College, in Springfield, Mo., has recently completed the raising of a fund of $45,000 to build a new Science Hall. Dr. Fuller, the president, deserves much credit for his persevering efforts in behalf of this new enterprise. Dr. Pearson, of Chicago, gave the last $25,000 on this new Hall. He is a liberal benefactor of this institution and will no doubt continue to be its friend. The students and friends of Drury had a celebration of this new achievement one day last week, and speeches were made by Dr. Fuller, Dr. Burnham, of St. Louis, and others. The students marched in procession through the streets and otherwise gave expression to their joy. Drury College is doing a fine work for the southwest, and is worthy of the patronage of the people throughout that vast section regardless of denominational lines.

—A man in Kansas who had been greatly addicted to lying has resolved to reform and has applied to the courts for a change of name. He has published a notice in the local paper to this effect, requesting the people to no longer call him by his old name, as he is a new man and is entitled to a new name. This is eccentric, but after all it seems to be appropriate that a new man should have a new name. Abraham, Sarah, Jacob, Peter and Paul are Bible illustrations of changed names, The New Testament meets this want by adding a new name to the old one, namely Christian. This name implies that the one who wears it is a follower of Christ. Disciple of Christ means the same. It is not necessary to change one's patronymic. It suffices to take a religious name that best expresses the source and character of the changed life.

—In commenting editorially on the numerous comments called forth by its recent editorial, entitled, "Not a Duty to Work out One's Own Salvation," the Sunday-school Times admits that many opinions have been expressed both pro and con. But when it comes to quoting opinions, it gives one two-line criticism and devotes a column and a half to reprinting eulogies upon the paper and its editor from admiring friends. We can agree in spirit with the eulogies which the editor quotes about his paper and himself, but after all that scarcely touches the main issue. The question is whether or not it is a duty to work out one's own salvation. The editor has expressed his opinion that it is not. The CHRISTIAN-EVANGELIST and a great many other papers have argued in reply that, in a very real sense, it is. For him to quote lengthy extracts from letters of three or four of his admiring friends who approve but do not argue, cannot strengthen the faithful or convince the erring. Of course, there is no law to compel an editor to defend himself, but if he is going to defend himself at all, it seems to us that he ought to do it by some more legitimate process than quoting the authority of three or four people who think as he does.

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor and general debility.

How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best of all medicines for humors.

—The recent death of Prof. George W. Northrup, at the age of 74 years, removes a notable figure among the leaders of Baptist thought and among the theologians of our time. For 37 years he was connected with the University of Chicago and its predecessors, the old University of Chicago and the Morgan Park Theological Seminary, and it was largely through his personal influence that Mr. Rockefeller became interested in the endowment of the university. As a teacher of theology he was conspicuous for his openmindedness, his breadth of scholarship and his reverence. Never in any sense a radical, he has for many years been recognized as one of the ablest advocates of liberal and progressive ideas in his denomination. Strangely enough, he has never published a book, but his influence for good has gone abroad through the work of hundreds of ministers who have been his students.

—The following is a comparative statement of receipts of the American Christian Missionary Society for the quarter ending Dec. 31, 1900:

	1899	1900	Gain
No. Churches contributing,	92	78	14x
No. C. E. S. "	57	113	56
No. S. S. "	228	306	78
No. L. A. S. and other societies,	3	1	2x
No. Individuals contributing,	203	41	162x
No. Special Offerings,	13	761	748
Am't from Churches,	$1,254.70	$1,104.33	$150.37x
" C. E. S.,	233.48	380.57	147.09
" S. S.,	1,877.32	2,119.12	241.80
" L. A. S., etc.,	4.00	15.00	11.00
" Individuals,	1,456.65	264.75	1,191.90x
Am't of Permanent Funds,	1,900.00	72.90	1,827.10x
" Annuity,	2,000.00	10,500.00	8,500.00
" Bequests,	——	1,800.00	1,800.00
" Special contr.,	751.60	6,395.92	5,644.32
Total,	$9,477.75	$22,652.59	$13,174.84
Loss x			

The above excellent report shows that the receipts for Home Missions during the past quarter exceed those of the corresponding quarter of 1899 more than $13,000. The number of regular contributions from churches and individuals has decreased, as has also the amount received from these sources. The increase is in annuities, bequests and special contributions, especially the first. The society received a New Year's present of $500 on the annuity plan, not included in the above. Such a straightforward, businesslike plan, operated by a society which has all the financial stability of a trust company, is sure to be increasingly popular. In estimating the resources of the society, however, it must be borne in mind that this more than doubling of receipts does not mean a doubling of immediately available funds. An annuity fund is a source of expense to the society during the lifetime of the donor.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

—Nothing more impressive in the way of religious services has the writer ever witnessed than the closing moments of the watch-night service at the Central Christian Church in this city on the last night of the old year. Beginning at nine o'clock a large audience filled the basement of the Central Christian Church. Brother Davies Pittman, chairman of the committee appointed for the purpose, submitted the constitution and by-laws for a Christian Church Circle in the city for the purpose of mutual acquaintanceship, mutual edification and mutual helpfulness in the exchange of methods of church work, etc. These were adopted and the preliminary steps taken to form the organization. The circle is to hold bi-monthly meetings, at which some prominent speaker is to deliver an address, a chorus choir of fifty voices is to sing, together with other interesting features. After this item of business the Endeavor Societies represented conducted a devotional meeting. Then the audience adjourned upstairs to the main auditorium, where a large chorus choir discoursed beautiful music between the various parts of the program. After a scripture reading, and prayer by W. A. Moore, of the Beulah Church, addresses were delivered by Sherman B. Moore of Compton Heights on "What Hath God Wrought During the Century," by A. J. Marshall, city evangelist, on "Christ's Influence in the Formation of Character," and by F. O. Fannon on "The Supreme Need of the Hour." These were stirring speeches. The Lord's Supper was then observed, F. G. Tyrrell and W. F. Hamann presiding. The awe that seemed to rest upon the congregation was most impressive. When this was closed there remained five minutes before the old century should pass out and the new should enter. The leader called attention to these brief moments, laden with so many prayers, so many hopes and aspirations, and asked all to bow in prayer that we might meet the new century on our knees, consecrating ourselves to the service of God. While thus bowed, and after a few moments of silent prayer, followed by a few words of audible prayer by the leader, the whole audience, led by the choir and organ, sang softly and solemnly "Nearer, My God, to Thee." Just at the close of the last minute of the old year, the congregation rose and sang the doxology and was dismissed by a solemn prayer of consecration by Brother McAllister. New Year's greetings were then exchanged and the congregation separated to their homes, feeling they had spent the closing hours of the century in a most profitable manner.

—The church at Fayetteville, Ark., has remodeled, rebuilt, enlarged and improved its church building until it is to all intents and purposes a new edifice. They have refurnished it with modern pews, beautiful carpet, and adapted it to the uses of the modern church. The editor of this paper was with them on last Lord's day, the first Lord's day of the new century, when the building was first occupied in its improved form, and was formally dedicated to the worship of God. It was a delight to preach to the large and attentive audiences which gathered morning and evening. There was also an afternoon union service in which addresses were made by various local pastors and by Dr. Buchanan, President of the State University located at Fayetteville. The congratulations of these local ministers were hearty and the spirit of fraternity among the churches is very beautiful. Brother Ragland, who is in his 16th year as pastor of this congregation, and whom we believe the church has called for life, has endeared himself not only to his own congregation, but to the entire population of the town without respect to denominational lines. There are a few additions to make to the church yet before it is completed, and when these are added the building will be a worthy home for this old, historic congregation, which has passed its half century mark some years ago. The improvements have cost about $4,500, nearly all of which had been raised beforehand. The church contains many of the best people of the town and community, and one cannot fail to see in the church and in the State University the fruits of the labors in the long ago of Bro. Robert Graham, who gave the strength of his young manhood for several years in laying the foundations of the church and school of this city. The church now stands on the ground originally occupied by the Arkansas College, the school founded by Brother Graham, and which subsequently grew into the State University. The church in its new home, with its faithful and loved pastor, united and devoted to the work, has a bright future. It was a pleasure to us to meet with many whom we had known before, and especially with our dear friends, Brother B. R. Davidson and wife, whose beautiful and hospitable home we shared while there.

You Should Not Neglect Your Kidneys

Because at all Times They Have The Most Important Work to Do.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue *fatal results are sure to follow.*

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Among the many cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, the ones which we publish this week for the benefit of CHRISTIAN-EVANGELIST readers speak in the highest terms of the wonderful curative properties of this great remedy.

DES MOINES, IA., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, and it cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle."

D. W. SMITH, 1821 Center St.



D. W. SMITH.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2nd, 1900: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

Sample Bottle Free. To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is pleasant to take, and is so remarkably successful that those of our readers who have not already tried it are advised to write for a sample bottle, and to be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

—Our neighbor, the St. Louis Christian Advocate, in its issue of Dec. 26th, celebrates its fiftieth anniversary in a jubilee number. This number contains letters from Bishops, pastors and editors of various religious journals, extending congratulations to the Advocate on having reached this advanced newspaper age, and on the good it has accomplished. Dr. Palmore, the present editor, is to be congratulated on the success of the paper under his management, and especially on its bold and fearless course on all questions of social reform and of public morality. May it live a hundred years and increase in usefulness!

—The Westfield (N. J.) Republican publishes a somewhat unique platform, which exhibits a conviction that politics and religion are not mutually incompatible; as follows:

We stand for and support the principles of the Republican party.

We aim to give all the good news of Westfield and vicinity.

We promote the work of spreading and teaching the Scriptures, as conducted by the Disciples' Mission.

For our own part we prefer to maintain a strictly non-partisan standpoint rather than to declare allegiance to any political party. We do this personally as well as editorially. But the fundamental idea that religion is not a thing apart from the concerns of this world is worthy of approval. The sooner the secular editor learns that religious events have an importance quite equal to those in the spheres of politics, literature and art, and the sooner the religious editor learns that religion is not a little section of life set off by itself, but a method of living and a way of handling all the complex material of the political, commercial and social world, the more rapidly will we approach the ideal of journalism. The twentieth century, if we mistake not, will witness long strides in this direction.

—We regret to learn from a personal letter and newspaper clipping of the sudden death of Brother George Gourlay, of Detroit, Mich., on the 8th of December. He was the manager of the Gourlay Brothers Furnishing House in that city, there being three brothers of them together, George, James and Alfred L. He had left his store in usual health and in unusual spirits on the evening before, and soon after rising the next morning he was taken with sudden pain, and died in fifteen minutes. It is thought that his immediate death resulted from the bursting of a blood-vessel in the brain. He was born in Edinburgh, Scotland, January 7, 1834, and attended the schools of that city until he was twelve years of age. He came to Detroit in 1878 and has lived and labored there ever since. He and his brothers were members of the Plum Street Church of Christ in Detroit. The three brothers and their sister, Miss Margaret, were noted for their musical ability. The editor of this paper will never forget an evening spent at their home in company with Professor Loos and others, listening to their marvelous rendering of sweet Scottish airs. We have never attended any musical concert which we enjoyed more. Since then we have always known and loved the family for their devotion to the cause of Christ. On the evening before his death, George Gourlay had written the following unfinished paragraph, which his brothers have kindly sent to us, and which was intended to suggest a thought for one of his brethren who was to speak to a few Christian people in a house-to-house meeting:

"It is just here we learn the true secret of Christ's power—'love one another as I have loved you.' Do unto others as we would that others should do unto us, has the shadow of self brooding over it, because it measures man with man, but this new commandment is supremely greater because it measures us by Christ, raises us up and makes us sit together in heavenly places in Christ Jesus, and it is only by service we get promotion. 'Freely you have received, freely give,' becomes the open sesame to God's favor, it makes us stronger in all virtue and all goodness, shining as lights, we brighten homes, gladden hearts. It inspires our singing and our songs, it bids us relieve the oppressed, and wipe tears from the face of sorrow. Thus we can be eyes for the blind and feet for the lame. Oh blessed fellowship, that exalts us as messengers and ministers of grace. Christ calls us to-day to this service and thus to reproduce the Church of Christ in all its pristine vigor, not by thought, not by word alone, but by deeds. This is the true test of discipleship. Let us then, brethren, continue steadfast in the apostles' doctrine and fellowship, in the breaking of bread and in prayers and so hasten the time when ——"

Thus to the last our brother was thinking and working for his Master. How sudden was the call! What a lesson it reads to us all to be ready and about our Father's business, for in such an hour as we think not, we may be summoned to go hence. We tender our sincere sympathies to the bereaved brothers and sister, and to the church of which he was a faithful member.

—A querist quotes from the Biblical World this statement: "It is not often necessary for the members of the kingdom of God to turn revolutionists," and asks if it is not true that Jesus was a revolutionist. No. Jesus was not a revolutionist. He did not rise against a corrupt and oppressive Roman government. He paid tribute to Cæsar. He refused to head a patriotic movement at the head of which the populace wished to place him. He was not a social revolutionist, for he did not try at once to do away with slavery or war or poverty. He was not a religious revolutionist, for he and his followers remained in Judaism; the next generation gradually withdrew. Jesus taught principles which led and will lead to political and social and religious transformation, but his method was not that of revolution.

—It will be remembered that several weeks ago an appeal was published in this paper by Brother H. O. Breeden, of Des Moines, Ia., and endorsed by this paper, for the raising of a fund to defray the expenses of Brother Baghdasarian and family from Persia to this country. Brother W. W. Williams, 720 Grand Avenue, Des Moines, Ia., who was made treasurer of the fund, has just submitted to us the following report:

MONEY RECEIVED IN 1900 FOR ARMENIAN MISSION.

Jan. 1st, 1900,	Cash on hand		$ 08
Jan. 22,	from Norwood Church, Cincinnati, O.		1 00
Mar. 21,	" Y. P. S. C. E., Lenox, Ia., by Sadie Lemon		3 40
April 11,	from Minnie Usher, Shellsburg, Ia.		3 00
Oct. 8,	" Mrs. C. A. Walker, Denver, Col.		1 00
" 9,	" Adel Church		11 50
" 10,	" H. E. Bunker, Exline, Ia.		5 00
" 10,	" A. B. Cornell, Allerton, Ia		1 00
" 10,	" Miss Nettie Conner, Davenport, Ia		15 00
" 13,	" S. H. Whiting, Cotthes, Neb.		1 00
" 18,	" L. B. Ames		50
" 18,	" A Disciple, Caldwell, Idaho,		1 00
" 22,	" O. H. King, La Grande, Ore.		2 00
" 26,	" Church, Lostine, Ore		2 00
" 26,	" Leslie W. Morgan, England		1 00
Total			$48 48
1900.	LESS		
2-14—Paid to Bro. Baghdasarian			$17 50
Balance in trust			$31 98

W. W. WILLIAMS, Treasurer.

When we consider the circumstances under which Brother Baghdasarian was sent to Persia by the brethren of Iowa, and the condition in which he is reported to be, not only by himself but by the American consul near him, it is rather remarkable that there has not been a more ready and generous response to this appeal. Brother Baghdasarian is in a state of mental distress and of anxiety which is perhaps difficult for us to realize, and he is wholly dependent upon the good will and generosity of the brethren in this country who know him, or know of him, to furnish the means by which he may extricate himself from this trying situation. Surely the sense of obligation we are under to a brother in distress should prompt us at once to raise the amount necessary to pay the expenses of Brother B's return to this country with his family. We call attention once more to the imperative nature of this appeal and ask the generous-hearted and humane to respond at once, directing their contributions to the treasurer, as above, who will acknowledge the receipts through this paper.

F. E. Meigs.

The subject of this brief sketch, whose picture will be found on our first page, was born in Delaware County, New York, May 3, 1851. The family removed to Wisconsin in 1854. His father was a Methodist and his mother a Baptist. He became a Christian at the age of 11. He worked on the farm with his father in the farming season, and attended the country school in the winter. He began teaching in the public schools at the age of 18 and used the means thus obtained in securing further education. He is not a graduate of any college, but has had a long experience in teaching, during which time he pursued his studies under private tutors. In 1871 he located in Johnson County, Missouri, where he taught school. He also taught later in Fulton, Calloway County, and has always been considered a success in the work of teaching. He was married to Miss Martha A. Redford in May, 1873. Three children have been born to them, one of whom died in 1876, and the other two have been born in the foreign mission field. He united with the Disciples of Christ in 1872, and began preaching in 1876, and continued teaching and preaching until 1882, when he was called to a pastorate at Holden, Missouri. He resigned the pastorate at Holden to accept the position of Sunday-school Evangelist in Missouri in the summer of 1882, and continued in this position until June, 1887, when he resigned to go to China. Since that time he has represented the Foreign Christian Missionary Society in China. He is Principal of Christian College at Nankin, China. He is now on a furlough in this country for the second time, and expects to return to China in the spring. Bro. Meigs' work as a teacher and a preacher, and as a missionary, has been marked by practical wisdom and good, strong common sense, together with a single-hearted devotion to his great life-work, that of advancing the kingdom of God. His addresses on China indicate wide information concerning its history, its people, and its present condition and outlook. He is still in the vigor of his manhood, with the promise of many years of usefulness yet before him. Elsewhere in this issue will be found an article from his pen, written at our request, on "Li Hung Chang," who, just now, as for many years past, is occupying a prominent position in China.

Nailed the Chap.

Her Father in the Same Mind.

"I never thought for one moment that coffee was the cause of my worn-out feeling and dull headaches and energy all gone, until I began to notice that my bad feelings came on every morning after drinking coffee for breakfast, no matter how well I felt when I got up.

"I began to think the subject over and finally decided to try Postum Food Coffee in place of common coffee and see if it was coffee that was hurting me. After making the change, I discovered, to my delight, that the headache and worn-out feeling did not come on after breakfast.

"After a thorough trial I am fully convinced that coffee was the cause of my trouble, and that leaving it off and using Postum Food Coffee has restored me to health.

"My father, who has had very poor health for several years, quit coffee some time ago and began using Postum in place of it. It would surprise anyone to see how much he has improved.

"When I boil Postum twenty minutes and serve it immediately while it is hot, with good, rich cream, I think it far excels any coffee.

"Please do not print my name."

This lady lives in Prairie City, Iowa. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

Notes and News.

R. D. Osborn, recently of Springfield, Ill., and now at Hale, Mo., would like to communicate with a church needing a pastor or the services of an evangelist.

R. J. Bamber, 6601 Tennis St., East End, Pittsburg, Pa., writes: "I can locate a good, earnest, hustling pastor with a new and promising church in a splendid field in Pittsburg, Pa. Young man preferred. Address at once."

The old Pleasant Hill Church in Franklin County is building a new church house at Villa Ridge on the railroad from St. Louis to Union. It is expected that the new building will be ready for dedication in the spring.

E. F. Mahan, of Shelbyville, Ind., writes: "In response to the appeal by Z. T. Sweeney, $10,000 were subscribed for a new church here to-day. This means a $15,000 building for Shelbyville. Everything is booming here."

A. E. Zeigler, who has been minister at Huntington, W. Va., nearly seven years, has accepted a call to Hazelwood Church, Pittsburg, Pa. A call has been extended by the Huntington Church to Bro. J. E. Stone, of Bluefield, W. Va.

The East Eighth Street Church of Los Angeles, Cal., of which H. Elliott Ward is pastor, held a watch service on New Year's eve, with a sermon by J. W. Ingram. The pastor's annual report shows 78 additions to the church during the year.

J. W. Lowber is delivering a course of lectures in the interest of the students of the University of Texas, on "Marriage and the Family," in preparation for which he is taking a course of study on "The Family" under Dr. Henderson of the University of Chicago.

On December 26, the marriage of Mr. Hugh Thomas Miller and Miss Nettie Irwin Sweeney, only daughter of Z. T. Sweeney, occurred at Columbus, Ind. Mr. Miller was for several years professor of history in Butler College. Mrs. Miller was graduated from Butler College in 1897.

We are glad to announce that Bro. B. B. Tyler is regaining his health. He writes with his own hand that he expected to preach Jan. 6, the first time since Dec. 16. He will resume his letters in the CHRISTIAN-EVANGELIST, probably next week.

Several of the churches and ministers have issued cards of Twentieth Century greeting, bearing messages appropriate to the season. Such have been received from E. A. Cantrell of Washington, Ind., John G. M. Luttenberger of Dorchester, Ill., Clark Braden of Cairo, Ill., and James H. Mohorter of Boston, Mass.

J. C. Coggins, of Decatur, Ill., writes: "On Dec. 30, Bro. Harry Dill, a young man of exemplary life and studious habits, after a six years' course of preparation, was scripturally ordained at the Christian Tabernacle to the ministry of the gospel. His ordination service was witnessed by some members of the Ashgrove church where Bro. Dill has been employed as pastor."

The Pacific Commercial Advertiser, of Honolulu, in commenting editorially on the departure of Bro. J. C. Hay from Hawaii, says: "The departure of Bro. J. C. Hay of the Christian Church will deprive Honolulu of a clergyman whose influence has been of the best. Without ostentation or display he has done good wherever a wise act or a word fitly spoken could do it."

The church at Jacksonville, Fla., of which J. T. Boone is pastor, has recently purchased a lot on the corner of Hogan and Monroe streets, one of the most desirable sites in the city, and will soon build a new house. The church is in a flourishing condition and its present building is entirely inadequate. The price paid for the lot was $7,500.

F. L. Davis, of Tama, Iowa, writes that the financial condition of the church there makes it necessary for him to close his work and he will hold a few meetings before locating again. He will go to any place in the United States; terms reasonable. For particulars, address him as above.

J. S. Hughes, "of Patmos," writes as follows under date of Jan. 1: "I prophesy on this, the first day of the new century, that the Revelation of St. John will be studied as never before in all the centuries past and that its light will lead in bringing about the millennium of regeneration and that the time is near at hand for a great reformation."

Mrs. J. K. Hausbrough, corresponding secretary of the Benevolent Association, informs us that her appeal for 100 contributors to give a Christmas present of $5.00 each to the Orphans' Home brought only about $100. It is not too late yet. Call it a belated New Year's present or anything you please—but send the money. The Home needs it. The address is 5018 Cabanne Ave., St. Louis.

J. D. Dillard, field representative of the Benevolent Association of the Christian Church, is starting on a four weeks' tour in Missouri in the interest of the Orphans' Home, located in St. Louis. It will be a great favor if all who have made pledges to that work will pay them promptly within the present month without waiting to be asked. The expenses are in the neighborhood of $500 a month and, as there is no endowment, any falling off in current receipts seriously embarrasses the work.

Z. T. Sweeney, of Columbus, Ind., announces that he has decided to issue Pulpit Diagrams on heavy book paper, 40x60 inches, suitable for large audiences. They will be lithographs of the finest style. The following subjects are now being prepared: Relations; New Testament Baptisms; Periods and Events; The Abrahamic Covenant; Bible Plan of Salvation; New Testament Church; and others will soon follow. A special advance price will be made to parties interested if they will address Bro. Sweeney at once.

The Board of Church Extension has just received $13,000 on the annuity plan from W. F. Goodhue and his wife, Alice A. Goodhue, of Westport, Ky. This is the largest single annuity gift that any of our missionary societies has thus far received. The Church Extension Board has received about $25,000 in new receipts since the 1st of October, which began the new missionary year, and there is now $275,000 in our Church Extension Fund. This is a splendid start for the half million dollars to be reached by 1905, as recommended by the Kansas City National Convention last October.

DEAR BROTHER GARRISON:—Need I say that the sensational reports of secular newspapers as to the abandonment of the prayer-meeting by the Kansas City ministers are altogether misleading and criticisms based thereon wholly gratuitous. The Alliance never for a moment contemplated the abandonment of this meeting but did voice the sentiment that this service needed freshening and enlarging. For this latter purpose a committee was appointed. It seems strange that those who saw this sensational report should not also have seen the correction over the signature of W. F. Richardson. And it seems strange, too, even if no correction had been made, that upon the basis of a newspaper article the faith in prayer of men like Haley, Cave, Richardson, should be questioned. Must one deny every silly newspaper report or have his loyalty to Christ and Christ's cause questioned? A little more of charity and a little less of censorship would be vastly more becoming to us all.

Yours truly and sincerely,
GEORGE H. COMBS.

Kansas City, Mo., Jan. 3, 1901.



Time is Life

The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? When there's croup in the house you can't get the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of

Ayer's Cherry Pectoral

It cures the croup at once. For bronchitis, whooping-cough, hoarseness, asthma, pleurisy, weak lungs, loss of voice, and consumption, there is no remedy its equal. A 25c. bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on. But the dollar bottle is more economical in the long run.

DEAR BRO. GARRISON:—The CHRISTIAN-EVANGELIST of January 3rd is at hand and I note the editorial item, and the communication of Bro. Clayton Keith, in reference to the reported action of the Kansas City preachers in voting to abolish the prayer-meeting. You are correct in your conjecture, that the report is due to the exaggeration of the reporter, and not to any basis in fact. No such action as indicated was taken, or even thought of. Following a discussion on how to improve the midweek meeting in our congregations, the following resolution was adopted "Resolved, that a committee, composed Bros. Combs, Richardson and Cave, be appointed to outline a program for the midweek meetings for the space of three months." Out of this the reporter of one of our city papers made the sensational article which has led to all this stir. A correction was at once sent to the paper, but in accordance with what seems to be its present policy the correction was refused a place in its columns. A brief interview with one of our pastors, in which he expressed in a sentence or two his purpose to make some radical changes in his meeting, was distorted into the long and extravagant interview as published. Speaking for the Christian ministers of this city, I can say that the prayer-meeting is appreciated as fully as ever, as a means for the spiritual growth of the church. We only intend to make it more interesting and more helpful to the people. I have begun a series of Bible studies, to occupy a part of the Wednesday evening hour, and this is about as radical action as most of us will take, I think. This is surely not heresy. W. F. RICHARDSON.

Jan. 4, 1901.

[The above letters by Bros. Combs and Richardson explain themselves and justify the assertion which we made last week that the Kansas City preachers certainly had not voted to abolish the prayer-meeting. We were sure of this, partly because we knew that Bros. Richardson and Combs are in Kansas City. EDITOR.]

Washington (D. C.) Letter.

The new century opens auspiciously for our churches in this section. If the ratio of increase of the past ten years continues, the beginning of the next century will find us in the lead among the religious forces of the Capital City. As an indication of the drift of things, the field worker employed by the District of Columbia Sunday-school Union reported at a recent convention that of all the denominational schools those of the Christian churches had made the largest gains during the past year. The increase in the enrollment in our schools was 25 per cent., while for the whole district the increase was six per cent. The Ninth Street Christian, with 531 enrolled, is now the eighth school in the city. There have been 20 additions to this church since Oct. 1. Our C. E. Society has opened a mission in Rosedale. A flourishing Sunday-school is maintained and gospel meetings are held on Wednesday and Sunday evenings. We have a half-dozen young men who take turns in preaching at this mission. Several additions have been gained and some embryonic preachers are in process of development.

Interest in the Bethany Beach Assembly on the Delaware coast is greater than the most sanguine of us had anticipated. Letters are pouring in from all quarters and lots are selling rapidly. The offer of the company to donate to our Maryland, Delaware and District of Columbia convention thirteen acres of ground and build us a tabernacle to cost not less than $3,000, was conditioned upon the sale of one hundred lots. This condition has been met and our committee has outlined a program for the assembly next summer. The tabernacle will be opened July 4 with a patriotic service, address by the governor of the state, etc. It is probable that G. W. Coler, of Ann Arbor, will give the daily Bible lectures, and W H. Book, of Virginia, will hold a series of evangelistic meetings. F. D. Power is chairman of the program committee and R. R. Bulgin, late pastor of the Scranton, Pa., Church, is business manager. His address is Millville, Del.

The churches of Baltimore are enjoying a steady and healthful growth. Peter Ainslie is delighted with a gift of $500 for his St. Paul Street Mission. He will erect soon a $1,500 chapel on leased ground. John Troy, the assistant pastor of the Calhoun Street Church, will have charge of this mission. There is a well-founded rumor that W. S. Hoye, who has served so long and faithfully the church at Beaver Creek, Md., received a Christmas present of $5,000 for a new house o worship at that place.

The churches in Washington are greatly pleased with C. C. Redgrave's lecture, "In the Footsteps of the Pioneers." The Ninth St. Church has had several lecture courses and heard some of the most prominent men in public life, but rarely have we listened to a lecture so unique, entertaining and convincing as that of Bro. Redgrave.

F. D. Power enjoys his lecture tours and always returns with something good to say of the people and places he visits, though I have never heard him so enthusiastic as in his praise of Texas, on returning from a trip to that great state. He says, "I never saw a finer lot of preachers. They are men of good ability, thorough piety, clean and clever."

EDWARD B. BAGBY.

Your Best Work cannot be done without good health and you can't have good health without pure blood. Hood's Sarsaparilla is the great pure blood maker. It gives appetite, strength and vigor, and cures disease.

Constipation is cured by Hood's Pills. 25c.

Texas Letter.

We believe that a new and better era for Texas dawned with the new century, and our faith rests on the following facts. Congress has agreed upon these appropriations for our waterways: Galveston harbor, $1,500,000; Galveston ship canal and Buffalo Bayou, $600,000; Trinity River, $750,000; Aransas Pass, $350,000; Sabine Pass, $125,000; mouth of Brazos River, $30,000; Brazos River from mouth to Velasco, $50,000; Neches and Sabine Rivers, $5,000; grand total, $3,410,000. After this most liberal appropriation surely there cannot be found a man in the state who will claim that we are neglected in the councils at Washington.

This gift to Galveston shows that that port is no longer to be regarded as a state affair, but as a national institution. This is right, for it is the doorway to the seas for a vast area of productive country, and without it this territory would be well-nigh ruined. And that this port deserves this handsome recognition is apparent in the fact that in spite of the recent terrible storms, with the attendant loss of life and property, and the stagnation of business, the imports for November are the highest in her history. Surely such a history under such circumstances deserves national notice and support.

The appropriation for the Trinity River is also of special interest. In the seventies the steamboat whistle on this stream was a familiar sound, but it gradually disappeared. In 1892 the Trinity Navigation Company was formed. One year later the steamer Harvey came up the river from its mouth and anchored right in the heart of Dallas, and it was greeted by perhaps the largest crowd that ever assembled in the city. An immense parade traversed our streets, after which the participants feasted upon a free dinner.

The Harvey, after plying between Dallas and points down the river for a year or two, made her way back to the Gulf and we have not seen her since. But she had done valuable service in demonstrating the fact that a steamer could make her way from Galveston to Dallas and return, and this demonstration bore fruit in attracting the attention of Congress, which ordered a survey of the river from the Gulf to Dallas, and the report of the United States engineer was that the Trinity could be made navigable between these points with six feet of water. And now comes this handsome appropriation, and our people are rejoicing that at last we are to have "water rates," an almost absolute necessity in the building of a city.

But sad to say the spiritual outlook is not so bright. It is strange that as God fills our coffers we so often grow lean of soul. We seem in the main to be in a state of lukewarmness. But many of God's saints are praying for an awakening, and we are hopeful.

Once more I am simply a pastor. For the last four months I have been both editor and pastor. On September 1 the Christian Courier lost its editor, W. K. Homan, which, coupled with financial distress, threatened the safety of our paper. The directors urged me to come to the rescue in this emergency, and I did so; and I am grateful to say that the Courier, without a dollar of debt and in a healthy spiritual condition, on January 1 was turned over to G. A. Faris as editor and publisher. The double work of my large pastorate of 1,000 members, and the editorial and business management of the paper, is too much for one man, and I gladly surrender the one and return wholly to the other. Bro. Faris is a strong man and a versatile writer, and we look for a splendid paper under his guidance.

M. M. DAVIS.

Dallas, Texas.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.



GLUTTONY

Is more common than we may think, if we define gluttony as eating beyond the body's need of sustenance and beyond the stomach's capacity for digestion and assimilation of food. That is a fair definition, and it fastens the name glutton on many a person who would resent the term as an insult. The fact of this gluttony is marked by its consequences. The overloaded stomach becomes diseased. The popular term for the condition is "weak" stomach. The "weak" stomach fails in furnishing adequate nutrition for the body, and soon the "weakness" spreads from the stomach to other organs.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It enables the perfect assimilation of food, by which alone the health and strength of the body is maintained.

"Your medicine helped me so much that I cannot praise it too highly," writes Mrs. C. L. Brooks, of Poland, Androscoggin Co., Me. "The first dose I took helped me. I cannot forget how I felt when I took it; I was suffering everything with indigestion, and my stomach was so bloated that it seemed as though it must burst. My husband said he was going for the doctor, but I said if he would get me a bottle of the 'Golden Medical Discovery' I would try that. I had not taken it long when I felt relieved, and have not had a touch of indigestion or stomach trouble since. I had been sick for four years, and less than four bottles cured me. Some people that knew me before I began to take the 'Golden Medical Discovery' tell me that they never saw such a change in any one, and they also say they don't see how I can do such large washings as I do now, when I had not done a washing for so long."

Dr. Pierce's Pellets cure biliousness.

Illinois Notes.

Our Bible-school superintendent, A. C. Roach, is now settled at Wyoming, where he is organizing a mission. He will add three others at neighboring points and push them until they become churches. All superintendents should see that their schools answer his calls for support. Brethren generally are cordially approving the plan.

O. D. Maple, Cameron, followed the dedication of the church with a series of meetings, which resulted in thirty-six conversions and five other additions. He is doing a fine service for this church.

Leroy has had a fine meeting with twenty-five conversions and twelve other additions. The minister, F. A. Sword, was assisted by A. P. Cobb and E. B. Barnes, and he did some of the preaching himself.

J. W. Knight will begin a meeting at Ashland, and the district will then aid in keeping a preacher there. Simpson Ely begins for us at Rood House, and R. Leland Brown at Cowden. Other meetings are planned, and we wait for your offerings in order to pay the workers. Our state and district service brought in one-half of the net gain to the churches in the state last year. This shows how well the money is used.

When you read this the Second Church, Danville, will have dedicated its building. This church is one of our children.

During the last five years' work done by our board there has been no failure in our missions. Every one has now a good building except Rockford, and we only took that mission up last year. It is the policy of the board to hold on to the missions until they are housed. There is no wisdom in organizing a church and then leaving it to perish.

If we raise $10,000 this year the churches will need to give our cause a place in their plans. Offerings to this work ought to be made a matter of certainty rather than accident. Let us have your help now and then we will be out of the way of the days for home and foreign offerings. J. FRED JONES, Sec.
Stanford.

Missouri Mission Notes.

Next Lord's day, Jan. 13, 1901, is the day when the churches of Missouri are expected to roll up the biggest collection for State Missions that was ever obtained within its borders. This is not an unreasonable expectation by any means. Why not? We are stronger, in every way, in numbers and in wealth, and we ought to be growing in the grace of liberality. We are asking that $10,000 be contributed to State Missions this year. If we were a feeble folk this might be too much to ask, but it would be a woeful lack of confidence in the greatness of our people, in their consecration or liberality, for us to ask or expect any less. The time has come when we cannot afford to ask for small things to do large things with. We must ask for large things because we are asking from a large people and for the greatest of all possible purposes.

Look again at the work that was done by the State Board last year. We give it only in summary; the details are written only on the books of him who notes all things done by his faithful ones.

Men employed	33
Days service	7023
Sermons	5216
Other services	1519
Churches organized	44
Bible-schools organized	77
Additions	2807
Money contributed	$ 5561
Total money raised for all purposes	$ 67971

Every two dollars contributed brought one soul into the kingdom. What a glorious investment. For every $1.25 given a congregation was organized, and in nearly every case a house of worship built. Every dollar given brought $12 more into service. No other church on earth can make such a showing for the money given. God's blessing has surely been ours.

For sixty-three years has this work gone on. In that time it has organized 757 congregations; baptized 34,292, added otherwise 25,976, bringing into the church a total of 60,268. Our mission work in Missouri has been the very largest factor in our wonderful development. Our 1,648 churches, our 168,455 members have come to us largely because of this organized force which, not only directly through its men in the field, but indirectly also, through the advice of the board, its secretaries and evangelists, and by the inspiration of its own success, is inciting the churches to larger efforts for the upbuilding of our cause.

With such a record we would be recreant to our trust, disloyal to our great plea, and, above all, we would dishonor our God by our hesitancy, if we tarried by the way. Every incentive bids us on; the success of the past, present conditions, future possibilities, the hand of God—all beckon us on. Surely with such motives none will draw back.

The Moberly convention instructed us to ask for $10,000. Our motto for 1901 is, "*$10,000 for State Missions; 10,000 Souls for Christ in Missouri!*" Our workers are in the field seeking for the souls of men. From every side comes the news of great successes, souls saved, congregations assisted or established. The call comes for more reapers. Those in the field are calling for reinforcements. Men, more men, is the need of the hour.

But this need can only be supplied as we have the means. We ask therefore for this collection that you may make it the greatest ever raised in Missouri. Make it great in harmony with our plea; great in harmony with the great success of the past and the great need of the present. Above all make it great that it may be in tune with the great love of the great God who made such a great sacrifice that we might be saved with such a great salvation.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.				
10 copies, per quarter,	$ .20;	per year,	$ .75
25 copies,	" .40;	"	1.50
50 "	" .75;	"	3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter,	$ .10;	per year,	$ .30
10 copies,	" .40;	"	1.25
25 "	" .90;	"	3.00
50 "	" 1.60;	"	6.00
100 "	" 3.00;	"	12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter,	$ .10;	per year,	$ .40
10 copies,	" .70;	"	2.50
25 "	" 1.60;	"	6.00
50 "	" 3.00;	"	10.50
100 "	" 5.50;	"	20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per set—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Pictures, 13 cards in set, one for each Sunday in quarter. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.00
25 " "	" .25;	"	.60;	"	2.40
50 " "	" .45;	"	1.20;	"	4.00
100 " "	" .75;	"	2.10;	"	8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Christian Publishing Co., 1522 Locust St., St. Louis.

Evangelistic.

Colorado Springs, Col., Dec. 31.—There have been 93 additions to the church here since I came last April.—F. N. CALVIN.

Boulder, Col., Dec. 31.—Closed another year's work with the Boulder church. Eighteen have been added by confession and baptism; 26 by commendation. About $1800 has been raised for all purposes, $181 being for missions. A short meeting was held in Nov., Bro. H. A. Davis, of Denver, assisting. During the five years of the present pastorate the membership has grown from 118 to 234—100 per cent. In all 229 additions have been made, 75 being baptized. More than $12,000 has been raised for all purposes.—J. E. PICKETT.

Jacksonville, Fla., Jan. 1.—We had one of the best audiences of the year at our services the last Lord's day evening of 1900, and one more confession.—T. H. BLENUS, pastor Adams St. Christian Church.

Ashley, Ill., Jan. 1.—Closed the year 1900 at Mulkeytown, Ill., on last Lord's day. One young lady made the good confession and was baptized. Married a couple at 2 P. M., Mr. Charley Pharis, of East St. Louis, and Miss Annie Brown, of Mulkeytown, Ill. I have preached over 200 sermons, received into the church 35, helped in four protracted meetings. Have been re-employed by the churches at Mulkeytown, Ill., Gaston Grove, Ill., and Young's Chapel for another year.—F. M. MORGAN.

Roseville, Ill., Dec. 31.—Our meeting closed Dec. 23, with eight additions, the church greatly strengthened and spiritualized, and much good seed sown in the community. Bro. J. W. Camp, of Concord, did the preaching. —J. F. FISHER, elder.

Chicago, Ill., Jan. 6.—On this first Lord's day morning of the new century, Bro. Kindred took the confession of six persons and received four others by relation; it being the largest number that ever came forward at any single ordinary service in the history of the Englewood Church.—W. P. KEELER.

Watseka, Ill., Dec. 31.—Two more persons responded to the gospel invitation at our Lord's day services, one being a bright young man who is pursuing a course of study at the M. E. Seminary at Onarga, Ill. We hold a twentieth century watch meeting to-night, and shall have a baptismal service at 12 o'clock—B. S. FERRALL, pastor.

Cameron, Ill., Dec. 31.—As a prelude to a protracted meeting I followed the dedication of new house with nine chart lectures. Followed these with 20 sermons with the following results: By primary obedience, 36; by statement, 5; total, 41. Meeting closed Dec. 25. The Cameron Church is 70 years old and the ground has been well worked.—O. D. MAPLE.

Chicago, Ill.—G. A. Ragan closed his two years' ministry in Irving Park, Sunday, Dec. 30. During his brief pastorate there have been 58 additions to the church, nearly doubling the membership. Although the church is but little over two years old it has built and paid for a comfortable church house and made a substantial payment on the lot. The church is well organized in all departments for Christian work. W. B. Taylor will supply until a new pastor is located. Ex-pastor Ragan will spend a few months in the evangelistic field. After holding meetings in Batavia, Ill., and Ottumwa, Ia., he will join his family in California.

Le Roy, Ill., Jan. 1.—Meeting of 30 days closed last night. Thirty-seven accessions; 13 men, six of whom are heads of families. Ten new families were reached where we had no members; 25 baptisms, 12 by letter and statement. Three of the number baptized were M. E's. and one by statement was a Baptist. There have been 70 accessions to the church since we took the work 15 months ago. —F. A. SWORD, pastor.

Chicago, Jan. 1.—Watch-night meeting at our Englewood church was signalized by the announcement of the complete success of the movement recently headed by our energetic pastor, C. G. Kindred, to pay off the remainder of the property debt, $843, including interest. Sufficient additional cash was secured to cancel all current expense obligations also, leaving us better equipped than we have ever been and full of hope on entering upon the new century. There have been about 100 accessions to our membership during the past year; 40 conversions, and of this number 31 came from the Sunday-school. The school observed its fourth quarterly Decision Day last Sunday, with three confessions from among the scholars—two of these being the daughters (Myrtle, aged 12, and Mabel, 15,) of the superintendent, Orin Stanford, who, at the completion of this his third year as superintendent, gives place to Bro. Clark Orr.—W. P. KEELER.

Peoria, Ill., Dec. 31.—About two weeks ago we planned a general rally for the last Sunday of the century and set every one to work in an earnest effort to have 25 new members at the morning service as a crown of the century. Yesterday morning we received 29 new members. The work prospers in all lines. We are giving two Sunday evenings to the discussion of nineteenth century progress.—G. B. VAN ARSDALL.

Shelbyville, Ill., Dec. 27.—Just closed our meeting with 33 additions. Prof. Hutto, of Manhattan, Kan., led the singing the first two weeks, but took sick and N. J. Wright, of Olney, Ill., was called to the rescue and did us splendid work, besides being a preacher of no mean ability.—WM. DRUMMET, pastor.

Decatur, Ill., Dec. 31.—We had a fine day yesterday at the Tabernacle. Three additions by letter, two by confession and three others were baptized who made the confession on the previous Lord's day. I preached to a thousand people last night. Our present membership is 777. Have had 20 additions here since I began the work three months ago.—J. C. COGGINS.

Augusta, Ill., Jan. 3.—One confession at our preaching service last Sunday evening. Work on our church about finished, and we are waiting for the new pews. Since last spring our "Mite Society" has taken in $180 and bought the new carpet for the church, and is aiding on our new church light. Our young brother, Amos Hoffer, who is studying for the ministry, has just left us for Eureka.—A. L. FERGUSON.

Cameron, Ill., Jan. 3.—One addition last night at prayer-meeting. The best prayer-meeting since my coming here. C. H. White, pastor at Galesburg, begins a meeting for Bro. Spencer at Coldbrook next Monday night.—O. D. MAPLE.

Ladoga, Ind., Jan. 1.—Bro. J. B. Briney closed lately a two weeks' meeting for us, which was one of the best in our history. An impression was made upon our community by his grand sermons. I want to heartily commend his stereopticon lectures as works of the highest order.—W. T. BROOKS.

New Sharon, Ia., Dec. 27.—Two weeks' meeting recently closed; three converts. Guy H. Wingate, of Montezuma, preached. I go to assist pastor at Montezuma Jan. 1.—H. JAS. CROCKETT.

Estherville, Iowa.—H. Morton Gregory has been called to the church here for another year. Ninety additions the past year.

Des Moines, Iowa.—On the last Sunday of the century 11 good people confessed the Lord and were baptized. The Lord is wonderfully blessing us here. Three other accessions not reported, making 42 in the last few weeks. I never saw a more devoted and larger-hearted people.—E. W. BRICKERT, pastor East Side Church of Christ.

Mason City, Iowa, Jan. 3.—W. E. Harlow began a meeting at Mason City, Ia., the evening of New Year's day. This is Bro. Harlow's third meeting with this church and it is hoped that he will be as successful the third time as the other two meetings were.—R. C. SARGENT.

Mt. Ayr, Iowa.—J. M. Lowe, of Des Moines, Iowa, has begun a meeting with the church here. Evangelistic services are also in progress at the Methodist Church.

Moulton, Ia., Jan. 4.—B. F. Hill, of California, Mo., was with us three weeks in a meeting. Thirteen accessions during the time and three the following Sunday. My father, D. R. Dungan, spent the holidays here and preached for us Saturday and Sunday.—R. M. DUNGAN.

Atchison, Kan.—Annual report of the First Church: Sermons, 140 (43 of these at the Soldiers Orphans' Home); additions, by confession and baptism, 18; by letter, 25; dismissals, 25; net gain, 18. No protracted meeting during the year. In all departments $2,600 were raised, of which $500 were paid on the mortgage debt and $125 for missions. The pastor officiated at 29 funerals and 32 weddings. We need a larger church building, one seating 1,000 or 1,200 people. We have the largest audiences, Bible-school, C. E., etc., in town. For the new year we hope to see a deeper spiritual life in the church, more members added and the debt on the church paid and more money given for missions.—WALTER SCOTT PRIEST.

Huron, Kan., Jan. 2.—Our meeting at Peabody closed with nine additions, and church induced to secure Bro. Marion Ingals, one of our present state evangelists, as pastor for all time. We began here at Huron, December 28, with good audiences so far. Church buildings have been locked for years, one torn down. Infidels from Kansas City called here for paid lectures. Bro. Love sends us to break up this; expect a siege.—MILO G. CUMMINGS & WILEY, evangelists.

Yates Center, Kan., Jan. 4.—Commenced a meeting here last Sunday; audiences fine for the first week; two confessions so far, and the assurance of more soon. The members are in earnest and we are hoping for a good meeting.—W. T. ADAMS.

Dodge City, Kan., Jan. 1.—Closed one week's meeting Dec. 30 at Liberal, Kan., my former pastorate; seven by primary obedience;

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will begin a meeting at Larned, Kan., January 14th, at which place Bro. C. F. Hall is pastor. E. M. CARR, Pres. 8th Dist.

Shreveport, La., Dec. 29.—Our recent 18 days' meeting at Yellow Pine resulted in the formation of a church of 18 members; 13 had formerly been members of the Christian Church elsewhere, and five came from the Baptists and Methodists. Bro. W. J. Fears, of Timpson, Tex., was secured for regular monthly preaching.—CHAS. E. DUNLAP, state evangelist.

St. Joseph, Mo., Dec. 31.—Six baptisms yesterday. Fifteen additions to Wyatt Park Christian Church lately.—M. M. GOODE.

Uva Mo., Jan. 2.—Had a meeting recently with 18 added to the church. Bro. Lindsey, of New Franklin, Mo., did the preaching.—H. CLAY WHALEY.

St. Louis, Mo.—Four additions to the Compton Heights Church last Sunday.—S. B. MOORE.

Kirksville, Mo., Jan. 3.—We had nine confessions last Sunday, and they were baptized at prayer-meeting last night.—H. A. NORTHCUTT.

Grand Pass, Mo., Jan. 2—Report of work for 1900: Preached 214 sermons, resulting in 118 additions; baptized more old men and women than in any one year during my ministry; 22 of the 118 were from different religious bodies.—J. I. ORRISON.

Nevada, Mo., Dec. 31.—One addition at Hume yesterday, which makes five since last report. During 1901 I will engage in protracted meeting work and the lecture field. Am now open for engagements.—S. MAGEE.

California, Mo., Dec. 27.—Three additions to the church here recently. Two splendid young men from German families, and a young lady. One of the young men will enter Drake University, Jan 1. C. C. HILL.

Tarkio, Mo., Jan. 4.—We have had 110 additions to the church in 1900. There were 78 added in the month of December. All departments of church work are in good condition. We have much for which to thank the Lord in 1900, and bright prospects; full of hope for 1901. New members are coming to us at every service. Our motto is 2 Tim. 2:15.—F. B. ELMORE.

Williamstown, Mo.—Closed meeting Dec. 30, with 16 added to the church. The meeting should have continued, but I could not continue it.—T. A. HEDGES.

St. Louis, Mo., Jan. 6.—Six additions at Fourth Church last night. Two the Sunday before.—E. T. MCFARLAND.

Coffeysburg, Mo., Dec. 31.—The T. H. Popplewell and G. B. Williamson meeting closed today. Results, 10 added, Endeavor organized and choir well drilled. This meeting was a success, all considered. Bro. P. gave his lecture, "Will a Good Man Lie?"—Z. MITCHELL, pastor.

Antioch, Mo.—I have just closed my third year's work at Antioch, Monroe county, Mo. This is my home church. Here I made the good confession in 1883; here I held my first meeting, and here in February, 1898, I began my first regular work. This church has been served by some of the best men in the state. It is now in a growing condition. They have a membership of about 200. During my ministry with them I baptized 39 persons. The first year they gave $8 for missionary purposes; last year $38. They need a good, live, consecrated pastor. I am now attending the State University and preaching for churches in the vicinity of Columbia.—J. G. CREASON, Columbia, Mo.

Bigelow, Mo., Jan. 13.—The church at this place last September employed W. R. Gill, formerly evangelist of the ninth Kansas district, for one-half time, and the Summit the other one-half time. The churches at both places are in a prosperous condition and we are well pleased with the earnestness and sincerity which he puts in the work.

Arapahoe, Neb., Dec. 25.—Two more confessions and baptisms since last report.—E. G. MERRILL.

Omaha, Neb., Jan. 1.—Two confessions last Sunday at the First Church, making exactly 100 additions since the beginning of my pastorate, April 1. Our annual report shows cheering growth in this difficult field. Ladies' Aid Society raised $450.67 during the year; C. W. B. M. has added 25 members and now numbers 75, and raised $105.75. Junior C. E. has 35 members. Endeavor Society has increased from 32 to 75 during the year. Bible-school averaged 126 for the year; this is same as last year; it will be better next. It raised $250.69, including generous missionary offerings. The church has 402 resident and 233 non-resident members. Net gain of 61 during the past year. Raised for all purposes $3,268.91, of which $458.45 was for missions, and indebtedness reduced by $1,400. The North Side Church, under W. T. Hilton, is prospering. Nearly 100 additions during the year, improvements made on their building, part of debt canceled and pastor's salary increased for next year. South Omaha Church, Howard Cramblett, pastor, grows apace. He has been there four years. I held a meeting there lately with 20 additions, most of them on Sunday when I was not there. If we could have the help of the thousands of former Disciples in this city not in any of our churches, we could have a dozen strong churches.—SUMNER T. MARTIN.

Perry, Ohio, Jan. 1.—With home forces we closed the year and century with a five days' meeting at which seven persons made the good confession. Held a prayer, preaching and baptismal service and closed with a watch meeting last night and had a glorious season of spiritual refreshing. The church is prosperous in all departments.—O. A. RICHARDS.

Special Dispatch to the CHRISTIAN-EVANGELIST.

ALBANY, Ore., Jan. 7, 1901.—Evangelist Chas. Reign Scoville is here; 49 added yesterday, 44 confessions; 252 in 25 days.

J. B. HOLMES, pastor.

Albany, Ore.—Meeting 15½ days old; 81 added; seven confessions last night and eight the night before. Eleven of our Oregon pastors have visited our meeting. Four in attendance now. Bro. J. B. Holmes is a strong young man in spirit and gospel truth and a true yoke-fellow. Prof. Geo. Wirtz, of this place, has charge of the music; I will begin with H. O. Breedon Jan. 13.—CHARLES REIGN SCOVILLE. LATER:—Sixteen more added last night; 14 confessions; 101 to date.—C. R. S.

Philadelphia, Pa.—The churches of all denominations are taking up the Twentieth Century evangelistic crusade and are planning special meetings. Robert Graham Frank began a meeting at the First Christian Church on Jan. 3.

Sharon, Pa., Dec. 30.—Five accessions today; three confessions, two by statement, making ten since meeting conducted by Bro. Herbert Yeuell closed.—C. C. WAITE.

Allegheny, Pa.—Shady Avenue Church, two confessions Dec. 16; two Dec. 23; two Dec. 30; eight in all for December; 54 during the year at regular services. I have been away lecturing and evangelizing two months during the year.—HERBERT YEUELL.

Dunmore, Pa., Dec. 31.—One more confession last night. Bro. A. P. Cobb, of Decatur, Ill., will begin a revival meeting here next Sunday.—J. D. DABNEY, pastor.

Monongahela, Pa., Jan. 4.—Had one confession last Lord's day. Our work here is going nicely. We feel proud of our new building and prospects.—O. S. REED.

Milwaukee, Wis.—Thirty-eight additions to the church since Oct. 1, with accessions every Sunday. The Sunday-school has grown from 92 to 148 with constant additions in prospect. All other departments equally forward.—C. M. KREIDLER.

Clarkston, Wash., Dec. 31.—I commenced a meeting here on Dec. 26 and have had ten additions up to date and more to follow. Bro. Basket has charge of the singing. Bro. Long is pastor and has everything well in hand in all lines of church work. I organized a Junior Y. P. S. C. E. last Lord's day.—W. B. ROSE.

CHANGES.

J. E. Denton, Onawa, Ia., to De Soto, Ia.
H. C. Shipley, Plainville, Kans., to Jewell City, Kan.
Frank C. Ford, South Lubec, Maine, to Selkirk, Ontario.
W. T. Donaldson, Newport, Ky., to 360 Mt. Pleasant Ave., Fort Thomas, Ky.
W. E. Boulton, Mound City, Mo., to Taylorville, Ill.
R. E. McKnight, Sumner, Wash., to Waterville, Wash.
E. F. Mahan, Orleans, Ind., to Shelbyville, Ind.
Lewis R. Hotaling, Chicago, to Fairbury, Ill.
A. L. Clinkinbeard, Wichita Falls, Tex., to Melissa, Tex.

Only those remedial agents which are calculated to aid or assist nature are worthy of attention on the part of the enlightened women of to-day. Many women are suffering day in and day out because they know that many of the remedies and remedial agents thwart rather than aid, hence the benefit gained is but temporary, and even then often at the expense of some other than the affected part. The Natural Body Brace, Salina, Kan., aids nature.

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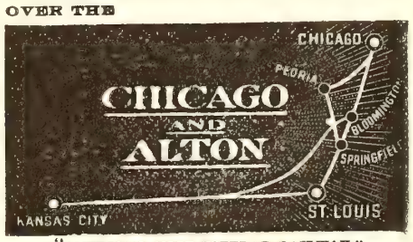
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When to Criticise.

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has,
Find a somewhat to admire
Underneath the paltry mass,—
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And—a way to better it,—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown,—
Not till then, if you are wise,
Will you dare to criticise.

—*Amos R. Wells, in The Christian Endeavor World.*

Struggling Toward the Light.

By Walter S. Smith.

Chapter XI.—Settled and at Work.

The people at Luzon were glad to get the services of Brother Portly, and they even offered to aid the Freedom congregation. But this gallant body had been too well taught to need aid. There were but sixty-nine members, fully twenty of them very poor and none of them wealthy; but they averaged nearly ten dollars apiece. Such a spirit will triumph anywhere and so there might be employment for all the preachers and preaching for all the churches, and mission money too.

The pulse of the old church was greatly improved and its temperature became normal. Timothy had learned much from the Baptists in the way of business order and he went at once to work upon the restoration of congregational activity. There were regular officers' meetings for counsel and direction, and committee work was arranged so as to give all the members something to do. The Sunday-school doubled in attendance; the singing improved, and the prayer-meeting began to develop the talent for edification. As a healthful result the room began to be full on preaching occasions and the accessions that should have been reached by the four weeks' protracted meeting came in at the regular Sunday services.

Brother Smith, the member five miles away, lived in a small village south-east of Freedom. One day when the preacher was at his house, he proposed a little preaching at the school-house. This suited Timothy. Repairing at once to the school-house, he announced preaching for that night. At the appointed hour the house was full. Ruby was an organist and the music of the evening was inspiring.

Timothy spoke on Talent, from Paul's outline on that subject, suggesting that nobody could tell what the pupils of Lynnville might make of themselves. Surely the talents they possessed would be made fruitful by dedicating them to Christ. The teacher liked the lesson so well that he pressed Bro. Henry to preach again the next night.

Not to be too circumstantial, the preaching ran into a meeting and thirty or more confessed Christ and were baptized. The first of these was the teacher himself, and he at once became a Sunday-school superintendent. A branch congregation was organized and in less than a year they built and dedicated a meeting house. Thus the flames of Timothy's torch were imparted to other torches and Freedom became a sort of Jerusalem. The tone was improved there too. Prof. Short became ashamed of his base wire-pulling and said many kind things about the thriving church. It was no longer a "Campbellite side-show," but the most potent influence in town toward civilizing the young. They behaved so much better in school than before that he and all the teachers noted it. They even encouraged the pupils to go and hear that preacher.

When the Lynnville meeting closed, in the middle of May, Timothy received by mail an invitation to visit the Bend. "We have been repairing the meeting-house," said the letter, "and we want some sort of ceremony at the time of its re-opening. Our minister would like for you to be present. There is a condition of things here that will surprise and please you. Brother Norris says it is the effect of a little leaven working in some of the best meal ever seen in Kentucky, and you know Kentucky is famous for meal. I will not explain further except to say it will be done on the second Lord's day in June; and we want you to burn up for us a certain paper. Prepare yourself for a sermon on Saturday night, when we will allow you all the latitude you want on the subject of Christian Loyalty. The man who will do the preaching on Sunday morning is a preacher of the Christian Church. His name is Matthews, or something like that. There! I have told more than I intended, and as we cannot work the surprise we intended upon you, I will say we have all become Christians. We are ashamed of the narrowness of the past. From the day I said Job Norris was not a good Baptist, I have been thinking about it and after Prof. Guthrie's departure the preacher who came in his place made me doubly ashamed by his first sermon. He said a man who will stay out of church because he does not like the preacher is not a good Christian. Our standard should be Christ and nothing lower. I made him go home with me to dinner and I told him his remark reminded me of one I made about Norris, which I quoted to him. He asked me if Norris was a good Christian. I had to stammer, 'Yes, he is without guile.' Then he said, 'To be a good Christian is higher than being a good Baptist, and you all turned out your betters.' I then asked, 'Why, then, should there be a Baptist Church at all? Why not call it the Church of Christ?' He sat a while silent and then said, 'It would be the highest possible act of loyalty.' My mind went like a flash back to Job Norris' language: 'I cannot be disloyal to the Holy Spirit for the sake of loyalty to the Baptist Church;' and I told the preacher of it. Again he was silent a moment and then answered: 'Brother Norris was right and the committee was wrong.'

"Well, lest I weary you, the subject was much thought over until the next church meeting and there it was brought up by the preacher. We were all astonished to find each other of one mind and they said it was the leaven of Brother Guthrie's sermons. I am ashamed of the manner in which I treated that manly teacher. The ten-dollar note you find enclosed please hand to him and tell him to forgive me. It is the unpaid balance of my school bill.

"At a certain point in our deliberations Squire Lee, who was our moderator, proposed that we appoint a committee to report a resolution, and all agreed. The preacher and I were appointed and we soon had the following ready to report:

"'*Resolved*, That the congregation at the Bend, hitherto known as the Missionary Baptist Church, discard that title and adopt in its stead the title, Church of Christ.

"'*Resolved*, That we burn our old code of doctrines and adopt in its stead the New Testament.

"'*Resolved*, That we rescind the action of last October, withdrawing fellowship from Job Norris, and declare him our brother in full fellowship and worthy of all confidence.'

"These resolutions were unanimously adopted and we all felt so happy we just got up and began to shake hands. So now, Brother Henry, you see what it is we want you to burn. Brother Lee joins me in regards and we confidently expect you to come. If Brother Guthrie can come also, tell him to do so.

"I am your brother, indeed,
"JOSEPH REVELL.

"P. S. We will pay your expenses and his and remunerate you both."

(TO BE CONCLUDED.)

Don't Wait for Your Opportunity.

Make it, as Lincoln made his in the wilderness. Make it, as Henry Wilson made his during his evenings on the farm, when he read a thousand volumes, while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy Ferguson made his when he calculated the distance of the stars with a handful of beads on a string. Make it, as George Stephenson made his when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as Douglas made it when he learned to read from scraps of paper and posters. Make it, as Napoleon made his in a hundred important situations. Make it, as the deaf and blind Helen Keller is making hers. Make it, as every man must who would accomplish anything worth the effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it.—*Orison Swett Marden, in the March number of Success.*

"Have you ever played in Hamlet?" I asked
an actor man.
He gave me a Shylockish scowl and
straightway he began,—
"I've played in all the hamlets clear from
Maine to Kankakee.
But ere I die I hope to play in one big
town," said he.

—*Nixon Waterman.*

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Sing of Hindoos, Greeks, Iranians,
Basques, Etruscans, Jews;
Sing of Parthians, Medes—but tell me,
Tell me, what's the news?
Old and rude things, they were good things,
And the old years did their shrewd things
In a wise and shrewd old way;
Yes, but tell me just a few things,
What's the news, and what's the new things?
How's the world to-day?

"How's the world now?" Better, better,
Growing sweet and strong,
Pulsing with a healthier purpose,
Working long and long.
Working new things, strong things, true things,
Reaching forth and far to do things
In a bold and strong new way;
Pausing not to weep and rue things,
Striving hard to do the due things,—
That's the world to-day.

Keep in step there while we're marching
To the new glad tune;
We have reached the clime of blossoms,
And the world's in June.
'Mid these light things and these bright things
Hope and courage are the right things—
Up, and on, and march away!
For the world is in its tune-time,
In the high-tide of its June-time,—
That's the world to-day.

Glad with greatness, strong with power
And the will to do,
Fed with dreams and filled with music,
We make all things new.
Old and rude things, they were good things,
And the old years did their shrewd things
In wise and shrewd old way.
Yes, but tell me just a few things,
What's the news and what's the new things?
How's the world to-day?

—*Sam Foss, in the Christian Endeavor World.*

The Duties of the Guest.

The duties of the guest have never been overmuch dwelt upon in the ethical code of the home as set forth by writers and other experienced persons. The duties of the host and hostess have received full share of attention, but the guest is supposed to know how to play the part of the guest without any coaching. It is, however, the testimony of the large class of hostesses that very few persons know how to be popular and desirable guests.

One hostess complains that guests sometimes make her twice glad; that is, glad when they come, and glad again when they go. "When I invite a woman to visit me," she said, "I specify as to the time. In four cases out of five she comes three days too late and stays several days too long. I, having other plans, am therefore incommoded to some extent; not seriously, perhaps, but my plans, at least, are taken out of my hands and rearranged for me. It annoys me."

Another hostess confides that her guests are often late to breakfast and to dinner, and this tardiness, she says, upsets the routine of the housework, and makes her servants grow dissatisfied. Still another hostess asserts that her guests are very untidy as to their effects in their room. Her entire house is always in perfect order except when she has company, when the room they occupy is in chaos. It is also further claimed that guests do not always regard the time and the privacy of the hostess, and labor under the impression that just because they are visitors the hostess belongs to them.

It is evident from all this testimony that the guest does not always know her place or how to return the obligation to the hostess. The obligation is not to be returned by a visit always, for many housekeepers are not free to leave home to return a visit. It is frequently the case that the home woman gains her recreation through the guest she invites to come to her. The latter being the case, how essential that the guest should study the points of her own attitude towards the hostess. It is the height of art to conceal art. Just as the hostess conceals the art of entertaining, so the guest may conceal the art of being easily entertained.

In the ethical code governing the behavior of the guest many points are contained.

You may arrive a few days later than the invitation specifies, but you should not remain overtime. Even if you are coaxed to prolong your stay, a ready tact should make it clear that your presence is required at home or elsewhere. The guest who is regretted and missed is the popular guest. The guest at whose departure everyone draws a sigh of relief is the one who has made her hosts twice glad.

It is also a part of the ethical code that you should be on time at meals, not a minute late at one of them. No guest has a right to disregard the domestic schedule of events. Keep your things "picked up" and put in their proper places, and your room looking as well as your hostess usually keeps it. Put the pillow-shams on the bed, and do not stick pins in the best satin pincushion. Use your own comb and brush, and when you leave do not carry away the silver manicure-file nor the scissors by mistake, as some guests have a way of doing. Have your laundry-work done outside if possible; if not permitted to do so, do not fail to remunerate the servants generously for the service.

The guest should take herself away on some pretext at certain hours each day; ostensibly to rest herself, but really to give her hostess an opportunity to rest or have time to herself. She can popularize herself with the children by telling them a story or showing them pictures. She should never point out the children's faults to the parents, or even notice that they have any faults. She should refrain from being present at any little family disputes, and she cannot be at fault in saying too little and listening well.

The presenting of gifts depends largely upon circumstances. If the guest is able financially to present gifts on arrival, gifts at that time seem to have an added value. She should remember the servants on her departure, and when she arrives home she can recall her pleasant visit later when the holiday season arrives.

There are a thousand things that a guest can do to make her hostess glad she invited her to come. She can be pleased with friends of her hostess and their entertainments. She can show appreciation of her church and the minister and her clubs. For it is the duty of the guest to make the hostess happy quite as much as it is the duty of the host to make the guest enjoy herself.—*Harvot Holt Cahoon in Woman's Home Companion.*

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Bogus Antiquities.

The passion for collecting antiques is widespread, and the number of old curiosity shops increases rapidly. The people who buy in order to be in the fashion are the best customers; that is, they are the most ignorant, and therefore the most readily deceived. In some of the shops it would be difficult to find a single article which is what it purports to be. The ingenuity of the forger is unlimited. Furniture, prints, china, pictures, plate, armor, ivory, bronze, tapestry—all are successfully imitated.

Many imitations of antiques are clumsy enough, but some deceive even the initiated. The experts of national museums have more than once been imposed upon. The British Museum bought a Palissy plate for two hundred and fifty dollars. Whilst an attendant was handling it, one of the seals attached to its back—attesting its genuineness—became detached, disclosing the mark of a modern French potter. The terra-cotta figures of Isis and Osiris, bought by the same institution for five thousand dollars, have been discovered to be composed of modern clay.

The specialty of one forger is old leather jacks at two dollars and a half each; of another horn-books at a dollar and a quarter. The prices vary, but it may be set down as a rule that they include about a thousand per cent. of profit.

A writer in Chambers' Journal not long since inspected a specimen of a "mummy servant"—an effigy, in a plastic material, such as the Egyptians buried with their dead. Close examination proved it to be made of putty. It was a clever forgery.

Count Michael Tyskiewiez, a noted collector and judge of antiquities, gives some interesting details of the forgeries that have been attempted from the earliest times. No metal lent itself so early to this work as gold. Etruscan jewelry has been largely manufactured in Italy, but Syria has carried on the most extensive forgery of gold works of art. Forgeries in silver have been less successful.

The count tells an amusing story of a great silver cup in Rome that purported to have come from some secret excavation in Sicily. This "ancient" cup was ornamented with a circular bas-relief representing, of

all things, the frieze of the Parthenon. In the height of his innocence, the forger had given the frieze in its present ruined condition. The cup obtained an immediate success—shouts of laughter.

The Career of an Island.

Islands are formed in several ways, and if large are generally looked upon as fairly permanent features of the earth's surface; but occasionally they disappear, and we are surprised at the history their destruction reveals. One such island, upon which I played when a boy, had no appearance of being otherwise than a part of the mainland around which the water had worked its way; but the truth was revealed when the soil was removed and the core of the island proved to be a stranded tree. It was clear that a long time ago some great freshet had uprooted and carried downstream a large tree, and that it had lodged at some shallow spot. No sooner was it an obstruction to the free flowing of the water than it began catching drifting material, and this securely lodged was an additional check to the progress of anything floating. Such a barrier soon begins to collect sand about it, and the growth of an island is then begun. In the sand lodge seeds of water-plants, and these rank growths, if submerged species, check the current and cause floating particles to sink; and later, taller plants, like wild rice, spatter-dock, and arrow-head, take root and flourish. Thus, by various modes, the soil is accumulated, or, as I said, the island grows. Then the seed of some tree lodges, and a maple, a willow, or a water-birch takes root. Dry land is made at last; grass starts, and the birds frequent the spot. It may be the work of a few years or many, or of centuries, but this is the history of some of the islands in our rivers and creeks. Perhaps we never think of this when walking about, and that is where we make a grave mistake. No matter what the character of the locality, it is always well to look up its geological history, that we can the better understand its present condition. The island of which I have told gave no clue as to why it was an island and not a bit of the surrounding meadow; but this is not reason for wondering why it was here at all. Nowhere is the world just as it has always been.

That my play-day island, now no more, was very old, as we count years, was shown by the fact that close to the level of the water were found pretty flint arrow-heads and pieces of Indian pottery. Here was a pretty chapter of the island's history. When but a sand-bar, bare perhaps at low tide only, Indians came here, perhaps to fish, or to lie in wait for passing water-fowl; but here they came, and what they left behind them clearly proves that the old tree was the foundation of the new island long before the white man came to this country.

Wherever there is a little brook, the story of the making and unmaking of islands is told. On a small scale, everywhere, the great works of creation are being repeated. It is never necessary to travel to the ends of the earth to learn about a great many interesting things that are going on out of doors. The familiar incidents about our door-steps are never to be despised. A cat in the grass can tell as much as a tiger in a jungle.—*Charles C. Abbott, M. D., in St. Nicholas.*

Queens' Husbands.

Being husband to a queen is a serious matter, not lightly to be entered upon, and not so common as one would think at first. Of course there is a reasonably large number of royal women who have husbands who are kings, but that is a very different thing from being the husband of a woman who is a queen in her own right. The recent betrothal of the girl Queen of Holland, Wilhelmina, recalls how few such marriages there have been during the century just past.

It is, in fact, over fifty years since a European reigning queen has taken a husband. The last queen to do so was Isabella of Spain, who on the tenth of October, 1846, married her cousin, Don Francisco d'Assissi. The queen was only sixteen years old at the time. Don Francisco received the title of King Consort. The marriage was never a happy one; and innumerable scandals, intrigues and jealousies followed it.

Of course the marriage of Queen Victoria occurs to every one, at once, as the most notable example of a semi-royal union in the history of modern times. Her husband was Prince Albert of Saxe-Coburg-Gotha, to whom she was married Feb. 10, 1840. He never was to take the title of King Consort, and had to content himself with being known as Prince Consort. There have occasionally been rumors that Queen Victoria was a jealous wife, but these do not seem to be very well authenticated, and it is much more probable that this was an exceptionally happy royal marriage. Certainly the widowed queen's devotion to her husband's memory and her success as a mother in bringing up her family of children since his death have been conspicuous.

Some other English queens have had interesting histories in the way of husbands. Princess Mary of York married William of Orange. Later, when she became queen he was crowned with her as king. This double coronation necessitated the making of a second coronation chair, so that the two sovereigns could receive the royal honors together. The original English coronation chair is over six hundred years old, and every English sovereign who has ascended the throne during all that time has sat in this chair which is kept in Westminister Abbey, where Queen Victoria sat in it for a second time at the great celebration which commemorated her fiftieth anniversary. The second chair, made for William of Orange, stands beside it. People who look at the two chairs closely see that the seat of the new one is about four inches the higher. Thereby is revealed a queer bit of royal pride. Queen Mary was a large woman nearly six feet tall. Her husband was a rather small man, and not her equal in height. That he might not look insignificant beside her at the coronation ceremony his chair was made enough higher than hers so that his head was brought up to the level where hers was.

After King William died—his wife having died some years before he did—the Princess Anne became queen. She is usually known in history as "Good Queen Anne." This descriptive epithet may have been gained because she did not do anything of very much account, either good or bad. One printed opinion of her and her husband says: "Queen Anne came to the throne bringing with her as husband Prince George of Denmark, a fat-headed person of no importance. He never received any title as husband of the queen, not even that of Prince Consort. Without injustice it may be said of this royal pair,

> 'They both are well mated for life,
> For she's got a fool for a husband,
> And he's got a fool for a wife.'"

That Mary, Queen of England, who is generally known in history as "Bloody Mary" is one of the few who married a distinctly royal husband, and the marriage was most unhappy. Her husband was Philip II, King of Spain, Naples and Sicily. The jealousies which followed this marriage were endless and bitter, and they were not only personal but national. The queen was furiously jealous—and apparently with reason—of her royal husband's fondness for other women. The English people were intensely opposed to any possibility of having him become their ruler, and the people of Spain were no less unfriendly towards their sovereign's English wife. Few queens have crowded more sorrow into so short a period than did this one into her short reign.

That other unhappy royal Mary—Mary, Queen of Scots,—was one of the most married of royal women. When she was so young that she was known as "the little Queen of Scotland," she was married to the Dauphin of France, who was afterwards for a few months king of that country. After he had died and she had been a widow for five years she married her cousin, Henry Stuart, whose title was that of Lord Darnley. He died a most tragic death, and the queen afterwards married another Scotch noble, James Hepburn, Earl of

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Bothwell. They had been married only a month when her subjects revolted, made her a prisoner, and compelled her to abdicate the throne. She was a prisoner for many years after that, and was finally beheaded. In spite of all her troubles and disgraces, her son became the first king of united England and Scotland, and the founder of a long line of sovereigns.

It is to be hoped Queen Wilhelmina's marriage will be a happier one than the most of these which have been recalled. It seems to be as true a "love match" as any in the most plebeian circles. Prince Henry of Mechlenburg-Schwerin comes of what is the only reigning family in western Europe which is of Slavonic origin. It is one of the oldest, if not the very oldest royal house in Germany. Oddly enough neither he nor the queen are related to Queen Victoria, although there are few of the royal personages in Europe now who are not.

The Queen of Holland saw her future husband for the first time less than a year before they became engaged. She met him in Berlin. It was a "love at first sight" affair. There had been arranged by some of the Queen's friends and would-be advisers, a grand dinner to which there were invited a number of eligible young semi-royal men from whom it was hoped that she might select a husband. After the Queen met Prince Henry she would have no more of the scheme. She refused to go to the dinner, pleaded that she had a cold, and stayed at home. The royal candidates got no further with their suits. The Queen's mother, seeing how the wind was blowing, cut the visit to Berlin short and took her royal daughter off home to Holland, and like a prudent mother began to make inquiries about Prince Henry. As all these inquiries resulted favorably, the Queen mother allowed arrangements to be made by which a better acquaintance was possible. She planned to take her daughter to spend a month or so in the Schwartzburg, in a castle there, within the domains of the Prince, and the Dowager Duchess of Mecklenburg-Schwerin, the Duke's mother, was invited to be her guest.

The plan worked beautifully. The Prince got a furlough from the army and came to see his mother. Then he prolonged his stay and devoted his time to acting as guide for the two Queens to many of the picturesque and beautiful places in the Principality. It is reported that when the party broke up the young Queen said to him: "What a happy tour! I never spent such a happy time in my life, and I feel I owe so much to you." Correspondence and the natural result followed, and eventually the Queen summoned her prime minister to the Palace of Loo, to tell him that she had selected a husband for herself. Everybody is pleased, and wishes them all possible happiness.—*Comfort.*

He Spoke to the Court.

"An old darky's ceremonious politeness broke up the dignity of an Eastern Shore Court in my younger days," said Mr. Alonzo L. Miles, counsel to the Board of Police Commissioners, according to the Baltimore Sun.

"Judge Goldsboro was on the bench at the time, and one of the lawyers engaged in the case was the late John W. Crisfield, for many years one of the leaders of the Maryland bar. The old negro—one of the picturesque and exceedingly polite antebellum darkies—was giving his testimony, and while talking turned his back on the Judge and addressed himself to Mr. Crisfield. The latter noticed it, and in a quick and rather peremptory way interrupted the old negro and said:

"'Speak to the court, Tom, speak to the court.'

"Turning around, old Tom made a low, courtly bow to Judge Goldsboro, and said, in his politest tones:

"'Good-mawnin', court.'

"Then he turned his back to the bench again, satisfied that he had done the proper thing in the proper manner, while the court and spectators roared. Judge Goldsboro delighted to tell the story to the day of his death."

Americans in Knee-Breeches.

Honorable John W. Foster, former Secretary of State and one of the most widely experienced of American diplomats, tells in this week's issue of the Saturday Evening Post interesting and amusing instances of American Diplomats and Court Costumes. The ladies will be interested in knowing that in diplomacy extreme consideration is given to the kind of clothes which the representatives wear. In the course of this article Mr. Foster says:

"Some Ministers have made themselves ridiculous by securing an appointment in the state militia, and making use of that uniform. A story is told of one of our representatives at a European Court who appeared at the palace in the garb of a captain of a cavalry troop, a post he had filled at home, which led the monarchical diplomats, attracted by his metal helmet, quizzically to ask if he belonged to a fire company in America! The instructions of the Department of State now in force construe the law to allow of such a departure from a simple dress as will secure our diplomats welcome admittance at court ceremonies.

"For instance, the members of the United States Embassy in London appear on state occasions in knee-breeches, with metal buckles on their shoes, and in other respects in ordinary evening dress."

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PETE.

VIII.—Close Quarters.

Edgar peeped cautiously between the leaves of the grapevines. Sure enough, Mr. Pendleton was just disappearing around the corner of his own house with his own pretty yellow ladder. "Pete," said Edgar seriously, "you've gotten me into trouble, and yourself as well. What will your mother think of me when she learns that I let you out of captivity? You will have to tell her that you deceived me and then it will be worse for you. At the same time she will blame me for getting you into trouble. That's the way with mothers."

"Yes, that's so," said Pete, eating her tomato with undiminished zest. "Once I slipped up behind Tommy Greeger and shoved him over into the loveliest snowbank that was right there at the edge of the sidewalk, a-tempting me to do it. Well, mamma happened to be coming along behind and saw the whole thing, and she *knew* Tommy hadn't been doing a thing to me. So she *had* to punish me (mamma never whips, she starves). But the funny thing is that she has never liked Tommy Greeger since that day! I'm sorry I got you into this scrape, and it won't do for mamma to know about your part. So we must get that ladder back, somehow."

Edgar brightened, "Of course! Come on, then, and let's try for it!"

"Just you wait," retorted Pete. "I didn't climb down just to climb up, like white mice. They's lots of time and I know where we'll find the ladder. Mr. Pendleton wants to shingle a place on his barn, I heard him say so. You eat a cucumber and don't look so unhappy, but le's talk. Why, I've been in lots and piles of scrapes before, and I've learned to enjoy um while they're going on. Time enough to bother about um when you're spending the day locked up in your bedroom. Now have you got rid of that tramp like you said you was going to?"

"I had a talk with him," said Edgar, resignedly peeling his cucumber, "but I couldn't scare him off. He said if I had him arrested he would tell your mother's secret to everybody that came along. I don't know what that secret is, so I am afraid to drive him to extremity."

"Yes, don't," cried Pete. "Mamma wouldn't have it told for the *world*. I don't know what it is, either, but mamma said it wasn't anything that ever *she* had done. But, oh Mr. Brown, you won't ever breathe that to a living soul, will you?"

"Never! You can trust me, Pete."

"That's the way I feel, Mr. Brown. A man that will take up a stray dog for a little girl and just go tagging around with it like he wasn't caring for anything but just dogs, why, I think he's pretty safe. At least he's different from other men. I wonder what makes you so different? And why do you want to be with little children? And why don't you sit with men your size and smoke with them and talk politics and be in your shirt-sleeves?"

"I don't know," said Edgar, with a smile. "I don't seem to care for grown-up people, somehow."

"Was you ever married, Mr. Brown?"

"No, I never was," he said, with a start. Then he gave a curious laugh and said, "Not but what I would have been, if I had had my way!"

"Oh, oh!" cried Pete. "Was she a blonde or a brunette?"

"Blonde; golden hair; peach complexion; rosy."

"So she had *her* way, did she? And that wasn't *your* way? I've always thought it sad that when a man loves you, you can't always love him. I've thought a good deal on marriage," said Pete. "Tell us about your blonde."

"It was two years ago, Pete, and she went everywhere with me—"

"Circuses?"

"N-no. Lectures and musicales—"

"I think you *must* have loved her! I think lectures are so dry, don't you? And musicales—oh, dear me! And did she give you a rose?"

"Yes, Pete; and her pictures—five of them. You see she made me think—or *let* me think—"

"Did you ever kiss her?" inquired Pete, in an awed voice. Edgar blushed handsomely and said, "Pete, suppose you take your tomatoes and things up to your room and eat them *there*. I feel very uneasy."

"Well, I will on your account. Wait till I gather a whole lot of grapes and other things. And you can walk along behind me and talk to me while I am at work."

"But do you think you can eat all that, Pete?"

"I never *have* found out yet how much I can eat. I am going to see this evening. Mr. Brown, I believe Madge would like you. The trouble is to get her *started* with you."

"I am just going to come," said Edgar, "and ask to see her and talk to her and *make* her get acquainted with me. I'd have no trouble with Linda May if it wasn't for that—I mean her aunt."

"Yes, I know what you mean. Now I guess I have enough supper" (her apron was so heavy she could hardly hold it together). She carried her spoils under her bedroom window. "Now for the ladder," she said. "Follow me. But wait, I'll see if they're coming." She mounted a gatepost and looked up the road. "No, I knew it wasn't time for um. Come on." She leaped from the post and climbed Mr. Patterson's side fence. Edgar felt some delicacy in making the invasion, but his situation was desperate. He followed Pete around back of the house, leading his dog, and looking so guilty that he actually had a skulking appearance. There was the barn, and against the roof stood the yellow ladder. The sound of hammering was in the air. Hurrah! Mr. Pendleton was at work on the farther side of the top-ridge, so he could not see them. Edgar seized the ladder while Pete danced back to her own yard. Edgar had nearly reached the fence when he heard a voice from the roof of the barn. "Hi! Bring back my ladder, will you?" Edgar turned and saw Mr. Pendleton glaring over the ridge of the roof.

"Hurry up," cried Pete, who stood in the apple tree. "They're coming! I see them coming out of Miss Dollie's!" Edgar hastened toward the fence. "Will you bring back my ladder?" roared Mr. Pendleton. "Who are you *anyway?* I want to come down for some more nails. Here, young man, do you think that's *your* ladder?"

"Plenty of time, if you hurry," cried Pete sliding out of the tree with no more thought of her legs than if they'd been glass vases filled with flowers and set on the table to look at. "Miss Dollie's house is 'way off but it's on a hill so I can see it good from the tree, and I saw all of 'em come out the front door; mamma and Jennie and Madge and Miss Dollie and Linda May. Oh, hurry, hurry, *hurry*!"

"You scamp!" shouted Mr. Pendleton. "Are you going to bring back my ladder?"

"No, I'm not," cried Edgar becoming desperate as he reached the side fence. "I've *got* to have it, so *now*!" He looked quite defiant. But Lucifer's disposition brought trouble. Lucifer, for all he was big and black, was not very brave. Mr. Pendleton's angry voice had unnerved him, and in his haste to get out of the yard he had tangled his cord in the palings. He got himself so wrapped up that he could not move leg or paw. Whenever Mr. Pendleton shouted Lucifer would strain at his bonds and yelp just as dogs yelp when you hit them with a stone. Edgar was obliged to leave his friend in this painful condition while he rushed with the ladder to the window. Pete began to climb it almost before it was set upon the ground. "You bring up my vegetables," she panted.

"I'm afraid they'll come!" panted Edgar.

"You thief! You impudent rascal!" roared Mr. Pendleton, who could not see them now, as his house stood in the way. Lucifer, who thought himself addressed, gave a frantic "Yap! How—oo!" and liberated himself by tearing a paling off of the side fence, which he brought dangling behind him as he bounded into Mrs. Morris' yard.

(TO BE CONTINUED.)

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Greeks Seeking Jesus.*

According to John, the only evangelist that tells the story of this lesson, it seems to have taken place on the day of Jesus' triumphant entry into the city, on Palm Sunday, April 2nd. It is possible, however, that it was a day or two later, on one of his regular visits to the city. The Master was probably in the Women's Court of the temple, in which no Gentile was permitted to enter. The city and its environs were crowded with pilgrims, from all parts of the world, come up to the Passover feast. These would seek the sacred precincts of the temple daily, to join in the worship that went on almost without ceasing. Among the visitors that day were certain Greeks, worshipers of the true God, of whom they had doubtless learned from Jewish neighbors, and who had come to Jerusalem to attend the Passover. The very air was vocal with the fame of Jesus' acts and words, and the story of his recent entry as a king was on every tongue. These Gentiles desired to see this great one, whom many believed to be the Messiah for whose coming the world had so long waited. But they could not go into the temple enclosure, which was sacred to Jews alone. They applied to Philip, therefore, whose Greek name seems to indicate that he was the child of one Greek parent, or that his family was at least free from the prejudice which would forbid giving a child any other than a Hebrew name. "Sir, we would see Jesus," was the simple, earnest request of these devout men. Was it curiosity, or a deeper motive that moved them to this request? Evidently the latter, if we may judge from the response of the Master, who saw in this seeking of a few honest Gentile souls the beginning of that great turning of the world to him, through which he should be forever glorified.

It may seem strange to us that Philip did not at once carry their request to Jesus, and bring them into his blessed presence. But he seems to have been doubtful whether the Savior would wish an interview with uncircumcised strangers. So he goes to tell Andrew, and they both together seek Jesus and convey to him the desire of the Greeks. It was not the first time, nor the last either, that Jesus was misunderstood by his disciples, as to his gracious purpose to redeem all men, of every race and tongue. Indeed, we are only now coming to realize the obligation of the followers of Christ to help the world to see Jesus in the beauty of his character, the fullness of his grace and the richness of his promises. The sin-sick world, like the restless babe, tossing in its mother's arms, may not know what are its real needs and may cry out for everything else than Christ; but he knows that the world's hope is in him alone, and we know it too and ought to preach him with such fidelity and follow him with such loving loyalty, that in beholding our Christian lives, men shall indeed "see Jesus."

To the surprise of the two disciples, the Master at once turned to go with them to where the Greeks were waiting and said, as they walked beside him, his face turned toward the heavens with a look of ecstasy in strange contrast with the sadness that had been daily gathering there, "The hour is come that the Son of man should be glorified." Not, however, in the way men seek glory, but rather after the fashion in which God has ever glorified his own works. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Life must be sacrificed that it may multiply itself. To withhold the seed is to lose the harvest. Mother love perils life itself to bring new lives into the world, and devotes the remainder of her own to build up the lives of her children. The patriot "loves not his life unto the death," but yields it in arduous service or willing sacrifice for his country. The martyr "counts not his life dear unto himself, if only he may finish his course with joy, and fulfill the ministry that he has received from the Lord Jesus." The immortals of human history are those who gave life lavishly for others. The contempt of human kind is reserved for those who have used life as a means of selfish gratification. He who would follow Jesus must imitate him in his life of self-abnegation; and he shall share in the glory that awaits the friends of the heavenly Bridegroom.

It is probable that most of these things Jesus had spoken in the presence of the Greeks who had asked for him. He wanted them to know that the way of holiness and glory lay in the path of humble service. And now the shadow of the cross for a moment fell darkly upon his soul. But a few days, and "his hour" would have come. Already he felt the chill of the world's rejection and tasted the agony of the cross. He could not repress his emotions. The disciples heard him say, in subdued but intense tones, "Now is my soul troubled; and what shall I say? Shall it be, Father, save me from this hour? But for this purpose came I unto this hour, that I might be the world's redeemer. I will not draw back from my mission. My prayer shall be, Father, glorify thy name!" This, freely rendered, was the force of his words. It was a foretaste of Gethsemane, where his petition was "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done." What sublime submission is this, and how it puts to shame our selfish petitions. When we can make the heart of every prayer the longing request that God will glorify his name through us, whether by life or death, we will be ready to prove ourselves the world's helpers toward salvation.

Not till the petition reaches its climax in perfect self-surrender does the answer come. Then it drops from heaven, in words that thrill and terrify the hearers, "I have both glorified it and will glorify it again." Thrice did the voice of God sound from the skies, in testimony to his Beloved Son, and each time when his sacrificial death was being shown forth in word or deed. At his baptism, when he was buried in the symbolic grave of the Jordan, that he might fulfill all righteousness; at his transfiguration, when Moses and Elijah conversed with him about the death which he should die at Jerusalem; and here, when he has just bowed his reverent soul in submission to the Father's will, and accepted the cross as his only earthly throne. Does this not show us the supreme interest of the Father in the death of Jesus as the culmination of the divine effort for the world's salvation? And is it not ever true that the voice of God is heard most plainly by his children when the shadows of death are drawing closest? Stephen saw not the open doors of heaven till his soul was ready to take its flight through them by the short way of martyrdom.

The voice of God is seldom recognized. Many of those who heard it said it had thundered—a strange phenomenon under a clear April sky of Judea. Others, who were near enough to catch an inkling of the words, said an angel had spoken. Only the disciples knew that it was the voice of Jehovah. So has it ever been. God's voice has thundered through human history and a faithless world has heard naught but the noise of nature's machinery. A few have thought that some message might be meant for men, but have faintly deciphered its lessons. Those only who have stood close about the Master have known that every event has had its place in the eternal plan of the heavenly Father, and that through them all he was working out his purpose of grace for the children of men, and that nothing save the obstruction of human blindness and sin delayed its full accomplishment. "This voice came for your sakes," said the Master, "that you might know that God is with me, and that all the forces which oppose my spiritual kingdom are doomed to overthrow. This world shall be judged by its attitude toward me, and the prince of this world, the ruler of the hearts of evil men and angels, shall be cast out into the outer darkness of godless and hopeless misery. When I shall be lifted up on the cross and Satan shall think himself conqueror, then will I begin that mighty conquest which shall cease not till every nation bows to me and all men lift up hands of supplication in my name. What men count defeat I will prove to be victory. The cross, the badge of shame and guilt, I will make forever the symbol of spotless purit and infinite love. Toward him whom Israel shall reject and condemn, and the Gentiles mock and crucify, the race shall turn its weary heart and eager hands for peace and life eternal." Glorious promise! how rapidly it is being fulfilled in these days of the church's victorious progress. Shall we do our part in bringing it to perfect and complete realization?

*Lesson for January 20. John 12:20-33.



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TOPIC FOR JANUARY 20.

Abiding Influence.

(Heb. 11:4; Matt. 26: 13.)

There are many illustrations to be used of the wideness of influence and of its continuous character. The starting of a wave which widens till it reaches the remotest shore; the sending forth of perfume which premeates, however faintly, the farthest chambers of a house; the escaping of evils from Pandora's box until all the world is reached, and is forever full of them. In these and a score of other ways has the attempt been made to impress upon us the far-reaching and abiding character of influence.

Of the potency of our evil influence we are sufficiently aware. We see almost every day the contagion which our wrong-doing spreads about us. Our ill-humor is catching; our dumps, our blues, our unthoughted words, our materiality of thought, all these and more besides spread themselves out from us in a contagious cloud. And yet we are not, perhaps, aware of the full extent of our evil influence. If our sin concerned ourselves alone, it might not be quite so heinous. But there is no evil under the sun that is confined to a single individual. All evil that we do affects others. The Psalmist was using a hyperbole when he said: "Against thee, thee only have I sinned and done this evil in thy sight." He had sinned against others as well.

But it is of good influence that we all must especially hope to see abiding fruit. Such lives as that of Abel, simple, unpretentious, gentle, unoffensive, but courageous, strong, full of faith, give us courage. And such an act as that of the woman who possessed nothing but a box of ointment which she devoted to the highest possible use, is for us and for all the world and will ever be the odor of a perfumed deed. The lesson of the alabaster box is universal and eternal.

And may it not be that, since truth and righteousness are infinite, while lies and wickedness are limited and finite—may it not be that some day the effects of our sins and wickedness shall be worn out, while our good influence and worthy actions shall, like John Brown's soul, go marching on? This may give us some trifle of comfort as we think of the wrongs we have done. But let this thought never for a moment excuse future thoughtlessness and wickedness in us. Let us never do evil, trusting to time to wipe out its effects.

"Being dead, yet speaketh," is one of the great phrases of literature. It is so pregnant that once heard it never can be forgot. It calls up to one's mind all the lost and loved ones whose beatiful lives remain, like the fragrance of sweet, dead summers, in our hearts. Is there a father, or a mother, a dear, dead sister, a brother, a friend, whose "In memoriam" is singing in our souls, sweet music forever? Of such may it be said, that being dead they yet speak, and that of such is the kingdom.

Here and there is a life which speaks after death to all the world. Here and there some simple deed becomes known to the world and is sung by all the poets, told of by all the orators, till it becomes a household story. But this is only one of a thousand similar actions that are not known. Is it possible that the influence of lowly action is shorter lived than that of the heralded deeds of the same order of worthiness? It is not possible. They shall go marching on. And though they are not told of in French, German, Italian and English, they are translated into the universal heavenly tongue.

> "Count that day lost
> Whose low descending sun
> Views from thy hand
> No worthy action done."

Buffalo, N. Y.



Dog-matic People

Are often capable of doing injury to less positive people, the very emphasis of their affirmation making up for lack of argument and want of evidence. And the worst of all dogmatists are those doctors who, harking back to some old dogma of the schools, insist that certain patients are beyond all medical help, because, forsooth, their diseases are beyond the limited medical knowledge of the dogmatist.

"When the physicians had given me up I was cured by the use of Dr. Pierce's Golden Medical Discovery." That statement, varied sometimes in form but identical in fact, is one of the common expressions found in the letters of those cured by "Golden Medical Discovery." Sometimes the statement runs; "I was given up by four doctors," showing a desperate effort to find relief in local practitioners. But however the story begins, it almost invariably ends with the statement, "I am perfectly cured by Dr. Pierce's Golden Medical Discovery."

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PAIN ALL GONE.

"I have taken your medicine with the greatest satisfaction," writes Mrs. George Riehl, of Lockport Station, Westmoreland Co., Penn'a, and can honestly say Dr. Pierce's Golden Medical Discovery has cured me of a pain in my right lung that the best doctors could not help. My appetite and digestion have improved so that I can eat anything at all, and I feel better than I have for years. Your 'Favorite Prescription' has cured me of womb trouble that I suffered from for fifteen years, and painful monthly troubles. I can work a whole day and not get tired. My pain is all gone and I feel like a new person. I suffered with headache all the time, but have no headache now since taking your medicine. Your 'Golden Medical Discovery' and 'Favorite Prescription' do all that you claim for them, and more, too. I have been cured of troubles that I suffered from for fifteen years, and the best doctor in the State could not cure me. 'Golden Medical Discovery' cured me of neuralgia that I suffered from for five years, and if my letter can save one other poor sufferer, you can publish it."

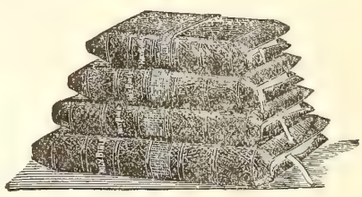
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Marriages.

BAKER—SHERWOOD.—On the 20th of December, 1900, in the home of the bride occurred the marriage, before the relatives and friends, of Mr. Frank M. Baker, of Springfield, Ill., and Miss May E. Sherwood, of Tama, Ia. The words that united them for better or worse were spoken by F. L. Davis.

BLANKENSHIP—SPANGLER.—Married at the home of the bride's parents near Exchange, Ill., Dec. 25, 1900, Mr. Howard Blankenship and Miss Effie Spangler, by Lew D. Hill.

BRASHER—SNOW.—At California, Mo., Dec. 25, 1900, Marcellus H. Brasher, of Austin, Texas, to Lulu J. Snow, of California, Mo., C. C. Hill officiating.

DAVIS—BEMIS.—At the home of the groom's parents in Tama, Ia., on the 7th day of December, 1900, occurred the marriage of Mr. H. L. Davis and Miss Clara L. Bemis, at high noon in the presence of the immediate friends and relatives of the contracting parties. F. L. Davis officiating.

DYE—PEAK.—In Paris, Mo., Dec. 24, 1900, Mr. John Dye to Miss Fannie Peak, C. H. Strawn officiating,

EVANS—SANDERSON.—Dec. 25, 1900, at the home of the bride's parents, John L. Evans and Vinnette M. Sanderson. This was unique in that at Miss Sanderson's baptism (two years ago) and her wedding the Rev. Ella P. McConnell, of Mineral Ridge, officiated.

FINNELL—WARSON.—Married at the home of the bride's parents in Salisbury, Mo., Dec. 25, 1900, Mr. R. T. Finnell and Miss Nellie Lee Warson, both of Salisbury, K. W. White officiated. Besides being Christmas and the bride's wedding day, it was also the birthday of the bride's mother.

HAGAN—MORLEY.—In county clerk's office, Macomb, Ill., Dec. 26, 1900, by J. S. Gash, Mr. Fred Hagan, of Macomb, and Miss Vada Morley, of Table Grove, Ill.

HARPER—JEWENILE.—Married at the home of the bride's parents in Greenfield, O., Dec. 25, 1900, Willis C. Harper and Miss Mary Ethel Jewenile, Clyde V. Callahan officiating.

HUME—CLANIN.—Mr. Andrew Hume to Miss Kittie Clanin at the bride's residence in Doe Run, Dec. 22, by Elder S. W. Robinson.

KEY—WOODS.—At the residence of the bride's father, Dec. 27, 1900, Mr. Ernest E. Key to Miss Anna May Woods, C. H. Strawn officiating.

McKINNEY—GRITTON.—At the home of the bride's father, Dec. 23, 1900, C. H. Strawn officiating, Mr. James H. McKinney to Miss Mattie A. Gritton.

MERRITT—PAGE.—At the Christian preacher's home in Tama, Ia., on Dec. 22, occurred the union of Mr. C. L. Merritt and Miss Gold E. Page, both of Tama. F. L. Davis officiating.

SULLIVAN—WAYLAND.—At the residence of the bride's parents near Fandon, Ill., Dec. 23, 1900, by J. S. Gash, Mr. R. A. Sullivan and Miss Sarah I. Wayland.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BUTLER.

Died, at the family residence in Lincoln county, Wash., not far from Griffiths Postoffice, Mrs. Meeker M. Butler, wife of George E. Butler, in her 54th year. Meeker M. Garrett was born Aug. 7, 1847, in Jefferson county, Mo. She became the wife of George E. Butler, the 7th of April, 1865. Sister Butler was the mother of sixteen children, eleven of whom, eight daughters and three sons, with their father, live to mourn her loss. She was a devoted wife, a kind and loving mother, and will be greatly missed by her family. In 1869 she became an obedient believer at Hematite, Mo., and was immersed by Elder Samuel Lee, of Kentucky. To the day of her death, the 29th of November, 1900, her confidence in Him in whom she trusted increased. For some months prior to her departure she was a great sufferer, her doctor believing that a surgical operation was necessary to bring relief. The operation was performed for stone in the bladder. She lived for several weeks after, but never murmured, though her suffering was exceedingly great. The writer held the funeral services with a large audience.

W. R. CUNNINGHAM.

SHALLENBERGER

Elizabeth Boyd Shallenberger departed this life Dec. 11, 1900, aged 72 years and 8 months. A mother in Israel has fallen and we shall miss from her accustomed seat the frail form; we shall miss from the C. W. B. M. auxiliary and the weekly prayer-meeting the voice so often heard in calm, trustful prayer; in the home, where through her long sickness her children so lovingly and tenderly administered to her wants, she will be missed. Her life was full of faith and hope, loyal to the Church of Christ, steadfast in the faith, immovable. She has gone to her reward.

M. V. WARREN,
W. T. HUNT, pastor.

Loveland, Col.

WOOD.

Mrs. Claudia A. Wood, wife of Walter T. Wood, and daughter of M. C. and Mollie E. Smith, was born Sept. 5, 1879, in Clark county, Mo., and died at 4 o'clock P. M., Dec. 30, 1900, aged 21 years, 3 months, 25 days. She was married Feb. 15, 1900, and left a sweet little baby boy ten days old. She united with the Christian Church in September, 1900. She was a beautiful and sweet singer and was admired by all. She gave a most beautiful farewell talk to the family and said she was prepared to go. She selected her songs and sang a part of them, and outlined her funeral services, which were conducted by the writer Dec. 31, attended by a large concourse of people and the remains buried in Union Grove Cemetery, Shelby county, Mo.

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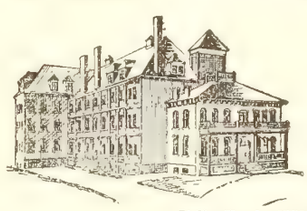
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TO JANUARY 1, 1902

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Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Plain Pointers & Paragraphs from the Publishers.

The *Controversial Library* has "caught on" so to speak. We are receiving a number of orders for it, and it promises to go into the libraries of as many of our patrons as did our *Biblical and Historical Library*. It would be strange if our offer of this splendid set was not generally taken advantage of. The set comprises eight fine, large volumes, containing 3,317 pages. It is a collection of some of the greater religious debates in the history of the current reformation, and forms a veritable encyclopædia on the controverted topics. Two things are to be remembered about this offer. The first is that it expires February—is good only during January. The second is that you can buy it on the installment plan, provided that at the same time you order other books sufficient to make your order amount to $10.00, which is the minimum order to which the installment plan applies.

There may be some of our patrons who are really not able to secure any of the $5.00 and $10.00 sets and combinations of books that we have been offering, but we do not believe that there are any unable to purchase our *One Dollar Tract Library*. The man or woman who wants this great set of tracts and pamphlets can get it. The set contains twenty-seven of the best pamphlets and tracts in all our literature, and is worth considerably more than we ask for it. We are striving to "boom" the circulation of tracts, and hence make this attractive offer. If you want the set, just write your order and sent it along with a one-dollar bill. If you wait until you happen to be at the post office to get a money order you may never think of it. A money order generally means procrastination, and procrastination has spoiled many a good intention.

We understand that *Christian Science Dissected* has caused some disturbance among the leaders of Mrs. Eddy's disciples in the East, and that it is likely that a reply to the work will soon be published. We proposed to a member of their publication committee that they select a representative to prepare a reply, this reply to be published, at our expense, in all future editions of *Christian Science Dissected*. This offer was courteously declined, for reasons unknown to us. Meanwhile, our book continues to have a gratifying sale, the second edition is almost exhausted, and a third must soon be published. This work merits a large circulation. It is a plain, simple, concise examination into some of the fundamental doctrines of Mrs. Eddy. It can be understood by all. It is convincing to the honest, unprejudiced mind, and will satisfy such that Mrs. Eddy is a fraud and a charlatan. The price is 25 cents.

Practically every preacher among us, we suppose, has some of the works of Alexander Campbell. It will hardly be disputed that every preacher should have all of them. It may be that some have hesitated about ordering our *Campbell Library* because, having two or three of Mr. Campbell's works, they did not wish to buy duplicates. This need not hinder your taking advantage of our offer. Suppose, for example, you already have *The Christian System* and *Christian Baptism*. By referring to our General Catalogue you will find that the prices of these books are $1.00 and $.50 respectively. Just select other books from our catalogue amounting to $1.50, and e will substitute them in the *Campbell Library*. One thousand preachers should immediately take advantage of our offer of this *Campbell Library* on the installment plan—$2.00 down and $2.00 per month for four months—$10.00 in all. It will be remembered that the set includes all of Mr. Campbell's works now in print (eleven in number) and in addition *Alexander Campbell's Theology*, by W. E. Garrison, and the *Life of Alexander Campbell*, by Grafton. You will not feel the payment of $2.00 monthly, and in four months the books will be yours, all paid for.

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Studies in Acts, by W. J. Lhamon, is a book that was given a friendly reception by the brotherhood, but which deserves a much larger circulation and wider reading than it has yet had. It is fresh, vigorous and brilliant; thoughtful and thought-provoking. The author is an earnest student of the Word and of the times of the beginning of Christianity. His sentences and chapters glow with enthusiasm. If the book is not in your library, you should quickly put it there. It is a handsome volume of 420 pages, bound in cloth. Price, $1.25.

Those of ou readers who have not already done so should secure and read *Facts About China*, by Wm. Remfry Hunt. Mr. Hunt has lived in Central China for a number of years as a missionary of the F. C. M. S., and is well qualified to write of the country. The book does not contain a superfluous sentence. The author condenses much information in small space. The reader will learn much of the commerce, government, religion, customs, language, virtues, vices, climate, etc., of the Celestial Empire. Price, 25 cents.

Speaking of the custom of bribing Sunday-school teachers to favor certain Sunday-school supplies, which we understand is actually practiced by some publishers of supplies, we have just received a letter from a certain school. The letter says, in substance: "Last year the ——— Publishing Co. made us a present of a number of Lesson Commentaries, on condition that we use their supplies. We accepted the offer. We want to use your Commentary, too." 'Exactly! Anything worth having is worth paying for.

We recently filled an order from our general agent in Australia, which called for several hundred copies of our Lesson Commentary to be sent to Australia and New Zealand. Our brethren in the Antipodes, it seems, want only the best, and know where to get it. The *Christian Lesson Commentary*, moreover, goes into all the lands where we have mission stations. From all parts of the United States the orders are coming thick and fast. We had anticipated a large sale for the 1901 edition of the Commentary, and we are not being disappointed. The superiority of the Christian Lesson Commentary makes it popular, and its popularity demonstrates its worth.

N. M. Ragland's delightful work, *Leaves from Mission Fields*, is a book that should have a place in the home of every preacher, every C. W. B. M. worker and every one who has an interest in the great cause of missions. The volume is made up of biographical sketches of a few well-known missionaries. These sketches are beautifully written in the choicest language. The volume is superbly illustrated, printed and bound. The price is $1.00.

Every Disciple of Christ in Missouri should have *The Dawn of the Reformation in Missouri*, by T. P. Haley. This volume is a voluminous history of the early days of our cause in this state, with sketches of the hardy pioneers who faithfully and tirelessly toiled for the dissemination of a purer gospel. The book contains nearly 600 pages, is bound in cloth, and the price, formerly $2.00, has been reduced to 90 cents.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii January 17, 1901 No. 3

Wm R Warren Jan 02
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HON. CHAMP CLARK.
(SEE PAGE 81)

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, January 17, 1901. No. 3.

Current Events.

An Changes Her Mind. The Dowager Empress of China, in spite of her exalted position, freely exercises the prerogative of humbler femininity and changes her mind. First she issues a decree accepting the terms laid down by the Powers in their joint note. Then she telegraphs to her representatives not to sign until certain modifications have been made. The envoys, Li Hung Chang and Prince Ching, reply that her protest comes too late. Again she orders them not to sign. Meanwhile Russia withdraws from the allies and makes arrangements for a separate treaty with China to be negotiated in St. Petersburg. At the same time she poses as the particular friend of China and with the other hand grasps a broad slice of Manchuria. Empress An again sends to the Powers what might be considered an ultimatum, saying that she will punish only those officers named in her edict of Sept. 25 and will not agree to punish others whom the ministers may name, as the joint note provides. Then she changes her mind and orders the envoys to sign the note as it is, which they have done. The preliminary stage of the negotiations has thus been brought to an end and the subtle diplomacy of the wily children of the East can be appreciated when one notes the number of months which have elapsed between the outrages which are to be punished and the conclusion of this first step toward arranging for the punishment. It has been suggested by our State Department that the further negotiations, which will be concerned chiefly with the determination of the indemnity to be paid by China and with the formulation of new commercial treaties, be conducted elsewhere than at Pekin—for instance, at Washington. The suggestion has not been favorably received by the Powers, who consider that this would occasion still greater delays, and it has been dropped.

Senate Kills the Canteen. The United States Senate has vindicated itself against its critics by upholding the anti-canteen measure by a vote of 34 to 15. Although the committee reported in favor of a canteen amendment permitting the sale of beer, the Senate killed the substitute by a vote of more than 2 to 1 and virtually dealt a death-blow to the army canteen. This action was but little less surprising than the sweeping victory of the Bowersock amendment in the House, for many believed that the action of the House on this matter was merely a piece of subtle politics to appease the reformers and that there was an understanding that the Senate was to kill any anti-canteen measure which the House might pass. The fact is that the reformers have been unusually numerous and active in regard to this matter and have not been disposed to be appeased by anything short of an absolute anti-canteen law passed by both Houses of Congress reasonably interpreted by the Judiciary and rigidly enforced by the Executive.

Congressional Re-apportionment. As the result of each decennial census, it becomes necessary to re-apportion the representation of the states in the House of Representatives, for, while all the states are increasing in population, the rate of increase is naturally not uniform. On Tuesday of last week the House of Representatives passed the Burleigh Bill increasing its membership from 357 to 386. By this measure no state had its representation diminished; three states, New York, Illinois and Texas, gained three representatives each, three gained two, and fourteen gained one each. The debate upon this bill was not calculated to impress the listener with the high-minded patriotism of the speakers. There can be but little reasonable doubt that Congress is already too large, though it is, to be sure, smaller than most national parliaments. The most each speaker could do was to clamor for as large a representation as possible from his own state and the combined result of such a debate was naturally an increase rather than a decrease in the size of the House.

No Reduction for Disfranchisement of Negroes. The Crumpacker resolution to investigate the election laws of the several states, to determine what states had so restricted the right of suffrage that their representation ought to be reduced in accordance with the requirement of the Constitution, was voted down. Such an investigation would unquestionably have stirred up much bitter sectionalism and party feeling and in that respect it is well enough to let it drop. On the other hand it is a fact that some states, such as North and South Carolina, have restricted the right of suffrage in such a way as to deprive citizens of the United States of the right to vote. It is not a question of whether or not this is a justifiable policy in these cases. We may admit, if we choose, that the disfranchisement of the vast majority of southern negroes is the right and wise move. But as the Constitution stands at present, it is very explicit in requiring a proportionate reduction of the representation of any state, which for any reason makes the conditions of its franchise narrower than the conditions of United States citizenship.

The Passing of Stephens. On Jan. 14, Alexander M. Dockery was inaugurated governor of Missouri and Lon V. Stephens was retired to private life. Either of these events separately would be a matter of congratulation to the entire state. Mr. Dockery deserves a governorship and Mr. Stephens deserves a dim corner in the limbo of political failures. There is no politics in the change; a Democrat succeeds a Democrat. But there is a great difference in Democrats. The points at which the Stephens administration failed had nothing to do with politics, but much to do with honesty and business sagacity. Little need be said now of the retiring governor save that he was weak and open to every corrupt influence. Whether or not his own impulses were bad one had little opportunity to judge, for he was so completely dominated by the pulls of the ringsters that his own personality counted for nothing. The leading Democratic paper of St. Louis says charitably of him that "he committed a series of mistakes, broken by few exceptions, in dealing with St. Louis." In passing an election law and a police bill which deprive St. Louis of that degree of home rule which every city ought to possess, the legislature conferred upon him a power of appointment which no governor ought to be called upon to exercise. In the exercise of it he was moved always by the worst influences. But he has gone. Peace be with him! And peace also be with Missouri!

Missouri's New Governor. Mr. Dockery, the newly inaugurated governor of Missouri, is, first of all, a gentleman, a man of unquestioned integrity in public and private life; in the second place, a man of strength and business sagacity; and in the third place, a good Democrat. As a member of Congress for sixteen years, he has earned a reputation for careful attention to business, for rigid ideas of economy in the expenditure of public funds and for absolute honesty. He has come into an office in which there is much scope for the exercise of these virtues and the people of Missouri, irrespective of party, give him a hearty welcome and will be greatly surprised if he does not give us a strong and righteous administration. He is a staunch Democrat whose party loyalty has never been questioned by his fellow-partisans. He was elected as a Democrat and will doubtless give us a Democratic administration. There can be no serious objection to that. But he enters upon the duties of his office with no debts to pay and no campaign services to reward. His power of appointment is not mortgaged. In his inaugural address he confines his specific recommendations to the tax on franchises, a bill for which has already been introduced, and to a characteristic call for economy in the use of the people's money. The speech as a whole has the right ring and encourages the people in their expectation of a good administration by Mr. Dockery. We welcome him! The new Lieutenant Governor, Mr. John A. Lee, a member of the Central Christian Church of St. Louis, is a man well fitted to stand with Mr.

Dockery at the head of the government of this state and will fulfill the duties of his office in an efficient and honorable manner.

Grand Jury in St. Louis. A genuine sensation of a very wholesome sort has been created in St. Louis by the report of the grand jury, which was published on last Sunday. The grand jury has been investigating the actions of the police commissioners and the chief of police, the election commissioners and the excise commissioner in this city, and its findings have been of a sort that would have not have been received with credulity by the general public if they had not come as the official utterance of a body of unusually intelligent men who have made a thorough inquiry. It is found that the entire police department, under the control of a board appointed by Governor Stephens, has been grossly corrupt and inefficient. There has been bribery; there has been favoritism; there has been perversion of police power to the service of a corrupt ring of politicians; there has been gross neglect of duty in preserving order and preventing foul play at the polls on election day. The excise commissioner, who, like the two preceding incumbents of his office, is directly connected with the liquor business, has co-operated with the purchasable police for the virtual nullification of all the ordinances which aim to throw any safe-guards around the sale of liquor, and wine-rooms have consequently flourished in a manner far more prejudicial to morals and decency than the ordinary saloon. There is no reform needed in this city more than the wiping out of the wine-room evil and Governor Dockery cannot do a better service to St. Louis than to appoint an excise commissioner unconnected with the liquor business who will do his duty in this matter and a board of police commissioners who will see that the laws are enforced. A delegation of representative men from St. Louis, including the editor of this paper, are at present waiting upon Governor Dockery at Jefferson City to urge upon him the necessity of such action. The following dispatch was received just before going to press:

Special Dispatch to the Christian-Evangelist.

JEFFERSON CITY, Mo., Jan. 15.—Missouri's capital is full to overflowing. Spring weather added to the success of inaugural ceremonies. Delegation composed of several men representing as many religious bodies of St. Louis have had very satisfactory interview with Gov. Dockery concerning St. Louis police commissioners and excise commissioner. Have also interviewed many members of both houses concerning some needed legislation in Anti-wine-room Crusade. Prospect encouraging for help in bettering the moral condition in St. Louis. Gov. Dockery impresses us as honest, capable and courageous.

J. H. GARRISON.

Butler-Horton Contest. For several days an investigation has been in progress in St. Louis to test the validity of the election of last November in the twelfth congressional district of Missouri. This district includes the most lawless parts of St. Louis, and the election of Mr. Butler, the proprietor of the most disreputable theater in the city, by an unusually large majority, was itself a suspicious circumstance. The inquiry is not yet completed, but several points have already been demonstrated and they have been confirmed by the report of the grand jury. It has been shown that the registration lists were padded to the extent of several hundred names. Registered letters sent as a test to names on the list could not, in hundreds of cases, be delivered. In a few cases it has been proven that men voted twice in the same district. It has been proven that Mr. Butler's "gang" made the rounds of the voting places and in several instances forcibly ejected the watchers and challengers of the opposite party and that the police made no effort to preserve order. It has been shown that judges in some cases handed to intending voters ballots already marked. Appearances at present indicate that the alleged election of Mr. Butler was the result of the rankest kind of fraud. This supposition is strengthened by the refusal of the election commissioners to deliver the ballot boxes for a re-count at the mandate of the court.

The Duke and the Pope. At the head of a company of several hundred English Catholic pilgrims, the Duke of Norfolk made an address in the Vatican a few days ago which stirred up a quite unnecessary sensation, by expressing the hope that the new century would witness the restoration of the temporal power of the popes. The surprise which this utterance occasioned in many quarters is due solely to the fact that the Duke of Norfolk has until recently been a member of the British Government, having been Postmaster-General for many years. The rehabilitation of the popes in their ancient position as independent princes over a section of Italy, involves, of course, the disruption of the Italian government and the undoing of the work of Italian unification. For an official connected with a friendly government to have expressed such a wish publicly would indeed be an extraordinary act, but the Duke is merely a private citizen now and as such can utter any wild fancy that pleases him. His speech has created some alarm in England and has called out an official explanation from Great Britain to the Italian government, but in this free country we are perfectly ready to admit the right of every individual to make a fool of himself as often as he pleases and a title of nobility ought to be no bar to the exercise of that liberty. It ought not to be considered anything specially marvelous that a zealous Catholic, reared in the belief that the Supreme Pontiff is a temporal sovereign by divine right and that the occupation of Rome by secular forces is an impious resistance against the Lord's anointed, should hope that the Pope will get back his sovereignty. And it is not unnatural that he should say so when he visits the Vatican. By all means, then, let him speak his mind in peace—even if he is a duke.

South Africa. During the past week the series of small Boer victories has been interrupted by some British successes. The Burghers have been acting on the offensive in many cases and have made many attacks on British positions under cover of night or fog, but with little success. At Kaalfontein, a British garrison of 115 men repulsed a commando, the strength of which was estimated at 1,000. Four hundred Boers unsuccessfully attacked Zurfontein. Both of these cases were remarkable in that the numerical advantage was on the side of the Boers. Nothing is more impossible than to determine the approximate number of armed burghers in the field. Pro-Boer journals, such as the Manchester Guardian, claim that there are 15,000 with Botha, Delary and De Wet and 15,000 more in Griqualand and Cape Colony and scattered about in independent commandoes. As there are 17,000 Boer prisoners, it is considered by the well-informed that this estimate accounts for more Boers than there are according to the census. But whatever the number, there are enough of them to keep up lively skirmishing in several localities. It is reported that they are particularly active in the immediate neighborhood of Kimberley and that the city of diamonds is threatened with another cutting of its line of communications. General Kitchener's reports have little to say about the Cape Colony invasion and he is apparently allowing that matter to take care of itself, perhaps with the belief that it will strengthen the loyalty of the Cape Dutch to have some practical experience with the depredations of the Boers. The invaders carry no stores and must live on the land and the Dutch of Cape Colony, whose loyalty has long been questionable, may be less friendly to the Boers when forced contributions of horses and provisions have been levied from them.

Stead and Kruger. Mr. W. T. Stead, editor of the English Review of Reviews, occupies a unique position in the field of journalism. He would have made the greatest yellow journalist of the age if he had not been endowed with a keen sense of right and wrong and had not acquired the habit, inconvenient for a yellow editor, of regarding every sensation as not only a piece of news to be set forth in heavy headlines, but also a field for serious reform. And quiet, conservative folk, who after all do a good share of the reform business, consider him too excitable and erratic for a first-class reformer. At present he is devoting his attention chiefly to sympathizing with the Boers. A few days ago he visited President Kruger at the Hague and it is reported since then that it is still more probable that the exiled ex-president will come to America in April and that Mr. Stead will be with him. Mr. Stead still maintains that the European mission of the Boer president is far from being a failure; that he and his advisers still constitute a sort of Boer cabinet, or at least a traveling foreign office, and that they are doing valuable work for their cause. He knows from the inside, he says, that the Boers in the field are stronger, better armed and better disciplined than ever, and that there is absolutely no limit to the time that they can hold out and make it uncomfortable for the British. In regard to making peace on the basis of mutual concessions, he said that terms granting such a degree of independence as is enjoyed by the federated Australian colonies would very likely be favorably considered by the Boers, but that "no terms, however favorable, offered by Mr. Chamberlain, Mr. Rhodes and Sir Alfred Milner, will be accepted. They do not trust these men," and will not rely upon their promises, by whatever oaths they may be supported.

Disciples of Christ in the Twentieth Century.

Continuing the line of thought of last week, under the above title, we shall indicate a few additional features in which the Disciples of Christ are likely to make progress during the coming century.

There is sure to be, in our judgment, as in all reason there ought to be, a clearer understanding of some of the principles of our movement and a more consistent application of them to existing conditions and problems. It is one thing to give our adhesion to a fundamental principle of religion, and it is quite another, as experience and all history have taught us, to understand all that is involved in that principle and that logically flows from it. There is, for instance, the principle of Christian liberty without the acceptance of which, by the pioneers in this movement, no religious reformation would have been possible. The principle is that men have the God-given right, in Christ, of examining all doctrines and institutions in the light of the divine word, and of rejecting such as do not seem to them to be in harmony with the truth as it is in Christ. Under the guidance of this principle our fathers rejected venerable symbols of faith, ancient traditions, customs and practices, and instituted a religious reformation on lines which they believed to be in harmony with the mind of Christ. No one of us has ever called in question the right of the fathers to be thus free and untrammeled from the opinionism and the accepted dogmas of their time; but it is not always remembered that we have precisely the same freedom to call in question any conclusion or practice of theirs as they had to call in question the doctrines and practices of those who preceded them. The doctrine of Christian liberty will be far better understood by all religious bodies before the present century comes to a close. We shall come to see that there can be no progress in religious truth without religious liberty, unless it be progression by division, as in the past. We will learn to love and trust each other regardless of differences of opinion, as long as there is a common faith in our common Lord, and a willingness to be governed by Him in all things. This is the principle to which we are fully committed by our position, and nothing can be more certain than that we will come to a clearer apprehension of this truth and a more consistent practice of it. Such an abuse of the principle of liberty in Christ as we witnessed in our past history in the case of those who have sought to prohibit the use of certain expedients because they are not specifically authorized in the Scriptures, is not likely to be repeated in the future among any intelligent class of Disciples. They grew out of a fundamental misconception of what is involved in a return to the Christianity of the New Testament.

The foregoing leads us to say that there will be a much clearer discrimination during the coming century between what is vital and permanent in Christianity and that which is incidental and transient. When we speak of restoring primitive Christianity, no one who rightly apprehends the phrase supposes that we are aiming to restore the manner of dress, the methods of travel, the social usages and customs, nor the kind and order of exercises in the public worship of that time. These were only incidental, and do not belong to the essentials of Christianity. Their methods of raising money, of supporting the minister and of carrying on mission work, may not be adapted to our time, and were never intended to be binding on future generations. What we desire to restore is the Christ of the New Testament, his teaching, his church, his ordinances and his life. In other words we are to have the same gospel to-day that the apostles and first Christians believed and preached. There were "differences of administration" even among the apostolic churches, and these will probably continue as long as time lasts, but methods of administration and of government are not of the essentials of Christianity. We are constantly to seek such methods of organization, administration and worship as will best embody the principles and the spirit of Christ's religion. These will not always be the same in every place and in every time. All this we shall come to see with a clearness of vision which is far from being universal at present, and the vision, when it comes, will make Christian union far more practicable than it is under present conditions. The failure to understand what is essential to Christian unity, and what belongs to the sphere of Christian liberty, has always been and is yet the chief obstacle to unity, as it has been the chief source of division.

Another illustration of the same general principle, namely, the need of growing into a fuller comprehension of what is involved in some of our fundamental principles, will be found in the question of creed. The greatest contribution made by this Reformation to the subject of Christian union was in the clear discernment on the part of our fathers of what is the fundamental faith of the New Testament—the creed of Christianity. They perceived that it was personal, not doctrinal, and that it relates to the character and mission of Jesus Christ. When Peter confessed Jesus as the Messiah, the Son of the living God, he confessed the creed of the apostolic church and of Christianity. In building upon this creed, we have builded better than many of us know. It will probably take the better part of the twentieth century to develop fully the wisdom of building upon this foundation. At present many even among the Disciples of Christ do not understand what is involved in this fundamental position and what advantage it gives us for the great work of the future. It affords an impregnable basis which no criticism can harm, and resting securely on which we have the fullest liberty to investigate all truth, to prove all things and to hold fast only to that which is good. It may be that changes necessitated in theological thought will undermine the foundations of every church that rests upon a creed-basis of doctrines formulated by men; but no possible changes of the future can destroy or overturn the personal, historic Christ, "The same yesterday, to-day and forever." Here is the only basis for unity. The twentieth century is destined to witness a mighty host of believers united on that divine basis, moving forward under the personal leadership of Christ to conquer the world. The sooner we, who have been pleading for this basis of union, come to see clearly how that position differentiates us from all those who seek a basis of fellowship in doctrinal speculations, or in uniformity of theological opinions, the sooner we shall be prepared to go forward to the accomplishment of the great mission which has been committed to us. It is only just to add that the last quarter of a century has witnessed most encouraging progress in this direction, and furnishes ground for hope of still greater progress in the century upon which we have now entered.

Hour of Prayer.

The Heavenward Guide.*

TEXT:—*Nevertheless I am continually with thee: Thou hast holden my right hand. Thou shalt guide me with thy counsel, And afterward receive me to glory.* (Psa. 73:23,24.)

In order to walk in the heavenward way we need a heavenly guide. Who this guide is is stated by the Psalmist in the above text.

Divine Counsel.

"Thou hast holden my right hand.
Thou shalt guide me with thy counsel."

This is a picture of a father and his child; the father leading the child, holding it by its right hand. So the Psalmist conceives himself as being held by the Lord and listening to and being guided by His divine counsel. But this guidance involves companionship with God. "Nevertheless I am continually with thee." One who would have the divine guidance, and who would walk in the divine counsel, must keep company with God. This means that he must do nothing so far as he knows that is contrary to God's will, and must continually seek to do the divine will in all things, asking the divine counsel. It is no small attainment to be able to have this consciousness of the divine presence and divine guidance. One who would keep in the heavenward way must not "walk in the counsel of the ungodly," but seek the counsel of the Lord and follow that.

God's Watchfulness Over Us.

"I will instruct thee and teach in the way which thou shalt go:
I will counsel thee with mine eye upon thee." (Psa. 32:38)

This is God's promise to those who wish to walk in the way of righteousness, which leadeth unto everlasting life. If we will permit Him, he will instruct us and teach us as to the way in which we shall go, and He will counsel us with His eye upon us. That is, He will keep close watch over our steps, over all our needs, and He will give us counsel as our condition may require. Perhaps if we think of a mother watching the steps of her child as it is learning to walk, encouraging it and guiding it, we will get the best idea of what the Psalmist means by the expression, "I will counsel thee with mine eye upon thee." We often feel that no one, not even God, knows about our needs and cares for us. This is a great mistake. God's watchful eye is ever over us, and He is deeply concerned in all that affects our welfare. We may go to Him for guidance when all other sources of help have failed us.

Light in Darkness.

"Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward" (Isaiah 58:8). This is a most precious promise to those whose lives are

*Uniform Midweek Prayer-meeting Topic, Jan. 23.

temporarily enshrouded in darkness; who are not able to see their way clear, and who may be suffering from misrepresentation or a misconception of their aim and spirit. No matter what the nature of the cloud that shuts out the light of heaven for a time, the promise here is that if we seek counsel from God "then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

How beautiful is the coming of the morning after the darkness of the night! What scene in nature could so well portray the joy of light breaking into the human soul that has been groping in darkness! How many have had these experiences and realize their blessedness! Let all who are downcast and afflicted in spirit from any cause find their consolation in this sweet promise. Light shall break out of darkness, the wounded heart shall be speedily healed, and "thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

God's Word as a Guide.

"Thy word is a lamp unto my feet,
A light unto my path." (Psa. 119:105.)

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (2. Peter 1:19). These scriptures magnify the word of God as a source of spiritual light and instruction. Men of God in every age have found the holy Scriptures to afford the surest guidance in times of doubt and darkness. Those who study this word most understand best what a source of light, of comfort, of strength and of cheer it is, along the pilgrim way. Both of the passages represent it as light shining in the midst of darkness, while the passage from Peter tells us that we do well to give heed unto it as light shining in a dark place, until the day dawn, and the day-star arise in our hearts, that is, until morning. We most earnestly recommend the careful study of the Holy Scriptures as a source of spiritual instruction and illumination, and as the safest guide from earth to heaven.

A Guide Within.

This subject would not be complete, however, did we not refer to that promise of the Master made to His disciples on the eve of his departure, when He told them that He was going away, but that He would send unto them the Comforter who would convict the world of sin and of righteousness and of judgment. He then added: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16:13). We may admit that this promise had a special meaning to the apostles but we may not limit the promise to them, for it is finding its fulfillment in the lives of Christians even now. He who possesses the divine Spirit as an indwelling Guest, quickening all his spiritual energies, has a guide that will help him in understanding the scriptures and all the providences of God, and all the experiences of life, as he could not otherwise understand them. It is the privilege of every true believer to claim and to possess this inward guide and monitor.

Prayer.

O Thou who didst cause the light to shine out of darkness in the beginning, and who has caused Thy glory to shine upon us in the face of Jesus Christ our Lord, do Thou so enlighten our minds by Thy word and Spirit, and so direct our steps, that we may ever walk in the way that leadeth into everlasting life. Grant us, we beseech Thee, such a measure of Thy holy Spirit as will fit us for every duty and for every trial which Thy providence may impose upon us, and having led us here in the way of righteousness and of usefulness, wilt Thou bring us at last into the glory of Thy presence through riches of grace in Christ Jesus our Lord. Amen!

Editor's Easy Chair.

"What this old world needs more than anything else, aside from the grace of God, is human sympathy, in its struggles, its temptations, its trials." So said the preacher yesterday in an impassioned appeal for the manifestation of human kindness one to another. It was a saying worthy of the consecrated man who uttered it, and worthy of the splendid sermon of which it was a part. More and more do we realize the truth of this as we become acquainted with the inner experiences of men and women as they have been confided to us. Many a man who seems to wear a coat of mail against any intrusion on his private life or inner experience, will open his heart in response to a few words of kindness and sympathy. The average human heart hungers for sympathy and love. What it needs more than criticism, more than rebuke, more even than warning, is a word of kindly recognition and ecouragement. We do not always give people credit for their good intentions and for their desires and aspirations after a better life. We do not always stop to reckon with the forces which are arrayed against them in their efforts to live better lives. We are more ready, as a rule, to condemn the wrong than we are to commend the good in our fellowmen. This is a mistake of the head rather than of the heart. We imagine a rebuke for wrongdoing will do our brother more good than a commendation of any worthy act of his. As a rule, at least, this is a mistake. A better knowledge of human nature and of the spirit and method of Christ would make this clear to us.

The preacher illustrated his point by an incident in recent history. Some ministers in a certain city waited upon the mayor in a body to protest against a certain act of his which they deemed prejudicial to the moral interest of the city. He heard their complaint and then said in substance: "Gentlemen, not long ago I was led to take an official course in the interest of what I believed to be right and just, which greatly imperiled my political prospects, and caused me no small sacrifice, in the way of personal popularity. I heard no word of commendation from you ministers for this official act in the interest of the moral welfare of the community. But when I perform an act which you deem to be wrong you are quick to utter your word of condemnation. In contrast with this the people who approve my latest act have been prompt to express their approval and to pledge their support to me in carrying it out. There may be something in these facts that is worth your thinking over." And with this he politely dismissed them. We believe there is something in the foregoing facts that is worth the consideration, not only of ministers of the gospel, but of all who favor moral and social reform. Mayors and other officials are human beings like the rest of us, and they need words of encouragement to strengthen them in their official duty, and when they do perform official acts showing moral courage, they are entitled to the prompt approval of all good citizens. This would serve to convince them that their actions are being closely scanned, not only by those who make politics a business, but by the good people of the city and community, and that they can rely on the moral sentiment of the community to support them.

We believe it was the epigrammatic editor of "The King's Business" who remarked that "a flower in the sick room is worth a whole bouquet at the funeral." This is a true saying, and worthy of universal acceptation. Too many people postpone the flowers for the casket which should have gladdened the heart of the living. Sometimes a faithful wife and mother staggers through life with her heavy burden without any token of tender affection from her husband, who, when the tired feet are at rest and the weary heart is still, breaks the alabaster box of his love above the coffin. Who knows but that if it had been broken earlier there might have been no need of casket for many years to come? In "scattering seeds of kindness" it is a good idea to see that some of them fall on the neglected soil of hearts that gather about our own fireside. Let us also scatter them upon the torn and bleeding hearts of the world's poor, disappointed and discouraged ones who have been worsted in life's battle, and who feel that it is hardly worth while for them to try again. They know their lives have been failures and do not need to be told that. They need some one to point out how even their failures may become stepping stones to success. In a word, they need some one with the spirit and intuition of Jesus, to speak the word of comfort that shall send them along their way, stronger to endure and to do.

It is written of Jesus that after his agony in Gethsemane, "the angels came and ministered to him." In what way did they minister to him in that awful hour? It was not material food he needed, or hungered for, but sympathy. His most faithful disciples slept while he agonized. They could not "enter into the fellowship of his sufferings," as Paul was able to do many years afterwards. He was treading the winepress alone. But the angels understood the meaning of the mysterious struggle better than mortals. Did they not bring him some word of appreciation and sympathy from the unseen world? Moses and Elijah, on the occasion of their appearance on the Mount of Transfiguration, held a conversation with Jesus concerning his coming crucifixion. This implies that they had a better understanding of what was to befall Christ than his disciples had. If the spirits of the departed were thus in advance of those in the body, on this great question, surely the unfallen spirits would be in a condition to sympathize with the Man of Sorrows in his struggles for the world's redemption, as no man in the flesh could do. Do they not also minister to us who are heirs of salvation? So teaches the letter to the Hebrews. If, then, the heart of Christ hungered for sympathy, and if angels ministered to him and minister to us in our moments of supreme need, we ought also,

to the measure of our ability, to extend sympathy and encouragement to those who are in need of it and whose lives would be made brighter by it.

Questions and Answers.

Does the soul of man die?

Mrs. A. K. F.

Ursa, Ill.

This depends upon what is meant by the "soul." It is sometimes used interchangeably with the word spirit, though there are two Greek words for these two words in English. When used as the equivalent of spirit, it refers to the undying nature of man. The spirit may be alienated from God by sin, and so become dead in a moral sense; but there is no evidence that it ever ceases to exist as the conscious, rational part of human nature. This is the part that has affinity and capacity for God, and that finds its highest happiness and noblest development in union with God. The soul, when used in the sense of the basis of the physical life, with its emotions and sensibilities, may be said to perish with the dissolution of the body. There is a theory, however, held by some that it contains the nucleus of the spiritual body which is to be in the life to come.

1. If we are now living in the twentieth century, when was the first one lived?

2. What is the meaning of 1 Tim. 2:9?

L. B. D.

1. The first century was "lived" between the beginning of the year 1 and the end of the year 100.

2. The passage cited is an admonition to women to dress modestly and soberly, and not to regard their chief ornament as braided hair and gold or pearls or costly raiment, but as consisting of modesty, godliness and good works—an admonition which is not yet out of date.

Editor Christian-Evangelist:—One of the young ladies of my church married a gentleman whose people are all Lutherans. A little girl has been born to the young couple. I was waited upon in reference to christening the child. Of course this I would not do and explained why. They were much disappointed and desired that I suggest some form of dedicating the child leaving out the baptism. I have thought out a plan which I submit for your consideration. I read in the Word of God that Jesus called the children to Him, took them in His arms and blessed them. Can I or any other brother do the same? Am I violating any practice or precept of the Gospel if I go to the family, read an appropriate passage, offer a prayer, and thus reverently dedicate the little life to God? We have a religious service in our marriages, we have a religious service when we bury the dead, is it out of place to have a religious service at the birth of a child? We refuse to baptize infants, and rightly. Would reading and prayer be objected to? *Richard.*

Not only would there be no violation of any practice or precept of the gospel in reading the Scriptures and offering a prayer of dedication for the young child, but we should say it would be entirely in harmony with the spirit and teaching of Jesus. We would be glad to see the custom become universal—that of parents dedicating their new-born child to God and themselves to the bringing of it up in the nurture and admonition of the Lord. The calling of the minister in on such an occasion is entirely appropriate. If such a practice should become general among Christians, it would displace what is called infant baptism, which is without sanction in the New Testament, and would assist parents in carrying out the divine injunction of bringing up their children in the nurture and admonition of the Lord.

1. Is the Jewish law binding on the people of to-day?

2. Are Christians who do not observe the Sabbath or seventh day of the week as a rest day, under condemnation?

3. Why did the Jews observe the seventh day?

4. Why do the Christians observe the first day of the week?

5. Was the Sabbath day ever changed from the seventh to the first day of the week?

J. R. Simpson.

Connersville, Ind.

1. Only such parts of it as are moral, and these are taken up and incorporated in the New Testament. The Old Testament, however, is inspired and profitable for its teaching, its history, its prophecy, and its devotional literature.

2. No, there is no command under Christ for observing the Jewish Sabbath.

3. Because God in the Mosaic law commanded them so to do; but we are not under Moses, but under Christ.

4. Because of Christ's resurrection from the dead on that day, and because the apostolic church was accustomed to meet on the first day of the week.

5. No, the Sabbath was not changed. It was abolished. The Lord's day is a new day, celebrating a new event and is observed in a somewhat different spirit. Both, however, were intended to promote human welfare.

In going around among the churches I occasionally meet with some one who thinks the editor of the Christian-Evangelist has abandoned the doctrine of baptism for remission of sins. I tell them it is not so. Am I right? *Traveler.*

Of course you are right, brother. But you will not convince our accusers. Alexander Campbell, and all of us, have been charged with denying the Holy Spirit, because he and the rest of us have held a different view from that generally held as to the Spirit's method of convicting of sin. Some people cannot distinguish between their interpretation of a Bible doctrine, and the doctrine itself. We do not think the relation of baptism to remission of sins has always had a proper setting among us. It has not infrequently been presented in a bald, legalistic way, quite out of harmony with the teaching of Christ; but the numerous passages that establish a relation between baptism and remission of sins cannot be ignored or explained away. Rightly understood the doctrine is a great help, not a hindrance, in the work of evangelization.

Is it unscriptural for the preacher, in the absence of the elders of the church, to call on a worthy deacon to officiate at the Lord's table? *J. M. Michael.*

Certainly not. Jesus told his disciples to "do this in memory of me," while as yet there was neither elder nor deacon. The idea of "officiating" is the least prominent of all in connection with the Lord's Supper. If the loaf is broken, the wine poured, the elements partaken of and the Lord remembered, his wish is fulfilled and every scriptural requirement satisfied.

Current Religious Thought.

The following statement, quoted by The Advance, a conservative journal, from an editorial in Zion's Herald, another conservative journal, on Professor Nash's new book on "The History of Higher Criticism," expresses a very wide consensus of opinion, we take it, among level-headed men generally.

"It will be seen that the higher critics are not men who, for insufficient reasons, are breaking the peace of the church. They are pursuing a divine calling, discharging a sacred obligation, doing the same work that the fathers and scholastics and reformers did, and doing it better. Some of them, it is true, have spoken unadvisedly, have set up cliques for purposes of mutual admiration, have become conceited, have known too much, have rushed prematurely to conclusions which do not stand the test of more searching examinations; but the sins of critics no more impair the authority and value of criticism than the sins of churchmen impair the church's right of existence. Nor, because the study of the New Testament is now less dogmatic and more historical, does it need to be less devotional, less rich in spiritual suggestion, less helpful to growth in grace. The beauty of the Word may for a time be impaired by our analytical study of its sources, but in the end its power to cheer our hearts and strengthen our purposes will be the greater, by reason of our deeper knowledge of the way in which the mind of God has been revealed. 'Higher criticism'—in other words, modern Bible study, or the best road to the original meaning of the Holy Scripture—becomes, on this view, a saving necessity of the very life of the church, laid upon us by its Lord and Master, and when the temporary loss and confusion inseparable from so considerable alteration in old established views have passed away, it will be very clearly seen that God was in the movement, and that he has worked out by means of it no little glory to himself."

The following choice bit, bearing directly on the subject of Presbyterian creed-revision and indirectly on the whole question of the use of creeds, is from the Interior.

When the sharks followed the little ships of Columbus, hoping to feast on a stumbling sailor, it was the custom to throw a stout empty cask overboard which the shark could not smash. The cask was of no use or value except to bother the shark. That is what "our fathers" did when Rome was pursuing them. As there were a good many sharks, from time to time, in their wake, a good many casks and tubs of various kinds were thrown to them. Then came a generation of sailors over the same seas, in less disturbed or dangerous times, and out of veneration for their predecessors, men began to gather them up, and label them and set them in systematic rows in the hold of their ship. Before all this was accomplished it was found that a large number and variety of old casks were cumbering the ship to the exclusion of useful and usable articles of freight, and when it was proposed to unload them, there arose a party in protest. They made long speeches and wrote treatises and articles to prove that the sole object in building and sailing the ship was to carry the casks and tubs. "What is the ship for," they demanded, "if not for carrying the tubs? Take away the tubs and what claim would the ship have for existence?" But Columbus discovered America. That was the object of his sailing of which the casks and tubs were only an incident.

The pastor of the First Methodist Church of Des Moines is reported as saying that he thought the time had passed when the church could be built up by the old-fashioned revival. Old creeds and old evangelistic methods will not do unless they are the very oldest of all.

The revival meeting conversion is not always full of sincerity. The circumstances are strained and unnatural and the best results are not obtained through them. The more quiet religious feeling is the stronger because it is the kind that speaks in deeds rather than in emotional demonstrations.

The Methodist Church cannot continue to hold its place if it relies too much upon revival meeting conversions. Too much stress has been put upon them in the past. After all it is the will which is the strongest factor in character building. It is what we do that entitles us to the name of Christian and not what we say we feel. The truth of the past will live, but because it is truth and not because it belongs to the past.

Growth of Democracy During the XIXth Century

By HON. CHAMP CLARK, M. C.

Beginning of Modern Democracy.

One of the most astounding phenomena of the wondrous nineteenth century is the marvelous growth of the democratic idea of self-government. It has traveled with more than seven-league boots. As a grower it has double-discounted Jonah's gourd vine. It has revolutionized and blessed the world. When Thomas Jefferson, the chief priest, apostle and prophet of civil liberty, penned the fateful sentences, "All men are created equal" and "Governments derive their just powers from the consent of the governed," he wrote the death-warrant of king-craft throughout the world and proclaimed himself the greatest iconoclast and leader that has appeared on earth since the Savior of mankind was crucified.

When the Revolutionary Congress published his twin ideas to a startled world as the creed of a new nation and, after seven years of awful war, Washington made good that glorious declaration on Yorktown's bloodstained heights, we became *ex necessitate* the propagandists of the idea of human freedom on every foot of the habitable globe—an idea which will go on with its perfect work of regeneration till all who wear the human form divine, from Greenland's Icy Mountains to India's Coral Strand, shall enjoy in its fullness the inalienable rights of life, liberty and the pursuit of happiness, with no task-master to make them afraid or to rob them of their earnings. The leaven of liberty placed in the human heart by the great Virginia farmer and his co-laborers will continue to work and work and work until the entire mass of humanity is thoroughly leavened. The seed of liberty which they planted in love of man, through the instrumentality of Almighty God has, like the mustard tree of Scripture, grown and spread until it has covered the earth with its refreshing shade.

We Did It.

The triumphant progress of this idea can be no more stopped than can the ceaseless operation of the law of gravitation or the fructifying influences of the sun; for with the exception of a little handful of brainless, dudish, un-American Anglomaniacs, who disgrace the country with their presence here, every one of our 77,000,000 people, wherever he may be, by land or sea, is an enthusiastic missionary for the propagation of the gospel of self-government.

Since this idea which has glorified us and made us what we are was first sent forth on its mission into the world, crowns have been falling, thrones have been tumbling, dynasties have been disappearing, kings have been fleeing for their lives and republics have been forming in both hemispheres. The unnatural doctrine of "government by divine right" is *in articulo mortis* and, *gloria in excelsis*, we did it. Americans did the deed. We wounded it past all surgery. We gave it its *coup de grace*. Mark Twain says: "Blessed is the man who bloweth his own horn, lest it be not blown." And we did it. Standing upon the threshold of the new century, reviewing the achievements of the old, we can proudly and justly point to the twenty-six republics of the world and say: "We di dit. We made these!"

It matters not that the idea of one-man government occasionally seems to be galvanized into new life and appears sporadically as in the cases of Mr. Gladstone's "Two Young Despots," it is perishing slowly but surely from the Land of the Midnight Sun to the Rock of Gibraltar.

It took Rome 1,200 years to die. "Government by Divine Right" has been dying 124 years. The death rattle is in its throat everywhere and in another century it will be as dead as the men who lived before the flood. And we did it. This is our clearest title to imperishable renown.

Twenty-six Republics.

When our fathers published the great Declaration, this was the only republic on the whole face of the earth and they were not certain that it would survive till Christmas. Now every foot of the land southward to Cape Horn—except British Guiana—is within the confines of a republic; certain islands of the seas are ruled by republics; there are three republics in Europe and four in Africa and God grant there may never be any less! Every one of these 26 republics owes its existence to our example and to our success in self-government. We did it. Perpetual motion has at last been realized in the victorious march of the democratic idea. "When the Devil of Tyranny once enters the body politic," says Macaulay, "it departs not but by struggles, by groanings and by great convulsions." The truth of that utterance of the matchless historian has been demonstrated over and over again in the nineteenth century.

Democracy in France.

The French were the first to catch from us the spirit of '76. The soldiers whom Louis the Sixteenth sent to help fight our battles carried back with them to their native land the seeds of liberty, which, falling upon fertile soil, germinated, grew and bore fruit which astonished the world. The King, the Queen, their children and their nobility lost their heads; the ancient monarchy was destroyed; upon its ruins rose the Directory, too imbecile and too feeble to survive. Then came Napoleon with his bloody phantasmagoria, the retreat from Moscow, Elba, the Hundred Days, Waterloo, St. Helena and the Restoration; then the revolution of 1830, with Louis Philippe and his mercenary reign; then the Second Republic which was stabbed to death in the house of its friends; then Louis Napoleon—Victor Hugo's "Napoleon the Little"—with his tinsel empire with Metz, Sedan and Thiselhurst in the vista; then the Commune with its crimson horrors; and finally, as the substantial good and crowning mercy of so much blood and so many upheavals, the Third Republic, which appears to be founded upon a rock.

South America and Mexico.

Next, South America became infected with the spirit of '76, and rose in revolt against Spanish despotism. Simon Bolivar came to rival Washington in the world's great pulsing heart, and a bevy of Spanish-American Republics sprang into being beneath the southern cross. The Central American states followed the inspiring example; and, Mexico, our nearest neighbor on the south, achieved her liberty under Juarez, which has been perpetuated and placed on an enduring basis by that illustrious soldier, patriot and statesman, Porfirio Diaz. When the roll of freedom's great champions is finally made up, Juarez and Diaz will occupy conspicuous places thereon. If I had a prayer for Mexico that could be granted, it would be that General Diaz might live forever and be President all the time. We have a right to felicitate ourselves especially on Mexico's later career and slendid progress, for it was our opportune and energetic assertion of the Monroe Doctrine which drove the French invaders from her soil, toppled Maximilian's mushroom empire in the dust, and gave the brave young republic a chance to work out her own destiny.

In 1823, Greece, after centuries of debasing servitude, rose against the Unspeakable Turk, and, under the lead of Marcos Bozzaris, reviving the glory of her better days, achieved her independence.

Still others might be cited, Cuba being the last to lay hold of the democratic idea—the theory of self-government.

Democratic Spirit in Monarchies.

We would, however, fall far short of understanding the full growth of democracy in the last century, if we confined our attention to those nations which have assumed the republican form—the outward sign of an inward grace, for there is scarcely a nation under the sun whose government has not been liberalized and made to approximate a democracy during the nineteenth century. Indeed, we have become more democratic ourselves than we were in 1776. The ultimate symbol of perfect democracy is universal suffrage. We now have universal male suffrage, coupled with sporadic cases of female suffrage. In the early years of the republic, suffrage was far from universal, even among our men, being hedged about with many conditions and qualifications. In this country it is not probable that suffrage will be curtailed so long as the republic exists. Our duty is clear and imperative to make the voter fit for the exercise of the right preservative of all rights.

Spain was a republic once and will be again. With the single exception of Russia, every nation in Europe has a Parliament or Congress, called by various names, which is really the governing body, Kings, Queens, Princes and Emperors being more figureheads than anything else. By Lord Grey's reform bill and other reform bills passed within the century just gone, Great Britain has step by step extended the elective franchise until her suffrage system approximates the universal male type. It is questionable whether any monarch in Europe, barring the Czar, possesses as much power as the President of the United States.

Pass the Torch from Hand to Hand.

Our government is not perfect, for nothing human is perfect, but nevertheless for little more than a century it has been the

model, which all others have sought to copy. If it be true that imitation is the sincerest flattery, we have abundant cause for self-congratulation. The democratic idea, like John Brown's soul, still goes marching on.

In reviewing the string of revolutionary events, Tom Moore, the poet laureate of Ireland and the human heart, says:

"I saw the expectant nations stand
To catch the coming flame in turn;
I saw from ready hand to hand
The clear but struggling glory burn.

"And Oh! their joy as it came near;
'Twas in itself a joy to see—
While Fancy whispered in my ear,
'That torch they pass is liberty!'

"And each, as she received the flame,
Lighted her altar with its ray,
Then, smiling to the next who came,
Speeded it on its sparkling way.

. . . . . .

"Take, Freedom! Take thy radiant round
When dimmed, revive—when lost, return;
Till not a shrine on earth be found,
On which thy glories shall not burn!"

And those words of the poet should be the prayer of every American worthy of his priceless heritage of freedom.

House of Representatives, Washington, D. C.

Prayer.

Ben Greenstein.

Prayer is a sacred instinct of the human soul. It is a spiritual habit of man. It ascends from a cradle as well as from a dying bed.

Antiochus shocked Israel by defiling the temple utensils, but Huxley shocked Christendom by rudely challenging the Christians for a single reply to their prayers. The air is fairly alive with prayers. Have you ever thought how many people pray and the number of times they pray? If all the prayers made in one day could be recorded, the libraries of America could not hold them in book-form. Think of the crude, fetich prayers of hundreds of millions of simple Africans. Think of four hundred million Chinese praying every day. Think of the millions of Mohammedans who pray five times a day. Think of ten million Jews who pray three times a day. Think of the prayers of Christendom, which never cease. Can you appreciate the thought that, when you pray, millions are praying with you?

Pagan, Papist and Protestant pray simultaneously to the same God in divers ways and means.

Prayer is the outlet from earth to heaven. It is humanity presenting its direst needs to divinity.

The Bible contains God's communication to man, but prayer is man's communication to God.

When Marconi announced his invention of wireless telegraphy, the scientific world was astounded. But Jesus announced a spiritual system of wireless telegraphy two thousand years ago. Prayer is the wireless telegraphy of the soul.

Prayer is not sacred poetry but sincere petition. It is not a solemn oration but an earnest expression of our daily needs. There are carloads of prayers that are nothing more than phraseological gymnastics. They go no higher than the roof, and are as full of meaning as an empty barrel. Many assume an appearance of artificial seriousness when they pray but nothing is more natural than prayer. Remember that we are children of God, God is our father. Of course familiarity must not be interpreted as naturalness. There should be a dignified naturalness about us. "Familiarity breeds contempt" is a maxim appropriate to those who think they should be familiar in an undignified manner.

Again, there are many public prayers that are not petitions to God but addresses to the audience. This is a sacrilege, because it is taking advantage of an audience by means of one of the most sacred things on earth. The difference between a public and a private prayer should be this. Public prayer has only a larger scope than private prayer. Prayer should never be preaching but petitioning.

Another timely question about prayer is, when should we pray?

I sincerely believe we should pray only when we have exhausted the means within our reach.

God does not waste his divine energy.

Suppose a man has a headache, which should he do first, go to God, or use what God has already given him to alleviate such ailments? The latter is obvious. Yet there are many who fail to recognize nature's laws which God hath ordained and go to God asking him to make special laws for their special benefit.

Take an illustration in the moral world and see how this works. Suppose a young man is addicted to the habit of profanity. Which should he do, ask God to stop him or try to stop himself? Suppose he does the former and his prayer is answered, can he sincerely and heartily give unstinted praise to God? I say he cannot. Why? Because he never tried to stop and he doesn't know whether he could have stopped by self-effort or not. How can he praise God wholly as long as there is a doubt in his mind?

It would be more of a credit to God for him to cease his profanity by self-effort, because he is the product of God's creation and Satan is trying to master him in the form of profanity. If he masters profanity he has mastered Satan. It shows that God's products are stronger than the greatest adversary in the world hence God should be the object of our highest praise. Use all God's known laws first. Don't degrade your religion by acknowledging the weakness of your Creator.

Another thing, remember that praying hearts should supersede prayer-books. The prayers in prayer-books should never be used unless you are convinced that they are the accurate expressions of your heart's wish. Every prayer should possess an element of originality.

Read your prayers from your heart; they are the truest. Grammarless prayers are better than prayerless grammar. Don't be artificially poetic, but be truly serious. There are many who would blush if they made a mistake in grammar during the course of their prayers. So many pray as if they were being examined in grammar. God reads desires and not technical language.

Finally, make your disposition one of prayer. A praying disposition is what God wants when Paul says, "pray without ceasing." Pray privately more than publicly. Preparation for prayer is more needful than prayer itself. Prepare more than pray. Last of all remember God answers negatively as well as affirmatively. "No" is as much of an answer as "Yes." And we should be as obedient to a negative answer as to an affirmative.

Evolution at Bartlett's Landing.

By Burris A. Jenkins.

CHAPTER II.

On Thursday night of that same week Jane saw the stars as bright as if no boat twelve hours away were coming down the stream. Not an eye in the heavens seemed dimmed with the mists that, these three days past, had so often come into her own. The three nights since she heard of the going away she had come, as her custom was, to the stile and the deep spring by the road, for her father's good-night gourd of coolness. Three nights, and Henry had not passed that way, hunting his cow, or a sheep that had strayed, as he was so often wont to do. When before had those cattle ever been so tame? Jane was all out of patience, they were so spiritless and law-abiding. As she sat looking down into the water, four feet below the ground, the green-grown stones walling in the little well, the unshaken surface stealing the very stars out of the sky, Jane was nearer finding fault with Henry than she had ever been before.

"Four years is a long time," she murmured, "Four years—"

"Jane," said a deep, soft voice from the stile behind her.

"Oh!" and Jane laughed a foolish, sobbing laugh. Why would she be so silly when this man was near, whom she had known from a boy! Why should he rob her of all resource, when, in his presence, of all others, she had need, especial need, of wit? Why could she never, with him, extricate herself from a certain embarrassment that, after all, was pleasurable? Why could she never make apt replies, jest, coquette, advance, retreat, as she could with other men? And yet she confessed she would not, if she could, have shaken off the thraldom of this helplessness. For once here was a bird in a net that cared not for its wings again.

"Four years a long time, Jane?"

"Of course. It's four years since my black and white cow was born, and she's grown such a lot; and it's four years since Jesse James ran away from home and stayed six months, and he's no better now than then; and it's four years since Benton said at Liberty there'd be a great city at Westport Landing at the mouth of the Kaw, and there's no city started yet; and it's four years since you and Kate Long stood up at the Turkey Creek spelling-bee to spell down a poor, helpless, lone girl like me and couldn't; it's four years since—O, yes, four years is an awfully long time and lots of things can happen in four years." This is what she ought to have said, but she didn't think of it till she got to bed that night. All she did say was, hesitatingly:

"Yes, long time."

"And you're sorry I'm going?"

"Y-yes."

"But I'll come back."

"Y-yes."

"And you'll be here then."

"Y-yes."

"And wait for me, Jane?" as he seized her hand.

"Y-yes."

The magic word had been spoken. It was the first time he had asked her to speak it, nor had he intended to, even then. He had not wished to bind her, for he knew

the dangers ahead. So, even in the midst of the happiness of the moment, he was conscious of an undercurrent of foreboding.

How many there are, no doubt, who, in those first moments of plighted troth, when they feel they ought to be serenely happy, are surprised to encounter a certain uneasiness. Jane, to be sure, in her ignorance of the possible future that Henry foresaw, had less of this disturbance of mind than he. Soon, to both of them, fortunately, as the minutes flew, there came a growing security that was token of deep feeling.

We can safely pass over the rest of their conversation. It might not edify. Henry's rhetoric was not such as would particularly adorn these pages. But Jane, poor, blinded girl, thought he spoke more beautifully than ever he had before, and even in the pauses, when his lips were not occupied with speaking, she thought him wondrous eloquent.

Next morning the usual crowd stood on the bank when the boat landed—the usual crowd, with a few unusual additions. The Bartletts all three were there, as well as the widow Winfield and her two sons, and the few others who knew of Henry's departure.

Ten minutes of the mate's swearing, and of the negro roustabouts' imperturbable shuffling had sufficed to land the few boxes of freight consigned to Bartlett's Landing. The bell rang coldly, the gang-plank was swung up by the windlass, and the little stern-wheeler chow-chowed as she drew her nose out of the clay-bank.

On the shore, the younger brother, Tom, was absorbed by the voices of officers calling out orders; the widow's eyes were streaming; a light of mingled joy and sadness shone on the face of Elder Bartlett as he waved his broad hat to Henry; Mrs. Bartlett's eyes swam in mist as she furtively watched her daughter; Jane smiled a fitful smile, doing her best to be nonchalant because of the presence of sundry half-suspecting lads and lassies, and, indeed, succeeded indifferently well. Wonderful sphinxes are women!

It is not ours to follow that little steamer down her winding shoal-and-deep way. If she had good luck she reached St. Louis in seven or seventy days. It is not ours to follow Henry down the Mississippi to Cairo, and up the Ohio nearly to Pittsburg; not ours to disembark with him at a little river town and drive seven miles into the beautiful bosom of West Virginia hills; not ours to watch him through four years of study and development.

Nor, indeed, is it ours to wait where the flowing months and years rolled past Bartlett's Landing, as the river flowed between its yellow banks of clay. Sometimes, for those who watched and waited there, the days went by like the tawny current swift and strong; and then again they seemed to stand and circle, ebb back and eddy round and round, before they joined the general rush of time.

Letters came and went, to be sure, on the slow boats, so that the absent student knew the faithfulness of his western maid. She allowed him to know that her rural social life continued as before, but she said no word to him of the death she was compelled to deal to the hopes of certain strong and able riders of the west. She considered these things misfortunes to be hid.

Two winters she spent in Jefferson City, while the Elder represented his district in the State Assembly. In this larger world, likewise, her health and beauty, her tact and self-possession, her sincerity and good sense, had conquered many. Indeed, an eloquent young representative, lately from Kentucky, had declared in a toast, "The Ladies," that a certain young woman—all understood the reference—had "dead-locked the State's Assembly, sir, in both branches, Governor and page-boys included, sir; locked them in the golden chains of a despotism sweet to serve, and brought every slave of us kneeling at her feet, sir!" Whereupon there was great cheering by all the men, blushing by Miss Jane Bartlett, and smiling by all the ladies. For, strange to relate, she still held sway over the hearts of women as of men, wondering all the while why they came to her with confidential tales.

Thus it came about that the Governor's wife drew Jane to St. Louis during the other two winters, and into the larger circles which revolved about the Governor's city home. Long after, Henry confessed to Jane that, when her first letter came to him from St. Louis, waves of fear broke over him; although the tempest soon passed and the waves were stilled. Nor need he be in dread, for here as well, like David and Diana, she passed scathless amid her slain. Cattle-kings and cotton-kings, political-kings and river-kings, poker-players and Indian-fighters, wild young rakes and staid old merchants—all laid at her feet their crowns or their dollars, their sins or their hearts, as the case might be, but vainly. Nobody knew the secret of her impregnability—the letters sent and received by the packets of the Ohio.

(TO BE CONTINUED.)

How to Study Paul's Epistles.*

C. B. Newnan.

Any wise study of Paul's Epistles must be prefaced by a study of the man and his remarkable career. Possessed of a personality so rugged and striking, passing through an epoch-making experience in his conversion, giving himself up to Christ's service with a singleness and intensity of devotion never surpassed in human history; it is not strange that his epistle should so wondrously reflect the man, or that we must know him in order to understand them. The student should familiarize himself with the race, parentage and birthplace of this remarkable man; should know of his boyhood's training and of the calling by which he earned his livelihood. He should learn concerning the Jerusalem schools and the ambitions of Paul and his people as he came thither to school. One should know of his remarkable progress in the school of Gamaliel and of the esteem in which he was held by the leaders of his people. Make particular note of his prominence in connection with the persecution of the early Christians.

Pay particular attention to the supreme importance in his history of his conversion (Gal. 1:11-17. Compare also Acts 6:22-26). Note next his adjustment of himself to the new conditions; and his absolute committal of himself to the proclamation of the faith. The history of his relation to the Antioch Church is a most beautiful story. The record of his great missionary journeys, three in number, is most practical, and yet filled with incidents of heroism, sacrifice and service. His long imprisonment is tragic and touching and most marvelously enriches his own life and also the church. Note his probable release, his re-imprisonment, and finally the triumphant closing of his great career (2 Tim. 4:6-8). Study of these, and many other things which will suggest themselves as we go along, will make us ready, with heightened expectation and keen zest, to take up the study of the epistles. In the course of their study three things must be gotten in mind:

*Supplementary reading in Bethany C. E. Reading Course.

I. The Historic Setting.

By the Historic Setting of the particular epistle under consideration is meant a knowledge of the personages, facts and circumstances connected with the origin of the epistle. Why did Paul write it? Where was he when it was written? How was he circumstanced? What relation did he bear to those to whom the epistle was written? It makes a vast deal of difference whether he knew or did not know those to whom he wrote. Compare, by way of illustration, the stately, even, quiet flow of his great argument addressed to the Romans, a church which, up to the time of his writing to them, he had never seen, with the vehement, hurried, earnest, elliptical, personal form of his letter to the Galatians. Both letters have the same theme, both contain practically the same lines of argument, but how different the style. The Galatians were his own children in the gospel, and were now in imminent danger of departure from the faith.

Inform yourself as to the conditions under which he writes. For example, his letters from prison breathe a ripeness and fullness of chastened experience which the earlier letters do not show. Compare Galatians with Philippians for illustration.

The laws, religions, customs, habits, recreations of a people should be in mind, that they may illumine his letter to that people. Note here, as one of the finest possible illustrations, his letters to the Corinthians, which will lose much of their force if the customs of the City of Corinth be not in mind. All these things and many others not named belong to the Historic Setting.

II. The Analytic Outline.

Having gotten all of the circumstances that shed light upon the epistle, we are ready now to seek the Analytic Outline. In getting this the epistle should be read and re-read again and again until one is fairly steeped in its thought and life. Then you are ready to attempt its outline. In doing this work it may be said that a revised Bible, paragraph edition, will be found most helpful. Suffer also this remark, any analysis which, with study and care, you may make for yourself, no matter how poor it may be, will be better for you than the finest outline which another may be able to place at your disposal. You will seek first the introduction, then the main divisions and subdivisions of the epistle, and finally the benediction at the close.

III. The Heart-message.

Your analysis being made, you are now ready to seek that without which all the rest would be of but little worth, namely, the Heart-message of the epistle.

What are the lessons for the culture of life which the apostle is trying to teach? And here upon your knees you will need to study, saying, "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law."

Detroit, Mich.

What Most Interests Me Now

By J. S. LAMAR

I.—Introduction.

I have been honored by a request to contribute a few articles to the CHRISTIAN-EVANGELIST upon any subject that I might select. The distinguished editor, in extending the invitation, was pleased to say to me: "You are standing now near life's summit and looking across the way you have come and the experiences you have had, and you doubtless have some deep convictions or lessons which you would like to leave to your brethren;" and he added, as an incentive to my compliance, "I am sure it would be a blessing to the cause you love." As for myself, while I cannot cherish the same confident assurance, I comply simply in the hope that my humble efforts may, by God's blessing, be not wholly fruitless of good.

It will be seen from the above that not only is my age kindly recognized as a fact, but that I am expected to write *as* an old man. This diminishes the reluctance that I should otherwise feel in coming again before the public; for I am well aware that even such feeble powers as might at one time have been placed to my credit, have been greatly impaired by time and my ever-present infirmities. If, therefore, my readers discern, as they surely will, evidences of failing strength—with the loss of some of that buoyancy and brightness of spirit, once natural to me, I beg them to believe that I also am sensible of it and, moreover, that I am, as they cannot be, distressed and mortified by it. We have now a number of very able men in our ranks. Their splendid contributions to our literature I read with unaffected pleasure, and with no feeling of jealousy or envy—rejoicing that God has given us so many gifted and scholarly champions of the truth, especially so many young men whose ample equipment and thorough training place them so far in advance of any position that I might ever have been entitled to occupy.

Still, it is possible that some persons may feel curious to know what a worn-out old preacher, whose race is run and whose work is practically ended, is really thinking about. They will ask, What subjects fill his mind? What reasons can he give why these should be so absorbing, while others which seem to be more pressing and urgent should be esteemed by him as of secondary and only transient importance? He has lived through a stirring period of Christian thought and development, has taken part in the discussion of its more significant phases, and has tried to weigh and estimate its more influential forces and its doctrinal and vital tendencies, as they severally presented themselves and we should like to know what he has got, or thinks he has got, out of it all. Of this vast range of thought and faith and feeling, much has passed away; being connected with the temporal and the transient, its interest and in large measure its value have perished with the momentary occasion which gave it factitious interest and importance; what we wish to know is, What is left? What are the things that remain? What are the convictions that have not simply an outward connection with him, but which are a part of his very life, which seem to connect him with the very source of life?—the truths which shed their radiance through the darkness of a tried and sorrowful past, and give strength and support to a feeble and well-nigh helpless present?

I must take occasion to say here, once for all, that I am not, as some might suppose, *living* in the past. My friends seem to think that, being an old man, I must be mainly a sort of store-house of memories; that these are ever present with me and pressing for utterance; that I could tell deeply interesting stories and give instructive incidents connected with the men and the movements for the past fifty or sixty years; that these are all engraven upon my mind as a vivid and detailed picture; and that there is nothing I love so well as to sit down and talk about this picture. I suppose I ought to be such a man; it seems to be expected of me; and many old men are such. They can delight us by the hour if they are happy, or bore us by the day if they are not, with anecdote and incident and personal reminiscence—but I cannot. For some mysterious reason I was not made that way.

The past comes to me in momentary flashes, and even then as a sort of dim and misty vision. If I may put it so, I stand, as it were, upon the deck of my little life-bark as it sails away into the mysterious unknown, and as I glance backward the headlands of the country that I am leaving are distinctly in view. Perhaps I see a tall spire in the distance, maybe a mountain-peak standing solitary and solemn above a vanishing world—but memory fails to take in the details. One by one they may be called up, but it is by an effort; in general they are fused together as one whole.

The principal interest that I take in my past is in the fact that it gave birth to my present—that through it runs the path along which God conducted me out of it, leading me ever onward to something higher and better. How wonderful and solemn is the life-journey of even the humblest of God's people. Mine, I know, was directed by an unseen hand and a gracious will—leading me, a valetudinarian, from my youth, through hardships untold, through struggles difficult now to conceive, through storms and floods and fiery trials, through sins and sorrows, but also through great mercies and unspeakable joys. I have been blessed, richly blessed, in my family. I have had the sympathy, encouragement and love of a vast circle of brethren, many of whom still have a place for me in their hearts and a gracious remembrance of me in their prayers. More than all, God has been with me and loved me. In my darkest hours his face has shone upon me; in my deepest distresses he has supported me. And so through evil and through good, through cloud and through sunshine, as He saw was really best for me, I have been brought to this good hour, to see the close of the world's greatest century, and trusting, if it shall please him, to see the opening of its brightest and best.

It will be understood, then, that what I particularly care for now, is not to live my past over again in memory and reflection. It is rather what I have brought out of it; the results that remain with me, the things that are mine, that are a part of my very self; things that I shall want on the other shore; things that God is thinking about; that interest the angels; that lead me into highest fellowship. Of course there are other subjects of interest and value, some of them of great present value; but as these are in the main connected with passing phases of our earthly life and work, they must be considered subsidiary in importance and not certainly of eternal interest. Possibly the subjects I have selected are too recondite and difficult for the pen of a feeble and garrulous old man. The thinking is likely to be wholly inadequate to the subject matter and the writing very crude and dull, but in any event such of my readers as may choose to follow me will be able to see, not indeed what exclusively interests, but *What Most Interests Me Now.*

Battle-Scarred.

When Thou hast called Thy children home,
  And to Thy presence Lord I come,
Shall I be banished from Thy sight—
  Because the vesture, whole and white,
Thou once did clothe my spirit in
  I bring all torn and soiled with sin?

I may not stand with those, I know,
  Who come back to Thee "white as snow,"
Who bear no scars, no bloody stain,
  From fierce onslaughts of Passion slain,
At last, perhaps, but not till spent,
  The wounded spirit earthward bent,
Nor ever felt the clutch of Hell,
  And, struggling to unloose it, fell;

But hast thou not some place in heaven
  For those who all life-long have striven,
Whose soiled, rent robes smell of the mire,
  But tell, too, of the conflict dire,
The tears, the prayers, the struggle—all
  That went before the fatal fall?

If in Thy rich and boundless grace
  Thou hast prepared with Thee a place
For those whose strength was ne'er assailed,
  O, wilt Thou turn aside Thy face
From those who bravely fought but failed?

—*Tom F. McBeath in Alkahest.*

A man may be oppressed by his sins, and hardly know what it is that oppresses him. There is more of sin in our burdens than we are ourselves aware of. It needs not that we should have committed any grievous fault. Do we recognize in ourselves that which needs to be set right, that of which we ought to be ashamed? Something which—were we lifted above all worldly anxieties—would yet keep us uneasy, dissatisfied—take the essential gladness out of the sunlight, make the fair face of the earth indifferent to us? a trustful glance, a discomposing look, and death, a darkness? To the man who feels this, whatever he may have done, or left undone, he is not so far from the kingdom of heaven but that he may enter thereinto, if he *will*.—*George MacDonald.*

Is Preaching an Art?

W. T. Moore.

Will the press ever supersede the pulpit? This question, like Banquo's ghost, will not down. It recurs again and again with respect to the position the pulpit is to occupy in the coming days. In answering the question properly, we must take into consideration the real facts of the case. Much depends. If in the future, preaching occupies its normal place, and at the same time fills that place wisely and well,no one need be concerned about preaching's losing power or retiring to make room for the mission of the press. These are in no way opposed to each other; they are rather co-ordinates, and ought to be mutually helpful.

It is unquestionably true that just now preaching is in great danger of losing power. The reason for this is not far to seek. For the most part, preaching is now regarded as an art, and nothing more. While perhaps a very few would affirm what is involved in this statement, at the same time there can be no questioning the fact that practically the statement is perfectly true. The result is, preachers are being manufactured continually as articles of merchandise are, and sometimes these manufactured preachers are sold in the public market, very much in the same style as wooden machinery is sold for agricultural and other purposes. And it is worth while to remark that many of these preachers are almost as wooden as the machinery to which attention has been called.

These manufactured preachers may be properly divided into three classes as follows: first, wooden; second, iron; and third milk-sop. The wooden preacher is easily manufactured. He lends himself readily to the college influences where he is educated. He is susceptible to the influences of the plane, saw and chisel of the professor who is his teacher. When he leaves college he simply reproduces the thought, and generally much of the manner, of the man from whom he has received the instruction. He has no originality either in matter or manner, but is scrupulous with regard to all rules and regulations in both exegesis and elocution. But he is, after all, simply a wooden man, manufactured according to a certain college cult; and as such he can never become a flaming power in the pulpit. His ministration may be respectable, his utterances may be highly proper, his language may be even chaste and orderly, but he will lack the fire, the audacious independence, the daring originality and the irresistible enthusiasm which marks the real preacher, as contradistinguished from one who is simply manufactured.

The iron preacher is not so easily made. He is not susceptible to the influences of the school-room. It is difficult to do anything with him or make anything out of him. He has a mind of his own. But when he is once manufactured he neither grows nor changes. He strikes twelve the first year of his public ministry. He never improves on his sermon. He illustrates the doctrine, "As it was in the beginning, is now, and ever shall be." Wherever he goes he preaches practically the same sermon. He never has a fresh thing to say and even the old things all have a metallic ring. This ring soon wears out the audience, and consequently the preacher is compelled to move on or else preach to empty benches. His social life, his ruling in matters of discipline, his whole touch with the public are all as hard as the metal out of which he is made. He wonders why people do not love him. He feels sure his preaching is according to rule, he feels equally sure that his interpretations of scripture are quite in harmony with the laws of hermeneutics. Nevertheless his preaching soon ceases to be attractive even if it had some power to hold an audience when he first began his pastorate.

The milk-sop preacher is of a very different kind. He is pliable. He is easily made and unmade. He is not exactly inconsistent. This would be a great relief from the monotony of becoming all things to all men that by all means he may be *nothing*. Indeed, inconsistency is sometimes a high mark of genius. Whoever wishes to square his life to-day exactly by what it was yesterday is sure to make very little progress. Progress is itself a protest against what is usually understood by consistency. Yesterday is a great tyrant, when it seeks, by imperious rule, to govern to-day. We ought to be very different to-day from what we were yesterday; and every preacher ought to use the past only as a sort of background for the present—a kind of historical index finger pointing out certain experiences which ought to be helpful in shaping the present and future.

What, then, is the conclusion at which we arrive with respect to the question propounded at the beginning of this article? Undoubtedly preaching is an art, but it is much more than an art. The real preacher, like the poet, is born, not made. He cannot be suddenly jerked into shape by a theological professor, though this professor may polish and develop the real preacher that is beneath the uncultured, rough exterior of the college student. From this point of view, our training colleges and schools are most important and indispensable. Still it is true that all the training that can possibly be obtained cannot make a preacher in the best sense without the preacher-material with which to work. There must be that *something more than art*, to which I have already referred, before it is possible to develop the true preacher.

This brings me to notice the best practical way by which to secure a well educated and strong ministry. Is it not true that our churches have too little to do with the selection of the men who are preparing for ministerial work? At present, it often happens that a young man goes off to college and begins study, with the view to become a preacher of the gospel, when the church to which he belongs really knows nothing about his purpose, and certainly has taken no step either for or against the matter under consideration. Is this as it should be? It certainly does not lead to the best results.

A better way would be for the church to be consulted. If the young man has shown some fitness for the position to which he aspires, his church ought to be able to recognize the fact, and it ought to encourage him in his noble aspirations. This plan would give the young man the support of his church, both in their prayers and otherwise, during his college life; and this ought to be of great value to him in giving him courage and in helping him to understand the responsibilities of the work for which he is preparing himself.

Another point would be gained by the suggestion I have made. It is probable that very few wooden, iron or milk-sop men would be selected. No doubt some who now enter the ministry merely as a profession and who seek a place, as soon as their college course is ended, where they will receive the largest salary, would be remanded to a back seat. But the ministry as a whole would be all the stronger if this were the case. This is precisely one of the things most needed. We must get rid of professional men before we can have all real preachers. When our churches shall feel the responsibility of selecting the right kind of young men for the work of the ministry, more than half the evils referred to will quickly vanish.

The Joy of Trust: An Illustration.

W. H. Kern.

As the years flit by, as the preacher of the gospel listens to the stories of men, men whose heads are hoary with age, as they relate their experiences, occasionally a very interesting character comes before him, one that causes him to increase his faith and thank God for his unspeakable gift.

Not long since, while the writer was engaged in a series of meetings in one of the little towns of Illinois, while he was all alone in his apartments busy thinking over the sermon for the evening service, a gentle tap was heard against the door. On opening it there stood a stranger, an old man with a pleasant countenance, who had come to talk with me. He told me the story of his life, and I learned afterwards it was true. It was a wonderful career; he had been successful in the professional world; he had prospered as a business man; at the age of sixty-two he had, through a business venture, lost all, and now, at sixty-six, after struggling four years alone in the world, his sainted wife having crossed the "river" to her reward, he found that no man would hire him for anything. "But," said he, "I am as young in faith as I ever was. Indeed, I trust my Redeemer as never before, and I know he has something somewhere for me to do, so I have plans and am going to carry them out." As the old soldier said this his eye moistened, his face glowed with hope. After he had taken his departure I was led to meditate, and asked myself the following questions: 1. Why is this man without a place he can call by that sweet term *home?* Is he to blame altogether or is our form of civilization partly responsible? Should we foster the so-called "sharp" trader who, because he was an adept in driving a bargain, is to-day sitting serenely behind his large bank account in his palace in Chicago enjoying life, as the phrase goes, while this man wanders from place to place in search of something to do? 2. If death ends all what is there for this man *now* or in the years of his life here yet to come? Certainly nothing. The best and wisest thing for him to do would be to "end all" at once. 3. But what

made him serene, hopeful, contented and even happy? Ah! it was that abiding faith in God he was exercising every day; the fact that he had a Redeemer, an elder Brother was with him by day and by night, whose providence he believed to be over him. What joy there is in the thought that Christ cares for even the least of his brethren, even the poorest of the poor, if only he will come to him in the purity of a sanctified life. How comforting to know that "Jesus is the same yesterday, to-day and forever," that "he liveth and abideth forever."

Did it ever occur to you, dear friend, that there are thousands of such cases as I have described, and that there are more people trusting the Lord to-day than ever before? Oh, the hearts that are filled with the sunshine of an ever increasing hope because of their trust in him who liveth evermore! How much is Christ worth to the race to-day? All else may fail, but he never. Men may prove false, but Christ is true always. We may be stripped of riches, position, influence, vocation, friends, health. The man of God may stand at the age of fifty, sixty or seventy, having given all his talents and energies to the proclamation of the word, without a place to lay his head. Yet he may be the happiest of all men, only waiting for his eternal reward.

Kansas City Letter.

It is too bad to stop a criticism and to blight a budding reputation for heresy, but truth sometimes demands it. The sensational report appearing in a secular paper, and passed on without any attempt at inquiry to the pages of the CHRISTIAN-EVANGELIST by some of our good brethren, was wholly without justification in fact. The report stated that the pastors' alliance of Kansas City had discarded the prayer-meeting and good brethren rush straightway into print with homilies in defense of prayer! What the alliance did—if the prosaic and mild truth be told—was to appoint a committee to devise ways and means by which the influence of the prayer-meeting be both deepened and widened. By what optical trick the correction over the signature of W. F. Richardson was not discovered by our amiable critics does not appear. Is it not strange that brethren should be so quick, without making any endeavor to obtain the facts in the case, to criticise, and to their disparagement, their fellow-workers? The writer makes no claim for himself but feels that the reputations of such men as Haley, Richardson and Cave should put them beyond all reach of such hasty criticism. Brothers of the quill, it is always well to expend two cents in an endeavor to ascertain facts before venturing upon personal criticisms. But let this pass. The whole matter seems to be too ridiculous to have ever been given any serious attention. And to all our own estimable, though ill-informed censors, goodwill and the greetings of the new century.

And now a word as to the prayer-meeting. What this scribe stated in interview and to his people, and states here, is that, in his judgment, this service, speaking broadly, is far from being a success, that it lacks juice, practicalness and is not exerting the large influence it should. We are reaching only that class that least needs its ministrations. The saints are there and have profit there, but the sinners, Christian sinners if you please, do not come. We reach only the best; we should reach the worst. We minister to the strongest; we should minister to the babes in Christ. Now all this it may be suspected has little of novelty. Yet, though commonly recognized, it is a truth demanding careful consideration. The prayer-meeting problem is upon us and solve it we should. Would it not be well for all those whose prayer-meetings have been notable successes and at which over 50 per cent. of the membership has been present to tell us their secret?

The meeting of the preachers of the city and vicinity on the first Friday in the month in the parlors of the First Church was largely attended and a good program presented. At the "book conference" among the books recently read by various members of the alliance and recommended as worthy of study were Gilbert's "Revelation of Jesus," Gail Hamilton's "Washington Bible Class," Byer's "American Commonwealth," Lorimer's "Nineteenth Century," "China's Only Hope," by a Chinese Viceroy, etc. Among works of fiction, "Janice Meredith," "The Gentleman from Indiana," "Hugh Wynne," "The Master Christian." This fiction list shows that our preachers are heeding Emerson's injunction not to read a book until it is at least a year old. The paper of the morning by Pastor White, on "The First Disciples of Jesus," was practical, suggestive of fine quality throughout.

Kansas City ushered out the old and ushered in the new century in dramatically contrasting ways. Ten thousand gathered in Convention Hall to witness "The Century Ball" and the papers all joined in the proud and self-satisfying conclusion that from a standpoint of color, beauty, picturesqueness, this ball with its unique accessories and magnificent setting was the greatest, most spectacular, ever given in the new world! At the same hour in one of our central churches a more serious and a more thoughtful audience gathered to greet the new century with praise and prayer. A number of appropriate addresses were made, W. F. Richardson's being one of the strongest, and with prayer and the swelling Hallelujah chorus the twentieth century was ushered in.

Shall we have every preacher in the state at our next missionary convention? We have 753. What a mighty host. A resolution introduced by T. P. Haley at the recent meeting of the alliance looks towards securing the attendance of all these. Churches whose ministers are not financially able to attend should defray their expenses. The money will be well expended bringing back largest returns.

And speaking of the convention to come suggests that the time for our offering for State Missions is upon us. Have you taken it? Are you waiting for another pleading letter from our secretary? Get this offering out of the way. March is not far away and we shall have Foreign Missions to the front. But during the month of January let Missouri Disciples bring State Missions to the front—way to the front.

GEORGE H. COMBS.

B. B. Tyler's Letter.

The issue of The Outlook for December 1 contained the opinions of James Bryce, Henry Van Dyke, Arthur T. Hadley, T. W. Higginson, W. De Witt Hyde, Edward Everett Hale, George A. Gordon, A. M. Fairbairn, William J. Tucker and G. Stanley Hall, as to the greatest books of the century. Each of the writers names Darwin's Origin of Species. This is a remarkable fact.

Mr. Bryce says: "The book which I put first, and which probably everybody would put at least among the first, is Darwin's Origin of Species, a treatise which has done more to turn the current of speculative thought in general, as well as to cast light on the most difficult problems of natural history, than any other within the last hundred years." Edward Everett Hale says: "I like to remember that I bought the Origin of Species in the first edition in London, in 1859. I knew as well then as I know now that the book ought to be written, and it has rightly achieved its own reputation." Henry Van Dyke places the Origin of Species ninth in his list and says: "It gave lucidity and coherence to the conception of a progressive and continuous creation, which has changed the face of the modern scientific world." George A. Gordon says: "Darwin's Origin of Species, as achieving a revolution of human opinion on its subject, and as preparing the way for a new conception of the physical advent of man" deserves to be mentioned as one of the most influential books of the century. Arthur T. Hadley says that "the books chosen must be selected for their results rather than for their merits," and then after naming ten books says: "The absolutely sure names in this list are Goethe and Darwin." A. M. Fairbairn says: "An influential book is not necessarily great; it may be little more than timely." Concerning Darwin's Origin of Species he says: "The supremacy of this book no one can question; it stands in its own order alone, a book immediately influential and worthy of all the honor which has ever been paid to it." G. Stanley Hall says: "I should place first Darwin's Origin of Species, which in a way implied his later Descent of Man, because the whole revolutionary movement took its rise from these more than from any others." W. De Witt Hyde mentions Darwin's Origin of Species as one of the most influential books of the century and says: "It banished special creation and enthroned immanent reason supreme throughout the cosmic process." William J. Tucker names the Origin of Species, but does not characterize it, nor any book in his list. Thomas Wentworth Higginson says, concerning authors whose work belongs to the second half of the nineteenth century: "Darwin, of course, leads all others."

This, I repeat, is a remarkable fact—remarkable that the ten distinguished gentlemen above named should, without conference, designate this work as one of the ten great books of the nineteenth century. The doctrine of evolution was destined to enter the department of theology and influence that science. Lyman Abbott delivered before the Lowell Institute of Boston a course of lectures on "The Evolution of Christianity." The book containing these lectures came from the press seven or eight years ago.

President F. M. Bruner replied to the positions and arguments of Dr. Abbott. His reply makes a volume of 227 pages. This is one of the books that ought to be read by those who expect to participate in the discussion of the doctrine of evolution in its relation to the science of theology in the approaching Congress of Disciples. It can be obtained from Mrs. D. F. Givens, 2447 Columbine St., Denver, Col.

President Bruner rejected the position of the evolutionists in toto. He believed that the tendency of their teaching is to destroy the Christian faith. Bro. Bruner entered into rest in 1899. One who knew him well said, at the time of his death, that "it is neither exaggeration nor beyond moderation to state that his scholarship, in depth, breadth, and symmetry, equaled that attained by any man in the brotherhood." He was of German descent. He was a laborious, conscientious, earnest man. The last five years of his life were spent in a furnace of pain. His reply to Dr. Abbott was written when he was on his death bed. It is almost desperate in its earnestness. He felt that he was preparing his last message. Sometimes he feared that he would not live to complete it. He wrote and revised; every sentence was measured and weighed. Three times was the book written. Every superfluous word was stricken out. Condensation was studied. The strength of President Bruner's book is its weakness. He was a student and a thinker. He assumed that his brethren were also students and thinkers. With this conception he did his work. He fancied that the more he condensed the more likely would his work be read and appreciated. In this he was in error. If he had made a book of 500 pages, putting his thoughts in the form of modern fiction, the work would have been read by many who will pay no attention to it as it now is. Readers desire dilution, not condensation. See the popular books. The gifted author of this reply could have written a novel. He possessed dramatic talent. He had imagination. Now and again he dropped into poetry, but he was too desperately in earnest when he wrote this book to indulge in poetry or to make a display of his dramatic talent. He was a dying man engaged in the preparation of his last message to the world.

If you think it worth while to read this book you will doubtless feel that the author misrepresents Dr. Abbott. He writes as if Abbott were an atheist—which, of course, he is not. There are reasons for charging him with Pantheism, but none for calling him an atheist. President Bruner knew as well as we know that Lyman Abbott was not an atheist; but he believed that the tendency of the book, "The Evolution of Christianity," was atheistic. Bear this in mind as you read.

The courage of F. M. Bruner excites my admiration. Evolution, in one form or another, is almost universally accepted as true. See the first part of this letter. Look at the current literature where it touches, even incidentally, on this subject. But here is a man—one in a million—who dares to stand in the face of the world and say with a quiet, earnest dignity: "Gentlemen, you are in error. The tendency of your teaching is perilous." Such independence and courage are seldom seen.

Denver, Col.

New York Letter.

By S. T. Willis:

One of the most interesting denominational changes among the ministers of New York is that of Dr. S. P. Cadman (Methodist), pastor of the Metropolitan Temple, who has accepted a call to become pastor of the Central Congregational Church, Brooklyn—the church whose pulpit was made vacant by the recent death of Dr. J. A. F. Behrends. Dr. Cadman has become one of the most conspicuous Methodist ministers in the city and country, through his great success in building up so rapidly the downtown church on Seventh Ave. below 14th Street. When he took charge of that work six years ago it was much depleted and many thought doomed to death; but he laid hold upon the situation with a vigorous hand, employing "institutional church" methods. A meeting of some kind was held in the building every night, classes were formed in certain branches of study, entertainments, lectures, musicales, debates, sociables and such like were the order week after week. The attendance became large, and the membership of the church increased with astonishing rapidity. Dr. Cadman has proven himself an able executive as he has also demonstrated his ability in the pulpit and on the platform. No doubt he will prove himself a worthy successor to Drs. Scudder and Behrends, noted pastors of the Central Congregational Church of Brooklyn. This change, as many others that might be recited, is evidence of a strong tendency toward religious independency. The power of the religious boss—Pope, Archbishop, Bishop, Priest, *et al*—like that of the political autocrat is passing.

The Rev. Dr. Robert S. MacArthur, pastor of Calvary Baptist Church, the largest of that denomination in the city, is preaching a timely series of sermons on "The Ethnic Masters and the Divine Master." I say timely, because perhaps there never has been a period in the world's history like ours in that the attention of all the great nations is directed to conditions and questions of the Orient where most of the dominant ethnic religions arose and where they wield their mighty influence. In speaking of Confucius Dr. MacArthur said, "No man except the writers in the Bible has ever influenced so many of his fellowmen. In this respect he stands alone among all the great writers and thinkers of the human race, swaying a scepter over nearly one-third of the human family, crowned by them as king in the vast realms of politics, ethics and religion. His life and work are well worth studying. He did not claim to be divine—only a man of lofty attainments. But Jesus was the divine Son of God. Confucius recognized the existence of sin in himself and in others; Jesus Christ was sinless. Confucius died and was buried; Christ died and was buried, but he arose again. Right here is the great impassible gulf between the ethnic master and the Divine Master. Christ makes saints out of sinners and heaven out of earth. But not so where the teachings of Confucius prevail."

Certain of the daily papers in New York are conducting a popular voting contest for mayor, in order to ascertain who public opinion has settled upon as the natural leader. A long list of candidates has been nominated, but no one has received as much as one-sixth of all the votes cast. The highest number, however, up to the present favors the election of Seth Low, president of Columbia College. One fact brought out in the balloting is that the people are not selecting any professional politician to fill the office of mayor. They express preference for able lawyers, merchants, college men and bankers. The tendency of popular opinion seems to point toward men of clean record and executive ability. The whole scheme is educational, and will help, it is believed, to put the city government on a basis altogether free from the entanglements of party politics. Municipal affairs should be wholly independent of politics and of politicians. Such conditions will help forward, as nothing else can, the cause of morality and religion in the great centers of population.

In connection with the foregoing it is proper to urge upon all preachers the importance of attending the congress of the Disciples at Lexington, Ky., March 26-28. The one theme of city evangelization alone ought to be sufficient to attract our attention to this meeting. Especially should all our ministers from the eastern cities make it a point to attend. I propose that we meet at Washington and leave there together over the Chesapeake & Ohio Railroad Monday afternoon, March 25, and have *en route* a conference on our eastern work—discussing especially the plans and purposes of the Atlantic States Conference to be held in May and the Bethany Beach Assembly for July and August. Let's hear from the eastern men going to the congress at Lexington. Let us go together and have fellowship by the way.

God is more to me than the whole world of men and women! When my Maker puts joy in my heart, shall I not be glad? When he calls my name shall I not answer? He is my right hand, I shall not be moved.—*George MacDonald.*

Gov't Lunches.

Eminent Doctor Orders Grape-Nuts.

An old physician in Washington, D. C., comments on the general practice government employes have of taking with them for luncheon buttered rolls and a variety of non-nutritious articles of food which they bolt down and go on with their work.

Ultimately dyspepsia and gastric trouble ensue, and in all such cases where he has been called in for consultation, the orders have been to abandon all sorts of food for the noon-day lunch except Grape-Nuts, which is a ready-cooked, predigested food and a concentrated form of nourishment.

This is eaten with a little fresh milk or cream which can be secured from the vendors who pass through the buildings during the noon hour. The doctor says: "For many reasons I would prefer not to have my name used publicly. Do not object to your furnishing same to any honest inquirer. I have been prescribing Grape-Nuts in numerous cases for about a year and a half and am pleased to say my patients have reason to be thoroughly satisfied with the results. I am myself a strong believer in Grape-Nuts and shall continue to be so long as the preparation gives the results I have obtained thus far." The doctor's name can be had of the Postum Cereal Co., Ltd., Battle Creek, Mich.

Current Literature.

Among the numerous lives of Christ which have been written during the last quarter of a century that by R. W. Farrar, D. D., F. R. S., ranks high both for the scholarship which it indicates and the popular style in which it is written. This same author, in his more recent work, **The Life of Lives** (New York, Dodd, Mead & Co., 1900), has given us some "further studies in the Life of Christ," which we doubt not will meet with a like favorable reception from the reading public. It is not the purpose of this last work to deal primarily with the external facts in the life of Christ, which was done in his previous work, but rather with "questions of high importance, which the Gospels suggest," and it aims at "deepening the faith and brightening the hope in Christ of all who read it honestly." There is the same evidence here of accurate scholarship and of wide reading that we have in the author's former work. Some of the topics discussed are, "The Divine Birth;" "The Unique Supremacy of Jesus;" "The Testimony of Skeptics and Free Inquirers;" "The Gospels;" "The Condition of the World;" "The State of Religion in Palestine;" "The Messianic Hope;" "Christ's Method of Evangelization;" "The Uniqueness of Christ's Teaching;" "Christ's Condemnation of Pharisaic Religionism," etc. Each chapter, of which there are forty-three, illuminates the subject it treats. No writer after whom we have ever read has given us such a vivid picture of religion among the Jews at the time of Christ as Dr. Farrar. It is refreshing to see his stalwart blows against the extreme High Church tendencies in his own ecclesiastical fold, as well as against the pretensions of Rome. Dr. Farrar is an intense Protestant and on the deity and lordship of Jesus Christ he is thoroughly evangelical. The book is one of many evidences manifest in our times of the desire and effort to get back to Christ's view of God and of the world and of man's relations to God and to his fellowman, and is a worthy contribution and tribute to the Christianity of Christ.

The last volume to appear in the series of Ten Epochs of Church History is **The Reformation**, by Williston Walker. The plan of the series has placed upon the author's work some limitations which make his task easier of performance than the writing of an independent treatise on so important a period of history, for it absolves him from the obligation to treat *in extenso* either the causes or the consequences of the movement which is his main theme. A separate volume is devoted to the English Reformation and Professor Walker is thereby spared another difficult task—perhaps the most difficult of all in connection with a history of the Protestant Reformation. Yet in spite of the fact that other writers in the series have treated of the preceding period including the preparations for the reformation, the author devotes a long introductory chapter to a general survey of this field, including the work of the Mystics, the breaking up of Scholasticism, the formation of the modern nations, the labors of Wyclif and Huss, the revival of learning, the Reforming Councils and the development of individualism. In this broad treatment of large subjects he exhibits considerable skill in rapid narration and in generalization, without allowing his history to become either vaguely general or too heavy with the weight of details. The devotion of an entire chapter to the "Spanish Awakening" in the fifteenth century, including the consolidation of the Spanish nation under Ferdinand and Isabella and the reform of the church in Spain under Cardinal Ximines, while only one chapter is given to all the preparatory movements just named, must be explained rather by the author's desire to give emphasis to an important movement generally little dwelt upon in the histories of the Reformation (and having indeed little direct effect on the Reformation) than as representing a deliberate judgment as to historical perspective. One is glad to notice that the story of Reuchlin and his influence in precipitating the crisis in Germany is told more fully than is usual in brief histories. The narrative of the inner spiritual development and external history of Luther, Zwingli and Calvin proceeds in a straightforward style without unnecessary subtlety or complication. A chapter is given to the Catholic Counter-Reformation including the organization of the Jesuit Order and the Council of Trent, but the author apparently does not consider it within his limits to treat at length of the after-struggle upon which the fate of Protestantism depended. So far as the reviewer can see, the author makes no original contribution to his subject, but he draws his information from reliable sources and writes a convenient, well-arranged and useful volume.

As this is, we believe, the last of the ten volumes of this series to make its appearance, it may be worth while to remark that, as a whole, the series is worthy of commendation as reliable and useful for the general reader. The student will, in most cases, prefer to use more original and first-hand authorities, but it is a matter worthy of note that a series such as this should have succeeded to such an extent in maintaining so high a standard. It is the bane of series publications, whether histories or commentaries, that a few good volumes are relied upon to sell the whole. It is not so here. The volume on The Great Western Schism is perhaps the least satisfactory of all and those by Vernon Bartlett on The Apostolic Age, by Paul Van Dyke on the Renaissance and the one at present under review are among the best. (Scribner's $2.00.)

Interest in the study of the lives of great Americans should be stimulated by the attractive series of little biographies now being published by Houghton, Mifflin & Co. Volumes on Franklin, Jackson and Eads have already appeared and Jefferson, Cooper, Penn, Grant, and Lewis and Clark will appear during the winter and spring. The books are convenient and cheap.

By an oversight we failed to state in reviewing "The Anglo-American Alliance in Prophecy," in our issue of Jan. 3, that its author is Bro. Martin L. Streator who was for many years in the employ of the C. W. B. M. as a general evangelist in the West. His production of so elaborate a book on this recondite subject will be a surprise to many who knew him only as an evangelist.

The same motive of anti-Russian feeling which prompted Kipling's gruesome poem, "The Bear That Walks Like a Man," is exhibited in a piece of recent fiction, The Half-Hearted, by John Buchan, one of the younger English writers. The story deals with the attempted conquest of India by Russia and its failure through the vigor of one Englishman in spite of the lack of governmental vigilance (Houghton, Mifflin & Co.)

The publishers of "The Reign of Law" are circulating a printed statement calling attention to the praise which that book has received at the hands of certain well-known Unitarian ministers and contrasting that with the "somewhat violent handling which has been accorded to the hero of the story and its author by the Brothers of Christ, the sect to which the novelist affiliates the hero of the story." The publishers have evidently gotten all they know about the Disciples of Christ by hearsay, and at long range at that.

The Canadian migration into New England has produced some curious and interesting social results. It was this material, as well as the French Canadians in Canada, that was dealt with in the stories and essays of Rowland Evans Robinson, who recently died. His sympathies were so fine and generous and his ear so accurately attuned that, though totally blind, his nature-books are worthy to be compared with those of John Burroughs. His latest book, "Sam's Boy," a story of Vermont, is now in course of publication.

Parliamentary Rules Made Easy, by Mrs. Emma Lard Longan, does what its title promises. It originates no new rules but, being founded upon the standard manuals, states clearly and simply under convenient arrangement those principles and rules which govern parliamentary assemblies. The use of the feminine pronoun throughout—as when, in speaking of the chairman, it says: "*She* votes when there is a tie"—is probably not intended to limit the use of the book to feminine assemblies, but to get even with the male sex for the common use of "he," without respect to gender. (Hailman & Co., Kansas City. $.50.)

William Elliott Griffis, who has written many good books about Holland and many more equally good about Japan, finds a congenial subject to the treatment of which he is admirably adapted in writing the biography of the great Dutch missionary, **Verbeck of Japan**. Dr. Verbeck, a Hollander by birth and a representative of the Dutch Reformed Church, spent nearly forty years in Japan. Not only was his residence there contemporary with the transformation of that land from a hermit nation to a modern nation, but his own efforts were in a large measure influential in bringing about this change. Although a modest and retiring missionary, he received a larger measure of appreciation for his work than falls to the lot of many, for the Mikado himself recognized and rewarded his services and, upon his death, three years ago, he was buried with pomp at the expense of the state. The story of his life is the story of the awakening of Japan. (Revell. $1.25.)

Three dainty little volumes of the year-book variety are **Daily Food, Daily Comfort** and **Daily Promises.** They are a little larger than your thumb nail and a little smaller than a pocket note-book, daintily bound in white and gold, and contain verses of Scripture for each day in the year. (Revell, $.25 each.) An eloquent arraignment of war is found in an address by Ernest H. Crosby, entitled **War from a Christian Point of View**, published in a pamphlet. It luridly depicts the horrors of war but, since it makes no specific statement upon this point which any civilized person ever denied and makes no argument against the counter-proposition that, bad as war is, there are some things worse and that Christian nations are therefore justified in going to war to avoid the worse things, it cannot be considered convincing except to those already convinced. A little volume of **Selections from George MacDonald** bears the sub-title, Helps for Weary Souls. It contains many strong and spiritual utterances from the pen of one who always strengthens and comforts. (Dusenberry. Chicago. $.50.)

The unpretentious little **Alkahest**, "a literary magazine of the South," exhibits more good taste and first-hand literary merit than many of its more gaudy and assertive contemporaries. We take the liberty of reprinting a poem from it this week.

Travel is an English magazine, devoted to the interests of people who make tours for health and pleasure. Its December number, which is fairly typical, contains an article on Rome, a story of a cycling tour in Norway—wherein I know from personal experience that the cyclists who made the tour missed the best that Norway has in store for wheelmen—a description of some rambles in Sicily and no end of general miscellany besides.

Our Budget.

—The new century starts off in a tidal wave of prayer sweeping over the continent.

—This is the preparation week for the great forward movement in evangelistic work among the churches of America.

—Enough prayers have been offered during the Week of Prayer, if they have been prayers of faith, to generate a revival of national not to say international dimensions. But the world is not to be saved by prayer alone.

—If the Week of Prayer shall grow into a Year of Prayer, and the churches will cooperate in preaching the gospel and in persuading its members to *live* the gospel, we shall witness such a revival as will purify and exalt our domestic, social, political and religious life and prove a blessing to the nation.

—We hope our friends who have written exceedingly kind and complimentary notices about the CHRISTIAN-EVANGELIST in its new dress, will not regard it as any evidence of our lack of thorough appreciation of their kind words, if we fail to publish their letters. The demands on our space are such that we hardly feel justified at present in giving space to these complimentary remarks. We are none the less grateful for them, however.

—The St. Louis Protestant churches are beginning a revival work in this city under the leadership of Mr. Newell, assistant superintendent of the Moody Institute of Chicago. Meetings are to be held daily from 11 to 1 o'clock for prayer, and in the evening at the Coliseum evangelistic services will be held. The interest seems to be good and we sincerely hope that there may be a great awakening in this city. Our churches and ministers are co-operating in the movement. It takes a united effort to make much of an impression on St. Louis.

—We have had so many calls for "A Creed in Verse: What We Stand For," in some convenient form, that we have decided to print it in neat type on a card about the size of a postal, leaving the reverse side blank for use by ministers for announcement of special subjects, or such other use as they may desire to make of it. One Onio preacher orders a thousand copies. Others have made inquiry as to whether the poem will be put in some form for popular use. We will accommodate those who desire them by furnishing same in lots of one hundred, five hundred and a thousand, at prices which will about cover cost. See advertisement elsewhere.

—One of our contemporaries in speaking of the West Point hazing case, which is now being investigated by a congressional committee, expresses the opinion that our Republican institutions are in danger unless the committee shall so direct its inquiry as to secure a condemnation of the whole thing. We do not in the least believe in hazing, but we do hazard the opinion that a committee of investigation best performs its function when it directs its inquiry with a view to ascertaining the facts and not with a view to either condemning or acquitting.

—It is with great pleasure that we print this week the first article of the series of articles from Bro. J. S. Lamar, on "What Most Interests Me Now." This is a very happily chosen theme for summing up the chief net results of one's thinking and experiences through a long life. The "Introduction" which appears this week will serve as a foretaste of what our readers may expect in his treatment of this theme. We anticipate not only an exceedingly profitable series of articles, but a permanent contribution to religious literature. We bespeak for the articles which will appear in alternate numbers of the paper as nearly as possible, the careful perusal of our readers.

—We do not often publish compliments about ourselves, but the following carries its excuse upon its face: "Dear brethren:—I get my support from the Ministerial Board and have to go without luxuries except your paper. My wife reads to me as I am too blind to read. I was ninety-five years old yesterday. So long as I can spare a dollar I will take the CHRISTIAN-EVANGELIST, as it is almost food and drink to me. THOMAS ABRAMS."

—In a word of hearty congratulation from Judge Barnum, of Denver, Col., to the CHRISTIAN-EVANGELIST, he makes a statement which we will be pardoned for printing because it rightly interprets the spirit of this paper: "The solidity of your whole work," he says, "is in the *firmness* and *courtesy* with which you have stood by and advocated that which you have believed to be right. There is something heroic in calmly waiting the vindication of history. Your waiting is done and your vindication is here." As this is a word of commendation for the paper which many hands and heads and hearts have contributed to make what it is we pass it along the line with this remark: The man who is content to await the vindication of history must always love truth more than popularity or material gain. Time will tell whether or not we have done that, or, if time does not, eternity will.

—Not infrequently—that is to say several times a week—we hear some preacher characterized as a "hustler," or a church wishes to have recommended to it a minister who can "hustle." We lay no special claim to being purists in the use of the English language, but that is one word which we do not like to hear applied to a preacher. The Standard Dictionary says that the word "hustle" signifies "to shuffle together in confusion, to push roughly or rudely, to move with difficulty," and its synonyms are to "crowd, elbow, hurry, jam, jostle, push, rush, strive, struggle." That is what you say about a preacher when you say that he is a "hustler." In some cases the usage may not be altogether inappropriate but certainly no church would deliberately search for that sort of man. And yet there are many churches which cannot understand that a man is energetic unless he jostles and jolts and elbows his neighbors, particularly his religious neighbors. Such a judgment is as intelligent as judging a horse by the amount of dust he kicks up, or a locomotive by the volume of its smoke and the loudness of its whistle. We need among both preachers and laymen not more hustling, but more calm, peaceful, purposeful and efficient activity.

—The Twentieth Century belongs to CONSCIENCE. Jesus comes to the head of the tribe, and the next business of our politics is CHARACTER. And in proclaiming that evangel, The New Voice, of worldwide publication, stands alone.—*The New Voice.*

The Voice should have added: "And they seek my life to destroy it!"

—The Wichita (Kan.) authorities are not able to cope with *men* who are violators of law in running an unlawful saloon, but when a *woman* steps in and smashes the goods without sanction of law, they are equal to the emergency, and promptly imprison her. Thus municipal governments measure themselves before the whole world.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

—In an article in the Advance (Congregational) on "The Unity of the Church," various unifying tendencies and movements of the past century are noted and the following utterance is made about work of the Disciples of Christ:

"The origin and rapid growth within this century of the people known as 'Christians' or 'Disciples' is significant. It is not too much to say that the chief reason for the remarkable popularity of the 'Disciples' was their cry against sectarianism. 'Let us have done with divisive, human names applied to the church of Christ,' they said, 'such as Methodist, Presbyterian, Congregational; let us go back to Christ, and be known simply as Christians or Disciples; let us revive primitive Christianity, and the Church will be unified and denominations will cease.' It is one of the humorous and pathetic features of this noble crusade, that, while protesting against sectarianism they have, themselves, become a sect, thus adding one more division to the Church, already too much divided. Nevertheless, we may appreciate the value of their testimony, and rest assured that the vital principle for which they contended is destined to have an increasing influence on the Christianity of the twentieth century."

Even some of ourselves have not been entirely blind to certain "features of this noble crusade" which have been too pathetic to be humorous, when some of us, pleading for the unity of God's children, have virtually excluded from the operation of divine grace those other sheep that are not of our fold. But these things have been merely passing incidents by which we will be less and less encumbered in this new century.

—The Interior (Presbyterian) is as far as possible from being a creed-bound paper. In fact it is an uncompromising advocate of revision and its venerable but irrepressible editor is a thorn in the flesh of the anti-re-revisionists and a source of boundless joy to his more liberal-minded brethren. The following fable from his pen makes its own application:

"The Chicago News published recently a picture of a meerschaum pipe 'upon which a (Catholic) missionary to Africa had spent 18 years of labor' according to his own report, the principal bas-relief which decorated the meerschaum being a reproduction of the Immaculate Conception of Murillo. Neither the 'missionary' nor the reporter seemed to find anything incongruous in such employment. But the comfort of it all is that even if the misguided 'missionary' wasted a good deal of time in making his pipe he did not require his converts, providing always there were any, to use it. The tendency with many an ecclesiastic is not only to needlessly consume time upon elaborate carvings of his particular creed, 'immaculate' on 'infallible,' but to insist that the whole church shall smoke it."

van Houten's Cocoa

Nutritive, Refreshing, Economical in use. A breakfast-cupful of this delicious Cocoa costs less than one cent.

Sold at all grocery stores—order it next time.

Hon. Champ Clark.

Champ Clark, whose picture constitutes our frontispiece this week, was born in Lawrenceburg, Anderson county, Ky., March 7, 1850. His mother's maiden name was Aletha Jane Beauchamp. On her mother's side she was descended from the Jetts and Robertsons. In youth Mr. Clark worked as a hired hand on a farm, clerked in a country store, taught school. He was educated in the common schools, Kentucky University, Bethany College and the Cincinnati Law School. He graduated from Bethany in 1873 in the largest class that ever graduated there and with the highest honors. The class contained several men who have risen to eminence. The youngest man in the class was Hon. J. F. Merryman, now of St. Louis. In 1873-4 Mr. Clark was president of Marshall College in West Virginia. In 1875 he located in Pike county, Mo., where he has practiced law ever since, excepting one year that he was principal of the Louisiana High School and another year that he was editor of the Louisiana Press. He has been city attorney at Louisiana and Bowling Green, assistant prosecuting attorney and prosecuting attorney of Pike county, presidential elector, special judge of the Louisiana court of common pleas, member of the legislature and four times elected to congress, being now close to the end of the third term. In December, 1881, he was married to Miss Genevieve Bennett, of Calloway county, Mo. Four children have been born to them—little Champ, Ann Hamilton, Bennett and Genevieve, two of whom, Bennett and Genevieve, survive. Mr. Clark never had any brothers and only two sisters, Margaret and Elizabeth; the former died in childhood and the other is the wife of the widely-known preacher and erstwhile office editor of the CHRISTIAN-EVANGELIST, J. J. Haley, of Cynthiana, Ky.

Mr. Clark, it is said, made a national reputation as an orator in a thirty minute speech at Tammany Hall, July 4, 1893. But that reputation has been not only maintained but increased by his subsequent service in congress, and by his popular lectures. He is described in one of the numerous press notices of him as "a big, manly fellow, brave as a warrior, and chuck full of humor. His wit flashes of electrify his hearers, his flights of eloquence enchant them, and his bursts of pathos stir their souls. No man ever so completely captured our people. On the lecture stage or in the field of politics he is a rising star. His familiarity with men and measures eminently qualify him. His devotion to friends and to duty insure an enthusiastic following. His sturdy honesty, his intrepid courage, his love for the masses, and his hatred of oppression, his ability and readiness to advocate, defend or denounce, his wide information on all public questions, make him one of the most useful men in congress. Whenever he addressed the House every seat on the floor was filled and the galleries were crowded. There were but four others who drew such crowds and received such profound attention. They were Reed, Cochran, Bryan and Allen." Mr. Clark's political career is not yet at an end. His friends believe that the senatorial toga would hang rather gracefully over his broad shoulders. His article elsewhere on "The Growth of Democracy," written for the CHRISTIAN-EVANGELIST, shows what an intense American he is.

Our Twentieth Century Endowment.

The achievements of the century that has just closed have been wonderful. Rapid strides have been made in invention, literature and art, but no advancement is more perceptible than that which we have made along educational and benevolent lines. The Church has been liberal in endowing our schools and in sending the gospel to heathen lands.

The progress in missionary work has been wonderful, and we may expect marvelous things during the coming years. We have not given too much to our colleges and to the different missionary enterprises of the Church, but we have devoted too little time to benevolent institutions.

The Christian Church Widows and Orphans' Home, of Louisville, Ky., stands as a monument to the untiring energy of God's consecrated disciples, some of whom have passed over the river and entered into their rest. Those of us that have the care of this sacred institution have not done as much for it during the past years as we would like to have done, but we have done the best we could. We appeal to the brotherhood of the Christian Church at the beginning of the new century to help us to endow this Home that is doing so much for the helpless little children whose lots have been cast in places not so pleasant as those in which some of us live. I appeal to every reader of this paper for a contribution to this worthy work. You will never miss the few dollars that you give in this life, but will receive a reward for it in the life to come.

Suppose these were your own little children, and the church would not properly care for them, you would feel that the gospel of our Savior had lost its power, and that the religion of Jesus Christ was a selfish religion.

The prospects for the Endowment are good. Quite a good deal has been given already, but we want to make one grand effort during this year to raise a Fifty Thousand Dollar Endowment to carry on this sacred and tender ministry. Will you help us? You might leave five thousand dollars in your will to this Home if you are not able to give something now. We are simply God's stewards. All that we have or ever expect to have depends upon God's mercy and his love. If you know of any brother or sister that is able to give, or that could leave something in their will, write and let us know, and I will gladly give them any information that they may desire in regard to the Home. We are not raising any Twentieth Century Fund for anything else, and why not bend every energy toward the accomplishment of the task which we have undertaken?

I desire to take this opportunity to thank our papers for the interest they have taken in this work, and to thank all of those that have assisted by sending us contributions. The children in the Home and all others connected with it appreciate every kindness that has been shown the Home. Send all contributions, etc., to Robt. H. Otter, President Executive Board, Box 300, Louisville, Ky.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

A CREED IN VERSE:

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

The foregoing "Creed in Verse" has been printed on a card, just the size here shown, and in the same type, with the reverse side of card left blank for use by ministers in making announcements of special series of sermons, etc. The card may also be used as it is for distribution as a card tract. This has been done in response to several requests from preachers. The cards are of good stiff material, and will be supplied to those wishing them at the following rates:

100 postage prepaid,	$ .40
500 by express,	$1.50
1000 by express,	$2.00

For larger numbers cheaper rates will be made. Address,

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Notes and News.

D. W. Hastings has begun his tenth year's ministry at Drakeville, Iowa.

B. L. Allen has taken charge of the Morris Street Christian Church at Indianapolis.

T. A. Hedges of La Grange, Mo., would like to arrange for a meeting between Feb. 15 and March 15.

E. W. Yocum informs us that the new church at Oxbow, Neb., will be dedicated Jan. 20.

Prof. H. L. Willett is delivering a course of lectures at the Y. M. C. A. in North Tonawanda, N. Y.

The C. W. B. M. has just received $500 on the annuity plan from a husband and wife who do not wish their identity known.

D. C. Tremaine has closed his work at Kalkaska, Mich., and has begun work at the North End Mission in Grand Rapids.

D. W. Conner, who preached half time at Skidmore, Mo., during the past year, will give his whole time to that field during 1901.

I. N. Grisso will close his pastorate at the First Christian Church of La Porte, Ind., on Jan. 20, and will then be ready to engage elsewhere.

W. T. Moore began on Jan. 13, a series of lecture-sermons for J. M. Van Horn's church at Warren, O., where he will remain three weeks.

Charles Reign Scoville has held six meetings in 1900 with a total of 1,217 additions. The sixth is that in which he is now engaged at Albany, Oregon.

G. M. Walker is to hold an eight days' debate with J. W. Wight, a representative of the Reorganized Church of Latter Day Saints, at Luverne, Minn., beginning Jan. 28.

We have a report (too extended for publication) of the Bible-school at Laddonia, Mo. It shows a lively school with a banner class nearly perfect in attendance.

The new building of the Second Church at Danville, Ill., was dedicated by L. L. Carpenter, Jan. 6. More than enough money was raised to pay all debts. A. V. Spicer is the pastor.

Any church desiring the services of a young and energetic preacher whose wife is a good singer, can be placed in correspondence with such by addressing Edward Scharnikow, Deer Lodge, Mont.

Bro. J. L. Smith has closed his work at Chillicothe, O., where he worked for the state, and is willing to engage elsewhere. Churches desiring his services may address him L. B. 1446, Chillicothe, O.

Prof. W. D. MacClintock, of the University of Chicago, is giving a series of ten lectures under the general title of "Literature and Religion," in the Hyde Park Church, of which E. S. Ames is pastor.

Owing to the illness of the pastor at East St. Louis, the meeting there is canceled, and H. A. Easton, singing evangelist, is ready to engage elsewhere. He may be addressed at 617 W. 64th St., Chicago, Ill.

The New England Messenger has passed from the editorial care of R. H. Bolton to the hands of J. H. Mohorter, pastor of the church in Boston. It is a bright little magazine, worthy of cultured New England.

J. F. Williams, of Fairmont, W. Va., writes that the church at that place is undertaking to build a suitable house of worship in a central location. It is a weak church in a growing city, and contributions of $1 or more for the new building are solicited from the brethren everywhere.

The Board of Church Extension has received another $1,000 on the annuity plan, on which it is to pay 5 per cent. The annuity fund of the Church Extension Board now amounts to $53,000.

The receipts for Foreign Missions during the first ten days of January amounted to $336.26, or about twice that of the corresponding period last year. Of this amount $100 was on the annuity plan.

J. N. Taylor has just closed three and a half years of successful work at Vevay, Ind., and has accepted a call to Madison. Their new house of worship at the latter place will be dedicated March 1.

The church at Muncie, Ind., is raising money to pay its debt by taking subscriptions for the Saturday Evening Post and Ladies' Home Journal. Any one who wishes these papers will confer a favor on the church by ordering through A. F. Stahl.

The Indianapolis Press of recent date announces the death of Nelson Sellars, an Indiana pioneer, an old citizen of Franklin, Ind., and father of Bro. W. T. Sellars. He was a prominent member of the Christian Church in his city and a liberal friend of Butler College.

The Brooklyn Eagle, a paper which prides itself upon publishing more sermons than any other daily paper in the country, prints at the length of nearly a column, a New Year's sermon on "The Bible as Authority," by M. E. Harlan, pastor of the Sterling Place Christian Church, Brooklyn.

E. J. Lampton, of Louisiana, Mo., says: "The Christian Church of this city has called Bro. A. F. Mayhall of Vandalia, Mo., to become its pastor and he has accepted the call. This was wise on the part of both church and preacher. The church is wholly free from debt and is living in peace and harmony."

Will our correspondents please be more careful to reveal their identity? We have a newspaper clipping showing that *some* church raised $3,158 last year, had a net gain of 23, and has a present membership of 714, and fine prospects for 1901. Since we have nothing to indicate what church it is, we might start a guessing contest.

W. H. Waggoner reports that his missionary institute work has prospered during the past year. He lectured 38 weeks in Illinois, Indiana, Iowa, Missouri and Nebraska. He uses not only his famous missionary maps of his own construction, but a stereopticon with views of mission stations and mission work.

The Kansas Christian Ministerial Institute will meet in Herington, Kan., April 16-18. The president, David H. Shields, of Salina, writes that a strong program has been arranged and urges all Kansas preachers who are not members to send their names at once to W. S. Lowe or William Ireland, Topeka, or to M. Ingalls, Leanna.



Weak Women

are made strong with PEARLINE. The little woman manages, easily, a big wash; house-cleaning cannot frighten her. Don't depend on your strength as you have to—with Soap. PEARLINE does the work—your wits plan it. PEARLINE saves at every point. It is a regular steam-engine in the struggle against dirt. 631

HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping? Then your liver is all wrong. But there is a cure. 'Tis—

Ayer's Pills



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. For 60 years they have been the Standard Family Pills.

Price 25 cents. All Druggists.

"I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."

S. E. WALWORK,
July 13, 1899. Salem, Mass.

S. W. Crutcher writes: "D. C. Barnett enters upon his seventeenth year as superintendent of the Sunday-school at Harrisonville, Mo. Twelve years ago this city with 1,500 inhabitants had five saloons. Now with 2,000 it has only two and neither of these is permitted on the public square. We had full houses and one addition last Lord's day."

The church at Greenfield, O., of which Clyde V. Callahan is pastor, dedicated its new house of worship on Jan. 6. It is a young and growing congregation, well located in a prosperous little city. The dedication services were conducted by S. H. Bartlett, and though the building is not quite free from debt, more money was raised than was asked for.

I. N. McCash received an ovation on his return to Des Moines after his prolonged sojourn in Europe. Our readers know of his long illness at the London Temperance Hospital and have been informed from time to time of his improvement. He was greeted by an immense audience at the University Place Church. The attendance at Sunday-school on that day was 917.

B. B. Burton has finished his work at San Jose, Cal., after a five years' pastorate. The church at that place was reluctant to let him go, but yielded to his own conviction of his duty. Resolutions of appreciation and regret were passed by the church and came to us signed by C. P. Crow, elder, and J. C. Wasson, clerk.

The W. C. T. U. will extend its work to some new fields during this year. Havana will be the starting point for an organization in Cuba. Societies have already been formed in the Philippines. A temperance crusade will be begun in Honolulu to arouse sentiment in favor of a prohibition bill for the Pacific isles. Mrs. Fields, who has for two years been working as an organizer in Mexico, will probably remain two or three years longer. Special attention is to be given this year to work in Oklahoma, Arizona and Indian Territory and to the Scandinavian population in North Dakota and the negroes in the South.

J. H. Hardin, pastor of the church at Liberty, Mo., is giving to his congregation a series of Wednesday evening lectures on the history of the Disciples of Christ. This idea, in harmony with our recent editorial on The Study of Our Pioneers and the plan of the Bethany C. E. Reading Course for this quarter, is highly commendable. The course has been widely advertised and is creating much interest.

The church at South Bend, Ind., of which P. J. Rice is pastor, raised $2,885.20 for all purposes during the past year, of which $632.55 was for missions. The church received on the annuity plan property worth $8,000 which will be used in erecting a new building. Forty members were added to the church during the year and fifty to other churches under the preaching of the pastor. The present membership is 466.

The Christian Tabernacle at Tyndall, S. D., was successfully dedicated on Sunday of last week in spite of weather which the local papers described as the worst day of the winter. The congregation was organized last August with 66 members as a result of a tent meeting. The property is said to be worth $2,500. Bro. Elliott organized the congregation and dedicated the building.

Dr. G. A. Miller, Cornell University, formerly Professor of Mathematics in Eureka College, has received a prize of $260 from the Royal Academy of Sciences, Cracow, Austria, for his investigations in the theory of substitution groups. This is the first instance in which a foreign academy has awarded its prize to an American for investigations in pure mathematics. In applied mathematics several such prizes had previously been awarded to American investigators. This indicates that even in pure science Americans are beginning to become leaders among the scientific men of the world.

THE CHRISTIAN-EVANGELIST:—I am now stationed at the above named town, about 50 miles out of Manila. I beg space in your paper for a few words in regard to Christian work in this country. The field is white unto harvest. Almost all the denominations are represented. We have no man on the field yet. I wonder why it is that the denominations get ahead of us? The Filipinos are very glad to hear the true gospel. They accept it quickly and gladly. The natives as a whole are tired of Spanish rule, and would rather step out into the greater light which Protestantism brings than to tarry under the exacting and tyrannical rule of the Romish Church. The language is easily learned. I myself would prepare for the work and remain here indefinitely, but my eyes are affected seriously. When one looks over the field and sees how badly the work is needed, it becomes appalling. The soldiers need the gospel also. The chaplains are scarce. Have had no religious services here for several months and it is on good lines of travel. It seems to be the delight of many soldiers to teach the Filipinos all the sins which they are not already acquainted with. Liquor and gambling, accompanied with brothels where convenient, are the greatest curse of the country. The Manila paper is practically a synonym for a lager beer advertisement. Liquor followed the flag of expansion; but if the flag of expansion means the widening of drunkards' grave yards, better the flag of expansion had never come to the Philippine Islands. "Come over and help us."

Very respectfully,

ORSON WASHAM, Co. "F," 22nd Inf.

Arayat, Philippine Islands.

The Lesson Mentor for 1901 has the lessons with the Scripture text, followed by the Lesson in Story, Lesson Lights, Lesson Questions and Lesson Thoughts. There is also a section in connection with each lesson in which the more difficult words employed are defined. This is a book for the Intermediate Department of the Sunday-school. Price per copy, 25 cents; per dozen, $2.40. Christian Publishing Company, St. Louis.

Christian Newspaper in Nankin.

If some of my brethren who have means to spare could only realize the importance of such an enterprise they surely would not turn a deaf ear to our earnest appeal for means to invest in it. Only a few hundred dollars to inaugurate a work that would tell for good for all time and in eternity in the salvation of lost souls.

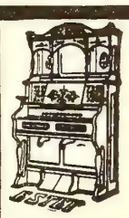
A city of 400,000 people without a single newspaper. Some one will start one, why not we? It will pay its way when put on foot. There is no doubt of this. Other enterprises require much means and a long time before becoming self-supporting. Here is an opportunity to open up a means of preaching Christ to the Chinese in a way new and effectual, and of reaching a people who cannot otherwise be reached. Give us a good press and plenty of type and we can do wonders. There is no doubt of it.

A few years ago when we asked for money for school apparatus, Bro. Atkinson of blessed memory agreed to give $100 if the balance be raised by others. In a short time a goodly amount was secured and there has been untold good accomplished by the use of the articles furnished. May we not hope that there are among the great brotherhood some who will see fit to go into this great business? I verily believe that money could not be more worthily invested. F. E. MEIGS.

ASTHMA CAN BE CURED.

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisic and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before March 10th. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 259 Jackson St., St. Paul, Minn.



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Sympathy

Is a good thing for the young husband to give the young wife. But sympathy will not abate one jot of her nervousness or lift her to that plane of sound health where alone the wife and mother can find happiness.

Dr. Pierce's Favorite Prescription meets every womanly want and need. It tranquilizes the nerves, restores the appetite and induces refreshing sleep. Its use previous to maternity makes the baby's advent practically painless and gives the mother abundant nutrition for her child. "Favorite Prescription" is a woman's medicine and has no equal as a cure for womanly diseases. It establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.



Accept no substitute for "Favorite Prescription." No other medicine is "just as good" for weak and sick women.

"It affords me great pleasure to be able to say a few words in regard to the merits of Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,'" writes Mrs. Flora Arn, of Dallas, Jackson Co., Mo. "I was tempted to try these medicines after seeing the effect upon my mother. At an early age of married life I was greatly bothered with painful periods, also a troublesome drain which rendered me weak and unfit for work of any kind. I became so thin there was nothing left of me but skin and bone. My husband became alarmed and got me a bottle of 'Favorite Prescription. After he saw the wonderful effects of that one he got two more, and after I used those up there was no more pain, and I began to gain in flesh very rapidly."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of 21 one-cent stamps, to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

PARALYSIS Locomotor Ataxia conquered at last. Doctors puzzled. Specialists amazed at recovery of patients thought incurable, by

Dr. CHASE'S BLOOD AND NERVE FOOD.

Write me about your case. Advice and proof of cures free.

DR. CHASE, 224 N. 10th St., Philadelphia, Pa.

The Helping Hand,

BY W. W. DOWLING.

THE HELPING HAND is a Manual of Instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our Churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work.

The Helping Hand contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. The following is a summary of its contents:

1. *The Y. P. S. C. E. Movement.*—Under this head are discussed the Name, Nature, Object and History, giving information that all ought to possess.
2. *The Y. P. S. C. E. Organism.*—Here is told the way to begin a Society; the different classes of members that may be admitted to it, and the officers necessary to conduct it.
3. *The Y. P. S. C. E. Meetings.*—Under this head is pointed out the various meetings authorized, with suitable services for each.
4. *The Y. P. S. C. E. Fraternity.*—Herein is information given concerning the Local Society, the Local Union, the State Association, and the United Society, and the relation between them.
5. *The Y. P. S. C. E. Requisites.*—Under this head are pointed out the various helps and appliances needed by the Y. P. S. C. E. to do the best work.
6. *The Y. P. S. C. E. Formulæ.*—In this department are given the Constitution and By-Laws of the Society; Constitution of the Junior Society; the Local Union and State Associations; Covenants; Invitations; Reminders and Letters of Commennation.

Price, Per Copy, 25 Cents. Per Dozen, $2.40.

Christian Publishing Co., St. Louis, Mo.

Hawkeye Items.

This effort will be what carpet weavers would call "Hit and Miss," missing far more than it hits.

By one of those annoying changes of time which the traveler has to learn at his expense, the "Rambler" had a short lay-over at Boone, one of Iowa's important towns. Starting for the parsonage he met a pair of ponies Jehu-ed by the genial J. M. Hoffman, and was taken in and shown around.

The first point, of course, was the new church, now consisting of a $3,000 lot, finely located, close to the business center, and in one of the best residence sections, and an admirably constructed basement, 60x80 feet, which is expected to grow into a $10,000 house. This enterprise is very important, and as our people in Boone are weak, they must have help. Bro. Hoffman's whole soul is in it; he is likely to appear anywhere asking aid, and it ought to be very freely bestowed.

At Nevada, 23 miles east, one of Iowa's flourishing county seats, our people have just completed a neat little house of worship. Bro. Hoffman dedicated it and raised the last dollar of its cost. His wife ministers to them while he holds the larger fort at Boone.

At Ames, an important C. & N. W. R. R. junction point, where they have just expended $1,000,000 in improving and double tracking their road, and in a fine depot, our people are liberally distributed over the town and about the State Agricultural College, near by. In keeping with a spirit of enterprise, they contracted for a good list of CHRISTIAN-EVANGELISTS, though it amounted to somewhat less than the R. R. investment. Bro. and Sister J. R. McIntire are justly held in high esteem by their people.

The church at Albia deserves mention for substantial enterprise. Bro. Ingram took pleasure in showing the points of excellence of their fine new house, about completed and mostly paid for. This has come, not as necessary to the influence and growth of the church in a rapidly growing place, as at Boone, but like the improvements at Drake University, it was absolutely necessary to accommodate the enlarging proportions of the work.

We have a similar situation at Pleasantville, where the church is just completing the best house of worship in the county, but none too good for the congregation, which has been steadily advancing under the leadership of F. D. Ferrall.

But the most interesting situation is at Swan, a little hamlet of some 500 people, where about a year ago J. W. Babcock, a Drake student, engaged half time with a weak and discouraged church, held a meeting with 120 additions, and has just completed the transformation of the little old rectangle, of which hardly a reminder can be seen, into a really nice, commodious and modern house, and paid for it.

If you wish to study evolution—of something "up to date" from an old, dilapidated congregation and house of worship—consult J. W. Babcock.

These are only samples of many Iowa churches who have new buildings in various stages, and the annual report of the state Board showed 34 dedicated last year.

It would be pleasant to dwell at length on the marvelous growth of the church at Mason City. Bro. Sargent reports that plans are under consideration for the enlargement of their house—already a large one—which is becoming a stern necessity. Bro. Prussia, not content with covering the whole city with the Home Department of their Sunday-school, was enthusiastically planning to extend it into the country in all directions.

Sherman Hill made one signal failure—he tried to leave Hampton, but the unanimous sentiment of the people compelled him to unpack and settle down to resume the good work for which the Hampton church is well known.

Pity we can't talk about Bro. McKnight and his hosts at Oskaloosa, Bros. Misener and Sellards in their large field at Ottumwa, Bro. Moffett and the substantial people at Centerville, R. M. Dungan and the splendid church at Moulton, and so on around, but space forbids. I. N. McCash reached home Jan. 3, and occupied his pulpit at the University Church Jan. 6, with the great auditorium packed and a Sunday-school of more than 900. He is looking and feeling well, and thinks he will soon be in condition to do the best work of his life.—RAMBLER.

Concerning the Disciples of Christ.

The Bethany C. E. Reading Circle for January, February and March, will devote their attention to the study of our own principles and people. Why may we not have, in all our churches, Sunday-schools, Christian Endeavor Societies and Woman's Auxiliaries, a movement all along the line to revive "first principles?" Is it not strenuously needed?

In the general breaking up of creeds do not men need to have their attention called to the creed that needs no revision? In the decay of ecclesiasticism is there not a peril that men may fall into the meshes of false systems? In the cry for greater evangelism is there not a demand for emphasizing, as never before, the New Testament ordinances and law of pardon? Would not a simultaneous move on the part of all our forces, a re-statement by all our preachers and teachers, for the first quarter of the New Year and the first three months of the new century, of these vital things, bring great results?

Our old people are passing away. Our young men and women are coming to their places. How many of the rising generation can answer intelligently the question, "For what do you stand?" How many of the young people of the average congregation among us can give a clear statement of the origin and principles of the nineteenth century movement for the restoration of Apostolic Christianity? Let the preachers answer.

Now the Bethany Reading Courses provide for the present pressing want. Here are three books: "Concerning the Disciples," "Sketches of our Pioneers," and "Bible Doctrine for Young Disciples," which, in brief, cover the ground. First-year students take the first; second-year students, the second, and third-year students, the last. These three books for one dollar. The headquarters, J. Z. Tyler, 798 Republic Street, Cleveland, O. Send to him.

Fifty thousand people should be studying these handbooks at once. Come with us and we will do you good.

F. D. POWER.

Washington, D. C.

Prayerful Preparation.

The Foreign Christian Missionary Society is now entering upon its twenty-sixth year. This is the first year of the new century. We now have 257 missionaries out on the foreign field, including native helpers and evangelists. A number of new missionaries must be sent out during the year. This step will be taken if the receipts justify it. We owe it to ourselves and to the great heathen field to make the next offering for Foreign Missions larger than any which has gone before. The work needs to be reinforced at every point. This must be done at the earliest possible moment. New buildings must be provided for the missionaries and the work they have in hand.

We are now in the midst of good times. We cannot plead poverty as a people. The Lord has blessed us in basket and in store. If we do not go far beyond any preceding offering we will not do our duty. Last year we undertook to raise $200,000 and fell short of that amount by about $20,000. Shall we not bend every effort to reach that amount or more this year? We have more churches than ever before, a larger membership than at any time in the past. Religious bodies not as strong numerically raise three times as much for this great cause.

If the offering is what it ought to be, prayerful preparation must be made. A great offering is no accident. It is the result of careful, painstaking preparation. It is the result of much earnest thought and diligent labor. The churches should be brought face to face with the heathen world as never before, literature must be distributed, prayer-meetings must be given up to the subject, stirring addresses must be made, rousing missionary rallies must be held in every church.

The Foreign Society will furnish free of charge all needed March Offering supplies. Address F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, Ohio, and your order will receive prompt attention. Be kind enough to state the number in your church and we will furnish you the supplies at once. *Preparation* is the word to emphasize now. Let it begin in good hard earnest now.

A. MCLEAN, President.

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CURES

Female Troubles, Stooping Posture, Inflammations, Internal Pains, Tired Feeling, Backache, Weak Lungs, Nervousness.

TRIAL FREE.

It will make you comfortable, buoyant, happy—give you ability to work and enjoy life. It is simple, wholly external, adjustable to any figure. Worn with or without corset.



We have over 15,000 letters like this:

Chandler, Okla., July 27, 1899.

Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 25 years. My troubles were dropsy, headache, lung disease, stomach and other ills to which women are subject. MRS. L. B. DICKINSON.

Write today for particulars and illustrated book mailed free in plain sealed envelope. Address The Natural Body Brace Co., Box 125, Salina, Kansas.

Every woman should have this Brace.

A Privilege

Thrown Away Entirely.

It is curious to observe how hard it is for some people to give up coffee drinking after they have become at least half satisfied that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color and a satisfying taste, while the rapid improvement in health clinches the argument.

A young lady at Cambridgeport, Mass., says: "When it was shown to me plainly that my ill health and excessive nervousness was largely due to the coffee habit, I realized that I must give it up, but it was next to impossible to do so. However, I made the trial and took Postum Food Coffee, with the mental reservation of the 'privilege,' as I termed it, of drinking coffee once a week.

"Little did I dream what a true friend Postum was destined to become to me. The old stomach trouble left, the nervousness vanished, and good, natural, healthy sleep came to my relief. In less than six months I felt like another person, I was so well and happy.

"The 'reserve privilege' in regard to using regular coffee was thrown to the winds. I have not the slightest desire for it; in fact, I very much prefer my Postum to any coffee."

Our Chinese Mission.

Different localities bring us in touch with different phases of the C. W. B. M.; thus it was my good fortune to come into close contact with our Chinese work while organizing in Oregon and California.

As we wander through the crowded streets of the great metropolis, San Francisco, we find that in its very heart there exists another city of over forty thousand inhabitants, controlling about two hundred and fifty manufactories, over one hundred immense gambling holes, numerous opium dens, joss houses and theaters. But in the midst of all this cosmopolitan wickedness and strange sights, nothing impressed me more than the memories which gather around our Chinese mission in Portland.

We enter a city of about 100,000 inhabitants, cross the muddy old Willamette river forming Portland harbor, where we see the great ocean steamers anchored for cargo for foreign ports. A few blocks brings us to Chinatown, with its narrow, squalid streets, thickly lined with joss houses, theaters, gambling houses, opium dens, Chinese restaurants, and every available corner filled with laundries, dirty little shops and stores, and over all an odor hard to analyze. We try to close our ears to the deafening noises and jargon of strange voices, as we pick our way through the jostling crowd and wonder to ourselves if it is really necessary for the already narrow sidewalks to be used for an open-air show-window.

We hurry on up Second Street and stop before a dingy-looking building and gaze at the door, on which is the sign "Christian Mission." Venturing inside, we find a long hall cheerfully lighted, warmed and decorated. Jeu Hawk and Louie Hugh, leaders of the mission and formerly students of Drake University, give us a warm handshake and a greeting, which never reached our ears, for it was lost in the indiscribable medley and hubbub of voices. We look blankly around for the cause of so much systematic confusion, and behold from 30 to 50 Chinamen seated around little tables, each one studying or reciting out loud, perfectly oblivious to the distracting surroundings, as the spelling-book, grammar, geography and Bible fill the air with a mixture of discordant sounds.

A teacher, usually a young lady, sits at the end of each table of which she has charge. We sit down in one row of the chairs which extend up the middle of the hall and watch and listen. Most of the students are dressed in native costume, always black, with queer-looking black cloth shoes, the top of which extended out and over thick white soles. Some are neat and tidy, with intelligent faces and polite ways, showing the effect of prayerful Christian training. The lesson continues from seven till nine o'clock each evening, then after repeating the Lord's prayer in their native tongue, the bell taps for a short recess.

They are a social crowd and each one comes around with a smile and a handshake; as we look into their little yellow faces and at their peculiar dress, so many questions come surging into our minds. Will it in any way affect our Christian government to allow these 75,000 pagan worshipers to live on our western coast? For unlike other foreigners who settle among us, the Oriental never assimilates our ways or thoughts. Whether there is only a family or a village of them, little matter what pressure may be brought to bear upon customs and habits, he lives a typical Chinaman still, going on in the even tenor of habit and thought, regardless of American civilization. What effect will his morals, his iniquitous practice of polygamy, opium eating, excessive gambling, etc., have on our ethical rules? What about his cheap labor, and how will his vote or the votes which he buys, turn the scales on election day, when backed by those anarchist ideas and antagonistic notions of our government which are so ardently discussed in their great secret society of "Highbinders?"

But the bell taps again and there is a general clatter and skirmish into seats. We are awakened from our reverie by another medley, only louder than the first, yet there seems to be some unison about it, and from facial expressions we soon decide that they are singing in Chinese.

Then commences an hour's study of the Bible; spelling out the chapter like a little child would its primer lesson, with the teacher explaining the meaning as to a little child. Thus the hours pass by every evening in the year, and they wend their way homeward with the gospel benedictions hovering over them, instead of being mystified with the subtleties of Confucius.

EDITH CRAWFORD JORDAN.

Burlington, Ia.

Central Christian College.

The winter term at the college starts off with a large attendance of both old and new students.

E. B. Harris held a week's meeting with the Gaynor City Church during the holidays.

Many of the churches in the surrounding counties have employed student preachers for this year.

The writer closed a three weeks' meeting at Bedison, Nodaway county, Jan. 7, with 19 additions—10 confessions. Clark Warren had charge of the music. An Endeavor Society was organized. The church is in good working condition.

J. V. Coombs, of Indiana, will deliver his lecture, "Strange Things and Funny People," before the students on the night of Jan. 16.

The Maryville Church is in the midst of a meeting, with their pastor, O. W. Lawrence, doing the preaching. There were eight additions the first night. CHAS. L. BEAL.

Ohio Letter.

A happy new year to the Evangelist family. May peace and prosperity attend you all. May all your days of this century—this century that will be pre-eminently a Christian century—be happy and full of good works.

The Buckeye Disciples are rejoicing over the general and generous offerings for state missions. More churches observed Ohio Day than ever before. The aggregate of the offerings has been doubled. But many churches have not yet responded. It is not too late. An offering from eve y church would be an inspiration.

The church at Mineral Ridge remodeled their home at a cost of $2,130. It was reopened December 30th. Secretary Bartlett preached the sermon and solicited the money. L. J. McConnell and wife minister to this congregation. Mrs. McConnell is also a preacher of the Word.

George Anderson has closed his 13 years' work at Youngstown. Here is a good example of the long pastorate. From one church of 250 our people have expanded till we have three churches with about 1,500 members. Bro. Anderson has taken the church at Glenville, a suburb of Cleveland.

C. W. Huffer, the energetic pastor at Toledo Central, held his own meeting, with 22 accessions. We now have four churches in Toledo and suburbs. But we ought to have a dozen

The new chapel at Greenfield was dedicated January 6th by Secretary Bartlett. This heoric little band has been tried as by fire but they have a bright future before them now.

Wilson and Houston are in a meeting at Dayton this month, They had a good start the first week and are expecting great things. The meeting at Lima closed with about 180 additions.

Meetings are in progress at Mansfield, with Grant Speare helping the pastor, L. G. Batman; at Newark, Garry Cook singing for M. L. Bates; at Prairie Depot, M. L. Buckley, of Rushsylvania, assisting; at Middleburg, D. I. Levis, of Indiana, preaching; at Derby, Wesley Hatcher preaching; at Galion, J E. Hawes singing for Pastor Sala. Guy Hoover, of Minerva, assisted V. G. Hostetter at Zanesville, in December, with 14 accessions.

The time now draws near for the March offering for Foreign Missions. It is none too early to begin to agitate. Let it be announced from every pulpit. We ought to have 200,000 people who would give $1 on March 3, to say nothing of the $5, $10, $25, $50, $100. Our aim ought to be a half million instead of $200,000. But we are growing in the grace of giving.

C. A. FREER.

Columbus, O.

DISEASE

and discomfort are not-ease and not-comfort. Ease is health; so is comfort.

You may as well be comfortable; that is healthy; as animals are. It is natural, both for you and for them.

If your ill health is caused by imperfect digestion, try Scott's emulsion of cod-liver oil. It does what it does by getting the stomach going right.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Is it an Epidemic?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease--Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

All who have any symptoms of kidney or bladder trouble should write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W GROVE'S signature on each box. 25c.

Evangelistic.

Belleville, Kan., Jan. 8.—One confession last Lord's day at regular services.—C. HENDERSON, Pastor.

Bluff City, Kan., Jan. 11.—The cause of the Master is on the advance here in southern Kansas. Bluff City has a good band of bretnren, a good house with Bro. Frank Talmage for pastor. F. M. Cummings is located at Anthony. I preach the first and third Lord's day at Sand Creek, O. T. I would like to hear from churches in reach of here wanting a pastor for part or all time.—E. B. HUFF.

Chanute, Kan., Jan. 12.—Held a two weeks' meeting at Yates Center with 14 confessions. Have closed my work there and will devote more time to the church at Chanute. Have been preaching twice a month at Yates Center for 18 months, held two meetings and had 87 additions, 51 confessions. The church is in excellent condition and my successor will have a pleasant field. They will locate a man soon for full time; I was urged to continue the work.—W. T. ADAMS.

Goff, Kan., Jan. 12.—Meeting had to close last night after running 12 days: 15 added, 11 by confession. Meeting by home forces.—L. H. BARNUM.

Mayview, Kan., Jan 13.--I am in a meeting here, which is one of my old pastorates. Meeting over two weeks; 13 baptized and several reclaimed.—J. W. BABCOCK.

McPherson, Kan., Jan. 7.—Twenty-three additions here without a protracted meeting since I took the work, November 1, 1899. Closed a meeting at Windom, Dec. 24, with 29 additions. Miss Allie E. Nelson led the singing.—C. J. SAUNDERS.

Topeka, Kan.—One addition at Eskridge by baptism at my last appointment. One addition at Mayetta by baptism at my last appointment.—J. F. SLOAN.

Athens, Ky.—In the two years here I have preached 171 sermons at home and 75 at other points; 69 added to the church; $1,910 raised for all purposes.—R. H. LAMPKIN.

Cameron, Ill., Jan. 7.—Two added yesterday by letters and one restored. This makes 42 added and two restored since my coming here Oct 1, 1900. The "revival" which closed Christmas night goes on—additions every meeting.—O. D. MAPLE, Pastor.

Cameron, Ill.—Rev. H. W. Thiele, Dist. Supt. representing the Ill. Children's Home & Aid Society, was with us Sunday, Jan. 6, and made us a talk. This prevented me from preaching the announced sermon on "Fellowship in Christ," which was especially prepared for the new converts. The brethren wanted to hear it and announced to have it on Monday night. A good meeting; one by letter and one by confession. This makes 46 since coming here.—O. D. MAPLE.

Charleston, Ill., Jan. 7.—Seven added here yesterday by way of a beginning for the new century. Old year finished with church affairs in good shape; 74 added last year; almost $300 contributed to missions and benevolences. —F. W. BURNHAM, Pastor.

Galesburg, Ill., Jan. 8.—During the past year there were 101 additions to the congregation here and that too, without a protracted meeting. I have been called to remain here for the third year.—C. H. WHITE.

Kankakee, Ill., Jan. 14.—Five made the good confession yesterday, making eight confessions and one added by letter in the last three weeks—since our revival closed. Seven of the nine are men. The church is in better working order than ever. Voted almost unanimously to finish the basement this spring.—W. D. DEWEESE, pastor.

Mt. Sterling, Ill., Jan. 8.—Twelve additions to the church here last Sunday. We begin our protracted meeting next Sunday. Bro. C. B. Dabney directs our music.—N. E. CORY.

Niantic, Ill., Jan. 7.—During 1900 the congregation here raised $4,048.91 to repair their house and $996.18 for home and foreign work, $62.14 of this being for missionary purposes. On Jan. 1, 1901, they have $138.65 in the treasury, with every obligation paid to that date. I came to them March 15, 1900 and have preached 82 sermons and conducted 6 funerals. Have had 32 additions.—J. R. PARKER, Pastor.

Normal, Ill., Jan. 8.—Two added Sunday. Have been called for my sixth year.—E. B. BARNES.

Fort Wayne, Ind., Jan. 8.—The regular annual business meeting of the church was held on Wednesday evening, January 3. Officers were elected for the new year. During the year the debt on our property has been reduced from $7,300 to $3,000. The church raised over $4,000 for all purposes. In the year 1900 there were 21 new names added to our membership; nearly all by obedience.—ZACH. A. HARRIS, pastor of West Creighton Avenue Church of Christ.

Fort Wayne, Ind., Jan. 8.—Annual report of West Jefferson St. Church of Christ: Money raised for all purposes, $6,623; of this amount $184 was for missions and charity; total additions, 28. Our finances have demanded our constant attention and the year has been spent in decreasing our heavy indebtedness. We hope in a few days to report the lifting of a large amount.—E. W. ALLEN.

Bayard, Iowa, Jan. 7.—Evangelist G. F. Debol, of Waterloo, Ia., is holding a successful revival here with 97 additions to date.—MRS. G. L. ARRASMITH.

Bayard, Ia.—The church here is in the greatest meeting in its history, there have been 180 additions and meeting still in progress. Geo. Devol is the evangelist.—JOEL BROWN.

Burlington, Ia., Jan. 7.—N. G. Brown, assisted by J. Will Landrum as leader of song, began a meeting yesterday. One confession at morning service. Good audience, and interest and prospects bright for a good meeting. One baptism at Mt. Pleasant last evening, making five additions recently. Splendid work being done by members. I only spend Sunday with them.—E. L. COONS.

Des Moines, Ia., Jan. 8.—Interest continues; two more accessions Sunday. A reception was given last evening at the church, which was largely attended.—E. W. BRICKERT, Pastor East Side Church of Christ.

Des Moines, Iowa., Jan. 6.—Our two weeks' meeting at Jolley, Iowa, just closed with four confessions. Duties at Drake called me away in the midst of the interest. The church is greatly strengthened. Much thinking is being done and a larger harvest will yet be reaped. --FRANK L. VAN VOORHIS.

Hopeville, Iowa, Jan. 7.—Meeting starts out nicely. The house is full every night. The audiences are very attentive. A general good feeling prevails in the community, and people are beginning to turn to the Lord. Those wishing my services in meetings can address me at Jefferson, Ia.—LAWRENCE WRIGHT, Evangelist.

Milton, Iowa, Jan. 12.—I am in a meeting here with the pastor, G. A. Hendrickson. Two confessions to date. My next meeting will be with J. Ed. Stevens, Goodland, Kan. V. E. RIDENOUR.

Mt. Ayr, Iowa, Jan. 11.—Meeting growing in interest. Eight to date and many are thinking. I go from here to Springfield, Ill., where J. E. Lynn is pastor. Begin Jan. 27.—J. M. LOWE.

Perry, Ia., Jan. 9.—Meeting began Dec. 21. Thirty-seven additions to date. Many more in prospect.—CALDWELL & HAWES.

Yale, Iowa.—Just closed a meeting with 13 added.—WALTER L. MARTIN.

Mexico Mo.—Jan. 7.—Five additions at our regular service yesterday.—S. D. DUTCHER.

Mexico, Mo.—Our local minister, Bro. S. M. Dutcher, in co-operation with the entire church, has recently concluded a very successful meeting of three weeks with 61 additions to the church. It is seldom if ever before that the church and community has had the pleasure of hearing such a series of sermons. Bro. Dutcher, after about two years of service for the Mexico Church, has so endeared himself to all that we cannot think of parting with him, and he will remain to instruct, encourage and comfort us indefinitely. —J. A. HEADINGTON.

Neosho, Mo.—Two baptisms here recently.—L. C. WILSON.

Palmyra, Mo., Jan. 14.—The Christian Church is in a meeting now eight days old, and 11 additions to date, nine of these by confession, of whom four were from the Bible-school. Bro. C. H. Winders, of Columbia, Mo., is doing the preaching. We have good sermons, large audiences, and great interest manifested.—B. F. GLAHN, Superintendent Bible-school.

Pleasant Hill, Mo. Jan. 8.—Our meeting with home forces resulted in 22 additions to the church. This was our second meeting with the church. The cause at Pleasant Hill was never in a more prosperous condition than at this time.—CLAUDE E. HILL.

Blair, Neb.—Had one addition the last Sunday of the old year. The work is moving nicely.—H. H. RAMA.

Edgar, Neb., Jan. 5.—J. P. Myers, of Clarksville, Mo., visited us at Lakeside, near Edgar, Neb., from Dec. 21 to Jan. 3. During that time he held a short series of meetings, placed the plea of the Christian Church before many who had never heard it before. He won wanderers back to their former faith, converted others, organized a band of faithful followers, secured the services of a neighboring pastor, and established for us a church home.—MYRTA RANSDELL.

Waterloo, Neb., Jan. 10.—One confession Lord's day evening, Jan. 6. Great interest awakened. Recently the Society of Willing Workers of the church surprised their president, Mrs. Swartwood, and presented her with a fine quilt. We will observe the week of prayer, continuing from Lord's day, Jan. 13. We are planning for a church rally about April 28. Miss Laura V. Thompson visited us Monday, Jan. 7, and by her earnest manner and fluent speaking the C. W. B. M. workers were greatly strengthened and the public instructed.

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Three were added to the auxiliary.—A. O. SWARTWOOD.

Brooklyn, N. Y.—The Sterling Place Church, M. E. Harlan, pastor, makes the following report for the past year: Receipts for all purposes, $6,104.82. The church added one member for every seven in the church at the beginning of the year, at an average cost of $76.37 for each addition, counting the entire expenditure of the church as for additions. This is money well invested.

Buffalo, N. Y.—A series of meetings was begun in the Jefferson St. Church of Christ, of which J. P. Lichtenberger is pastor, on Jan. 6. The music is in charge of De Loss Smith, of Indianapolis.

Canton, Ohio, Jan 8.—Our Updike meeting one week old; 45 added Many turned away for want of room. Next week will meet in the Grand Opera House, where I hope all may be seated.—J. D. JOHNSON.

Special Dispatch to the CHRISTIAN-EVANGELIST.

DAYTON, OHIO, Jan. 14. — Meeting fifteen days old; seventy-five additions to date; twenty-nine yesterday.

WILSON & HUSTON.

Nelsonville, O., Jan. 7.—There were three added to the church at this place the first Lord's day of the new year.—C. M. KEENE.

Weston, O., Jan. 14.—Just closed a two weeks' meeting at Eagleville (Ted. P. O.), Wood county, with 11 baptisms and four added otherwise. The church was helped along many lines and is now full of zeal and hope for the future.—S. M. COOK.

Albany, Ore., Jan. 8.—The greatest meeting in the history of our people in Oregon has closed. Bro. Chas. Reign Scoville was with us four weeks and 249 were added to the Lord's work here—49 on the last day, 46 at the last service. Not an invitation given in the whole meeting without additions. A large majority of the converts are grown people. Many household conversions are among them. We have moved from the poorest building of the town to the best, which, by the help of the Master and Bro. Scoville was dedicated, free from debt, on Dec. 16th. When this man of God came to us, there were five other churches here with a larger membership than ours, now we lead them all. Our Endeavor and Bible-school have doubled in attendance and membership. All departments of our work have taken on new life.—J. B. HOLMES, JR.

McMinnville, Oregon.—Last Lord's day 10 united with the church, making 51 since the first of September. Arnold Lindsey is pastor. Since his pastorate, which began one year ago last September, over a hundred have united with the church, a debt of over $2,000 has been paid and in all nearly $4,000 raised for different purposes. We have had Bro. Morton L. Rose with us recently in a three weeks' meeting; 28 additions. Bro. Lindsey is now at Eugene assisting Bro. Rose in return.—MRS. L. E. LINDSEY.

Uniontown, Pa.—Annual report: The year just closed was the most prosperous in the history of the Central Christian Church; $5,000 was raised for all purposes, $500 was given to missions and $200 to benevolences. The church supports two missions, each of them housed in a neat chapel. A fine new pipe organ is now being built for the church and will be ready for use Apr. 1. The Bible-school has an enrollment of 300 and raised $607 during the year; $204 for missions, $65 for charity. The remainder was used for current expenses and for the reduction of the parsonage debt. Seventy-five were added to the church during the year.—C. H. PLATTENBURG, pastor.

Bethany, W. Va., Jan. 7—Our protracted meeting of fifteen days at Union, W. Va., resulted in 15 accessions, 10 baptized, four reclaimed and one by statement. Claude C. Jones, of New Orleans, assisted with music and otherwise and proved himself an excellent helper. C. E. SMITH, pastor.

Washington, D. C., Jan. 12.—Twelve additions at the Ninth Street church the past two Sundays, and five confessions at our mission. W. H. Book begins a meeting with W. T. Wright at the H St. church next week. I go to Hagerstown Monday to help P. A. Cave in a meeting.—E. B. BAGBY.

Garfield, Wash., Jan. 7.—Yesterday Bro. M. M. Anderson and wife united with the Christian church at this place. He has been an acceptable preacher in the "Church of God." The brethren were all glad to welcome him and his excellent wife into the fellowship of this congregation. A very worthy lady of the Presbyterian church also came forward at the morning hour and made the good confession and expressed her desire to be immersed and to unite with the church. In a protracted meeting in December, conducted by Bro. E. C. Wigmore, four made the confession and were baptized, and one added by statement.—R. M. MESSICK.

CHANGES.

M. L. Everett, Baldwin, Kan., to Kansas City, Mo.

J. R. Perkins, Des Moines to Onawa, Ia.

W. H. Watson, Eureka Springs, Ark., to Dadeville, Mo.

G. A. Ragan, Irving Park, Chicago, to Winters, Cal.

J. S. Pierce, Lakeport to Kelseyville, Cal.

H. H. Rama, Maitland, Mo., to Blair, Neb.

J. N. Taylor, Vevay, Ind., to Madison, Ind.

R. R. Hamlin, Plano to McKinney, Texas.

C. C. Gibson, Almina to Davenport, Wash.

Thos. B. Home, Poplar Plains, Ky., to Owingsville, Ky.

George C. Zeigler, Cogan House to Newberry, Pa.

J. A. Longston, Cherokee, Kan., to Independence, Kan.

E. E. Davidson, Brashear, Mo., to Salem, Mo.

E. C. Harris, Flushing, O., to Taylorstown, Pa.

J. H. Lacey, Rochester, Ind., to Coats' Grove, Mich.

James S. Helm, Leeville, S. Dak., to South Omaha, Neb.

R. H. Lampkin, Lexington, Ky., to Cripple Creek, Col.

A. M. McLain, Clearwater to Meriden, Kan.

Abraham B. Markle, South San Diego to Fortuna, Calif.

B. L. Allen, Irvington, Ind., to 1135 Reisner St., Indianapolis.

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The Topical Hand-Book for 1901 contains an analysis of each of the 52 Sunday-school lessons of the year, with the Golden Texts, Persons, Places and Leading Thought; the outlines of the Midweek Church Prayer-Meeting, with copious Scripture references; an analysis of each of the Y. P. S. C. E. Topics, with carefully selected Daily Readings, and Helpful Outlines of the Junior Topics. So much valuable material is rarely found in a single book. Price, 50 cents per dozen; or $3.00 per hundred. Christian Publishing Co., St. Louis.

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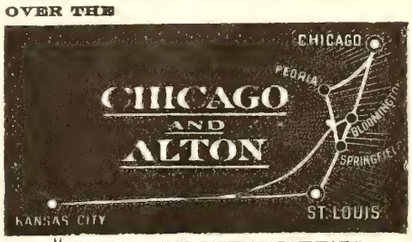
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This shrinking world in which we live grows
smaller day by day,
Till now there isn't any place so very far
away;
And lands so sundered in the past that months
would intervene,
Have crept so near together there is scarce a
week between.

It used to be a great long while from Boston-
on-the-Bay
To where the broad Pacific laves the pebbles
with its spray,
But now those shores are neighbors in their
nearness, so to speak,
And half a year of travel has been squeezed
to half a week.

To speak with far-off India once took us full
a year,
While now we simply shout "Hello!" and
whisper in her ear;
And islands lost in distant seas, when history
commenced,
Are chatting with us daily now since space
has been condensed.

With steamship lines and railway trains and
telegraph and all,
We have compressed this globe until it's just
a little ball;
The land is but a step across, the sea is but a
pond,
We've got this world encompassed and we sigh
for worlds beyond.

We're looking toward the sky the while we
fashion, year by year,
Some new and wondrous instrument to draw
the planets near;
And scientists, so we are told, perchance may
very soon
So do away with distance we can visit with
the moon.

—*Nixon Waterman, in Saturday Evening Post.*

Struggling Toward the Light.

By Walter S. Smith.

Chapter XII.—Some Matters in Conclusion

This invitation made Timothy's eyes wet; and Paul himself choked a little when he tried to speak about it. The ten dollars he "subscribed" and paid at once into the new treasury, telling Timothy to mark it as a dollar apiece for the ten converts. "Tell them for me," said he, "that they must earn this amount by good works, and next year make and contribute an equal sum." He authorized Timothy to tell Brother Revell the forgiveness was free and full. He had suffered much pain on account of Joseph's slights, and the only penance he would entail was that he should never treat another teacher so, but seek an interview and an explanation before carrying a misunderstanding to the point of sin.

"Certainly, we must go; and I will feel free to do so, because that is the time of the year when the nights are too short for meetings."

He had run in upon Timothy as a visitor, merely to see how the church was succeeding. He was gratified to note the pride they all felt in their own activity.

Timothy sat down to write to Bro. Revell, Paul to Job Norris. His missive was full of acknowledgment of his sense of gratitude. Job had not only led him to seek the light of doctrinal teaching, but by his meek and forgiving course he had taught him the genius of the Savior's sweet spirit. "I did not know," said the teacher, "how to deal with evil-doers until you refused to reciprocate their malice." And in this spirit he wrote, telling him to look for him and Bro. Henry together on Friday before the day named.

The month passed quickly, for both men were busy. The church officers were quite willing to excuse the preacher, and Bro. Smith and Bro. Fussy shared equally in the expenses of Ruby, declaring that she must go, too, and see Bro. Norris and his family.

There was a delegation at the wharf to receive them and they were surprised that Walter Brown had his team and four-seated hack there to convey them up the hill. He made all the company get in, and declared it was an honor to him that they complied. Bertha and Bessie Norris sat with Ruby on the back seat, Job and Paul with the driver on the front seat, Mrs. Norris, Mrs. Revell and Mrs. Peak on the second seat, and Joe, Timothy and Squire Lee on the third.

Brethren Perryman, Peak and Barnet looked after the baggage and came after the hack on foot. Timothy asked the Squire what it all meant: "That these men who used to hit us so hard, all seem so friendly?" The Squire answered: "Charge it all to the grace of God, the power of the Gospel and Job Norris. Mr. Barnet was never your enemy, but a most damaging enemy to himself. He had formerly been a Baptist, but as he was guilty of selling liquors and keeping a disorderly house, we excluded him two or three years before you came among us. The two deaths in his family caused him to work, as you know, to put liquor out of the county. He was anxious to do better, but felt himself an outcast. Bro. Norris had persuaded him to come back, make acknowledgments and begin anew, and the very day he was aiming to do this, *we turned Job out of the church!* That deterred him till after you left; and, as he was a personal friend to Bro. Guthrie, this man prevailed on him to attend the last day he preached for us. I shall always remember the text: 'Let us search and try our ways and turn again unto the Lord.' Barnet went home thinking very seriously, and when Bro. Perryman gave his first invitation he stepped forward and craved a chance to confess his years of sin. He was so humble and so serious that no doubt was felt concerning his sincerity, and since the day of his restoration his walk has been blameless. We recently learned that it was Job Norris who unselfishly and lovingly prevailed on him to hear Bro. Guthrie's counsel and *turn again to the Lord.* Peak and Brown were both moved in the same way, but they could not give a 'Christian experience,' and so they did not offer themselves. Brown asked Bro. Perryman how a man could give a *Christian* experience when he had all along been a sinner. This question was carried to Bro. Norris, who answered: 'A sinner may be convinced of his error, may believe the Gospel and obey it; and, being then made free from his sins, he may become a servant of righteousness.' This conversation was fresh in several of our minds the day we voted away our sectarian rules and adopted our scriptural name. And the very next day Peak and Brown came forward and confessed faith in Christ. Their baptism was the beginning of great things with us. They have done more than half the engineering in the repairing of our meeting-house. Brown, for instance, drove round and raised most of the money, and himself gave us a bell worth a hundred dollars."

But here the colloquy ended, for the hack drew up in front of Barnet's and the passengers began to alight. Timothy and Ruby were to be entertained here; Bro. Guthrie at Norris', and Perryman and Matthews at Squire Lee's. The last named was just now putting on the finishing touches to his new sermon on CONSECRATION in his study at Lexington.

After supper the three ministers repaired to the house of worship and looked over the work before them preliminary to perfecting a program. 1. Ruby should be the genius to preside over the music, with singers to assist. 2. Timothy should preach on *Christian Loyalty* Saturday night. 3. Prof. Guthrie should review the Sunday-school lesson, using the blackboard. 4. Bro. Matthews should preach a consecration sermon and re-dedicate the church, the sermon to begin at 10:30. 5. Bro. Perryman, assisted by Elders Norris and Revell, should officiate at the table of the Lord's Supper, after which they would adjourn to dinner. 6. At three o'clock there would be reminiscences and a history of the church, led by Bro. Perryman. At the conclusion of this service Bro. Henry should display the old book, whose historic data had all been copied out, and, with any remarks he chose to make, lay it on a brazen altar on coals and burn it to ashes. 7. At night Prof. Guthrie should preach a discourse on "The Church an Evangelizing Force."

This all agreed to. The preachers separated and were soon at their rooms resting. Saturday was a fine day and Bro. Perryman's committees were all day busy with festoons and tables. The Baptists had displayed the good sense of selecting a two acre site for the church, containing its native trees and affording a copious flow of spring water. The new arrangement had only to remove a few branches and destroy a few weeds and briars to make it an ideal place for an all-day meeting. The new church front, with belfry attachment, the new white paint tastily trimmed in lemon and pink, the green shutters opening off a



full outfit of bronzed fly-screens, the new roof of cedar shingles, oiled "to make them last forever," the crown of green foliage hanging not too near, from the great forest trees, the entire picture so harmonizing with God's own ideals of beauty, required but little decorating. A few roses, wreaths and ferns within, and a half dozen long tables under the trees without, seemed about all the committees needed to provide, for the glad people brought flags and garlands, and before the bell rang for the Saturday night service, the whole scene was full of life and beauty.

Timothy's audience filled the house, although the night was almost the shortest of the year and harvest was at hand. He took the same text he had taken a year before, to use as a basis of his discussion on *Loyalty*. It was an odd text for a sermon on Baptist Loyalty, but he had used it and made such a sermon from it. It reads: "And the people said unto Joshua, 'The Lord our God will we serve, and his voice will we obey.'" This is written in the 24th chapter and it is the 24th verse of the chapter. A year ago he had said, "God speaks through the church, and one cannot obey the voice of the Lord if he is disloyal to the church." He had applied all church allusions to the Baptist Church and used several other scriptures in support of the arguments deduced.

To-day he said: "God speaks through his Son," quoting from Hebrews 1: 1, 2 to prove it. He now pursued almost the same course of analysis taken a year ago, and landed every argument upon Christ or the Holy Spirit, and finally threw all his force into Job Norris' language to the committee: "*Brethren, I cannot be disloyal to the Holy Spirit for the sake of loyalty to the Baptist Church.*"

The effect of it was electric. The great audience, almost in a breath, echoed "Amen!" Timothy went on to say, "We excluded Bro. Norris for that manly address, but it has been, like the sound of Luther's hammer on the church door, echoing ever since, and the Lord has blessed it to our good."

Details are not admissible. Sunday was fair and cool, and before ten o'clock the two acres were well covered with vehicles, excepting only the space reserved, and many teams were hitched on grounds adjoining. The house was packed to hear the discourse, and all the people felt that it was a most fitting time for a lesson on *reconsecration*. It was a fine lesson, well received. And the dedication went on without the usual scramble after money. The money had all been raised and the improvements paid for, so Bro. Matthews had only to offer it in a fervent dedicatory prayer to God. The afternoon attendance was too great for the house and a stand was made out of the tables, and the ceremony of burning the old book was performed outdoors. Timothy made a few suitable remarks, and then, while the cremation went forward, he said: "Old things are passed away: behold, all things have become new!"

With this they sang "Praise God from whom all blessings flow," Bro. Matthews pronounced the benediction, and the day-program was over.

The night sermon was a masterpiece, closing with one of Bro. Guthrie's best efforts in the way of exhortation. "Lige" Taggart had been seen on the grounds in good clothes, and already it was known by many that Timothy's letter, offering to pray for the salvation of his soul, had smitten him with shame; that he had quit drinking, and was already a pretty fair sort of citizen. But the climax came when, at Paul's earnest invitation, he and his wife and their grown daughter came forward to make confession. He asked, as an especial favor, that Timothy wait on them in baptism; this to show him how thoroughly he took back his malicious falsehood concerning him.

What then could be done but to have preaching the next day, and again at night, and although the harvest of cereal grain was on, another harvest was gathered with it, even a harvest of souls. The miserable doctor was the only one of our characters whom this meeting failed to reach.

Feeling the awful shadow of a neighborhood's detestation, he went off to Lexington to carry on a practice too abhorrent and odious to be named in print.

Paul returned with Timothy and Ruby to Freedom, via SUNRISE, and the mother-in-law, in tears, begged forgiveness and pledged to act thereafter in a manner more becoming her relationship. In their sermons there, Paul and Timothy created quite a sentiment in favor of sobriety, and if the great brewery had not been there on the hillside to browbeat the people and undo the impression for good, liquor drinking would have been done away. But this reform will have to wait until the good people are ready to say, THERE SHALL BE NO MORE BREWING OF BEER!

[THE END.]

Fooling the Dog-Catcher.

It improves the story to let the little five-year-old tot tell it herself:

"It was Fwiday," she says, "an' I were tomin' frum school an' finkin' all the time how me and Prince would have a big long play, 'tause it wouldn't be school till Monday. I was so happy that I runned an' was laughin' to myself so everybody smiled.

"But when I dot purty near home an' Prince was runnin' down th' street to meet me, barkin' an' wigglin' hisself 'tause he was so glad to see me, a big man, wif a long pole an' a net on it jumped outen' his wagon an' Prince runned right into the net.

"Then I screamed an' I frowed myself on that net just when Prince got in it, an' rolled 'roun' an' got all snarled an' the man swore, an' we kept rollin,' and I never got so dirty in my life, an' when that man pulled th' net to him I was in it an' Prince was goin' to th' back of th' house as hard as he could.

"Then a nice-lookin' gen'leman come up laughin' so hard he coughed, an' he asked did I have a tag on me, an' th' horwid man jumped in his wagon an' whipped th' horse, an' when he drove away said he would get that dog yet, an' I tole him he could ketch nothin' but little girls, an' the gen'leman laughed so he had to use his hank'chief an' said some dogs had all th' luck."—*Detroit Free Press.*

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Doolittle's Trained Hens.

"Well, boys, what d'ye s'pose Pete Doolittle has been up to now?" demanded Job Blinkers, as he dropped into his accustomed seat and filled up the circle around the post-office stove, now utilized chiefly as a rest for the feet.

"I dunno, but I'll bet it ain't anything in the line of work—not if Pete attended to it hisself," spoke up one of the crowd.

"Guess you're right about that," rejoined Blinkers. "Doolittle never was very fond of work. And this new dodge he's been up to lately is just what one might expect from a man of that kind. He has a good-sized huckleberry-patch, and I'm dinged if Doolittle hasn't trained his hens to pick the berries. Any one would natcherly s'pose they'd gulp the berries down while pickin' them, but they don't. Doolittle has got that part of it fixed all right.

"Now, how do you s'pose he manages it? Why, he simply puts a rubber band around their necks just tight enough to keep them from swallowin' the huckleberries an' yet not tight enough to hurt them. Then he has a sort of contrivance like an old-fashioned goose-yoke hung to the neck of each hen; an' fastened to the lower end of each yoke is a light wooden pail to hold the berries. Doolittle's huckleberries are of the the low-bush variety, an' the hens have no trouble at all in reachin' the berries.

"I was over to his place for an hour or so t'other day watchin' the hens work, an' it was a sight calkilated to do a lazy man a heap of good. Doolittle seemed to be enjoying it fust-rate—fer him. There he was perched upon the fence, smokin' his pipe an' takin' things easy, while the hens were bucklin' right down to business an' snatchin' the berries off the bushes just as if they expected to git paid fer it. They seemed to know the ripe berries from the green ones, too. Anyhow I never see 'em pick any green ones, except once in a while a hen would get hold of one by mistake, and then she would drop it on the ground instead of into the pail, an' go on workin' as if nothin' had happened.

"As fast as the hens got their pails filled they would come over to the spot where Doolittle was settin', an' cluck, to let him know they were ready to be unloaded; an' then he would get down from the fence an' empty the berries out into a big basket, an' start the hens off to pickin' ag'in. I told Doolittle his plan fer gatherin' the huckleberry crop was the best that I'd run across yet, an' he sighed kinder tired-like, an' said:

"'Yes, it is purty slick, but there's one drawback to it.'

"'What's that?' says I.

"'Why, ye see, I've got to climb down off the fence every fifteen minutes or so to empty the pails, and I tell you it's wearin' on the constitution to keep it up all day. Now, if the hens knew how to turn a summerset, same as them limber-jinted chaps in a circus, I'd be all right. Then all I'd have to do would be to have a good-size box standin' in a handy place to empty the berries in, an' the end of a plank a-restin' on one side of it, with the other end a-restin' on the ground, so the hens could walk up to the top of it when they got their pails filled an' turn a summerset across the box, dumpin' the berries into it, an' then light on their feet on the other side, an' go on about their business of pickin' berries. If that could be done, as I said before, I'd be alright. But,' and Doolittle sighed once more, 'the worst of it is a hen can't be trained to turn a summerset.'

"And when I come away Doolittle was still settin' there tryin' to figger out some plan fer emptyin' them pails of berries without gettin' down off the fence."—*Will S. Gidley in Woman's Home Companion.*

How Eddie Preached.

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells the people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few moments of thought, "or I'd know how and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he 'splains it. I can't do that."

"Oh, yes, you can, Eddie," said grandma. "Here's a good text for you to explain: 'Be kind to one another.'"

"There's nothing to 'splain about that," said Eddie. "You just be kind to everybody and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week! Why, grandma, I can't," exclaimed Eddie.

"Can't be kind to everybody you meet for one week?"

Eddie looked thoughtful. "Would that be preaching?"

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," says Eddie, with a sigh, "I suppose I can try; but I wasn't thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means, you know," said grandma.

"It is not kind to the teacher to whisper in school," said Eddie the very next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting either," and he hurried home from school.

"It's not kind to mamma when I don't do errands promptly," and he did quickly and well whatever he was bid.

Every night and all day he thought about what was kind and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching about that text, for everybody has been so kind to me."—*Ex.*

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Pendleton and Greeley.

Major McDowell's mot reminded me of a passage of arms between Horace Greeley and Dr. William K. Pendleton, who was for many years president of Bethany College, West Virginia. He came of the old Virginia Pendleton family, which has given so many soldiers and statesmen to the republic. He was an accomplished orator, scholar and gentleman. During reconstruction days, when all the West Virginia representatives were Republicans, Dr. Pendleton, who was a Democrat, came to Washington and while here was introduced to Horace Greeley as "Dr. Pendleton, president of Bethany College, West Virginia."

Horace looked at the courtly Virginian and in his shrill tenor said:

"Judging by the sort of congressmen which West Virginia sends to Washington, I had concluded that there are no colleges in West Virginia."

"Ah, Mr. Greeley," replied Dr. Pendleton, with a graceful bow which would have done honor to Lord Chesterfield, "all those West Virginia congressmen whom you have met are Republicans! They are not fair samples of the intelligence of our state."—*From Champ Clark's "Cloak Room Stories."*

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The trials of librarians in city libraries have been often cited; those of the guardians of small country libraries are of a different character, but require perhaps the exercise of even greater patience.

"Ma wants you should pick her out a book," said a freckle-faced girl to the bright young woman in charge of the free library of a New England village; "and she don't want a serious one, she says, nor she don't want a love story, without it's founded on fact. Nor of course she don't want anything she's ever read before."

The librarian tapped her pencil thoughtfully on the desk, without a trace of the despair which a chance listener to the dialogue expected to see on her face.

"Nor she don't want anything that's chopped up into short stories, she says," continued the girl, bent upon the librarian's further enlightenment, "and she wants consider'ble going on, and a lot of pictures, ma does. And she told me partic'lar to say she didn't want no di'lec' stories; she says she knows well enough how folks in the country talk."

Still the librarian thoughtfully tapped her pencil, apparently waiting for further instructions.

"She wants a real sensible book, the kind grandma likes and I like, too," volunteered "ma's" emissary; then suddenly she leaned over the librarian. "Say," she whispered hoarsely, "if there's one of the Roberson Cruzo books in, ma says you'd better gimme that."

"Certainly," said the librarian, pleasantly, and a moment later the well-thumbed copy of the famous adventures had changed hands, and the happy possessor of it departed wreathed in smiles.—*Youth's Companion.*

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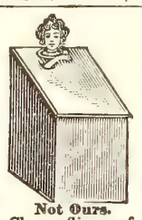
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The man who respects his wife does not turn her into a mendicant. Give her a purse of her own.—*Conan Doyle.*

An English artist of note, Mrs. Ellis Rowan, now in this country, has accomplished what Sir Frederick Leighton pronounced to be the most suberb collection of flower paintings ever done in the history of art, the most extensive and the most artistic. The collection embraces over a thousand water colors of the flowers of Australia, the South Sea Islands, the West Indies and the United States. A small number of them, a hundred or so, have been exhibited at the Smithsonian Institute, and later on will be publicly exhibited at the Cosmos Club in Washington. The Government will probably purchase them, and the collection will then be placed permanently in the Smithsonian.—*Exchange.*

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With the Children.

J. Breckenridge Ellis.

PETE.

VIII.—Close Quarters.

[*Continued.*]

"I tell you, you have time enough," called Pete, looking out of her bed-room window. "Miss Dollie's house is on the other side of town. Besides, if you leave those tomatoes and things there on the ground, mamma will see um and ask questions and I'll have to tell on you and me!"

Edgar saw the wisdom of this remark, so he grabbed up the vegetables in his frantic fingers, and having filled his pockets, rushed up the ladder and tumbled them into the room. In the meantime Mr. Pendleton, who was a man with a kind heart and fiery temper, was calling from the roof of his barn. He couldn't get down without his ladder, so he was like Mr. Crusoe on his desert island. Edgar leaped to the ground and shouldering the ladder hurried over the side-fence. Lucifer began to howl and whine behind him. Looking back Edgar discovered that the paling of the fence was still fastened to the dog's leading-cord, and this paling was now caught in the water-pipe that ran down under Pete's window. When Edgar caught sight of Mr. Pendleton, that gentleman was fairly dancing up and down on the roof of his barn at a great risk to his insurance company. He was quite red in the face and his eyes would have caught Edgar on fire then and there, if eyes could make a blaze. "I am bringing back your ladder," gasped Edgar, who was exhausted from his frantic endeavors to get away before Mrs. Morris saw him. Mr. Pendleton came down to the edge of his roof and as soon as Edgar placed the ladder against it, down swarmed the angry gentleman. Edgar did not wait to meet him, but ran back into Mrs. Morris' yard to release Lucifer. Mr. Pendleton stared after the young man, too enraged to follow or utter a sound. But he soon cooled down, and went to work as if nothing had happened, concluding that Pete had got caught in the apple-tree, thus rendering the young man temporarily insane. Edgar tugged at the paling that held Lucifer a prisoner, but he could not get it loose from the cord. However, he unfastened it from the water-pipe.

"And now you'd better *fly*," said Pete, who had been looking down at him. "You've been so long, they must be 'most here. You take out through the garden and down by the barn, or you'll meet um at the gate. Oh, I see um! They're turning the corner. Quick, quick!" Edgar darted toward the garden followed by Lucifer. They entered the grape-arbor, which extended the entire length of the garden. The paling, which was thumping along behind the dog, got wedged between some grape-vines, so the young man had to stop and extricate him. When he was loose, the family party had entered the yard and were so near, Edgar was afraid to move. He crouched in the dense shade, wondering how he had ever got into such a disgraceful situation. But suppose Mrs. Morris found him? He could not let her think he was stealing grapes! Why had he not gone boldly forth to meet her? Then he must have told of Pete's wicked adventure down the ladder. Now, Edgar could not endure the thought of telling on Pete; it would wreck forever his hope of making her his friend; and Mrs. Morris would disapprove of *his* part in the adventure, no matter what he might say. Had he not taken Mr. Pendleton's ladder to conceal Pete's escape from just confinement? So you see, Edgar could make mistakes, just like other people. Had there been somebody in this tale that always did right, like some good little boys in Sunday-school books, such a person could have come forward now and redeemed the situation. But all the characters in this history are just people, and if any of them die it won't be because they are too good. And yet, notice what trouble they got into when they did wrong. I call your attention to Mr. Edgar Brown cowering and shuddering there in that grape-arbor, down on his knees among the grub-worms and fallen plums and henpecked grapes, trying to escape detection.

"Poor Pete!" Edgar heard Madge exclaim. "Mamma, don't you think she's been punished enough? It is such a lovely afternoon and she all shut up where she can hardly get a breath of air!"

"She must be punished," said Mrs. Morris firmly. Then she called, "Pete?"

"Yes, ma'am," said Pete in a mournful voice as she looked out of her window.

"You are there, are you?" said Mrs. Morris, as if she had entertained a vague fear that her little daughter might have leaked out of a key-hole. Pete did not think it necessary to answer. "Pete, why are you not in bed?" No answer. "Go to bed now, or I'll come up and *put* you to bed."

"Mamma," said Pete plaintively, "isn't it punishment enough just to keep me prisoner, when Letitia is away gathering flowers in the woods with Mrs. Pendleton? And I was to of been with um. Ain't it enough for me just to have to pass my time all locked up?"

(Oh, Pete!)

"Poor child!" said Mrs. Morris to Jennie.

"I'm just playing on the carpet," said Pete, "and I'm playing that the flower-pictures on it are real flowers and I am gathering them in the woods and the bed is the creek and the washstand is a high, high hill that I have to climb and when you hear me jumping, it is over my trunk, because that is a great big stone that stands right in my path."

"Oh, mamma!" cried Madge, "lock *me* up with Pete and let *me* gather carpet-flowers with her. Oh, mamma, *please* lock me up!"

"Yes, Madge," called Pete, "it's lots of fun. I go out hunting, too; I take my gun and slip through the trees till I track a deer and then I hit him real quick over the *anthers*, and dispatch him. The flies is the deers."

"Mamma," said Madge, "*may* I be locked up with Pete?"

"No, you may not. And Pete, go to bed this instant, and not another sound must I hear from you! What's the matter, Jennie?"

"Why, mamma," said the young lady, rising from a stooping position, "here is a tomato! I wonder how it could have come here?"

Mrs. Morris examined it. "It came out of my garden," she said, "*Pete!*"

There was no answer. "I expect she's already gone to bed," suggested Madge. They entered the house carrying the tomato. Edgar seized this opportunity to escape, first cutting the paling loose from Lucifer's cord. As he slipped over the lot-fence, feeling very much as if he were the tramp's brother, he heard the voice of Mr. Pendleton call, "Mrs. Morris, did Pete get hurt? wasn't she fastened somehow in her apple-tree?"

"No, Mr. Pendleton, I have been obliged to confine her in her room for the day," was the answer.

"Oh!" said Mr. Pendleton. That was all he said. He knew Pete well enough to understand the rest without being told a word about his ladder. Mr. Pendleton had a violent temper, but there was one thing he didn't do; he didn't tell on people. Doubtless this was wrong, and he should have tried to help raise all the children in his neighborhood. It may seem strange, but Mr. Pendleton was a great favorite with children.

[TO BE CONTINUED.]

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W. F. Richardson.

Christ Silences the Pharisees.*

It was Tuesday, the third day of "Passion Week," and Jesus was again in Jerusalem. His triumphal entry took place on "Palm Sunday," as it is now called. He had returned to Bethany that night to sleep. On Monday morning, on his way to the city, he had approached a fig tree, whose thick leaves seemed to promise fruit; but there was none. Declaring that it should never again bear fruit, he went his way, and entered the temple. Here he found the same conditions as prevailed on his first visit, three years before. Its sacred courts were defiled by the noisy and greedy traffickers, whom he once more expelled, with sternest rebuke. He spent the day in works of mercy, and again retired to Bethany at its close. On Tuesday morning, as he passed, with his disciples, the fig tree whose doom he had pronounced the previous day, they saw that it was withered root and branch; and the lessons of that marvelous incident never faded out of their memory.

It was manifest to the leaders of the people that the growing power of Jesus must be checked, or the whole nation would go after him. If he were suffered to assume authority over the very courts of the temple, and to make them the scene of his daily discourses and miracles of healing, he would soon be declared the Christ, and the direst tumults might follow. They therefore send a deputation to him, demanding his authority for the things he said and did. His reply staggered them. "By what authority did John the Baptist teach?" They could not say that it was by divine authority, or Jesus would demand why, then, they had refused to accept his testimony concerning himself. They dared not say that he taught without authority, for the people honored John as a prophet. They had to say, We know not. Then they had no right to question the authority of him whom the Baptist introduced as the Messiah. By three striking parables of warning, namely, the Two Sons, the Faithless Servants in the Vineyard, and the Marriage Feast, he portrayed their stubborn rejection of the kingdom of heaven, and the ruin that must result to their nation because of it.

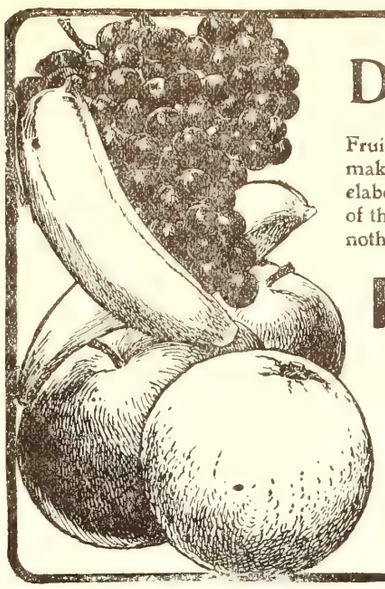
His enemies then attempt to accomplish by guile what they have failed to do by direct attack. Pharisees and Herodians, natural enemies, combine to draw the Master into a compromising situation, where he may be condemned either as a heretic or a traitor. But his calm soul is undisturbed, and he answers them by one of those simple, comprehensive maxims which carry conviction to every heart. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Then the Sadducees, with their contempt for the spiritual hopes of Israel, as to a future life, seek to embarrass the Savior by a hypothetical case, of a woman who becomes the wife of seven brothers in succession, all of whom die childless. Whose wife will she be, in the resurrection? is their query, which they propound with supreme assurance that it will puzzle the Nazarene Rabbi. His reply confounds them, as he quotes the language of Jehovah to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." The bodies of the patriarchs had long been dust. Did they believe that God gloried in being the God of a handful of ashes, a chance dry bone, or the foul air of an empty tomb? He is the God of the living, and all live unto Him. As to their question, they are ignorant of the meaning of the Scriptures, or the significance of the resurrection. This is to be, not a mere re-awakening but a transformation. "The world to come was not to be a reproduction of that which had passed away—else why should it have passed away?—but a regeneration and renovation; and the body with which we were to be clothed would be like that which angels bear." Earthly relations would be exalted into heavenly ones, and spiritual communion and joys swallow up all that were merely temporal.

We have deemed the approach to our lesson of sufficient importance to give it thus much space. But little is left for the direct text, but this is so explicit in its teachings as to require but little comment. Encouraged by the discomfiture of the Sadducees, whose materialism was hateful to them, the Pharisees again approach the Master, and through one of their number, a scribe, or lawyer, ask him, "Master, which is the great commandment in the law?" Those first in esteem among them were those pertaining to such questions as the Sabbath, circumcision, paying of tithes and ceremonial purity. It was their constant complaint that Jesus so often seemed to hold these in light esteem. The Master gives them a frank and prompt reply. He tells them that the first in importance of all divine requirements is that of a supreme love for God, which shall involve the entire man, heart, mind, soul and strength. Without this love, all outward acts of worship are futile. When they flow from this fount of love, the least of them becomes a noble and gracious deed. Nor does such a religion stop with the service of God in worship. Closely associated with this greatest of the commandments is one only second in the divine regard, namely, unselfish love for man. All the law and the prophets derive their value from these two supreme principles, and are to be honored and obeyed as they exemplify their spirit and produce their fruit. There was enough of the love of truth in the heart of the scribe who had asked the question to make him respond to Jesus' words with a confession which showed he at least had not studied the Old Testament Scriptures in vain. He was not far from the kingdom; and let us hope that the sentiment which found expression in his frank words at this critical hour deepened until it brought him into the company of those whose whole lives were henceforth to be dominated by the love of God and their fellow men.

Though the cavilers were now silenced, Jesus would not allow them to depart from his presence until he had forced home upon them the truth concerning himself, and compelled them to again search the Scriptures which testified of him. So he put to them this question, "What think ye of the Christ, whose son is he?" They answer at once, that he is to be the son of David, for this was the teaching of their Scriptures, and the expectation of their nation. Jesus immediately places them in a quandary by quoting one of their favorite Messianic passages, from the 110th Psalm, in which their great king David had spoken of the Messiah as his Lord, and as being promised by Jehovah the supremacy over all his enemies. It was impossible, according to Jewish ideas of the relations between parent and child, that David should have called his own son his Lord. To suggest the fact was sufficient; and they were speechless. The Messiah must be, according to this undisputed declaration of David himself, more than his mere descendant. There was but one conclusion from these premises; and that was that the Messiah, though the son of David according to the flesh, was the Son of God according to the spirit. They slunk away from the Master, unable to meet his more than human wisdom, and unwilling to acknowledge his true claim upon their faith and obedience.

The question which has come down the ages with increasing demand that every man shall answer it is, "What think ye of the Christ?" Still are there those who deem him but the son of David, but a would-be Savior and reformer of his people, whose earthly aims were doomed to failure. But his character and life, and the increasing influence he has exercised upon human history, make this answer utterly inadequate. It would set at defiance every principle that embodies itself in the phenomena of cause and effect. Truth does not spring out of imposture, sanity from madness, or holiness out of gross deception. Others answer the question by saying that Jesus was merely a great teacher, eminent among the shapers of the world's thought. Nicodemus thought this, but Jesus taught him that not mere wisdom, but a new birth, was the supreme need of man. And this, too, has been confirmed by history, and Jesus is the great Regenerator of the race. Others, like the rich young ruler, hail Jesus as "Good Master," and think to place the crown of mere human goodness upon his brow. As then, so now, he repudiates it, and will have no chaplet of merit that is not gathered from the tree of eternal life and truth in heaven. If he was no more than a good man, he was not that; for he gave his life in testimony that he was the Son of God. We are brought at last to the answer given by his own disciples, those who knew him longest and best, those who drank in his spirit, and spent their lives in trying to make men know him as they had known him, to love him as they loved him: "Thou art the Christ, the Son of the living God." Blessed confession, which brings answer in his acknowledgement of us before the throne of his Father and ours, in heaven. Let it be our daily object to repeat it, in word and deed, till the whole world unites in its sincere acceptance.

*Lesson for Jan. 27. Matt. 22:34-46. Parallel passages: Mark 12:28-37; Luke 20:41-44.



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Missions: Resolutions.

TOPIC FOR JANUARY 27.

(Rom. 1:14-16.)

Christianity differs from the highest of all other religions—the religion of the Jews—in being universal. It is for all nations. It is not for Americans alone, nor for Little Englanders, nor for Canadians, but for all men.

The Christian is his brother-man's keeper. The question of Cain was answered by Jesus, and the answer was echoed in stentorian tones by Paul, with an everlasting *yea. Thou art thy brother's keeper!*

The Christian, therefore, is debtor both to Greek, Barbarian, Scythian, bond and free. His obligation is bounded only by the limits of the world.

At this season of the year while we are resolving, why should we not resolve to renew our covenant with our Master whom we serve; to agree again to pay a part of the great debt we are owing to our fellowmen. While we are resolving for our part in the twentieth century, why not resolve that it shall be, so far as we can make it, the most missionary century in the history of the world, even as the nineteenth has been hitherto?

Our resolutions might follow such an outline as this:

I agree to talk in favor of missions whenever I can, without thrusting the subject unduly upon people.

I agree to combat, as far as I am able, the unjust statements sometimes made by an ignorant press or by ignorant people regarding the effect of missions. For example, the stuff that has been written about the missionaries causing the recent troubles in China. I'll quote U. S. Minister Chas. Denby, who said that the missionaries were most potent as an influence for good in the Orient, and our government owes a great deal to the missionaries. I'll point out the deep respect shown by our government and by the commonwealth and the city of New York to the visiting missionaries at Ecumenical Council of Missions last spring.

Furthermore, I agree to suggest to my minister now and then that I, with others, would be pleased to hear a word from him on missions. It will have effect.

I will agree to give freely when the March offering is taken and to give systematically to the other missionary interests of the church, as well.

I agree to pray for missions.

Resolutions are good things. They sometimes break themselves. Astonishing how they do! But they are good, for a' that. There are other places besides hell that are paved with good resolutions broken. There's the home-hearth, there's the office floor, there's the pulpit, there's the floor under the pew—all have a broken stone here and there. But 'tis better to resolve and break than never to resolve at all. It is the pursuit of an ideal. 'Tis far better to resolve and keep. It is the approach to an ideal. Let's resolve to be missionary, and let's keep the resolution.

Buffalo, N. Y.

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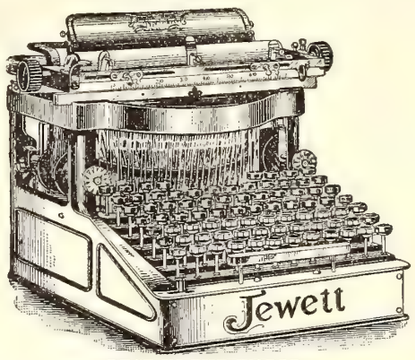
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Marriages.

BRYANT—MOSES.—Married, in Birmingham, Ala., O. K. Bryant and Miss Girtie B. Moses, O. P. Spiegel officiating.

CHASE—SPENCER.—Married, Nov. 29, 1900, at Wakefield, Neb., John B. Chase and Leona M. Spencer, both of Wakefield, Neb., J. B. White officiating.

GARRISON—POYFAIR.—Married, in the home prepared by the bridegroom, on Dec. 12, 1900, Glenn Garrison and Miss Ida Poyfair, by R. C. Sargent, at Mason City, Ia.

HUFF—LILLARD.—Married, in Elyton, Ala., Hugh M. Huff and Miss Belle Lillard, O. P. Spiegel officiating.

KEASLEY—CROOK.—Married, In East Birmingham, Ala., Joseph L. Keasley and Miss Sallie Crook, O. P. Spiegel officiating.

MAXWELL—GILSON.—Charles Maxwell, of the Tin-plate Concern in Elwood, Ind., was married to Miss Sallie Gilson, of Greenfield, Ind., on Monday evening, Dec. 24, Walter S. Smith officiating.

McMILLEN—CRISMAN.—Married, Nov. 15, at Warsa, Neb., D. W. McMillen, of Bloomfield, Neb., and Mrs. Crisman, of Omaha, Neb., J. B. White officiating.

MIDDLETON—HINES.—Married, Jan. 3, 1901, at the home of the bride's father in Higbee, Mo., C. H. Strawn officiating, Mr. W. Arch. Middleton to Miss N. Georgia Hines.

PROCTOR—SHARITS.—Married, in Birmingham, Ala., W. H. Proctor and Miss Ella Maud Sharits, O. P. Spiegel officiating.

SAWYER — McGILVARY. — Married, Thursday, Jan. 3, 1901, by J. E. Masters, at his residence in Dorchester, Ill., at high noon, Mr. J. H. Sawyer, of Navarro county, Tex., to Miss Mary E. McGilvary, of this place. They will leave in a few days for their Texas home.

STONE—HOLMES.—Married, in Bessemer, Ala., Geo. N. Stone and Miss Catherine B. Holmes, O. P. Spiegel officiating.

THOMAS—JONES.—Married, in Mineral Ridge, O., Jan. 1, 1901, at the residence of and by L. J. McConnell, Mr. Amos Thomas to Miss Margaret Jones.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BACON.

Moses W. Bacon, eldest son of Jasper Bacon, was born April 29, 1866. Nov. 4, 1888, was united in marriage to Miss Mamie Langford. One son and three daughters were the fruit of this union. In October, 1898, he, with his now bereaved companion, united with the Church of Christ at Saunemin, Ill. On Nov. 23, by a misstep he fell some thirty feet into an empty bin in a grain elevator, causing instant death. Thus was suddenly brought to a close a happy, useful Christian life.

W. P. CARRITHERS.

BRASFIELD.

Thomas Howard Brasfield, son of James E. and Tabitha (Moberly) Brasfield, was born in Madison County, Ky., Dec. 4, 1829. His father was a native of Virginia, his mother of South Carolina. His parents, with three brothers and five sisters, moved to Menard County, Ill., in 1834. Mr. Brasfield passed his youth and early manhood on his father's farm near Athens, Ill. He was united in marriage with Laura F. Camp, Feb. 13, 1856. She died Aug. 22, 1865. He was married Sept. 19, 1876, to Cynthia M. Camp. Six children were born to them, of which three, John E., Laura C., and Bryant L., with their mother, remain. Of the original family, one sister, Mrs. Louise P. Stout, of Sangamon County, remains. Mr. Brasfield departed this life Monday afternoon, Dec. 31, 1900, at his late home near Sweetwater, Ill.

DE LANEY.

Mrs. N. Hartzel De Laney, daughter of Jonas and Alice Hartzel, late of Davenport, Ia., died in Lincoln, Neb., Dec. 21, 1900. Four daughters survive her: Mrs. M. E. Richardson, of Sterling, Kas., Mrs. Ella Clark, of State College, Pa., Laura, widow of the late Chas. E. Garst, missionary to Japan, of Coon Rapids, Ia., and Mrs. Dr. W. E. Macklin, of Nanking, China. She was buried in Mount Mora cemetery, this city, where Moses E. Lard, Joseph Wyatt, John Duncan and many other great ones rest. She was a good Christian woman following in the way of her father, Jones Hartzel, the pioneer preacher. Mrs. C. E. Garst attended her in her last days. C. M. CHILTON.

St. Joseph, Mo.

FANNING.

Mary E. Fanning, of Ralls County, Mo., was born Aug. 5, 1829. Died Dec. 31, 1900. Married John C. Fanning, June 29, 1849. She leaves to mourn her loss, husband, three sons, four daughters, besides a large circle of kindred and friends. Funeral services were conducted by the writer at Pleasant Grove church of which she was a charter member.

W. T. HENSON.

Lathrop, Mo.

FISHER.

Bro. J. L. Fisher died in Millard, Mo., Dec. 27, 1900, aged 73 years. His funeral was conducted by the writer in Cairo, Mo., on Saturday following. He was a faithful member of the church in that place, and he was honored and respected by all. He had been in the employ of the railroad company for 35 years. He leaves a son and daughter, both faithful Christians, and other relatives to mourn his loss. He was an upright Christian man. J. A. BERRY.

FULGHUM.

Gladys Fulghum died Dec. 22, 1900, after less than one week's illness. Had she lived until Jan. 26, she would have been 14 years of age. She had been a Christian and a worker and possessed a most beautiful character. Her hands had fashioned many presents for friends and relatives for the Christmastide, and realizing that she would not be with them gave them one by one as they stood weeping at her bedside. She spoke comforting words to them and sang sweetly "My Jesus, I love Thee," as her spirit went out to be with him. Her ministry though short was helpful and very beautiful. RALPH C. SARGENT.

Mason City, Ia.

HART.

Isaac L. Hart was born in Prible county, Ohio, Dec. 14, 1814, was the eldest of a family of eight children, three of whom survive him. He was married February, 1844, to Mary Fall, and the same year was baptized by Benj. Franklin. He served the cause officially in several places where he lived. From Ohio in 1847 he moved to Wabash county, Ind., to Stork county, Ill., in 1854, to Dickinson county, Kan., in 1872, and to Payette, Idaho, April, 1900, where on Dec. 26, he died at the home of his son, Bro. A. Hart. Since the death of his wife in Kansas in 1878 he has made his home with his children. When very feeble he would appear in the house of God, and none seemed so happy as he. His voice was heard the last time in church not many days before his death, offering thanks at the Lord's table. This young church feels the loss thus sustained by this dear brother's departure from amongst us.

G. L. SURBER.

Payette, Idaho.

JINNETT.

On the evening of Jan. 2, Bro. David G. Jinnett was called from a bed of sickness and pain to the glorious presence of the Father above. He had been sick about a year, bearing all patiently, but still wishing to depart and be with Christ. He died at the home of his son near Mt. Olive, N. C., with whom he had lived for a number of years. Bro. Jinnett was received into the fellowship of the Christian Church in 1887, having been converted under the ministry of Bro. Moses G. Moye. From the times of his conversion to the hour of his death he lived a consistent Christian life. He leaves a family of six sons and one daughter to mourn his loss, his wife having preceded him to the better land eleven years ago. One of his sons, W. R. Jinnett, is pastor of the Christian Church at Atlanta, Ill.

R.

LOWRY.

John Albert Lowry was born July 16, 1871, in Wadsworth county, O.; died at Gibson City, Ill., Nov. 19, 1900. He was the third son of Mr. and Mrs. Emanuel Lowry. His home since four years of age has been at Gibson City, Ill. He entered the University of Illinois in 1890, and was graduated from that institution in 1894. In 1895 he was elected to the Chair of Mathematics in Eureka College, and continued in this position until compelled to resign last February od account of failing health. Vainly he sought to regain his health. The pine-clad mountains of North Carolina and the desert climate of Arizona proved equally unavailing and he returned to his home only a few days before the end came.

SAUNDERS.

Mrs. Sarah Saunders was born in Casey county, Ky., Aug. 2, 1827, died at her daughter's home, Jacksonville, Mo., Dec. 7, 1900, aged 73 years. She came to Missouri in an early day, was married three times and survived her last husband one year. She professed religion when quite young and lived true to her God. She will be held in affectionate remembrance.

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SEELY.

S. F. Seely was born in Ohio and died at Cedar Rapids, Ia., Oct. 15, 1900, aged 65 years. For many years he was church treasurer and deacon. In the early days of the history of the Cedar Rapids church he gave liberally in time and money for its support, and the welfare of the church always was dear to his heart. For several years he was a great sufferer but he never complained. No one ever failed to know what Bro. Seely's views were on important matters. His intense earnestness in stating his position and advocating it would sometimes seem like a gathering storm but when he got nearer to you and you saw into the purpose of his great heart, the threatening clouds would break away and there would appear the sunshine of love. No kinder-hearted man ever touched my life. I loved him the more because he sometimes wounded me when my assurance needed curbing. He belonged to a historic family. Robert Seely, his ancestor, came over from England in the Winthrop fleet in 1630. He left to his four children and wife the precious memory of a noble life that loved truth and hated even the appearance of pretence.

LEVI MARSHALL.

WILLIAMS.

William Morgan Williams was born in Carthaganshire, South Wales, Nov. 3, 1836. He departed this life at his home in Brandon, Ia., Dec. 18, 1900. In early manhood he served three years under the stars and stripes. He was a soldier brave and true, an earnest and faithful member of the church, courteous in manner, noble in manhood, zealous in duty, and firm in the faith. He leaves a wife and six children and a wide circle of friends who mourn their loss. He bore his intense sufferings with heroic fortitude. In the furnace fires of his affliction his faith was only burnished into a brighter glow. And his last words were, "God is good." Memorial services were conducted by the writer.

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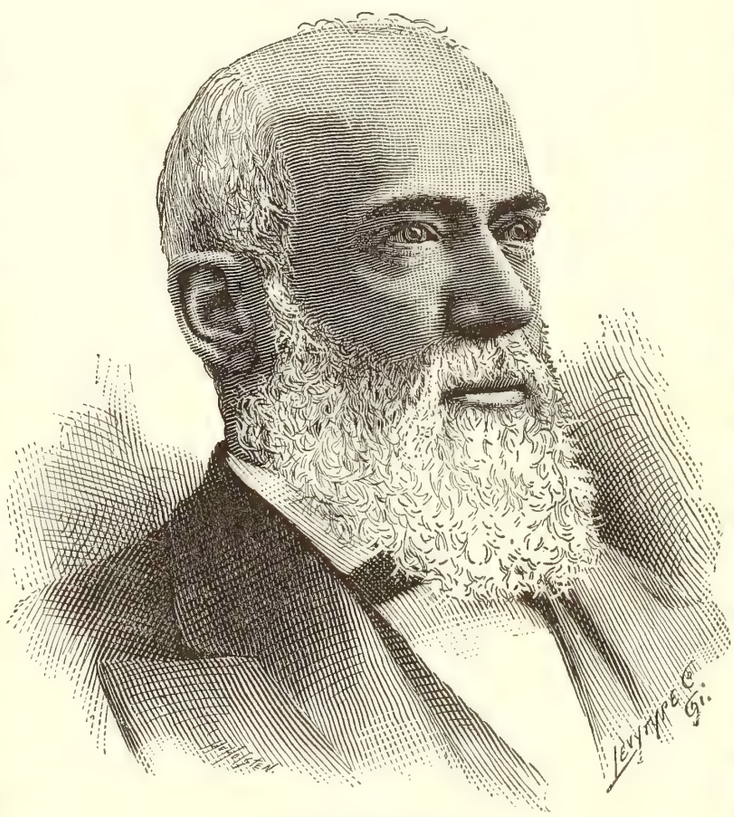
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ROBERT GRAHAM.

(SEE PAGE 115.)

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, January 24, 1901. No. 4.

Current Events.

Queen Victoria died at Osborne House at seven o'clock Tuesday evening. Edward VII is King of England.—(*Dispatch received as we go to press.*)

Queen Victoria. The world is waiting hour by hour for the news that Queen Victoria has passed away. The wear and tear of more than eighty years of royal life has taken the strength of her naturally vigorous constitution and paralysis is hastening the end. The English royal family is gathered at Osborne House on the Isle of Wight where the Queen lies, and Emperor William of Germany, her grandson, has hastened to her bedside, although his mother, Dowager Empress Frederick, the oldest daughter of Queen Victoria, is at the same time critically ill in Berlin. The end cannot be a matter of more than a few hours, and probably before this reaches the reader, the Victorian Era will be at an end. It seems like the closing of a century and it would be as appropriate to recount the events and achievements of the Age of Victoria, as a distinct epoch in human history, as it was to summarize the results of the nineteenth century. Only a few days ago the Queen, who is now approaching her eighty-second birthday, passed the age of her grandfather, George III, who up to that time, was the oldest of all British sovereigns, and she has long since been the oldest reigning sovereign in Europe. All the royal houses of Europe, except those of Spain, Italy, Austria and Turkey are connected with Queen Victoria either by blood or by marriage, and her passing away will probably be the occasion of more genuine and wide-spread grief than would be called forth by the death of any other person now living. All preparations have been made for the accession of the Prince of Wales as King Edward VII.

Cadets Abolish Hazing. As a result of the investigation brought on by the Booz case, the West Point cadets have unanimously voted to abolish the practice of hazing. The action was entirely voluntary and was something of a surprise to the authorities. The young men are to be congratulated upon having the mental acumen to see, when the fact was clearly pointed out to them in open court, that hazing, as they practiced it, was a mixture of cruelty, cowardice and stupidity, though they had not been able to take exactly that view of the case before. It is an old custom, established long ago, for the origin of which the present cadets are in no way responsible. They have been guilty of continuing a bad and foolish practice, but every one knows how much easier it is to continue any practice, good or bad, than to put a stop to it. The cadets will doubtless be heartily glad to have the custom abolished, just as the Yale undergraduates cherished a secret satisfaction, concealed by much ostentatious grumbling, when the old cane-rush was done away. The West Point boys have had their fair share of criticism lately and, unlike some of their elders, they have learned their lesson. There have fallen, as it were, scales from their eyes, and they see things differently now. The investigation has failed to prove what it started out to prove, that Cadet Booz was killed by hazing, but it has revealed a good many other things to the cadets as well as to the public. It will be a favor to everybody if the press will drop its criticisms for a while and give the boys a chance to show how well they have learned their lesson.

Gov. Dockery and Wine-Rooms. True to our best expectations of him, Governor Dockery has taken steps within a week after his Inaguration for the abatement of the wine-room evil in St. Louis. A temporary appointment has been made of an Excise Commissioner who, there is every reason to expect, will issue licenses with a discretion which was wholly lacking in the recent incumbent of that office. The Governor has also written to the President of the Police Board asking "the hearty cooperation of the Police Department and the Excise Commissioner in the vigorous enforcement of the laws to the end, especially, that there may be the speediest possible suppression of what is commonly known as the wine-room evil." A "wine-room" is, in plain terms, a house of ill-fame licensed to sell liquor. The terrific danger of such an institution need not be dwelt upon. If additional legislation is needed to stamp it out, let us have the legislation. Three bills to this end have lately been introduced in the Missouri Legislature by Senator Walker of St. Charles. But the enforcement of the laws, both present and prospective, depends upon the Excise Commissioner and the police force. The Governor is doing his share and there is reason to hope that his St. Louis appointees will do theirs.

St. Louis Politics. St. Louis is at present full to overflowing of mayoralty candidates and possibilities. He is an inconspicious citizen who has not yet been "mentioned" for the office. The approach of the World's Fair in 1903, the necessity for a general cleaning up of the city before that time, and the dismal failure of the present administration from every point of view, emphasize the importance of the spring election. The latest candidate is ex-Mayor Noonan, who is put forward by what styles itself the "Non-partisan Business Men's Association." Angels and ministers of grace defend us from any more Noonan! He has been tried. The platform of the said Association with the alluring name, is "clean streets and a business administration." Clean streets are not likely to come from dirty politics, which is the only sort their candidate has ever yet been conspicuously associated with. The election contest in the Twelfth Congressional District continues. The Election Commissioners have finally surrendered the ballots to the federal authorities for a re-count. It has already been shown that there were tremendous frauds in the registration and the report of the Grand Jury tells the story of force and fraud and undue influence at the polls. The records show that 1,600 persons were naturalized during the first fifteen days of October—over 500 of them in one day—and the clerk of the office testifies that he did his part without the usual fee "to help the party."

New Senators. During the last few days several state legislatures have elected or re-elected United States Senators. Mr. Hoar of Massachusetts and Mr. Frye of Maine were continued in office with no serious opposition. The re-election of Mr. Cullom in Illinois was not accomplished without a struggle. His rivals were ex-Gov. Tanner and congressmen Hitt, Cannon and Prince, all of whom with one accord withdrew their names just before the final Republican caucus and made a unanimous rush to get in the Cullom wagon. Mr. Cullom will celebrate his political semi-centennial two years hence, having served his state since 1853 as successively legislator, congressman, governor and senator. Mr. Quay, of Pennsylvania, was elected to succeed himself by a majority of three. His term would have begun with the present congress if the legislature had not refused to elect him a year ago; so he took his seat in the Senate at once and received a flowery ovation which deluged the desks of his neighbors in the senate-chamber as well as his own. The odor of a carload of roses, however, cannot kill the unsavory odor which exhales from Mr. Quay's political record. W. A. Clark, of Montana, whose recent election to the Senate was disallowed on account of the bribery by which it was shown to have been obtained, was re-elected, this time without conspicuonsly corrupt methods. The death of Marcus Daly, Clark's ancient enemy, weakened the opposition. The victory of Clark was celebrated at Helena in true frontier style with champagne flowing at the victor's expense at every bar in the city as free as ice-water in August.

Lynching at Leavenworth. The burning of a negro at the stake at Leavenworth, Kan., last week was the usual story—a crime, a single report by way of evidence, an outburst of popular fury against the suspected criminal, distrust of the courts as instruments of justice, a threat to

the sheriff and a lynching. Enough has perhaps already been said in condemnation of the act, and a city, 5,000 of whose inhabitants could knowingly consent to such a deed, has become an object of proper scorn wherever law is reverenced. Equally disgraceful is the resistance of the local authorities to the attempts to investigate and place the blame. It is probable that the Legislature will take up the case, since the city has virtually refused to do so. One result of the event may be to restore the death penalty in Kansas.

Mob in Wichita. A band of anti-saloon women, more zealous than discreet, have taken into their own hands the work of suppressing the saloons in Wichita, Kan. In defiance of the state prohibition law, saloons are allowed to run openly without let or hindrance from the local authorities. A group of crusaders, led by Mrs. Nation, attacked two of the principal saloons and destroyed about $1,500 worth of plate glass and mirrors before the police got the insurrection under control, and the women are now in jail awaiting trial. Opinion will doubtless be divided among temperance people as to the moral quality of this violent procedure. To our mind it is precisely on a par with lynching, except that it issues in the destruction of property instead of destruction of life. Compare it with the act of the mob in Leavenworth. In both cases there was a crime to be punished. In both cases there was reason to believe that it would not be punished by due process of law unless extraordinary measures were taken. In both cases private individuals took the law into their own hands and did by violence what the court would not do. We condemn the lynching; shall we not condemn the policy of mirror-smashing? And condemn it not as an outburst of temperance fanaticism—for we will not yield a whit to Mrs. Nation in our devotion to the cause of temperance—but as an act of anarchy. The condemnation of the Leavenworth mob implies no defense of the criminal which it punished, and the condemnation of the Wichita female mob involves no defense of the illegal saloons which it attacked. Mrs. Nation is said to have "pulled the ears" of the sheriff who attempted to arrest her. If ear-pulling must be a part of a temperance crusade it would be better, we suggest, to apply the remedy directly to the local judges and police authorities who have permitted the saloons to exist in defiance of the law. It does no good to attack the saloon-keeper and his glass-ware—especially since the latter is probably fully insured against breakage and the former doubtless carries an accident policy. Better attack those official who have sworn to enforce the laws and perjure themselves daily in the neglect of their obvious duty. With Wichita and Leavenworth both breaking loose in one week, the classic question again suggests itself: "What's the matter with Kansas?"

Roosevelt and the Bears. Theodore Roosevelt, Vice-President elect, is giving daily demonstrations of the strenuous life in his hunting trip in Colorado. According to the accounts of the daily press he is having a lively time among the mountain-lions, bears and other "varmint" of the Rockies. One story is told of a perilous adventure, wherein Roosevelt boldly held his ground against a charging bear, fired several shots at it—with more courage than accuracy, perhaps, for the beast was not stopped—and then stumbled and fell when he began his retreat. The gentleman from New York scrambled out of the way just in time and his companions killed the bear. All this is very good and is excellent training for the activities of political life, but the presidency of the Senate is a task which has hitherto been supposed to make a special demand upon the passive virtues.

Mr. Cleveland's Criticisms. The political sphinxes have all broken their silence almost simultaneously, and the administration is perhaps just now more richly endowed in the matter of critics than it has ever been before. Ex-President Harrison has added to his Ann Arbor speech an article in the North American Review, and Ex-President Cleveland, after diagnosing the disease of the Democratic party in the Saturday Evening Post, has paid his respects to our present foreign policy in a speech before the Holland Society in New York. And these in addition to those regular critics which the administration has always with it. Mr. Cleveland's speech was a gloomy utterance, any way one looks at it. Indeed, he seemed to consider it so himself and accounted for it on the ground that "Dutch conservatism" must be ill at ease while experiments of such weighty import are being made. The Republic is adrift on strange seas with neither needle nor chart and it will be a matter more of luck than of seamanship if it ever gets out by any other means than a direct return. He generously admits that "the Republic will in some sort be saved" but fears that it will only be "with the germs of decay fastened upon its vitals." His description of the wars in the Philippines and in South Africa as "killing the natives to possess their lands" will not strike the average well-informed reader as a true or fair statement of the purpose of the United States and Great Britain in these matters.

Gen. Harrison's Criticism. The relations between Ex-President Harrison and the present administration have not been conspicuously cordial of late. Gen. Harrison declined to engage actively in the recent campaign, and his son, Russell Harrison, has been rather summarily dismissed from the army. Rumor has it that the first of these two events was the cause of the second, but the rumor is unconfirmed, and besides lacks verisimilitude. The fact is that the President and Gen. Harrison take very different views of certain questions, notably the application of the Constitution to acquired territory. In his speech at Ann Arbor and still more explicitly in his article in the current number of the North American Review, Gen. Harrison maintains that the action of the administration in holding Porto Rico and the Philippines without extending to them those guarantees which are contained in the Constitution, is illegitimate and dangerous, and that such territorial government, independent of the Constitution, falls little short of tyranny. Mr. Charles A. Gardiner, in a recent speech before the Bar Association of New York, criticized Gen. Harrison's position and recalled his own attitude when, as President a few years ago, he recommended the annexation of the Hawaiian Islands, on the condition that their separate tariff be maintained for one year from the date of annexation pending congressional action and that the Chinese inhabitants of those islands be still excluded from the United States. Mr. Gardiner goes far in saying that the forthcoming decision of the supreme court in regard to the Porto Rican and Philippine tariffs will have little to do with the case, because the Judiciary is not supreme over the Executive and Legislative branches of the government, but co-ordinate with them. Looking at the matter from the standpoint of a layman in law, it would seem that the decision of the supreme court would have very much to do with the case if the court has any function to perform at all.

River and Harbor Bill. The fight over the appropriation for the Missouri River was not over when the committee reported against it. Mr. Clark of Missouri made a strong argument in favor of continuing the appropriation to keep the river navigable, even if it is not navigated, on the ground that the existence of a navigable stream prevents an undue rise of freight rates. This was in answer to Mr. Hepburn's plea for retrenchment and his claim that the Missouri River was not practically navigable and could not be made so. The bill was finally passed by the House as the committee reported it, but with amendments suggested by Mr. Hepburn, giving to the owners of land along the banks of the Missouri the privilege of building dykes and "wing dams" at their own expense to direct the current where it will do the least harm to their property. The bill as passed carries an appropriation of $23,000,000 and provides for works costing eventually more than sixty millions.

Kitchener Fails as Peace-maker. There is reason to believe that Gen. Kitchener's efforts to come to terms with his enemy in South Africa have been a complete failure. Whether or not the majority of the Boers are tired of war, as Mr. Winston Churchill, who is now lecturing in this country, says they are, evidently those who are conducting the campaign on that side do not want peace badly enough to make any effort to get it. The peace committees with which Gen. Kitchener has been dealing are made up of Boers who have surrendered and they count for little with those who are still under arms. De Wet has crossed the Vaal River into Cape Colony and is said to have a united force of 7,000 men (which is doubtful) to back up the former invasion. Cape Town is still being fortified, but it appears that the Boer invasion of Cape Colony is not likely to issue in any success in stimulating a rising of the Dutch, much less in reaching Cape Town. The most important engagement of the week was a British victory near Ventersburg.

The Wabash railroad has adopted a rule prohibiting the use of intoxicants by employes before reporting for duty or while on duty. It is not specified how long before reporting for duty the prohibition is intended to extend. We suggest about five years as a suitable interval. That will give time for the firm establishment of such a degree of habitual sobriety as is requisite to the safe transaction of railroad business.

The Disciples of Christ in the Twentieth Century.

We have still a few suggestions more to make concerning the probable direction of our development as a religious body during the twentieth century. As indicated in the first of these articles, we are stating what we believe ought to be the course of our progress in the conviction that what *ought* to be *will* be; that truth ultimately prevails.

We have no question but that there is to be wrought out among us during the twentieth century a more complete system, if we may so term it, of religious thought than we have hitherto taken time to think out. We have sometimes been misunderstood as being opposed to theology, but that would be absurd. Theology is our thought about God and His revelation. No intelligent person can be opposed to thinking on these high themes—the loftiest which can come within the range of the human intellect—or to the arrangement of this thinking in such a consistent whole as will give to each part its legitimate place and proportion of importance. What we have opposed and what we must continue to oppose, if we are true to the principles for which we have stood in the past, is the effort to make any such formulation of thought a basis of Christian fellowship and to give to it an official sanction and authority which has been given to the creeds of Christendom. This has been a great blunder of other religious bodies which the best thinkers of the world to-day now recognize. Nor do we believe that it is necessary or desirable to formulate after the manner of these creeds a system of theology, lest in time it might come to acquire a sort of authority over the conscience and intellect. What we do predict as a necessity of the future is the working out of these theological problems in books which shall set forth, in a more thorough fashion than has hitherto been done, the fundamental doctrines of Christianity from the point of view of the Reformation which we plead. It is not to our discredit that we have done so little in that direction in the past. We have had a theology which has served as a working basis in the past, while we were solving some of the practical problems which required immediate attention. The time may not even yet be here when we are prepared for such works as we have indicated, but it is sure to come, and such works will be certain to be produced. We are already having contributions in that direction and in due time there will be produced theological works which will take their place among the permanent contributions to theology. Such works will serve as preventives of that lop-sidedness in religious thinking, and that tendency to abnormal emphasis upon certain truths, with the neglect of others, which is more or less characteristic of every new religious movement. If our point of view is the right one, namely, that of making the mind of Christ the determinating factor in all religious problems, it follows that we ought to be able to produce theological works of superior value, which would overcome many objections to Christianity and open up the way for a more triumphant progress of the gospel and of the kingdom of God. That somewhere in the twentieth century such works will be produced, there can be no question in our mind.

Along with this ripening process in our theological thinking there is sure to come, if we mistake not, a corresponding development in organization. We use that term in its broadest sense to indicate all those methods and expedients by means of which religious thought and life seek to embody themselves and extend their influence throughout the world. The organization of our congregations for effective work will be carried to a higher degree of perfection both by the process of elimination and addition, so that all the functions of the local church—the teaching, the oversight, the training, care for the sick and the poor, evangelistic, etc.,—shall be discharged in a satisfactory manner. But, in addition to that, there will be a much more effective system of co-operation among the churches for caring for the weak and helpless congregations, and for pushing forward the evangelistic work in new fields. Perhaps this is the greatest lack among us to-day, aside from that whole-hearted consecration to the service of God which carries with it, potentially, all necessary reforms. We have succeeded better in almost everything that we have undertaken than in arranging a satisfactory system of superintendence and care of neglected churches, and providing them with necessary teaching and oversight in order to their development. At the present time we have a large number of small churches without regular pastoral oversight and instruction, and an equally large number of ministers who are without employment in the work to which they have dedicated their lives. A religious body that is afraid or unable to cope with a practical problem like this has great room for improvement. That such improvement will be made during this century, and we trust long before the middle of it is reached, we can scarcely doubt. It cannot be that we shall fail to develop a conscience as to our responsibility in caring for the weak congregations and the scattered members, and in perfecting our methods of co-operation so as to reach a larger number of the unsaved. The finger of God is pointing us steadily in the direction of better organization in these respects, and we cannot accomplish the work to which we have been called if we neglect so important a matter. The ghost of ecclesiasticism on the one hand, and an abnormal idea of independence, leading to practical congregational isolation on the other, are mainly responsible for the present state of things as respects the failure to shepherd and feed the pastoral flocks among us. These difficulties can and must be overcome, and the sooner they are overcome the better it will be for us.

At the risk of being charged with utopianism or excessive imagination, we venture to predict that, in the future, two changes will occur which will materially affect the question of pastorless churches and churchless pastors. One of these will be that churches will seek for men of long experience, and gray hairs will be at a premium. Churches that are now without regular preaching, and advertising for young men for one-fourth of their time, will be searching for elderly preachers who have passed the meridian of their strength and who would be content to preach on a small salary and give them the benefit of their wide experience and their deeper religious life. We predict this change because it is so sensible, so manifestly wise. We know of men who, to crown the closing years of their lives in the ministry, would be willing to preach for from $300 to $400 a year, because their children have married and left them and their expenses are small. How much better it would be for a church able to pay that amount to secure a man of established character and piety for his whole time than to secure the monthly or even semi-monthly visits of an absentee preacher! Not only will the weaker churches, however, be willing to avail themselves of the benefits of these elderly men, but our stronger city churches will insist on men of mature age, and a hoary head, if crowned by wisdom, will be no bar to a preacher's employment. Nothing, it seems to us, is more unnatural and irrational than the present prejudice against men who are in the very youth of old age, say from fifty to sixty, when the heart is young and the mind is active, and the body is capable of the necessary work connected with a preacher's calling. Because it is irrational it will not continue. The other change which we think is sure to come will be that young men, coming out of our colleges, having dedicated their lives to the ministry of the word, will close their ears to calls from city churches and will seek small congregations in the country, towns or hamlets where they will have time for study to prepare themselves for larger usefulness and where the churches are not able to pay large salaries. This would be an advantage to the churches, in enabling them to have a preacher for all his time, and to the preacher, who would have time to perfect his preparation, to brood over the things which he has learned and to develop an experience that will help him in larger undertakings. These two changes, both of which seem to us in the line of rational progress, would do much to assist in solving the problem to which we have referred. If they are right, the sooner these changes occur the better.

In a public address some weeks ago President Hadley, of Yale, expressed the opinion that "speaking broadly, lectures do a good deal less good than is popularly supposed. The work of diffusion of learning is mainly done, and on the whole better done, by the printing press." There are several reasons why it is true that people would rather learn from a printed page than from the spoken word. The great advantage of print, from the standpoint of the reader, is that if you don't like it you can leave it, or can at least skim and skip until you find something you do like; whereas, a speaker holds his audience by the law of courtesy even when he cannot hold them by eloquence or wisdom. Skipping and skimming may not be good intellectual discipline, but on the other hand nothing renders one more unsusceptible to good impressions than enforced attention to what one does not care to hear. It may be granted that the speaker exercises the power of his personality in a more direct manner than is possible to the writer; but this is not always an advantage. It depends on the personality. It is a distinct advantage to some men—good and wise men, too—to be able to hide their unimpressive personality behind a page of respectable print. The mechanical make-

up of a paper or book corresponds to the "presence," bearing and elocution of a speaker, and the writer can find in his publisher an ally who will give to his thought a garb of physical beauty and charm which few speakers have at their command.

The United States Senate has recorded its opposition to the amendments of the Army Bill prohibiting the sale of intoxicants in the Philippines and the importation of liquors into those islands. The Senate has done itself no credit by this action. It is only another evidence that this body is too far removed from the people. Whatever opinion men may hold as to the advisability of maintaining saloons in this country, the overwhelming sentiment of the people of the United States is against the sale of intoxicants in the Philippines, where the devastating work of the saloons has already begun. A recently elected United States Senator celebrated his election by expending $20,000 for champagne in an evening's banquet. As long as it is possible for men of this type to buy their way into the United States Senate, we may expect the opposition of that body to such humanitarian measures as the amendment above referred to. The senators, however, who voted against the amendments ought to hear from their constituents on the subject in no unmistakable language. The appeal which is now being made to the President of the United States to exercise his high prerogative as Commander-in-Chief of the army in abolishing the saloons in the Philippines is worthy of his considerate attention, and such action on his part would meet with the universal approval of the moral element of the nation.

The injunction not to "talk shop" is a commonplace rule of social propriety which, if it did not originate with Chesterfield, might just as well have done so. Probably it is a good deal older—as old as the delusion that anything which is done for a living must be dull. The avoidance of shop-talk too often seems that one avoids those subjects which he knows something about and talks about those of which one knows nothing—and that is never interesting. Edward Everett Hale makes it one of his rules of conduct to "talk every day with a superior person." Most of us, perhaps, can find a superior more easily than Dr. Hale can. But after all the maxim only means that the other person must be superior in his knowledge of the subject about which you are talking. Any astronomer is my superior, if the subject is astronomy. Any lawyer is my superior, if our conversation turns upon law. Any farmer is my superior in a talk about farming. So it is not worth while to avoid talking shop—only, if possible, talk the other man's shop.

It is reported that a movement has been inaugurated by the Evangelical Alliance in Chicago to observe on March 4 a general day of prayer for the President and his administration. There are some, perhaps, who will consider this as a sort of vote of confidence or a resolution of indorsement, and will scarcely put their whole heart into their petition, but such an interpretation of the movement is quite gratuitous. Let all join in heartily. The less the President deserves such a favor, the more does he need it.

Hour of Prayer.

The Hearty Invitation.*

TEXT: *We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.—Numbers 10:29.*

This invitation was given by Moses to Hobab the Midianite, his father-in-law. The children of Israel were on their journey from Sinai to the Land of Promise. He had already received wise advice from his father-in-law and naturally desired on account of their relationship that he should share with Israel the promise of God's blessing. It may well serve as an invitation from Christians to-day to the unsaved.

A Pilgrimage.

We still have the life of faith in God presented in the form of a journey or a pilgrimage, as in the preceding lessons. Faith in God fixes a distinct destination and determines the course by which we reach it. It also separates us from all those having a different destination, traveling by different routes and inspired by different motives. Moses, through faith, received the promise of God made to Abram and Isaac and Jacob concerning the land of promise, and was guiding Israel thither. His invitation to his father-in-law was, "We are journeying unto a place of which the Lord said, I will give it you; come thou with us and we will do thee good." It was the faith of Moses that enabled him to see the national destiny of Israel and that caused him to extend this invitation to one in whom he was interested to share in its blessings. In a word, it was his faith that lay behind the journey that Israel was making through the wilderness to the land of Canaan. So it is our faith in Christ as the Son of God that lies behind all our Christian aims and efforts and determines our course through this life to the land that lies beyond.

The Invitation.

Notice first the *ground* of this invitation. "We are journeying unto the place of which the Lord said, I will give it you." In other words, they were in the line of obedience to God; they were following the leading of God's providence. It is always safe, when we are walking in the way which God hath marked out for us, to invite our friends to go with us; not otherwise. Notice also the *motive* urged for accepting the invitation: "Come thou with us, and we will do thee good." The church of God makes this invitation and offers this inducement to-day. Unless persons accept Christ and come into the church with the understanding that they will be spiritually profited and made better men and women by so doing, they come with the wrong motive. We have known a few cases where persons came into the church with the feeling that while it would be no advantage to them, personally, it would be a great help to the church for them to unite with it. This is all wrong. The church can far better afford to do without any man, no matter how great or influential he may be, than he can afford to do without the church. Moses felt that it would be beneficial to his father-in-law to associate with people who believed in God and who were to be recipients of his guidance and blessing. It is a great thing to be thrown into association with pure men and women, who live and walk by faith in the invisible God. There is a heroism about such living that is contagious. Many a weak Christian has been saved by his association with others of stronger faith and character.

*Uniform Midweek Prayer-meeting Topic, Jan. 30.

Leaning on the Promises.

The assurance which Moses felt that Hobab would be blessed by sojourning with him grew out of the fact that "the Lord hath spoken good concerning Israel." In other words he was leaning on God's promise. We know now how God fulfilled His promise to Israel. But greater and richer are the promises made to Christians. There are, for instance, the promise of spiritual renewal, of forgiveness of sins, of the Holy Spirit, of a growing likeness with God, of continual fellowship with God, of redemption of the body, of everlasting life. The apostle Peter calls them "exceeding great and precious promises." Truly we who follow Christ can say to the world out of Christ, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

Who are Invited.

The prophet Isaiah indicates those who are invited when he says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1, 2). This harmonizes with the invitation of the Master Himself, who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." It harmonizes also with the invitation given by the Spirit and the bride, "Let him that is athirst come" (Rev. 22:17). The invitation is thus extended to all who feel their need of God and who hunger and thirst after righteousness. None so poor, none so wretched, none so sinful and degraded as to be excluded from the invitation if only there be the desire for righteousness.

How to Accept the Invitation.

"Incline your ear, and come unto me; hear and your soul shall live". . . . "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon" (Isaiah 55:3, 6, 7). Jesus said, in connection with His invitation, "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls" (Matt. 11:28-30). Jesus invites, the Spirit invites, the church invites, and "whosoever will let him come and partake of the water of life freely." Let us see to it that we are more diligent during this coming year in pressing this invitation upon our fellowmen than we have ever been before, and above all let us see to it that our lives are such as to be in themselves a constant invitation to others to share with us in the blessedness of the new life in Christ.

Prayer.

Almighty God, source of all life, of all love, and of all truth, we thank Thee that Thou hast called us by Thy prophets, by Thy apostles and by Thy Son Jesus Christ our Lord into fellowship with Thyself and into the joys and blessings of the great

salvation. Having tasted the sweetness of Thy redeeming love in the knowledge of sins forgiven and in the possession of Thy Holy Spirit, may we be earnest in pressing the invitation of the gospel upon all those with whom we come in contact, and to so let our light shine before men that others may see our good works and be constrained to glorify our Father in heaven. In Christ's name. Amen!

Editor's Easy Chair.

It is a good thing for one to enrich and enliven the dull gray days of life by memories out of the past or anticipations of the future. What is man better than the dumb brutes about him if he possess no power to call up the richer experiences of the past, people his brain with the great thoughts of the great thinkers who have blessed the world, or by the royal gift of imagination put himself for the time in an ideal realm, where the highest dreams of the soul are fulfilled in actual conditions? It is not certain, indeed, that man is the only being who can thus transport himself into the past or the future, or from barren winter to budding spring. This morning while dressing we heard the note of a spring songster—just such as we heard in boyhood days in the thicket down by the branch when the dogwood blossoms were scenting the air. Was it thinking of budding trees, springing flowers and blue skies, and thus filling some of its dull hours with remembered joys of the past? Who knows?

Poverty is not an ideal condition of life in any form, but the most deplorable of all the kinds of poverty which curse the world is the poverty of the mind and of the soul. To be without a home of one's own, without a bank balance, without costly furniture, without what the world calls wealth, is not to be compared with the poverty of those who have no ideals above what they see about them, no lofty thoughts or noble aspirations, no hunger for knowledge, no love for reading, no taste for art, literature or music, except of the lowest type, which appeals to the sensual, no ambition to rise into the higher regions of their nature. This is the saddest of all the varieties of poverty, and it sometimes co-exists with the possession of property, just as mental and moral wealth often exists with very meager worldly possessions. Pity the poor and help them in every possible way; but let us especially pity and seek to help those who are paupers in ideas and bankrupt in moral ideals.

One of the signs of the poverty we have noted above is the indisposition to be alone, any time, which some people manifest. They have no company in their own thoughts or meditations, and shun the "quiet hour" as an enemy, lest it bring them face to face with conscience, whose accusing voice might be heard in the stillness of solitude. An enriched mind loves at times to be alone with its own thoughts. These are brooding moments, when the mind arranges and classifies its knowledge and reaches new combinations of ideas. It is so of the soul, indwelt and enriched by God's Spirit. It looks forward with delight to the quiet hour, when it may enter into communion with God and be stimulated, enlarged and purified by dwelling on His character, His will and His tender love. It is a small matter whether we be rich or poor in worldly goods; but life itself, here and hereafter, is made up of our intellectual and moral possessions.

Coming back to the thought with which we began, it is the person whose mind and heart are ennobled by loftly thoughts and by splendid moral ideals, who is best able, at any given time, to supplement the meagerness of his surroundings or neutralize the effect of undesirable conditions by calling to his aid the treasures of Memory and of Hope, the two good angels who are ever ready to minister to the souls of those who seek imperishable wealth. Education is better than mines of gold and silver, and to love truth, to love God and our fellowmen and to hunger and thirst after righteousness is more to be desired than diamond fields. These pass away, but those abide forever, as the soul's enfranchisement, admitting it into all that is true, beautiful and good, as its rightful inheritance.

Questions and Answers.

1. An elder calls for a letter to remove to another state, receives it, the vacancy in the eldership is filled, and after awhile the first elder returns and resumes his membership. Is he still an elder?

2. Whose business is it to look after disorderly members—the pastor or the elders?

E. W. Y.

1. He is not an elder until he be re-elected to that position, as the calling for a letter implied his resignation as elder, and the granting of the letter its acceptance?

2. The pastor is a part of the eldership, and it is their spiritual duty to look after the welfare of the members.

What is the meaning of the twentieth chapter of Revelation? A Reader.

We cannot attempt an exegesis of the entire chapter. It is a graphic picture in symbolic language of the triumph of righteousness, of the overthrow of evil and of the divine judgment upon men according to their works. The thousand years during which Satan is said to be bound, represents, perhaps, an indefinite period during which righteousness will triumph in the earth, to be followed by another demonstration on the part of Satan, and then his final overthrow.

Where was the Spirit of Christ during the time his body was in the tomb?

Frank Clary.

About the only light we have on that question is furnished by 1 Peter 3: 18-20, which seems to indicate that during this period "he went and preached unto the spirits in prison which aforetime were disobedient, when the long suffering of God waited in the days of Noah while the ark was a preparing."

By whom, where and when was the first Sunday-shool organized? J. M. R.

The honor of introducing the Sunday-school work in modern times is credited to Robert Raikes, of Gloucester, England, who gathered the poor ragged children of the streets together on Sunday and employed teachers to teach them the rudiments of learning, including reading and the church catechism. He employed four teachers and gave them each one shilling a day. This occurred about 1780-1. While it is quite certain that John Knox founded Sunday-schools in Scotland about 1560, and that in the United States at Roxbury, Mass., there was a Sunday-school probably as early as 1674, yet it is probably true that the modern Sunday-school movement owes its origin to Robert Raikes' plan. Like all new movements, the Sunday-school met with fierce opposition at first on the part of religious people. But it has won its way to practically universal acceptance.

Is it in harmony with the Scriptures for a woman to take her place in the pulpit with the minister of the gospel through a protracted meeting, and open and close the meeting with a brief talk, and this with the desire of the pastor and congregation, she being a pure, consecrated Christian woman, fully capable of doing the work?

Mrs. Sarah Fisher.

We are unable to see anything unscriptural in this proceeding. It is simply a question of whether the course indicated was best for the success of the meeting. If the sister's talk was edifying and helpful to the meeting, and met with the approval of preacher and people, there is nothing to be said against it, so far as we can see. The right of women to participate in religious services and even to make public addresses in the interest of Christianity, is now almost universally recognized. There may be times and occasions when it would be expedient for her to waive this right in the interest of unity, just as we all should be willing to waive any privilege, when by doing so we can best promote the interest of the cause we love. But in the foregoing case there does not seem to have been anything inexpedient, even, in the proceeding.

What is the right course to pursue with an elder who takes the position that in Acts 20: 7, the disciples came together for the purpose of eating a common meal, and who refuses to commune with the church regularly and has been teaching the young converts that it is not necessary for them to observe the Lord's Supper each Lord's day, in consequence of which some have refused to do so? He has quite a following and threatens to divide the church if the church attempts to withdraw fellowship from him.

G. G. C.

The case stated above would seem to indicate that the elder is a schismatic. His opinion as to the meaning of Acts 20: 7 is against that of Bible scholarship, regardless of denominational lines. The fact, however, would probably have little weight with him, as that class of men are wiser in their own conceit than all the Bible commentators in the world. If he persists in perverting the minds of young converts and leading them to neglect their duty, refusing meanwhile to do his own duty, we see no other remedy than for the church to withdraw from him, not because of his opinion, but because of his disorderly conduct in producing strife and division in the church. His resignation as elder should be demanded at once, and if that does not prevent his evil work then severer measures should be resorted to. No one man should be permitted to destroy a church.

The Progress of Philosophy in the XIXth Century

By EDWARD SCRIBNER AMES, Ph. D.

Kant—The Problem of Knowledge.

When this century dawned it was in possession of the text of the Critical Philosophy of Immanuel Kant, but a long intellectual and spiritual discipline was necessary before the age could lay hold of the real message of that master spirit. The problem which Kant had inherited and which he transmitted was the problem of knowledge—knowledge of man, of nature and of God. From rationalism he received the attempted solution in terms of pure thought. It said: Sense perception is changeable, fickle; it varies with the condition of the organism, breeds illusion and obscures reality. Thought, on the other hand, as in mathematics, is universal, stable, verifiable, hence it alone is capable of yielding a knowledge of the nature of things. From empiricism he received the opposed statement that all knowledge arises through the senses and therefore is sensation. All real things are individual, colored, tasteful, tangible, audible, odorous. "Thought" gives only the shadow of the real world. General principles, laws, conceptions are not given in immediate experience and therefore their value is only derived, secondary. Kant, after profound reflection, rejected and accepted both Rationalism and Empiricism. He rejected both when taken separately, he accepted both as containing truths complementary to each other. His answer to both schools is: "Although all our knowledge begins *with* experience, it by no means follows that it all originates *from* experience."

Another sentence of similar import is, "Thoughts without perceptions are empty, perceptions without thoughts are blind." Kant thus insists upon these two elements in knowledge—the material furnished by the senses and the transforming activity of mind. Man cannot spin the world out of himself, neither can he discover a world of things stiff and stark outside of him. The only world he knows is one molded and stamped by his own activity. Things as we know them are a kind of factory product, and we never see the raw material, that is, the *things in themselves*. Or to use another figure, it is as though all people wore similarly colored glasses which they never could remove. They might then torment themselves by trying to discover what the world looked like to beings who wore no glasses or had a different kind! The century opened with just that question dominant in thought and in one form or another it has been *the* question for a hundred years. Can we know reality—ourselves, the universe and God? Kant answered, we can *know* only what is given in sensuous perception, therefore we cannot know the soul and God. But he was quick to assert that men must believe in them; faith in them is necessary to practical life, to ethical conduct. Kant said: "I had to remove knowledge in order to make room for faith."

Fichte, Schelling and Hegel.

Working upon Kant's problem, the leaders of the romantic school, Fichte, Schelling and Hegel, controlling German thought during the first half of the century, reached a completely idealistic position. It was different every way from the rationalism of the earlier period. Its great tenet was that the nature of the world is spiritual activity, intelligence. It is possible for man, himself a conscious, rational being, to know and participate in the absolutely real life of the universe. This participation is achieved in its highest form in intellectual reflection, insight. The world of nature and of human life and history reveals, does not conceal, God. Pursuing relentlessly the path of logic, exalting reason as the key to all mysteries, romanticism threw off the doubts of Kant and felt itself at one with eternal truth. The conception of man was placed in a new light, the history of human institutions was studied by Herder and Lessing as the progressive unfolding of the divine life in the race. Out of the enthusiasm of that search for the history of things, languages, literatures, lost civilizations were brought to light. Finally the demand for the history of the physical universe, of the earth and all her forms of life ushered in the modern scientific era.

Agnosticism and Pessimism.

Many influences conspired to cool the romantic fervor and concentrate all interest upon its latest product—the scientific spirit. Hegel, the greatest of the romanticists, using that term broadly, in his devotion to the dialectic of reason had seemed to reduce all life to a formula which was no doubt richly expressive to him, but became empty words to the succeeding age. The reaction from the extreme tension of "pure thought" and its high-sounding categories, found expression in two ways: first, in the matter-of-fact natural sciences and later in the conception of the world-power, not as intellect, but as will. The former was accompanied by agnosticism, the latter by pessimism. Agnosticism in its philosophical form made its appeal to one part of Kant's philosophy, the Critique of Pure Reason, and found an ally in the inherent empiricism of English thought. Kant had said, we cannot *know* anything not given in sense perception. Therefore, all we have a right to claim as demonstratively certain belongs to phenomena, to appearances, not necessarily to absolute reality. Now science works with phenomena and its apparent success in reducing vast fields of chaotic materials to law and system made it bold to discard anything not yielding to its test-tubes and retorts as superstition and 'vain philosophy.' The epoch-making work of Darwin in the establishment of evolution by a process of natural selection, furnished the opponents of traditional theology with a deadly weapon.

But at the close of the nineteenth century agnosticism has been disarmed. Science has become conscious that many of her assumptions, such as atoms, energy, mass, natural selection, need reconsideration. Professor Ward's great work on "Naturalism and Agnosticism" has opened a discussion which promises to issue in the complete downfall of materialistic atheism.

At the same time religion has recovered from the shock it felt in the loss of many of its trappings and has found that science and criticism have only been preparing for a firmer faith. In literature a more believing, though a simpler and more practical, religious spirit is appearing. Pessimism had its modern prophet in Arthur Schopenhauer. But the deepest thing in Schopenhauer was not his gloom, his nightmare rage at the suffering of life, however justifiable much of that may be. The insight which assures him a place in the progress of the century was that by which he saw that will is more fundamental than thought. He conceived it, however, as a capricious, blind, irrational will. Hence his pessimism. Change his adjectives and you have a positive statement which already promises a new romanticism, but more enduring. The term will is used here in a broad sense. Applied to the individual it includes many unconscious elements, such as impulse, instinct, activity. It appears at its best in organized habits which have grown up in response to some elemental desire or craving of the higher nature. Knowledge is viewed as an instrument of the will and therefore as secondary and dependent in a sense.

Philosophy more Practical.

This conception of life as essentially will is bringing reflective thought more into the service of practical ends. All the scholastic discussions of essences, pure being, etc., have lost their importance, not because the questions have been solved but because they are felt to be meaningless and unprofitable. Philosophy is to-day occupied more with ethical and sociological problems. For example, a royal line of thinkers from Herbart down have turned the whole force of their thinking toward the great field of education. Consequently a quiet but tremendous revolution is going on in the school systems of the world. Similarly men are working at the problems of religion as a social agency,and a new theology and a better is already promised. Until it is achieved many crude, ephemeral religious sects and revivals of oriental vagaries have their day. They gain a following sometimes because of their novelty, often because they partially embody the true spirit of the age. William Hamilton said: "No problem has arisen in theology which did not first emerge in philosophy." If theology and religion are to embody the results of nineteenth century thought they will be comprehensive enough to include what is true in Christian Science and Theosophy, as well as the essentials of more orthodox faiths. The search for truth in the cycle just passed has been more strenuous, more symmetrical than in any previous time. As a result philosophy is more idealistic in conception, more scientific in temper, more practical in consequences than ever before. In the future philosophy and theology may once more be united, not by the subjection of either, but by free interaction and mutual support.

The University of Chicago

How to Study the Writings of John.*

By W. W. Sniff.

John was the author of a larger number of the books of the New Testament than any other writer except Paul. The Gospel according to John, the Epistles bearing his name, and Revelation, are the five books to be credited to him. No part of the Scriptures is richer in spiritual instruction or more precious, by reason of the promises contained, than these of John. As an aid in appropriating the truth recorded by this writer, a few considerations will be found suggestive.

1. *John's writings must be studied in the light of his intimate acquaintance with Jesus.* The chief reason Jesus had in choosing twelve out of the large number who were about him, was that he desired to give them opportunity to know him as well as possible. John had the advantage, therefore, possessed by the Twelve, of personal acquaintance with the Lord. His was the advantage of the eyewitness. He could say, "We speak the things which we have seen and heard." But beyond the opportunity which John had in common with the Twelve, he had the peculiar advantage of being one of the three whom Jesus chose out of the little band to take into the innermost circle of his glory. With Peter and James, John saw the Savior in the chamber of death (Mark 5: 37); in the glory of the Transfiguration (Matt. 17: 1); and in the agony of Gethsemane (Matt. 26: 37). It could not well have been otherwise with the one who was to disclose to us the Master's inner life, as John was to do. But beyond even this, John had the distinction of being the "one Jesus loved" (John 20: 2). Does it not follow that the love was mutual? This also was an advantage to John. We say, "Love is blind," but like many other proverbs this is not more than half true. Love sees with a vision clear and splendid a great many things otherwise unseen. It is John, therefore, who ushers us into the innermost chamber of the Master's life.

2. *The writings of John must be studied in the light of the times when he wrote.* His writings are the latest of the books of the New Testament. It is likely that all the other books were written several years before the earliest of John's was produced. Tradition tells us that John lived to be very old, about a century, that his last years were spent at Ephesus, and that he was the only one of the Twelve who died a natural death. There are many good reasons for believing this to be true. Other writings which constitute our New Testament had had time for free circulation among the churches, and John had probably seen many, if not all, of them. Possessed as he was of a sweet, full memory of the Master's ministry, did John come to believe there were facts and teachings of importance which the others had not recorded, which he ought to write? A beautiful tradition tells us that when John was a very old man, and when it became apparent to his brethren, the elders of the church at Ephesus, that he could not live long, they besought him to write for them in permanent form what he had many times told them orally. He consented to go into retirement three days for meditation, that he might decide whether to write. When he returned to them he made a record for them which we have as John's contribution to our knowledge of the Savior, the Gospel according to John.

There are good reasons for believing that Revelation was written not far from the time of the awful destruction of Jerusalem by Titus in 70 A. D., which had been graphically foretold by Jesus, in which more than a million Jews perished. While some hold to the opinion that the book was written much later and was a picture of the future centuries, there are many points of evidence in favor of the earlier date, and an application to John's own time, when the wicked Nero was emperor of Rome and the most terrible destruction was coming upon the Jews who had rejected Jesus, and involving many Christians in the bloody and indiscriminating persecutions. If this view is correct, John clothed his message in these striking figures so that those for whom it was intended should understand, and others, unwilling to take pains to discover its hidden meaning, should pass it by. Otherwise, while encouraging the Christians in severe trial, the plain, literal message might only increase the danger to them by aggravating the wrath of the persecutors.

Sufficient difference of opinion exists on the part of the best scholars in regard to the chronology and meaning of this book to keep us from being mechanical or unkindly positive in our interpretation. But underlying all speculations and theories about Revelation, there is a residuum of certainty. The book is highly figurative; the figures are borrowed from war, persecution and destruction. The pretext is the need of the Christians; the purpose is encouragement. The theme is victory; the key-word is "overcometh." Whether its application was immediate or remote, it is yet a grand book, helpful and inspiring to the church.

The First Epistle of John cannot be understood without remembering that it was written at Ephesus near the close of the first century when idolatry and Gnosticism were poisoning society and life. The Epistle was written to insist upon holding steadfastly the true faith. Ephesus had long been exceedingly idolatrous. John does not so much argue the questions at issue between idolatry and Christianity as insist in the strongest declarations upon faith in the Father and the incarnate Son. The first four verses are a blow at these idolatrous tendencies, and the letter closes with the gentle entreaty, "My little children, guard yourselves from idols."

Another powerful and pernicious error with which John deals in the First Epistle without naming it is Gnosticism. The Gnostics were saying that there could be no sin, since every experience of the body, however shameless and impure, would increase the mind's store of knowledge, which was a good; John said: "If we say we have no sin, we deceive ourselves." They were saying that all material was vile, the body worthless; John declared that "Jesus Christ the Son of God had come in the flesh." They held to the supremacy of knowledge; John insisted upon fellowship with God through a pure life. Not to have knowledge, but to "do righteousness," was the test of true living. "All unrighteousness is sin."

The Second and Third Epistles are letters to individuals, the first to "the elect lady," some Christian woman, warning her against certain false teachings; the other to "Gaius the beloved," commending to his kindness and hospitality some Christians who were strangers where Gaius lived.

3. *The Gospel of John must be studied in the light of the purpose stated in chapter 20, verse 31.* There is, to be sure, much in the Gospel by John that is unrecorded by the other three, and he mentions only six miracles performed by Jesus. He introduces many discourses not elsewhere written, such as the one to Nicodemus, the one to the Samaritan woman, those on the Bread of Life, the Light of the World, the Good Shepherd, and the most precious of all, the interview with his disciples in the upper room during the last hours. Yet all these are in entire harmony with John's purpose, and the arrangement and subject matter seem to show that John selected the material and planned the book in order to lead up to the climax contained in Thomas' cry, "My Lord and my God!" This purpose can be seen in the miracles and discourses, all of which beautifully exhibit the divine life in the person of Jesus. More than the other writers, John, the disciple who "reclined in Jesus' bosom" at the last Supper, reveals to us the inner life of Jesus, the Son of God. The narrative of the other three "is chiefly composed of His manifold and ceaseless dealings with men; in John we have rather His tranquil and unbroken union with his Father. The heavenly element which forms the background of the first three Gospels is the atmosphere of the fourth."

The purpose John had was not only that we might "believe" but also that we "might have life." The way to study the Gospel by John is the way that will lead us most surely and unerringly to this purpose, and put us in possession of that knowledge which is life eternal (John 17: 3).

*Supplementary reading in the Bethany C. E. Reading Course.

Evolution at Bartlett's Landing.

By Burris A. Jenkins.

CHAPTER III.

But we have nothing to do with all this. Our story must leap forward four years into the distance. Four years had the widowed mother aged; four years had the white thickened on the Elder's brow and beard; four years had Bartlett's Landing and its meeting house seen marriage and giving in marriage, death and birth, and the building of new homes; four years had Jane grown into the twenties and the ripest, richest, fullest womanhood.

Sunset on the river once again, this time at the close of a blazing Sunday in July. The coolness of evening already had begun to freshen in the air, the western sky was bright but soft, like mother-of-pearl in the firelight. A breeze from off the wide plains that reach out to the Rockies fanned the forehead of the Elder as he stood by the river brim. A perfect hush filled all around, save for the quiet twittering of the half-sleeping birds in the trees above.

Hushed, too, was the little group of fourscore "Disciples" standing on the river bank, while the old man, in long black coat and bearing a staff, walked deliberately and firmly into the stream. Sounding here and there with his staff, he seemed at last content, and turned back to the shore. Several young men and women stepped

down to meet him, and as he took two of them by the hand, leading them into the water, voices on shore lifted a song upon the evening air:

"Just as I am without one plea,
But that thy blood was shed for me."

When the three stood to their waists in water the song was hushed while the voice of the old man, strong as in youth, floated out under his upraised hand and over the gurgling water in a prayer.

This ended, he laid his arm in fatherly fashion about the shoulders of a youth, while he solemnly pronounced these words: "By the authority of the Lord Jesus Christ, I baptize thee, my son, into the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Instantly in a sort of triumph, as the youth was buried in the waters and rose again, the song burst forth under the leadership of a strong contralto:

"Just as I am, though tossed about,
With many a conflict, many a doubt."

Still lower sank the sun, and the last had been baptized, when some one stepped to the side of the leader of song. Her voice lost all control for a moment, while a flush, deeper than she had known for four full years, mantled her face. Instantly she recovered, and the song arose for the last lines:

"Just as I am, thy love unknown,
Has broken every barrier down!"

The quick eye of the old man had not failed to mark the new-comer and, still standing in the water, he calmly said:

"Bro. Henry Winfield, pronounce the benediction."

"Grant, Lord, that these who have died, we trust, to self and sin, and have been buried in the likeness of our Savior's death, may rise to-day to newness of life, in some sort pure and strong as his; and on us all may the peace of God rest, as the sunlight rests upon the stream, through all our lives and unto endless years. Amen!"

As they pressed round him to learn the details of his opportune arrival, he told how his boat had panted all the hot day up the river at low water, winding in and out among sand-bars, until in the afternoon she had stuck on a mud-bank in the middle of the stream, four miles below; how he had been paddled ashore and had walked the thirsty miles through the woods to Bartlett's. Of course he was asked to preach that night, and of course he could not decline.

In the short time till early candlelight it became noised about that Henry had returned and a considerable audience gathered to hear him. The Elder, seated in the pulpit, gazed with ill-concealed pride, first upon the young man and then upon the faces of his neighbors. All these years he had looked forward to this moment. The old man wished that all the county were present, but his regret at the comparatively small gathering was more than counterbalanced by the ardor of his anticipation.

Henry sat in great trepidation. Not that he feared the audience. He had preached at Wheeling and Pittsburg and Washington, and even in the presence of the great Campbell himself; the leader of the "Reformation" had pronounced his preaching good, and sent him forth with blessing. But he feared one man in that audience, one man whom he loved as a father and whose daughter was his promised bride. Henry knew how his own views were altered. He knew how, even in Campbell's college, and under that great man's kindly influence, he had been misunderstood by many of his fellows and branded traitor to his church. Campbell, however, appreciated him, and had said to him on the last of his days in Bethany, "Winfield, I understand your positions far better than the brethren will. With most of them I agree. On some of them we differ. But I love you enough to differ from you calmly; as, indeed, I love all men enough. Amongst the churches, however, you will often be misunderstood; so that at first, until you become established, you will needs be wise as a serpent, harmless as a dove."

Henry had thought to take the advice of "Bishop" Campbell, as he was half-playfully, half-lovingly called; but, brooding over the matter on the long days and nights of his journey, he had decided to grasp the nettle at the beginning and have the fight over with, saying to himself, "I cannot dissemble. I cannot dissemble." Well for him if he had heeded the counsel of age and been careful that first night!

All men agreed, when he stood up to speak, that no man had ever better graced a public platform. Tall and broad, with full gold-brown beard, thick hair, rather long, in the fashion of the day, curling and clustering round his head and neck, his was the face and figure of a youthful Jove. A slight stoop of the shoulders, that some had noted as a mark of his four years of studentship, disappeared as he arose. He lifted his massive head and his voice rolled rich like an organ.

He took as text, "God hath not left himself without witness in any nation." He spoke of the value of ancient religions, of the light of Athens and Rome, and even the farther Orient. He seemed at home in the lore of many religions. He had evidently read and thought before he spoke. He declared that God had, through all the ages, an increasing purpose running; that high thought and noble aspirations had marked many times and peoples; that light was ever struggling up through darkness, and that our attitude toward all seekers after God should be one of tolerance and even appreciation. Socrates and Antigone, Confucius and Buddha, all should be known and tested, not by their systems, however important beliefs may be, but by their noble lives. God would so test them and save them, nay had saved them while they were yet living.

He gave the last half of his sermon to the Christian religion, showing how in the struggle of faith the fittest was to survive. The Scriptures were fearlessly to be tested in the crucible of scientific and literary criticism, not worshiped as a fetich. Things were true, not because the Bible said them—but the Bible said them because they were true. The Christian faith should triumph because of its reasonableness. And because of the Master's sweetness and strength at the name of Jesus every knee should bow and every tongue confess. The mind that was in Christ should, therefore, be in us all, and our lives be filled with his abundant life.

The sermon was such as would be accepted by almost any enlightened congregation of to-day; but in Bartlett's opinion it was confusion worse confounded. Throughout its delivery his face grew longer and sterner, and at its close he had never a word to say. As far as possible Henry was a scientific student; Jane's father was a blind believer. Henry questioned everything and subjected all to the test of reason; her father accepted without question the literal words from Genesis to Revelation and even the traditions of interpretation. Henry was an evolutionist; her father abhorred the word. Henry was a disciple of German critical schools; her father had heard faintly that Germany was a hot-bed of infidelity.

Jane saw the drift of things. She recognized the theological gulf that yawned between her father and her promised husband, and knowing both she could hope for no compromise.

(TO BE CONTINUED.)

Sins of Omission.

By Andrew Scott.

There is no surer evidence of sin than the fact of distorted vision. Very forcibly is this truth stated in the text: "The Lord seeth not as man seeth." Samuel was influenced by the outward appearance of the sons of Jesse, but God saw the heart.

This is an oft repeated human blunder not only in viewing and contrasting persons, but in measuring different aspects of character in the same person. We look at certain quiet lives in a community as more nearly ideal than any other in it, when from God's view point these may be the most dangerous lives and all the more so that the world considers them safe and worthy. Their sins are those of omission and less noticed by humanity. Jesus in his teaching has clearly presented to our vision this form of sin. The sin of Dives is not that he cursed or kicked poor Lazarus who lay at his gate full of sores. Nothing of this sort is intimated. Passing from his mansion to his carriage day after day he neglected the unfortunate. He failed to minister to the needy, suffering man at his gate, and for this sin he afterward lifted up his eyes in torment.

Jesus says it is because "ye did it not to one of the least of these, ye did it not to me." Not that he seeks to palliate aggressive sin, for sin in any form is never to be condoned, but full well Jesus understood the necessity of calling attention to and of emphasizing the enormity of the sins of omission, because of the proneness of humanity to thus sin, and fail for the time to be duly impressed with a proper sense of guilt. This is one reason why this form of sin is so dangerous. So many are unconscious of their guilt, and when awakened, the cost of making correction is often very great. The rich young man went away sorrowful and failed to escape guilt in consequence. The Savior turned his searchlight upon that young man's life and it was found wanting, not so much because of what he had done that was wrong as because of what he had not done and was even then unwilling to do though the Master showed him his duty and privilege.

Does not this same searchlight show us our sin? Why are we so slow to preach the gospel to every creature? The team needs enthusiasm as well as the driver. The driver should only be needed to properly direct the energies of his horses. So if we are willing-hearted in the Lord's work our

pastors and missionary secretaries will only need to direct our energies instead of shouting themselves hoarse and goading us to energy. What a sad story can be told of neglected churches everywhere. The loyal and faithful few are ever to be found engaged in the various services of the church; but what of the masses of professed Christians? Indifference and neglect are the words which best describe their conduct when no stronger terms are needed. That word neglect covers a multitude of sins. It is at the root of many sins of commission.

Is it not because we neglect private devotion and the family altar and the word of God that we become aggressive in sin and also fall short of the prayer-meeting, Sunday-school, church service and world-wide missions? The revival needed to-day is one that will lead us to a soul-searching and personal examination of self before God, with his word wide open and our hearts and lives laid bare. Pause! Withdraw from the world awhile. Enter into communion with God. Have an interview with Jesus and from such view point look at sin and its consequences, especially the sin of indifference or neglect. Then read again the commission and in his name endeavor to meet its requirements. When we all set ourselves to earnest, consecrated service, the church will no longer be neglected. Missionary secretaries will be fully occupied directing wisely the free-will offerings we put in their hands to adequately work the home and foreign fields. Tarrying in the upper chamber at Jerusalem in communion with God set the hearts of the early Christians on fire and they had a consuming zeal in the cause they loved more than life. We assert again that this is the revival the church of to-day needs, and to this end let us pray and preach.

A White House Reception

By EDWARD B. BAGBY

Ex-Chaplain of the House of Representatives.

The first mistress of the White House was Mrs. Abigail Adams, wife of the second president of the United States. In a letter to her daughter written in 1800 she gives an interesting account of her arrival in Washington, her first impressions of the place and the discomforts of her residence in the newly constructed President's house. She praises the location of the home and enjoyed the view of the river and the ships passing to and from Alexandria but there was little else to commend.

She complains of the difficulty in keeping the great house warm, "though surrounded by forests, wood is not to be had."

"The house is upon a grand and superb scale and the lighting of the apartments from kitchen to parlours is a tax indeed."

"Bells are wholly wanting, not one being hung through the whole house." "The house is made habitable but there is not a single apartment finished. We have not the least fence, yard or other convenience without, and the great unfinished audience room I made a drying room of, to hang up the clothes."

On the way to a recent President's reception I thought of the changes wrought in a hundred years. At the time of its construction the White House was the most magnificent private dwelling in the country and the enemies of the administration sarcastically referred to it as the "President's Palace." Now it is considered mean and insignificant and in spite of its sacred associations must give place soon to a mansion of more spacious and stately proportions.

Mrs. McKinley does not complain of any lack of heat, light or bells. Communication is not only established between the various rooms but bells can be made to ring and instruments to click in any part of the world.

What a transformation in the East Room! We view the soft, velvet carpet, handsome mirrors, artistic mural decorations, mantels adorned with glorious azaleas and roses and delicately tinted hyacinths, banks of towering palms and festoons of smilax entwining the gorgeous chandeliers, and wonder that this room could ever have been used for so base a purpose as a drying place for the family wash.

The most popular social functions at the Executive Mansion are the card receptions given each year in honor of the Diplomatic Corps, the Congress of the United States, the Judiciary and the Army and Navy, in the order named. As early as eight o'clock the carriages begin to arrive and soon form a line which extends the whole course of the semicircular driveway and some distance down Pennsylvania Avenue. Of the two thousand guests who enter, very few are asked to show their cards.

A new administration causes many changes in the various departments in Washington but rarely is there a change in the personnel of the White House force. The veteran doorkeepers are acquainted with the members and attaches of the foreign legations, the heads of the departments and the elite of the city. The uniform of the officers of the army and navy proclaims their rank.

As the Congressmen have no distinctive dress and many of them are new men, one of the special employees of the House of Representatives is assigned to assist the doorkeeper, to prevent any possible embarrassment. When the new member from Wayback approaches, although he may not have so much shirt front and his wife more dress waist than is customary on such occasions, the man from the Capitol nods "O. K." to the doorkeeper and they are graciously welcomed.

Having checked our wraps, we take places in the line which is moving slowly toward the receiving party. The distance is not great but it takes us fifty-five minutes to make it.

It is a good-natured crowd about us and we have ample time to inspect the rooms through which we pass. We notice the jeweled glass screen in the vestibule, the simplicity of the private dining room, look along the grand corridor into the conservatory from which come the fragrant odors of the orchids and the sweet strains of the Marine Band. We find ourselves now in the splendid state dining room and look for the handsome set of cut glass which consists of five hundred and twenty pieces, and every piece engraved with the coat of arms of the United States. But we will have to take the authority of the guide-books or wait until the President invites us to a state dinner.

In the Red Room we find an interesting group of portraits. Benjamin Harrison and Mrs. Harrison, Mrs. Tyler and Mrs. Hayes look gravely upon us. The portrait of Mrs. Hayes is by Huntingdon and was presented by the ladies of the W. C. T. U. in recognition of her efforts in banishing intoxicating liquors from the White House table. At last we reach the Blue Room where the receiving party is stationed.

An army officer makes the introduction. The President gives a cordial handshake and says, "I am glad to see you." Mrs. McKinley, upon whose face are the traces of suffering, from her invalid's chair greets us with a gracious smile. The crowd is surging on in the rear and we are hardly given time to distinguish the ladies of the Cabinet. Neither do the ushers allow us opportunity to admire the handsome tapestried walls and ceiling, see the exact spot where President and Mrs. Cleveland were married or meet some of the guests who have been invited behind the line.

We pass through the Green Room to the spacious East Room and there pause before the handsome Stuart portrait of Washington to recall the one pleasant episode of the disastrous invasion of the British to the Capital City in 1814. President Madison, possessed of discretion, whatever may be said of his valor, had retired to a place of safety. His wife, bold, if not so discreet, declared that she would not allow the threats of the invading British to interfere with the grand dinner for which she had arranged.

The house was decorated, tables spread and the guests were about to be seated when a messenger announced that the enemy had reached the Capitol. The panic-stricken guests rushed from the house but Mrs. Madison refused to leave until she had cut from its frame this large portrait of Washington and arranged for its conveyance to some place of safety. The British upon entering the President's house were sorry to miss the opportunity of destroying the portrait of the arch rebel but it is said found consolation in the steaming dinner on the table and the cooling wines on the sideboard.

While we are surveying the dazzling scene in the East Room the time has passed quickly and the hands of the clock point to eleven. The hour has arrived for the receiving party to retire. To the stirring strains of the Marine Band, the President and Mrs. McKinley lead the way from the Blue Parlor, accompanied by the Cabinet officers and their families, and pass through the East Room and Grand Corridor to the private apartments where a supper is spread for the favored guests.

B. B. Tyler's Letter.

What do I know about "The Universal Cyclopedia?"

I know, in the first place, that it is not "universal," in any legitimate sense of the word. Such a thing is impossible in any book.

I know of nothing better than "The Universal Cyclopedia" for the price. It is published by D. Appleton & Co., New York. The work contains twelve volumes of more than six hundred pages each, and each page has two broad columns. "The Universal Cyclopedia" is "Johnson's Cyclopedia," revised, variously improved and brought down to date. Some of the articles treat of events belonging to 1898 and even, I think, '99. This is as near to date as such a work can be made. Charles Kendall Adams, President of the University of Wisconsin, is the editor-in-chief. He had the co-operation of the best men in the country in the preparation of the work. Specialists were employed in different departments. The maps are especially fine. Almost all articles are signed. There are, in the beginning of each volume, the names of the contributors with a word concerning the official position, or work, of each. A good account of the Disciples of Christ is given by J. H. Garrison—of whom you may have heard. There is a brief sketch of the life of Alexander Campbell and of Isaac Errett by the same writer. "The Universal Cyclopedia" will tell you who J. H. Garrison is, and a few of the many good things that he has done.

The Cumberland Presbyterians originated, about the same time, in the same part of the world, and they came as one result of the same great religious revival as the Disciples of Christ. The Cumberland Presbyterians number 180,192; the Disciples number 1,149,982. The Disciples of Christ gained last year 31,586 members; the Cumberland Presbyterians lost 6,390. More than twice as much space is given in "The Universal Cyclopedia" to the Cumberland Presbyterians as is devoted to the Disciples of Christ. Why? I do not know.

In Vol. VIII there is an article, excellent, in the main, on missions. On pp. 164-5 are given the names of the "most important" missionary "societies" in "the order of establishment," with their fields of work.

The Foreign Christian Missionary Society was organized, as you know, in 1875, and is at work in India, Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa, Cuba and Hawaii. The Cumberland Presbyterian Missionary Society was organized in 1876 and is at work in Japan and Mexico. The first-named society is not mentioned in "The Universal Cyclopedia;" attention is called, in the proper place, to the society last named. "The Universal Cyclopedia" knows nothing of the American Christian Missionary Society, organized in 1849—a society that has spent more than two millions of dollars in the evangelization of the United States and Canada and has organized hundreds of churches. This also was the first Protestant missionary society to enter Porto Rico at the close of the Spanish-American war. "The Universal Cyclopedia" has this, Vol. VIII, p. 165:

"1849, Foreign Christian Missionary Society (Disciples, U. S): Turkey, India, Japan, China."

I need not tell you how accurate this statement is. The article on "Missions" is signed E. M. Bliss.

The Christian Woman's Board of Missions, in some respects the most important woman's missionary society in the world, a society working in the home land and in lands beyond the seas, doing also an educational work from the kindergarten school to the university, an organization that has done more to solve the problem relating to the moral and spiritual training of students in State Universities than any other organization in existence; a society collecting and disbursing more than a hundred thousand dollars a year, and employing one hundred and six missionaries, is not named in the list of the "most important" missionary societies. Why? I do not know. Who is to blame? I do not know. I do not blame any person. You requested me to say in the CHRISTIAN-EVANGELIST what I know about "The Universal Cyclopedia," and I am telling you some of the things that I know—this is all.

Now that my mind is on the subject of missions, have you noticed that more and more the evangelization of the world is receiving respectful attention in the leading magazines and the really great newspapers? There is an article in the January number of "The American Monthly Review of Reviews" on "Foreign Missions in the Twentieth Century" by Edmund F. Merriam.

Mr. Merriam begins by saying that "the nineteenth century has been the century of Foreign Missions. In the history of the Christian Church it will be known as peculiarly the period of the Christian crusade in pagan lands. Its distinguishing religious characteristic is the large number of men and women who have gone forth from Christian lands to propagate the gospel among peoples of all nations," and then proceeds to enumerate the "lessons established by the experience of the last century." Some of the "lessons" are:

1. "The evangelization of every nation must be done chiefly by its own people."

2. "The necessity of self-support and self-reliance in the native churches has been acknowledged in the closing years of the nineteenth century."

3. "Christian missions will increasingly take the form of sympathy and aid to the churches in foreign lands."

4. "Missionaries will be more and more selected for educational and administrative rather than preaching abilities."

5. "Evangelistic tours in pagan lands by preachers and lecturers from Christian countries will increase in number and frequency."

But I beg your pardon. Doubtless you have read Mr. Merriam's article. The foregoing are, you remember, some of his "lessons."

I wonder if, as you passed the twenty-eighth day of last December, you remembered that it was the one hundredth anniversary of the baptism of Krishna Pal, by William Carey? Krishna Pal was the first Hindoo convert. He was a carpenter. Nov. 25, 1800, he broke his arm. Dr. John Thomas, one of Carey's men, was called to attend him. As he did so he spoke to his patient of sin and its remedy. The carpenter with a broken arm was won to Christ. He became a valuable servant of our Lord. Dr. Thomas preceded Carey to India, not, however, in the first place, as a missionary. Seventeen years he had spent in that interesting land. Carey had been there seven years. Krishna Pal was the first convert to the Christ. Dr. Thomas was so overpowered by emotion that brain fever resulted and for a time he was wildly delirious. See what God hath wrought in India since that December day in the year 1800!

Denver, Col.

English Topics.

Dr. Parker as Sheldon.

The great feat accomplished by Mr. Sheldon at Topeka created immense interest in England. So did Mr. Sheldon's visit to this country. Now we are seeing some of the remarkable results. Mr. Sheldon did not give us as a nation a very good character. Some of his strictures were just enough; some seemed to be the result of too superficial an experience to form a reliable criterion for severe judgment. Great nations are not to be understood by observations made during a hop, skip and jump. We are nothing like the people Mr. Sheldon imagines us to be. If he could live here a few years he would write about us in a totally different accent. I hope Mr. Sheldon will come again. He is a great favorite with us all, as every good American is. I am aware that I am myself somewhat misunderstood by some excellent American readers, because I have made one or two frank objections to certain hasty splashes with the black brush which Mr. Sheldon so freely used. Still, I did but affirm the fact of the matter. However, now I am impressed with the new proof of the influence of Mr. Sheldon's newspaper campaign at Topeka. Dr. Parker, the greatest pulpit power in the world at this time, has been induced for one week to undertake the editorial supervision of a London evening organ, the "Sun."

The New Sunshine.

I, for one, am very glad that this tribute is paid to Mr. Sheldon. He deserves it. It shows that the sensation which he caused was not a mere ripple of the moment, and it shows how great is the attention which Britain pays to America. The Topeka papers issued by Mr. Sheldon were sold by thousands in London. They were all reprinted here. I read them with the greatest admiration. And now I am thankful for this new departure of the "Sun." Of course it may be said that the proprietors of that evening paper are merely making an astute move in the way of advertising their journal. But the public cannot analyze motives. They have to do with the living issues alone. Well, Dr. Joseph Parker has produced the first three evening numbers, and he has done well. Somewhat needlessly, I think, he went a little out of his way to assure us all that he was not emulating or imitating Mr. Sheldon. It is true that he is not exactly adopting all Sheldon's methods; but I do not believe that he would ever have been called to this week's duty but for the precedent set by the Topeka evangelist. The difference is a simple one. Sheldon eliminated much more than Parker. The former published no records of crime, and no theatrical advertisements. But the latter gives full space to all sorts of criminal doings, even murders and divorces; and the "Sun" is still this week filled with the usual quantity of theatrical

advertisements and even those of Lipton's stores, where wines and spirits are sold as well as provisions. Dr. Parker says: "I want to see what is being done. If a crime is committed I want to see all about it. This is what the public will demand." So the "Sun" under Parker is really in the fullest sense a newspaper, which the Topeka journal was not, under Sheldon. "I do not believe in tracts, huge or daily," says Dr. Parker. He regarded Sheldon's paper as simply a huge daily tract, not as a newspaper at all. Thus, the two parson-editors greatly differ in their notions of procedure.

Christ and the Press.

The whole idea of these editorial innovations springs from a cause over which we should all rejoice. The influence of the pulpit may not seem to be as direct as in former times, but it is in reality much more powerful in its indirect impact on society. Christianity is sapping and mining all the social system. The world has rejected and crucified the Christ, but the risen Savior is conquering. The Christ of history dominates the councils of men. The heathen nations are succumbing on all sides to the Christian peoples. The parliaments are compelled to give to the pleas for the interests of humanity. Christ has uplifted the poor. France opened her late Exposition without any acknowledgement of the Almighty. This was the first time that a Great Exhibition has been thus atheistically inaugurated. And the Exposition, with all its wonder and glory, has been blighted. It was a failure. Every institution which exiles the Deity is failing. Instinctively this law of the necessity of the Divine Presence is affecting the vast press of the world. The power of the Christian Church is after all the truly imperial power in the earth. It will master the press, the parliaments, the arts and sciences and all the resources of the wisdom of men. When the proprietors of a popular journal, either in America or England, solicit experimentally the services of some eminent minister, they furnish us with one of the most significant tokens of the tendencies of the times. Those tendencies are all in harmony with the purposes of the Kingdom of Heaven on earth.

The War Not Finished.

I have no politics. That is to say, I am not a politician. But I study political subjects with intense interest from a Christian point of view. I never approve of any war. No Christian man can ever endorse any apologies and excuses for any war. And yet, till the nations are actually Christian, as well as nominally so, they will be, alas, apt to drift into conflict. Lord Roberts lately announced that the war was over. Technically it is so; but that is all. The guerrilla stage of this deplorable contest will last for some time. There was to have been a thanksgiving service in St. Paul's Cathedral on the arrival of Lord Roberts in London; but the authorities have abandoned the idea, seeing that a doxologizing over the termination of the war would be premature. On the demerits and the merits of this war it is useless to argue. The only thing that the British Government is able to do is to persevere to the end, and to make the most generous possible terms with the Boers. That seems to be the general desire. Home Rule is the universal system in the whole British Empire except in Ireland. And, whether my American readers can believe it or not, Home Rule would long since have been given to Ireland but for the malign and fatal influence of Irish Popery.

Another Valuable Export to America.

The most eloquent of my neighbors is Mr. Campbell Morgan, pastor of the Congregational church at Tolington Park, North London. This famous young minister, for he is only 36 years of age, has sprung into eminence in a remarkably brief space of time. He was a schoolmaster in Wales. Little Wales is the most wonderful nursery in the world of great ministers. Mr. Campbell Morgan has been telling his congregation a little of his own history. He was for two years as a student a backslider though he had been early converted to God. His history resembles that of Spurgeon, who also was converted as a child, became skeptical and gloomy with doubt in his days of study, took to schoolteaching, and came into the function of preaching without passing first through a theological college, and then burst into fame on the population of London. Campbell Morgan preaches to a crowd every Sunday. He did not have the task, however, of gathering the throng, but found most of it awaiting him, because several popular preachers in succession have kept Tolington Park Church always full of hearers and worshipers. Thus he had only to enter on a splendid heritage. He became extra famous because he caught the fancy of Mr. Moody, just as Dr. Berry fascinated Henry Ward Beecher. And now the successor of Moody at Northfield is to be Campbell Morgan. This distinguished preacher belongs to the peculiar school known as the "Keswick" section of present-day theologians. He is one with F. B. Meyer, Fuller Gooch, and Murray of South Africa. These men are Adventists in their eschatology, and give great prominence to the Coming of Christ. They are intensely evangelical and are also somewhat narrow. Their popularity is great within certain spheres, but they do not possess national fame and influence, like Dr. Parker or the late C. H. Spurgeon. It is to be regretted more than any words of mine can express that such men, full of the finest spiritual feeling, should seem utterly incapable of appreciating the genuine apostolic plea and position. They never have a word to say against sectism. They oppose unsectarian Christians. And therefore they fail to lead the people aright, notwithstanding their power and the great degree of popularity which they command. Mr. Campbell is a charming man; but he is not likely to initiate any real return to the true and original faith and practice. He will do a great work and a noble one; but his ideal is not the highest, and he will leave the confusion of Christendom untouched. These men still leave the faithful and intelligent Disciples of Christ a glorious and essential mission to carry out, and to that splendid and honorable mission we must all be faithful unto death, even though the man for whose help we yearn hold aloof, and prefer to keep to the lines where the medley still is sustained of devoutness of spirit and Babylonianism of method. The effort to sanctify the Great Apostasy is well-meant, but it will pitiably fail.

WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Dec. 20, 1900.

From Hillsburg to Halifax.

The End of the Journey.

My last letter left me in the Land of Evangeline, in Nova Scotia. Since then I have spent two months most pleasantly in the beautiful Province of Prince Edward Island, familiarly called by most Canadians "The Island," because it is much the greatest of all their island possessions, and a province of the Dominion in itself. It is fitly called the "Gem of the Gulf," for there is no more lovely spot to be found in North America. All Americans who visit it are delighted with its scenery, and the unbounded hospitality of its people. It is growing rapidly in favor with Americans as a summer resort.

The Island's greatest length is nearly 150 miles, and its general breadth nearly 30. Its climate is much milder than that of the adjacent provinces and fogs seldom occur. Wheat, barley, oats, peas, beans, potatoes, turnips, apples and other crops are most successfully grown. Nearly every foot of the soil is capable of cultivation, and farming is done carefully and systematically all over the Island. In its population of 110,000 less pauperism is found than among the same number of people in any other part of the continent. Owing to their first-class school system the per cent. of illiteracy is small.

Presbyterianism, Methodism, Baptistism and Roman Catholicism are the prevailing religions on the Island. The Disciples of Christ are fairly well represented, but as yet do not possess the strength of any of these. Here, as in other parts of the Dominion, our progress has been slow. We have had to fight for every inch of ground we have gained. But substantial progress is being made, so that we may hope for fine results in the near future. We now have a membership of about 1,000, with nine organizations, eleven houses of worship, and about six regular preachers. Many of our ablest preachers have, at various times, visited the Island and done most excellent service. Tired preachers go from their work in different parts of the States, spend the summer, or a part of it, preaching in that delightfully cool climate, and return to their people rested and invigorated. For tired, nervous people I do not think any better place can be found on the continent, during the summer season, than Prince Edward Island and Nova Scotia.

At last Halifax has been reached and entered, and I do not know that I feel any the worse for the few hours there spent. As all know, Halifax is the capital of Nova Scotia. It has a population of about 40,000. From its long association with the army and navy of the mother country it is the most thoroughly British city on the continent. The evening we were there its streets were full of soldiers from the garrison and the war vessels resting at anchor in its commodious harbor, acknowledged to be the finest harbor in the world.

Halifax is a strongly fortified city, its chief defense being the Citadel, elevated 256 feet above the level of the sea. Its fortifications are second only to those of Quebec. During the Revolutionary War Halifax was the chief seaport town where British loyalists either volunteered to go, or where they were sent when they became trouble-

some to those who were fighting the British for their freedom. In this way the name Halifax had attached to it a bad odor in the minds of Americans. Hence its use in polite swearing in American society.

Halifax is the only finished city we met with in all our travels. It has made little or no progress in any direction for many years and is not likely to for many years to come. The people are so well satisfied with themselves and their present attainments that they are willing to jog along as they have been doing for the last fifty years.

On the evening of Nov. 14 we passed out of the city of Halifax into the steamer "Halifax," then lying at the wharf, on her trip from Prince Edward Island to Boston, and thus ended our long, but, in many respects, most pleasant tour in the Queen's country. During the voyage of 36 hours our vessel was tossed in such a manner as to give us a taste of real ocean life.

We remained in Boston and vicinity a little over two weeks. During this time we climbed to the top of Bunker Hill monument, saw many of the historical places in Boston, went out to Cambridge, saw Harvard University, the old oak where Washington took charge of the American armies, saw Longfellow's and Lowell's residences where they lived and wrote, and their last resting places in Mount Auburn cemetery. Two days were spent in old Springfield. There we had the pleasure of visiting the United States Armory, where thousands of men are at work making guns for the use of Uncle Sam's soldiers. On December 4, just seven months after our departure, we reached our home in Chicago in safety, to find all the loved ones well, and in the midst of a successful revival in our home church. H. J. MORRISON.

Angelic Ministrations.

By C. H. Wetherbe.

The accounts which the Holy Shriptures give us of the ministrations of the angels of God are full of intense interest to a student of the ways of God to men.

While these accounts are rather fragmentary, yet they disclose enough to afford much thought to a reflective mind. I have recently read with absorbed attention Daniel's account of the visit to him of the angel Gabriel at the time of his impassioned pleading with God in behalf of the desolated Israelites. Daniel states that while he was praying, "the man Gabriel," whom he had seen in a former vision, touched him. This visit seems to have been unexpected by Daniel. Gabriel told him the purpose of his mission to him in these words: "O Daniel, I am now come forth to make thee skillful of understanding." There is much significance in this brief message. It is suggestive of more than is seen in the bare message. Daniel had already shown that he was a man who was very skillful in understanding. God had enabled him to exhibit an amount of wisdom which far exceeded anything that the wisest men of the kingdom possessed. He had interpreted dreams for the king which no other man was able to interpret, and yet he was in need of more wisdom; he was still a learner; it was now time for him to be further instructed, and he was quite willing to receive instruction. Another feature of Gabriel's ministration was his relating to Daniel something of the occasion of his visit. He said: "At the beginning of thy supplications the commandment went forth, and I am come to tell thee, for thou art greatly beloved; therefore consider the matter and understand the vision." It is evident that there was a conference in heaven in regard to Daniel, his work and his needs. Just when Daniel began his prayer and supplication God commanded his archangel Gabriel to fly down to his servant and give him skill in understanding certain important matters. It would seem that heaven cannot be very far from earth, for Gabriel started for Daniel at the beginning of his prayer, and arrived at his side in the midst of Daniel's praying. Two things, in particular, Daniel must have appreciated. One was the proffer of instruction by one so competent as Gabriel, and the other was the assurance that he was "greatly beloved."

That was a wonderful day in young Daniel's life. The impressions which he then received kept fresh through all of the coming years. It is probable that we, too, are often the subjects of angelic ministrations.

The Old Preacher.

By Elmer T. Davis.

The old preacher was once a young man with all the possibilities for wealth and fame before him that other young men had, but he looked beyond earthly things that perish to heavenly things that never pass away. He could have been a good lawyer, teacher or physician, but he chose to expound the laws of God rather than the laws of man; to teach the wisdom of God rather than human wisdom; to heal the soul that shall live after the sun ceases to shine rather than the body that in a few years will turn to dust.

He has learned many things by experience that you and I will never know until we sit at the feet of the same Great Teacher. He is not complaining of the hardships he has met, but with knowledge and faith in God gained in the battle of life he doesn't like to be standing idle when the Father calls him home. He has sacrificed so much to win souls, their value has grown with every year's work; do you wonder he refuses to leave the vineyard now?

After seeing a few hundred Disciples with no creed but Christ, no object but to enthrone him in the hearts of the world, grow into a million in less than three-fourths of a century, is it strange he still wants to be a worker with God?

The old lawyer, merchant, physician or general is valued for the experience he has gained, why not the old preacher? He knows how to organize new congregations, how to take care of old ones, how to bind together broken ones.

What a blessing is the old preacher at the marriage feast; he knows life's joys as well as its sorrows. Then when your mother died how you wanted the old preacher to come; how warm his hand grasp, how strong his faith, how bright his hope. He remembered when his mother died and he knew how your heart ached, and yet how God's grace sustains. Then when that little life that came into your home like angel from heaven was called back to the loving Father's arms, when it seemed like a part of your own life had gone, when you prayed for strength and grace to wait for the tearless land and wondered how so much could be given, how dear the words of the old preacher, what sunshine he brought. He had watched his little flowers fade, he had looked into the little white casket in his own home; he, too, had treasures laid up in heaven; no one ever talked of heaven like that old preacher. No one can talk of the home and friends over there like him whose home has been broken here and whose friends are over there. When I am called to leave all that is earthly to receive all that is heavenly I want the old preacher there, and when I cross that threshold I know he will greet me there. Let us thank God for the old preacher. May the rays of life's setting sun glitter upon his sickle as he gathers the golden grain. May his shouts of eternal triumph and victory come from the harvest field surrounded by his freshly gathered sheaves. May he be allowed to receive his crown, face Zionward sword in hand with all his armor on. But what shall we do with the old preacher? Retire him? Not as long as there is need of hope, faith, counsel and courage. But let us love him, employ him, PAY him and help him.

Three Desirable Things.

In planning for the March Offering for Foreign Missions there are three things that should be steadfastly kept in view.

1. The leaders should seek to get a larger proportion of the members of the church to give. Enlist every member if possible. A personal canvass will bear good fruit. One man not accustomed to give, in answer to a personal appeal, gave more than the whole church gave the year before.

2. There should be an effort to get more churches to give. Last year the contributing churches numbered 3,067. That is less than half the number. There is no church that cannot give something. A church may be small or poor or without a house of worship, but it will become stronger by making an offering. It should be borne in mind that a church is not impoverished by what it gives nor enriched by what it withholds. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty.

3. Larger offerings should be secured from those who do give. The gifts of the churches that gave last year averaged $20.50. This is a gain of 40 per cent. over the average offerings four or five years ago. The growth is very encouraging, but it is still true that we are not giving as we are able to give. The country was never before so rich and prosperous. Money was never so abundant. There are few Christians and few churches that could not easily double their contributions. We should give until we feel our giving. We should give that which costs us something.

The March offering is one of the supreme events of the year. A church should go about taking it as it goes about building a house of worship or paying off an old debt. It should lay plans for it as a general does for a battle. Failure here means disaster. The work of the year depends upon this offering. In some churches no plans are formed and no announcements are made. The minister in charge on the day for the offering states that any who wish to give can do so. No emphasis is laid upon it. No enthusiasm is manifested. As a rule the amount received is a pittance. In other churches the matter is overlooked entirely. In the best churches the offering is well advertised in advance, and the offerings are worthy of the great cause of world-wide missions.

A. MCLEAN,
F. M. RAINS.

Current Literature.

If one wishes to see a curiosity in literature and to make a psychological study of the effect on the human mind and conscience of a certain theory, he can hardly do better than to read **The Negro A Beast**, By Charles Carroll,(American Book and Bible House, St. Louis,) by one who admits himself to be "the Reasoner of the Age, the Revelator of the Century!" The theory of the author in short is that the negro is a beast without a human soul or spirit, and of course "without God and without hope in the world." Not only so, but all the colored races are also beasts and not to be classed with the human race. Of course, Mr. Carroll attempts to find his authority in the Bible for his strange theory. He also quotes many of the leading scientists. The quotations from the scientists, however, are to prove something that nobody denies, the inferiority of the negro and the other colored races in their craniological and intellectual development. The Scriptures, of course, are interpreted to suit the theory, and the author denounces all as "atheists" who do not accept his absurd, not to say blasphemous, interpretation. For bold assumption, for the utter perversion of facts in the interest of a theory, for dogmatic conclusions, which in their consequences, if accepted, would strike down the hopes and aspirations of a large majority of the human race, stifle all our foreign missionary work and all our efforts to lift up the lower races, and for bitter race prejudice, which is at war with the whole spirit and teaching of the New Testament, we have seen nothing that equals this book, and we commend it to the oblivion which it merits. When one compares a negro like Booker T. Washington with the author of this volume, who boasts of his Caucasian blood, he sees a sufficient refutation of the theory advocated in the book in the vast superiority of the negro philanthropist and educator, in all that gives character and glory to manhood. But for the request of a reader who sends us the book for notice, and who seems disturbed by its reasoning, we should not have given it this space.

New books about China and the Chinese have been appearing frequently since the recent disorders in that land brought it into the focus of the world's thought, and it is not inappropriate that at the same time we should have a new consideration of the Chinese who dwell within our own national borders. Dr. Ira M. Condit in **The Chinaman as We See Him,** tells of Chinese society in this country, its virtues and vices, its prejudices, its religious worship and the efforts which have been made toward Christianizing and civilizing the Chinese in America. The author speaks from the experience of fifty years of work among them, and he knows both the light and the dark sides of the problem. He believes that there are great possibilities in Chinese character, and takes a position in regard to their immigration and the "cheap Chinese labor" question which would not be approved by most people on the Pacific Coast. The book is extensively illustrated from photographs. (Revell. $1.25.)

Readers who have been looking for a brief and vigorous exposition of the "old theology" as distinguished from the "new," one which is not too dull to read and intelligent enough to respect, will find it in Dr. Lofton's **So, or The Gospel in a Monosyllable.** The author makes John 3:16 the scriptural basis of his system of theology, and the entire book is an exposition of that verse. While professing Calvinism, he expresses a view of faith which is free from those criticisms to which the Calvinistic view is open and which freely recognizes the freedom of the human will. The provision of grace is universal, but its application is limited to those who voluntarily believe the gospel. Faith precedes repentance—and the author is a Baptist, too. He says: "We must *believe* the truth as in Jesus in order to conviction of sin, repentance toward God and trust in the Lord Jesus Christ for life and righteousness." If we are not mistaken, the author comes very near the truth in stating the relation of faith and repentance. *Belief* precedes repentance; *trust* is a process of development which accompanies and follows. Belief and trust together make up faith in the fullest sense. The author's "old theology" comes out more strongly in his treatment of the atonement where he lays an emphasis upon the efficacy of blood and vicarious suffering that marks him distinctly as not of the new school. Altogether it is a very strong and readable statement of the main points of Christian theology from the point of view of a moderate conservative. (Revell. $1.25.)

A new book by Newell Dwight Hillis is both a literary and a religious event, and his readers and admirers will find no reason for disappointment in his latest volume, **The Influence of Christ in Modern Life.** Dr. Hillis stands almost unique among contemporary religious writers as one whose thought and style alike are in the highest degree marked, but not in the slightest degree marred, by striking originality. A style so crisp and sparkling, so epigrammatic and trenchant, is a dangerous tool in the hand of any but a master. Or, to change the figure, it is a perilous path on a dizzy height where one false step means a plunge from the sunlit mount of vision into the deepest and most hopeless of all literary abysses—affectation and conceit of originality. But Dr. Hillis never makes the false step; the keen tool in his hand never slips. In tracing the influence of Christ in modern life, he shows how those ideas which have grown to be characteristic of our age in their emphasis, if not in their origin, agree with the teaching of the Master and point to him still as the wisest as well as the purest of those who have lived among men. The conceptions of the immanence of God and of evolution as God's way of working have helped this generation to a better understanding of God's thoughts for man and to a more fruitful and inspiring acceptance of the teaching of Christ. (The Macmillan Co. $1.50.)

An admirable story of old Albany in the years just preceding the Revolutionary War is **The Black Gown**, by Ruth Hall. It is at once a robust story of adventure, a charming romance and a praiseworthy study of the mixture of races—Dutch, English, French and Indian—in upper New York, and the interplay of racial prejudices in the social and political life of the time. For a lover to change ladies in the midst of a romance—no matter for how plausible a reason—is as risky as swapping horses in the middle of the stream. But Neal does it and the reader approves. Finding his beloved unworthy, after a period of suffering for the sorrowful fact of her unworthiness he ceases to love her, cheers up and loves a better. All of which goes to show that a hero, if skilfully handled, may be sentimentally satisfactory without being wholly an idiot. (Houghton, Mifflin & Co. $1.50.)

Especially deserving of favorable mention at this time are three little books entitled, **Concerning the Disciples,** by B. B. Tyler, **Sketches of our Pioneers,** by F. D. Power, and **Bible Doctrine for Young Disciples,** by F. D. Power. They are the handbooks which will be used by the Bethany C. E. Reading Circle during the present quarter, during which the subject will be the position and work of the Disciples of Christ. The first volume contains a statement of the main facts in the history of the Disciples, but its arrangement, in the main, is topical and it includes chapters on the principal doctrines held generally by the Disciples. It is rather a defense than a history. The second is a series of biographical sketches of the leaders of the movement, and it furnishes probably the most vivid and readable account of the origin and development of the Disciples of Christ from Thomas Campbell to Isaac Errett. The third is what one might call a simple and elementary book of theology. It is reasonably systematic in its method, but to call it a treatise on Systematic Theology would be giving a too austere characterization to a pleasing and readable little volume. (J. Z. Tyler, 798 Republic St., Cleveland. Three for $1.)

Many are the schemes invented to enable literary workers and others to preserve clippings and notes in systematic arrangement. The trouble with all such schemes is that they do not work themselves and the man who has that type of mind which will diligently work such schemes, generally invents a scheme of his own. The Clipping File is a topical arrangement, not overly complicated and adaptable to use in all sorts of special departments. Each volume consists of a case containing ten filing envelopes, together with an index card. The scheme of arrangement is printed on the backs of the envelopes. Nearly all the large libraries have abandoned the illogical alphabetical arrangement in cataloging books and have adopted a topical arrangement similar to that here applied to clippings. (The Clipping File Co., Cleveland, O. $1 per vol.)

The D. L. Moody Year Book is a little volume which will be appreciated by admirers of Mr. Moody's writings. A selection about half a page in length with an appropriate verse of Scripture is arranged for each day in the year. (Revell. $1.)

Dropped It.

Quit Coffee and Got Well.

"My breakfast never seemed complete without coffee, but the stomach became gradually weakened, although I had no idea of the cause. An hour or so after eating, a dull aching pain would come in my stomach and sick headache set up. This misery would continue two or three hours, increasing to an intense burning pain, until relieved by vomiting, then I would quickly recover.

"These attacks grew more frequent, and the pain more intense, until it began to affect my general health. I tried many remedies for strengthening my stomach, until finally I noticed that the much-loved coffee appeared to have a wooden taste, and I concluded to see what effect leaving it off would have.

"In a short time, the sick, aching attacks ceased entirely, gradually my stomach regained its vigor. I began drinking Postum Food Coffee and I discovered by experiment that it has a delicious crisp coffee taste and yet I could drink all I wanted of it, without any oppression; on the contrary, it gave me a well-fed, nourished and lightened feeling, instead of the old oppression.

"My general health has been greatly improved and I am able to eat, without fear, many things I dared not attempt before. I am grateful that someone has found so satisfactory a beverage. It is already a boon to thousands who have been troubled with coffee drinking, and there are yet thousands who, if they knew the cause of their trouble, would get well by leaving off coffee and using Postum Food Coffee. Please omit name." Name and address furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—We trust that January was remembered by the churches as State Mission month.

—One duty faithfully discharged always prepares us better for doing the next. It is in doing the present duty that we get strength for the duties that lie ahead.

—We must again express thanks for the many words of appreciation of the improvements we have made in the CHRISTIAN-EVANGELIST. We are simply trying to do our duty to the brotherhood in furnishing them a high-class religious journal, and we are relying on the brotherhood to do their duty in sustaining us in these efforts.

—All our hearts go out in tenderest sympathy to the English people in the loss of their gracious Queen who at this writing is on the verge of that shadowy vale which men call death. The whole world loves Queen Victoria and will mingle its tears with those of her subjects in every land.

—It is a great thing to so live and so discharge the private and public duties of life that our departure causes universal sorrow and that our memory will remain an inspiration to noble efforts on the part of those who come after us. Such has been the good fortune of Britain's loved and honored Queen.

—One by one our own great leaders are passing from the stage of human action where they have wrought for the good of mankind in the interest of religious reform into that spiritual world of whose joys, fellowships and activities we know so little. Our cause, however, will ever remain the richer for the lives of these godly men which have been consecrated to it.

—Robert Graham has gone from us, but his influence will abide with us and with the cause he loved while time lasts. There will never cease to be a succession of men whose lives he has influenced for good, directly and indirectly, while the world stands. His thoughts, his principles, his character, his unselfish life—these are not dead; they belong to the unperishable wealth of the world.

—But the lesson which these frequent departures of our fellow-laborers impress upon us is plain enough. The time is short. What we do must be done quickly. The night cometh when no man can work. The evening shadows will come all too soon for our unfinished tasks. While there is yet health and vigor, or while the brain is yet able to think and the heart to feel, let us be about our Father's business.

—The School of Pastoral Helpers, located at Cincinnati, has just issued its announcement for 1901. The second term opened Jan. 15, and will close May 14. The work of the school is of a much more substantial and practical sort than many of our readers appreciate. The announcement shows a faculty of five members and five special lecturers and the city of Cincinnati furnishes ample material for the study of life in the concrete.

—A subscriber in our national capital, having by some mischance failed to receive a certain issue of the CHRISTIAN-EVANGELIST, writes a letter begging us to send it at once, saying, "everyone in the house is crazy to know how Pete gets on. There are a number of prophecies regarding the outcome from the household and the neighbors." If you are not reading Pete you'd better begin.

—S. D. Dutcher has resigned the work at Mexico to accepts a call from the church at Oklahoma City. Much as we regret to see Bro. Dutcher leave Missouri and the church at Mexico, where he has done such good work, we are glad to know that our ministerial ranks in Oklohoma are to be re-enforced by one of our most successful pastors and preachers. The change goes into effect, we understand, sometime in February.

—C. C. Waite, of Sharon, Pa., writes that Herbert Yeuell delivered an illustrated lecture at that place which was highly appreciated.

—The Endeavor Society of the First Church in Colorado Springs, F. N. Calvin, pastor, is raising $60 this year for Foreign Missions.

—The congregation in Hickory Point, Mo., would be grateful if any congregation having old song books will donate a few dozen to them. Address Absalom, Bear, Iberia, Mo.

—The address of Mrs. Givens, to which B. B. Tyler referred a few weeks ago in speaking of Professor Bruner's book on Evolution, is 1249 Columbine Street, Denver.

—The address of E. N. Newman, as secretary of the Virginia Christian Missionary Society, will hereafter be Box 161, Richmond, Va.

—The Widows' and Orphans' Home at Louisville, Ky., has recently received $650 from its Executive Board and property worth $1,500 towards its endowment.

—L. L. Carpenter, of Wabash, Ind., dedicated a new and tasteful house of worship at Ridge Farm, Ill., on Jan. 13. He reports that the dedication was a successful one.

—J. S. Bledsoe, of Stanford, Ky., died on Dec. 18, in the seventy-eighth year of his age. He was a reader of this paper for many years and a Christian gentleman of sterling virtues.

—Thomas B. Howe, who went recently to Owingsville, Ky., reports that after being there three weeks he is delighted with the situation and expects to do a good work.

—J. W. Lowber, of Austin, Tex., is delivering a series of chapel addresses in the auditorium of the University of Texas on "The Book of Genesis and Modern Culture."

—Hugh McLellan has resigned the work in Shelbyville, Ky., to take charge of the church in Richmond, Ky., which William Ross Lloyd is leaving. Bro. McLellan has been with the church at Shelbyville six years.

E. J. Willis has, after a three years' pastorate, declined to continue with the church at Henderson, Ky. He will either go to Clarksville, Tenn., or become general evangelist for south Kentucky.

—The Foreign Society received a gift of $626.50 on the Annuity Plan the 17th of January. The whole amount now in this fund is $110,623.50. Of this amount, one brother gave $17,200 and another brother, $15,000.

—C. C. Redgrave, of Maroa, Ill., gave his lecture "In the Footprints of the Pioneers" to a large audience at Jacksonville, Ill., on Jan. 13. Geo. L. Snively, the pastor at that place, speaks of the lecture in terms of the highest praise.

—Our preachers in Denver meet every Monday at 2 P. M., in Room 5 of the Toltec Building, corner of 17th and Stout streets. They will be pleased to have brethren from out of town and strangers in Denver meet with them.

—James McAllister, who was called to occupy the pulpit in the Central Christian Church for three months, beginning last October, has been unanimously requested by the official board to continue his pastorate until October 1, next. He is doing a good work and by his single-hearted devotion to the cause he is winning many warm friends.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It corrects the acidity of the blood on which the disease depends, strengthens the stomach, liver and kidneys, and builds up the whole system. Try Hood's.

—A. C. Eaton, evangelist, can be engaged for a few meetings during the winter and spring at reasonable rates. His address is Buffalo, Ill.

—The Irvington (Ind.) Athenæum in connection with Butler College has a list of distinguished speakers for its monthly meetings during the winter and spring. On Jan. 14, Thomas Wentworth Higginson gave the address on American Orators and Oratory.

—The little congregation of Disciples at Durand, Mich., was organized two years ago by S. S. Jones, and has never had a pastor. In spite of its own debt, which is a heavy one for so weak a church, it has contributed to all the missions. They would be glad to have help with their debt, and they deserve it.

—Mrs. T. J. Clark, of Bloomington, Ind., writes in commendatory terms of the entertainment called "Tom Thumb's Wedding," prepared and conducted by Miss Electa Chase, of Wabash, Ind. It is spoken of as a good money-raiser and a pleasing performance.

—Miss Addie Beard, an accomplished and thoroughly consecrated young lady, blind from her birth, a devoted member of the Christian Church, with a sweet and cultivated voice, would like a position as soloist in some church. Address her in care of Miss Mattie Williamson, Matron Christian Orphans' Home, 915 Aubert Avenue, St. Louis, Mo.

—The Ladies' Aid Society of the First Christian Church of Lincoln, Neb., on Jan. 1, deposited $100 in the bank as the beginning of a church building fund. A member writes: "It was made through the industry and self-sacrifice of consecrated women. It may be that some good man or woman may, like our dear Bro. Atkinson, 'be thankful that he is considered worthy to help.' We are worthy of such help and it will be most gratefully received."

—S. R. Maxwell has submitted his resignation as pastor of the Third Christian Church at Richmond, Va., to take effect Feb. 15. He will succeed A. B. Moore at Macon, Ga. During Bro. Maxwell's pastorate of two years at Richmond the congregation has grown from 460 to 670 members and a church seating 800 has been built. $15,000 has been raised for all purposes in that time. A committee of ten has been selected to secure a successor and communications can be addressed to Rev. Henry Stuart, 710 E. Grace Street, Richmond, Va.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

—Our readers will be grieved, and many of them surprised, to learn of the death of Bro. Robert Graham, after a severe illness, at the home of his niece, Mrs. H. A. Spangler, in Pittsburg. For many years he was president of Kentucky University and also of the College of the Bible at Lexington and Hocker Female College. In 1898 he retired from the Chair of Philosophy which he had held in Kentucky University. He was 79 years of age at the time of his death. Robert Graham was born in Liverpool, England, on the 14th of August, 1822, and was brought up in the communion of the Established Church. On coming to Allegheny, Pa., in his boyhood he became a member of the Methodist Protestant Church. Later he made the acquaintance of the congregation of the Disciples of Christ in Allegheny and united with it. At that time he was serving as an apprentice "in the art and mystery of house-carpentry" in the city of ittsburg. He entered Bethany College in 1843 and began his ministry the following year. He graduated at Bethany in 1847, dividing the first honors of his class with A. R. Benton and delivering the Latin salutatory. He removed to Fayetteville, Ark., in 1849, establishing Arkansas College and the Christian College at that place. The remainder of his life was spent as stated above. He was a graceful speaker and writer, a man of profound piety and of wide learning. There are many to-day in the ranks of our ministry who would gladly acknowledge the influence of his life and teaching on their character. We tender our sympathy to the surviving members of his family and to the whole brotherhood which he has served so long and so efficiently. We present a picture of him on our first page.

—We learn through the Globe-Democrat that our venerable brother John G. Fee, of Berea, Ky., has passed away, though no particulars are given and no date. Bro. Fee was born in Bracken County, Ky., Sept. 9, 1816. He was in his eighty-fifth year, therefore, at the time of his death. Though his father was a slave-holder, he himself soon formed very deep convictions against the institution of slavery and devoted his life largely to the cause of anti-slavery agitation before the war and to negro education since the war. He was a man of benevolent impulses, broad views, profound piety and undaunted courage. Some of the events recorded in his autobiography (published by the National Christian Association, Chicago, 1891) remind one of the spirit of martrydom manifested by the early Christians in the times of persecution. More than once has he had a rope about his neck, and he was often the victim of threats, persecution and abuse. But none of these things moved him. For a good while he was associated religiously with an independent church, pleading for Christian union and receiving persons into its fellowship without regard to the ordinance of baptism. He was afterwards convinced of the inutility of such an effort and brought the congregation into line with the churches of this reformation on that and other points. Of late years he was much concerned with the subject of the Holy Spirit, believing that there was not sufficient emphasis given to the New Testament teaching on this subject. We have published some articles from him treating this question. He has shown himself a true hero of the cross. He has fought a good fight; he has finished his course; he has kept the faith and, we doubt not, has entered into that rich reward awaiting those who count not their lives precious if only they may advance the cause of truth and righteousness in the world.

—T. M. Patterson, the most liberal donor to the building fund of the Central Christian Church, Denver, Col., has been chosen United States Senator, says Bruce Brown. He has been for many years one of the Central's best friends and his wife and daughter are devoted members. Mr. Patterson began life as a poor apprentice and he is now the most successful lawyer and editor in the state and one of its wealthiest and most honored citizens. Mrs. Patterson is a grand-niece of Alexander Campbell, and while she is called to lead in every great society event she is never too busy to perform any service in behalf of the church. She is one of the most active members of our building committee and opened her palatial home every week for three months for its meetings.

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one sympton of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST, St. Louis.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Correspondence.

Lectures on Revelation.

It has been the pleasure of the good people of Des Moines to hear Bro. J. S. Hughes, of Chicago, through a course of lectures on the book of Revelation. It is well known that this man has devoted many years to a diligent study of this book; and this justly entitles him to a candid hearing. The acknowledged difficulties in the way of interpreting such a work discourage most people from undertaking it, and cause many more to distrust any effort to unravel its mysteries. He seems to be well aware of this public distrust, and tells it as a joke that he sometimes observes men scrutinizing him to see whether they can discover any traces of derangement!

It may be interesting to note some of his thoughts. He holds that the Roman Catholic Church for ages idolized the Apostle Peter, that next the Protestants exalted Paul, and that henceforth the church will recognize in John the greatest teacher of all. These three great apostles will thus be leaders of three great epochs of the church's advancement.

He holds that the seven churches of Asia stand for the totality of churches and that their messages are as much for other churches in like conditions as for those named in the letters. The angels of the seven churches are the twelve apostles, seven again representing totality.

He teaches that the opening of the seven great seals, the sounding of the seven trumpets, the voices of seven evangels, and the pouring out of seven bowls of wrath, with the events that accompany each, all represent the same series of fates and fortunes of men. Each seven covers the whole view of time which is intended to be treated in this part of the book.

He notices that four seals describe the progress of evil, while the remaining three relate the triumphs of right. He interprets the four beasts, the four angels standing on the four corners of the earth holding the four winds, the same as the four parts of Nebuchadnezzar's image and the four beasts of Daniel, to mean the nations of the earth as a totality.

The number three is used for the church or the cause of truth. The victory of the three over the four gives seven, the symbol of the final triumph of right, the sabbatic peace and glory. All sevens are based on the seven days of creation. All numbers in Revelation are symbolic. Six is diabolical; and the number 666 is supremely devilish and does not stand for any particular man. The book does not intend to mark any dates, nor to make any definite or personal predictions concerning the enemies of the church. The enemies are set forth by character, and any in any age who fill the measure are meant. These characters, however, are so plain that we may recognize many of them and point to examples of them.

All wars mentioned in the book are conflicts between the good and the bad. The battle of Armageddon is not to be located at any particular time or place. It is a tremendous struggle, perhaps now going on, against the powers of evil in the world. Likewise the closing description of the new Jerusalem refers to the triumphs of the saints on earth and their sabbatic peace after victory.

CLINTON LOCKHART.

Drake University.

BABY LAUGH

It belongs to health, for a baby, to eat and sleep, to laugh and grow fat.

But fat comes first; don't ask a scrawny baby to laugh; why, even his smile is pitiful! Fat comes first.

The way to be fat is the way to be healthy. Scott's emulsion of cod-liver oil is the proper food, if he needs it; but only a little at first.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Texas Letter.

The new century found this vigorous new country of ours with 195,155 miles of railroad, which, all things considered, is not a bad showing. But it is only a beginning. In a country as large as ours, and peopled by a constituency which likes to be on the move, and to move in a hurry, there must be more and better railroads. This is especially true in Texas, a vast empire about 800 miles square. The south and southwest lead in railroad construction at this time. During last year the fifteen southern states built 1,716 miles of new road, and Texas leads with 318 miles. She not only leads in the south, but she leads the whole procession, with Pennsylvania a good second with 277 miles, Iowa with 267, Minnesota with 251, and West Virginia with 225.

The oil interests of our state are being rapidly increased. Corsicana, fifty miles south of Dallas, is the center of this interest, and as a result is a splendid young city. But within the last few days Beaumont, two hundred and fifty miles further south, and near the seaboard, is threatening to claim that honor. The papers say that a well has been bored there, which excels anything in the state, and that it sends a column of oil one hundred feet high. The moral of all this is that you good people "up north" should come down into the "Sunny South."

C. M. Schoonover, of Windsor, Mo., has accepted a call to Greenville, Texas, and will begin work soon. He is a graduate of Kentucky University, and comes to us with high commendations. Greenville is a fine field, and we cordially welcome Bro. Schoonover to Texas.

Huntsville, one of the most important points in the state, led by E. C. Boynton, has hopes of a new house soon. They do not ask me to say it, but it is none the less true that our people there are few and poor in this world's goods, and some of the rich would make no mistake by helping them a little in this hour of need.

Corsicana, our coming oil city already spoken of, is pastorless. Philip F. King has resigned, and it is feared that he will leave the state. We regret this, for he is a young man of much promise.

Wichita Falls, another good town, the metropolis of the Panhandle wheat fields, has no pastor. C. L. Clinkenbeard has left them for the work at Melissa. Both of these places should have strong men.

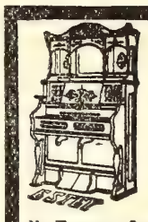
The Texas legislature prefers to pay for their prayers, and in this they are unlike some other people I have met, who will accept both preaching and prayers free. When that body met a few days since they found a proposition from the preachers of Austin to furnish them chaplain service free, these brethren thinking it unbecoming the dignity of the "cloth" to be striving for the position like ordinary politicians. But our solons did not appreciate this tender of service, and chaplains were elected as usual.

Dallas and Ft. Worth are to be united by an electric railway. They are only thirty-two miles apart, and this may be the beginning which will end in the consolidation of the two cities.

J. B. Boen, one of our best-known evangelists, is a fine business man, and he is now located as a banker at Seymour. But he will preach in the regions near by as opportunity offers.

M. M. DAVIS.

Dallas, Texas.



ESTEY ORGANS

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916 Olive St. St. Louis, Mo.
Catalogues free to any address.

No Tone so Sweet. No Work so Lasting. | The Estey is the Choice of the People.

Galveston Letter.

A Letter of Thanks.

To the saints and faithful brethren in Christ. Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth.

No words, save such as these of the great Apostle-saint, will express to you, beloved brethren and sisters everywhere, the thanks of the Galveston church for your contributions to our people since the great storm. You have cared for us and the Lord's cause in this city as the people of no other religious body have done for their own. This has been largely due to the solicitude and care for her own child of our beloved American Christian Missionary Society.

I recount what has been done with the money and supplies sent us:

Firstly, we have repaired the church building, and have also paid the mortgage debt upon the property. If this could not have been done now, with our depleted membership the prospects for getting out of debt would have been meager indeed.

Secondly, we have warmed and fed our own members who were in want, besides many others.

Again, we have paid cash eleven hundred dollars for a parsonage. This fortunate move also will help the church to become self-supporting much sooner than otherwise. This property was secured by a "snap" bargain; it rents readily for twenty dollars; it will sell for fifteen hundred.

Organs have been donated by B. F. Cook, Seguin, Texas, and by Mrs. G. A. Willett with the church at Ionia, Michigan. Filmore brothers made us a gift of seventy-five Praise Hymnals.

Other gifts have been numerous, and are no less worthy. I have not space to give a list. God knows. We have expended quite a good deal in caring for the destitute. Many boxes of supplies have come to us well filled, and have been put to good use indeed. Our people are comfortable again for the present.

All contributions sent to Galveston direct have been acknowledged by myself. On behalf of these dear people I thank you in the Lord.

JESSE B. HASTON,
Missionary for the A. C. M. S.

A Wholesome Tonic

Horsford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

A Gifted Convert.

Last Sunday there preached for us at the Richmond Ave. Church of Christ, in Buffalo, Bro. Frank Hyatt Smith, of Williamsville, N. Y. He has recently come into our church from the Congregationalists, under the influence of Bro. Irwin, of Williamsville. Bro. Smith was pastor of the North Avenue Congregational Church in Cambridge, Mass., at the time that I was a student in Harvard University. I heard him preach while there and know of the character of his work. His health failed, and he came west to the neighborhood of Buffalo, his wife's home, where he has been recuperating for the past year. This seems to have been a providential occurrence, for he came under the influence of our people in the old mother church of Western New York, and has found among us the kind of religious views that he has long held.

Bro. Smith is a graduate, with honors, of Princeton University, having taken the prize in oratory; and is also a master of arts of the university. He was given a fellowship in English Literature in Columbia University, of New York, where he studied for some time, finally entering Union Theological Seminary. If I am not mistaken, he was for a time an instructor in Princeton College in history or English. Bro. Smith is a graceful and fluent speaker, a wide reader with a ready memory, and a man of cordial and kindly bearing. We have formed a class of about twenty-five at the Richmond Avenue church to whom he will lecture weekly on the history of English Literature from now until spring.

Bro. Smith is capable of filling acceptably any pulpit in the brotherhood; but he does not desire a pastorate, as he has accepted charge of our Williamsville church during the time that Bro. Irwin shall serve our State Board as evangelist. I hope to accompany Bro. Smith to Lexington to our congress in March where he can meet some of our brethren, and learn something of the great power of our people at the west. As he sees us here, we are but an obscure people compared with our western influence.

BURRIS A. JENKINS.

Maryland, Delaware and D. C.

We recently had Bro. C. C. Redgrave, of Maroa, Ill., to give his lecture in our church at Rockville. He has fine views, his address is interesting, given in well-chosen language, and in an attractive manner.

It is hoped to open our new summer encampment, Bethany Beach, on the Atlantic Ocean, in Delaware, on July 4, 1901, with appropriate ceremonies. A good many lots have been sold already, and we hope to make it an ideal resort for Disciples. Write to R. R. Bulgin, Millville, Del.

Preachers' meeting was held in Washington, Monday, Jan. 14. Our preachers are busy. Bro. Power is off this week to lecture at Bellaire, Ohio, and at Bethany College. Bro. Bagby is with P. A. Cave in a meeting at Hagerstown. W. J. Wright has W. H. Book in a meeting in Southwest Washington. W. S. Hoye has been holding a meeting at Downsville. The writer helped him two evenings. B. A. Abbott is preparing for a meeting in Baltimore.

To the churches in our district who have not paid on their apportionment let me say we need money *very much*, and hope they will remit at once, so they will be free to work in February to bring up the March collection for Foreign Missions.

The first Lord's day in January our congregation at Rockville had reports from the different departments of work. The obligations were all paid up to Jan. 1 lacking a few dollars. The C. E. reported that in the ten years of its existence it has failed to meet three times, on the occasion of a storm, a flood, and an alarm of fire. They take turns with other Young People's Societies in holding services at the county jail on Sunday afternoons.

Four churches here have held interesting union services during the Week of Prayer: Methodist, Presbyterian, Baptist and Christian. Each preacher preached one evening. The other evenings we had talks by members of the various churches. One good Methodist brother said he thought the devil divided us, and took rather advanced ground in his talk. The writer preached the missionary sermon.

J. A. HOPKINS.

Rockville, Md.

Minnesota Letter.

The Minnesota Messenger is a quarterly sheet, printed on the mimeograph and mailed to the Minnesota churches free of charge by our State Secretary, J. K. Shellenberger, of Madelia. From it I glean many of the following items.

Leslie Wolf, the young pastor at Amboy and Lewisville, is doing a very acceptable work in his field.

C. J. Tanner, the Minneapolis pastor, recently held a four weeks' meeting in his own church with 34 additions.

John Treloar is making a most excellent impression on the people of Austin where he is now pastor.

H. T. Sutton, of Redwood Falls, is moving his church on to better things. They expect to begin a meeting soon.

M. B. Ainsworth is making a heroic struggle to overcome great disadvantages and achieve success for the church in Duluth.

Eden Valley and Maine Prairie churches are rejoicing in the possession of a new pastor in the person of W. W. Divine, formerly of Luther, Mich. Bro. Divine is at present in the midst of a very successful meeting at Maine Prairie with a goodly number of additions.

Our church at Plainview will join with the Methodists and Congregationalists in a union revival to be conducted by Shawham, of Kansas City.

W. S. Lemmon's meeting at Dassell added 40 to the church. Bro. Lemmon has become State Evangelist of South Dakota. We are sorry to lose him from this state, and at the same time wish him great success across the line.

John R. Golden, of Illinois, has just settled as pastor of the church at Ronneby.

C. A. Buridge has closed his work at Rochester and expects to locate elsewhere soon.

The Minnesota Christian Ministerial Association will hold its next meeting with the St. Paul church, April 3rd and 4th. The program is about completed, and it will be one of great helpfulness to our ministry. It will soon appear in these columns.

H. D. WILLIAMS.

Mankato, January 17.

Missouri Bible-school Notes.

In Home Department work, the school at Monroe City stands at the head of the class in Missouri. In her last quarterly report, Mrs. Cora Umstattd, the efficient superintendent of that department, says: "In fourteen visits I received fourteen reports and fourteen offerings, while five have joined the main school."

M. H. Wood did good service at Naylor with good results, and the friends send many thanks to the brotherhood for his generous assistance. His headquarters are now at Doniphan, where the brethren of the southeast may address him if in need of his help, as many are.

Of the $6,000 raised and expended by the Central, St. Louis, during 1900, $3,900 of the amount, or nearly two-thirds, was spent on missions, and of the entire amount the Bible-school and Endeavor contributed a large part.

The work inaugurated at Alton, county seat of Oregon, will result in a new house, but not so soon as in other parts of the state, for where the membership is small and the brethren are poor we must do the work gradually.

New Haven is one of the schools in Franklin county that never closes its doors and likely never will while F. P. Shelton and G. E. Jones are in charge thereof. The foreign element predominates in all that region and many of our most efficient helpers are such as were manifest the day of our Rally, beginning at nine in the morning and ending at ten at night. The membership is poor, but generous to a fault, always supporting our work, but this time more liberally than usual, and may the Lord bless them for it.

J. T. McGarvey is doing some good, genuine mission work for the school and church at Hurdland and the people appreciate it and are very hearty in doing what they can for themselves, while the children are going to see if they cannot come to our help this year.

Edina is the only school in Knox that gives to our work every year, rain or shine.

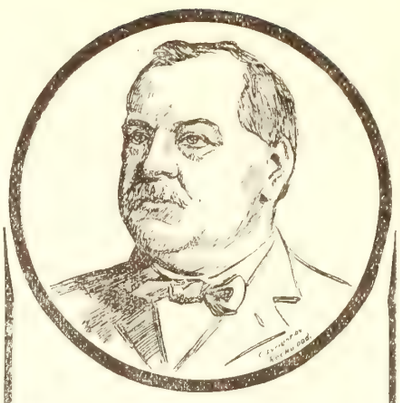
R. B. Havener is watching the work at Villa Ridge, anxious to see the house dedicated and the work under way by spring, and some in other parts do not understand why this is so difficult, but a few people with a foreign element all about them have a struggle of which you have no idea, and Villa Ridge and New Haven are the only two good congregations in Franklin.

Have not the space to tell you how they appreciated the work of Fred F. Schultz at Price's Branch, but his reorganizing their school in midwinter speaks for itself and its membership at the time of year shows their earnestness.

We want you to join our volunteer army, sending us one dollar for the work, taking fellowship with us in the cause of Christ. Will you?

H. F. DAVIS.

Commercial Bldg., St. Louis.



The Young Man in Politics

By Grover Cleveland

Former President of the U. S.

IN THIS WEEK'S (JAN. 26) NUMBER OF

THE SATURDAY EVENING POST

OF PHILADELPHIA

A handsomely illustrated and printed weekly magazine, with a circulation of 300,000 copies. Established 1728.

Other features this week are: "How Our Congressmen Live," "How William of Germany Spent a Day in Paris Incog.," "Letters from a Congressman's Wife" (Delightful Gossip of real life in Washington), "Publick Occurrences," "Men and Women of the Hour," Three Good Stories and Numerous Special Articles.

THE SATURDAY EVENING POST mailed to any address Three Months (13 weeks) on receipt of ONLY 25c. Also, two little books: "The Young Man and the World" and "The Making of a Merchant," ALL for Only 25c.

We will pay well for Good Agents

The Curtis Publishing Company, Philadelphia, Pa.

A Letter From Armenia.

It was in August, 1883, that I visited this city while on my first missionary tour; remained two weeks, and baptized three women and sixteen men on their confessions, who were organized into a church founded upon the Apostle's doctrine. This church was visited twice by me since then, and three or four times by Bro. Kevoshian, and they grew in grace and the knowledge of the Lord as well as in numbers. Like the rest of their sister churches established throughout the country, they suffered the fiery trial through which the country passed a few years ago, and five of the most faithful brethren suffered martyrdom. Ever since this organization, those churches, feeling the need of a preacher, often appealed to us, but not having competent men to send to them they were left to themselves, except a few who were fortunate enough to employ such leaders as could be found. When an opportunity presented itself a few months ago, we considered it a providential call to remove for a time to this city to labor with the church, where we arrived on November 14, when some twenty-five brethren and sisters had come out in carriages to a distance of three hours to meet us. We were glad to find twenty-two brethren and twenty-one sisters in the church who were delighted to welcome us among them. In their day-schools also we found over one hundred boys and girls, where they have a man teacher for the boys and two female teachers for the girls. We were very glad also to find that they were living in peace with all the people, exercising a good influence over them.

Immediately after arrival our work with the church commenced and we feel greatly encouraged at the prospect of the work, both in the church and the school, and hope that the Lord will be pleased to bless our efforts in this city for his own glory if we faint not. On our way here we spent three nights with our dear co-laborer, Bro. Kevoshian in Tocat, where I could hardly believe mine own eyes, seeing a fine respectable set of twenty-nine men and women who were introduced to us as the members of the Church of Christ in Tocat. During the services on Lord's day these gathered together with a few outsiders to hear the preaching of the gospel in the neat, tastefully prepared chapel, fitted with comfortable benches for the people and a neat little pulpit for the preacher. He had also a large baptistry built in the ante-room through which is the entrance into the chapel proper. The house is located in a most suitable part of the city. It belongs to the heirs of an Armenian who, being pressed by hard times, are trying to sell it, and Bro. K. was feeling distressed that if the house be sold he would not be able to find another as suitable in the city if he was to pay twice the amount. The house and lot, which is a large, one can be bought, I think, for $1,500, which is not half its value in better times. The church in Sevas has a house of worship in a well located part of the city. The people sit on the floor. We brought with us from Constantinople twenty-nine American folding chairs, but they are too few for a crowd of about one hundred and more who attend the preaching. Standing almost at the threshold of a new year, yea, a new century, we trust in God and the prayers and encouragement of his people, laboring in hope, believing that our labors in the Lord are not in vain.

G. N. SHISHMANIAN.

Sevas, Asia Minor, Dec. 29, 1900.

LADIES who wish to fit themselves for positions of trust, as nurses or companions, or who wish to possess a thorough knowledge of the theory and practice of nursing, to enable them to render instant and efficient aid in case of sudden illness or accident, should send for announcement of our **CORRESPONDENCE COURSE.** Systematic and practical; requires only spare time. Easy terms. Handsome certificates awarded.
Courses in History, Literature, Languages, etc., etc. Address,
CENTRAL UNIVERSITY, (c)
INDIANAPOLIS, IND.

Old People's Home.

We expect to open our "Old People's Home" March 1st, having leased temporarily the best property we could for that purpose, thinking this a better arrangement than purchasing what, at best, would not meet our needs. Ere another year rolls round we hope to begin a "Home" from the foundation up and one that will reflect great credit on our brotherhood at large.

Already we have an organization of seventy-five members, eight life memberships, and expect to increase it week by week. Shall not everyone who reads this constitute himself a committee to add new names as charter members? We have had one gift of $2,250; another of $1,000, with offers from many to furnish rooms.

GEORGIA L. OSBORNE, Cor. Sec.

Jacksonville, Ill.

"Twenty years ago I wrote a poem of considerable length," said a caller in a newspaper office.

"Yes," said the editor.

"I brought it to this office, and you refused to publish it."

"Very likely."

"I remember that I mentally put you down then as an idiot who didn't know enough to ache when hurt."

"Naturally."

"Well, sir, I looked that poem over again the other day and made up my mind to come and see you about it."

"Yes."

"I have come to say that if I looked as green twenty years ago as that poem proves me to have been I want to thank you because you didn't cut me up and throw me as food to the cows. Good-day."

The editor drew a long chalk mark under the table. It was the first case in all his experience in which even twenty years had begotten the knowledge that it is sometimes necessary to be cruel to be kind.—*N. Y. Observer.*

Who Can Beat This? $112.15 Saved.

Dear Ed.:—

I read in your valuable paper how one of your subscribers made money in the plating business, but I can beat that and am only 23. I sent for a new Royal Silver Plater and have already saved $112.15. Can any of your readers beat this?

Every family has spoons, forks and jewelry to plate. Large things I send to the factory. There is plenty of goods to be plated in both city and country and there is no reason why any industrious person should be poor or out of employment when such an opportunity is at hand. My benefactor is PROF. GRAY, who runs a Plating Works at 23 Miami Building, Cincinnati, O., a responsible party who will give employment to several more persons who are willing to hustle. He does all kinds of plating and will teach you the business. As this is my first lucky streak I give my experience hoping others may be benefited as I was.

FRANK W.

CHRISTIAN SCIENCE

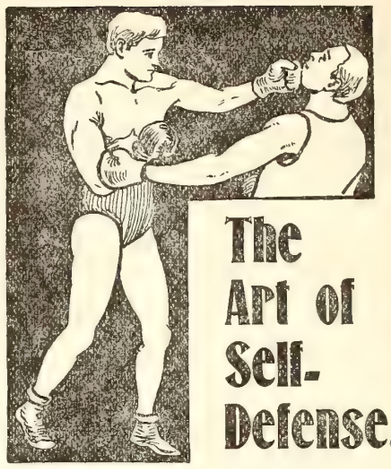
Christian Science is abroad in the land, seeking whom it may devour. It is the most stupendous fraud of the Nineteenth Century, yet so shrewd are its advocates and so thoughtless is the average man and woman, that tens of thousands have been deceived.

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The Art of Self-Defense.

The popular idea expressed in the phrase, "the art of self-defense," shows the opinion that the chief enemies a man has to defend himself from are visible and external. But the real danger of every man is from minute and often invisible foes. In the air we breathe and the water we drink are countless minute organisms leagued against the health of the body.

The one defense against these enemies is to keep the blood pure. Dr. Pierce's Golden Medical Discovery thoroughly purifies the blood, removing poisonous substances and accretions. When the blood is pure there is no harborage for the germs of disease which find a lodging only when the blood is impure and corrupt.

"I consider your 'Golden Medical Discovery' one of the best medicines on the face of the earth," writes Mr. Wm. Floeter, of Redoak, Montgomery Co., Iowa. "While in the southwest, three years ago, I got poisoned with poison ivy. The poison settled in my blood and the horrors I suffered cannot be told in words. I thought I would go crazy. I tried different kinds of medicine, tried different doctors, but all the relief they could give me was to make my pocket-book lighter. I then began taking Dr. Pierce's Golden Medical Discovery. Took four bottles without relief. Kept taking it. I took in all ten bottles and got entirely cured."

Dr. Pierce's Pleasant Pellets cure constipation.

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Sweet-toned bells whose musical chimes recall the romance and peace of Arcadian days.

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Industrial Schools for Negroes.

Ofttimes in our effort to aid a needy people we give them a "stone" and not a "fish." Education must be something sufficiently prized to be labored for or it is not a blessing. Industrial education not only teaches people how to work, but teaches them to work that they may be educated. I can give the readers of your paper no better idea of industrial training for the negroes and its results than by describing our methods at the Southern Christian Institute in Mississippi. Let it be remembered, however, that the condition of the negroes in the Virginias and in Kentucky and Missouri is not to be compared to their condition in the far south. In central Mississippi many negroes are found who are not much removed in intelligence from those who live in Africa. Their ignorance of the most common things connected with our civilization would surprise one who did not know that they have had scarcely a glimpse of our civilization.

These ignorant people come to us for an education. They have no money nor friends to aid them. Many come full grown who are not able to read at all. I saw in one of our primary classes a negro six feet and four inches tall. He afterwards became one of our good scholars and a fine workman. Those who are unable to pay tuition are divided into classes for work. We have now the following industrial classes: Farming, gardening, carpentry, cooking, housekeeping, sewing and printing.

Class in farming: This class is instructed in the very best methods of raising cotton, corn, sugar cane and sorghum and in the best methods of harvesting, etc., also in the making of molasses in our cane mill. The care of farming implements and the proper use of the best tools is included in the instruction, also the proper feeeing of stock and hogs. Last year this class raised twelve bales of cotton and eight hundred bushels of corn, besides other farm products. It fattened thirty head of hogs and a bunch of beef cattle. The cash income from its labor was $1,355.00, besides that which was consumed by the boarding students.

Class in gardening: This is a very important class, for it supplies very much of the produce consumed by the students, and in nothing do the negroes need instruction more than in truck-raising. The garden at the S.C. I. is a revelation to all in that part of the South, where they know nothing concerning variety of produce or a winter garden. The knowledge they get enables those who have a small piece of ground to greatly add to their table variety and to supply a large part of their living at small cost.

The class in carpentry: This class is taught the use and care of tools. It is instructed in millwork, in getting out flooring, siding, casing, etc., and in the principles of simple mechanics. It is taught how to properly erect buildings, and all in this line which will enable them to do whatever they are likely to be called upon to do in their surroundings. The boys instructed here are in great demand to build cabins and also to construct larger buildings for the white people. As a result the character of the buildings in that part of the south is being changed. You can tell a cabin built by one of our students about as far as you can see it. This class erects all our buildings, and does a good deal of work for the citizens of Edwards. Our college building at the S. C. I. cost us $2,000. The same building, put up by contract, would have cost $10,000. We bought the material direct from the sawmill; the railroads gave us half rates on freight; our mill planed the lumber and got out the siding and flooring and ceiling, and our boys did all the work. On account of this method our buildings at the S. C. I are worth more than our entire outlay at the Institution, including salary of teachers. The entire income from the school and plantation last year was $4,585 cash, besides the erection of a building.

The class in cooking: It is almost beyond belief how ignorant some of the girls who come to us are in regard to the names even of the most common things used in the kitchen. Yet these same girls go out to their life work good cooks—able to take positions in good families. This class does all the cooking for the Institution. We now have fifty students to feed. The same is true of the class in housekeeping—while they are getting an education they are doing the necessary work.

The class in printing: The printing department has grown until it has become one of the important industries. We are compelled to employ an experienced printer to take charge of this department. This affords a splendid drill for the students in spelling and writing and in correct composition. We are without a printer at present, and so cannot take nearly all the job printing sent us by the business men of Edwards. When fully equipped this department will be self-sustaining.

Each industrial student gets for the year's work $20.00 which provides clothing. They are all provided with a good place to sleep and with wholesome food. The next year they go to school and everything is provided—the first year's work paying tuition and board for the second year. Some remain with us six years and get a good common school education and learn three trades, and are so instructed as to be able to get on well themselves, and they naturally become leaders of their people. During all this time these students are under the influence and training of Christian people; nearly all become Christians. They are, as a class, easily controlled, and while the discipline must, of necessity, be strict, it is not hard to enforce.

It must be remembered that while we are giving instruction to those attending, we are building up a great institution. Two hundred and fifty acres of the eight hundred acres at the S. C. I. is yet to be redeemed from canebrake. This new land is of the very best; what is known in the south as second bottom, and will, in a good year, yield a ton of cotton to the acre.

I know of no better way of judging of the value of this work than by the estimate placed upon it by the white men in the community. Those in Edwards who in the beginning opposed it are now its warm friends. One merchant in Edwards gave me $200 toward the new college building, and said he gave it because the people educated at our school were the very best citizens among the negroes; honest, industrious and polite. Recently a man who was a captain in a Confederate army, and who lives near the S. C. I., came to get a superintendent for a plantation owned by him in Louisiana, and said he would send any one whom Professor Lehman would recommend, as he had noticed that the boys trained at the school were not only industrious but reliable. The school by its work has conquered.

This work, and all the work hitherto conducted by the Board of Negro Education and Evangelization, has been turned over to the Christian Woman's Board of Missions. Everybody knows it is in good hands. The C. W. B. M. has asked me to raise a fund to construct the buildings now needed at the S. C. I. At first all money raised for building purposes was used to purchase material. Now we must, out of it, pay a mechanic as instructor. Our building work for the next year is the erection of a boys' dormitory and a hospital. On account of the heavy demands made upon its treasury, the C. W. B. M. cannot furnish funds for this work; these must be raised. If they are not we must dismiss the instructor and discontinue the class and leave the school in great need of these buildings. Every available room is full of students now, and we are compelled to put six in some of the rooms. The friends of this cause are not going to see it retarded for lack of funds when so much is accomplished with the money intrusted to us.

I have not space to even mention the work done at the Louisville Bible School, farther than to state that all the preachers sent out from that school who are now filling pulpits in the south and doing evangelistic work are getting a living from their work, not one asking aid from the Board. Train the negro to do his work well and he will find support among his own people. C. C. SMITH.



Party Luncheons

Novel, tempting and dainty little items for the luncheon menu are suggested by the variety of delicate sandwiches that can be made with Bremner's Butter Wafers—with cheese, peanut butter, caviar or potted meats they are most delicious and appetizing.

BREMNER'S BUTTER WAFERS

are made by the bakers of the famous **Uneeda** products. Light and crisp and flaky with a pleasant seasoning of salt to add a piquant flavor. Packed in the "In-er-seal Patent Package" with a handsome wrapper resembling green watered silk. Sold by all grocers. Get only the genuine with In-er-seal trade mark.

NATIONAL BISCUIT COMPANY.

The Doctor's Wife

Watches the Effect of Proper Feeding.

"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction.

"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so greatly reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.

Evangelistic.

Fayetteville, Ark., Jan. 14.—There were four additions to the First Church on last Sunday; one by baptism and three by letter. —N. M. RAGLAND.

Little Rock, Ark., Jan. 18.—Our meeting closed Wednesday night on account of the sickness of the pastor. There are 3,000 cases of the grippe in the city. Although there was such an epidemic raging, we had good interest as long as the pastor could hold out.—C. E. MILLARD, Singing Evangelist.

Los Angeles, Cal., Jan. 9.—J. H. O. Smith, the Chicago evangelist, will begin a series of meetings in the First Christian Church next Lord's day.—A. C. SMITHER.

Riverside, Cal., Jan. 16.—Our four weeks' meeting with J. H. O. Smith closed Jan. 6 with 32 additions; one more added last Sunday, making 86 since Jan. 1, 1900; 54 of these came at regular services. Our net gain for the year was 55.—A. B. HONZE, pastor.

Clay City, Ill., Jan. 14.—Two baptisms and one addition by statement at our regular service here last evening. The year begins with encouraging prospects.—WALTER KLINE.

Decatur Ill., Jan. 15.—We have had six more additions at the Tabernacle, four by confession and baptism and two by letter. Have had additions every Lord's day for five weeks and at almost every service. The Sunday-school has almost doubled in the last three months. I have a class of 40, and 100 in my Monday night Bible-school.—J. C. COGGINS.

Jacksonville, Ill. Jan. 20.—Two great audiences here to-day and 14 added. There were 12 confessions and two by letter. Pastor Geo. L. Snively will preach to-morrow night and longer if there are confessions.—J. WALLACE BROCKMAN.

Kankakee, Ill., Jan. 21.—One more confession yesterday.—W. D. DEWEESE.

Latona, Ill., Jan 14.—We began a series of meetings here Jan. 7. Notwithstanding the rain, mud, sickness and opposition of the devil, the interest is increasing, with four conversions Wednesday. We attended to the ordinance of baptism Friday. Those who are wanting a meeting, write me at Sailor Springs, Ill.—W. H. CRACKEL.

Lawrenceville, Ill., Jan. 14.—We are starting off well in our meeting here with Pastor W. M. Groves. House full last night; four additions with fine interest. Brother Groves is a fine preacher and is well liked both in and out of the church. I am not engaged yet for February and March.—C. M. HUGHES, Gospel Singer.

Longview, Ill., Jan. 17.—Two added here last Lord's day. I held a short meeting here the first of November in which there were six confessions not yet reported. I closed my work with the congregation at Hugo, Douglas Co., Ill., where I labored one-fourth time for three years and ten months; there were about 30 added to the church during the time and about $400 worth of improvements made on their building. I have engaged with the Center Point Church one-half time for the present year. I labored for them seven years, but have been away three years.—B. N. ANDERSON.

Mattoon, Ill., Jan. 17.—Five additions at regular services on last Lord's day; 263 in all since Bro. A. A. Wilson has been our pastor. A $1,000 note was burned in the presence of a large and appreciative audience last Sunday evening, the amount being raised by the members of the congregation within the past two or three months.—O. C. SCOTT, Clerk.

Pine Creek, Ill., Jan. 19.—Six accessions at Mt. Morris since last report; four by confession and two from the United Brethren.—D. T. SEYSTER.

Roseville, Ill., Jan. 20.—One more addition to-day. There were eight baptisms to-night. This makes 31 additions since Bro. Violett came among us Aug. 19. Our watchword when he began was an addition for each Sunday of the year. Five months have passed and we have passed the half-way place. We are having a protracted meeting all the time. —J. F. FISHER.

St. Louis, Mo., Jan. 15.—Held a two weeks' meeting with the Green Pond Church, near Pearl, Ill., closing last Lord's day with six additions. This is a good country church. I was sick with la grippe all the last week, otherwise the meeting would have continued longer. I expect to begin at New Canton, Ill., the 27th of the present month.—W. H. KERN.

Sullivan, Ill., Jan. 21.—One addition by letter Sunday. Annual-roll call of church Wednesday night, Jan. 23. All lines of work prosperous.—EDWIN E. CURRY.

Wyoming, Ill., Jan. 14.—Mission in Kewanee launched yesterday with 30 members.—A. C. ROACH, Ill. Bible-school Superintendent.

Delphi, Ind., Jan. 15.—Two additions Sunday morning and one Sunday evening. Our series of stereopticon sermons is reaching a great many non-church-going people and crowding our house. I can hold a meeting after last Sunday in February. Would like to hear from some church desiring a meeting then.—WM. GRANT SMITH.

Elkhart, Ind.—Six additions by obedience recently, making 33 additions during the 14 months of my work here. Paid out about $800 on debts and repairs in last year. For missions, $180, besides money of C. W. B. M. The church received a Christmas present of a chapel organ, valued at $125. Name of donor withheld.—S. J. TOMLINSON.

Warrington, Ind., Jan. 16.—I just closed a three weeks' meeting at Cicero, Ind., 13 added to the church. C. E. organized with 40 members. The church gave me a call for half time.—E. E. KUHN.

Corning, Ia.—Two more added to the church here yesterday; one confession and one from the Baptists. Our audiences are largest since we came here. This is a strong church and capable of doing much good.—I. H. FULLER.

Des Moines, Ia., Jan. 15.—Begun work with Grant Park Church of Christ in September. Bible-school has increased from 46 to 126. Organized Christian Endeavor, which is doing well. Ladies' Aid Society organized and paid insurance and $40.00 interest on debt. We are now in a meeting two weeks old, 10 confessions and 2 by statement. E. M. Pardee leads the singing.—M. MILLARD NELSON, pastor.

Des Moines, Ia.—Charles Reign Scoville and his singer began a series of special gospel meetings at the Central Church of Chr st, on Sunday morning January 13, assisted by the pastor H. O. Breeden.

Des Moines, Ia., Jan. 21.—Bro. McCash arrived on the 3rd and is rapidly gaining strength. The University Place Church prospers, having had 32 accessions thus far this month at regular services. Confessions 10, from other religious bodies two, by relation 20. Average attendance at Bible-school 750.—G. T. WILSON.

Estherville, Ia., Jan. 16.—The church here is 10 years old and this has been one of its best year's work. We have a godly young man, Bro. Gregory, for our pastor. I am one of the charter members of the church here; have been a Disciple for 30 years.—A DISCIPLE.

Floris, Ia., Jan. 21.—Closed a three weeks' meeting with the Blue Grove Church in Taylor County, with 28 additions, 23 by confession and baptism. Bro. V. F. Johnson has done them a good work and is highly respected by all. They have one of the best houses in the state for a country church, and a splendid membership.—E. A. HASTINGS.

Keokuk, Ia., Jan. 15.—Nineteen additions, 15 by confession. Return to St. Louis Saturday and must leave Sunday night to fill lecture engagements for next week. Will be at home the week after.—FRANK G. TYRRELL.

Keokuk, Ia., Jan. 19.—We have had with us Bro. Frank G. Tyrrell, of St. Louis, for two weeks and three days from Jan. 2. Previous engagements made it impossible for him to remain longer. Bro. Northcutt will come Tuesday or Wednesday of next week. With home forces we will try to hold up the work until Bro. Northcutt arrives. Bro. Tyrrell's work was satisfactory in every way. During his short stay there were 36 additions, 32 of them by confession. Our audiences were large and the interest grew from the first.—A. F. SANDERSON.

Milton, Ia., Jan. 19.—Meeting continues, with 10 additions to date; three last evening. —V. E. RIDENOUR.

Mt. Ayr, Ia., Jan. 18.—Our meeting here, with J. M. Lowe as evangelist, is continuing yet. One week has resulted in 18 additions to the church—a stronger spirituality and a deeper and more helpful view of Christianity. —L. C. SWAN, pastor.

Oskaloosa, Ia.—The Stone Chapel Christian Church, J. P. McKnight, pastor, has a good report for the past year. Average S. S. attendance 231, C. E. membership 50. Total amount raised, $3,700.—J. M. STOKE, clerk.

Perry, Ia.—A successful revival closed Sunday night, having lasted three weeks and two days. The pastor, Roy Caldwell, conducted the meetings, preaching nightly to large audiences. The average attendance was from 400 to 700. The interest was intense, not only among the church membership but throughout the city. It was regretted that the meetings had to close, as there were additions every night of the last week. But Bro. Caldwell was obliged to return to his studies at Drake. The total number of additions was sixty-one, most of them by confession. Bro. J. E. Hawes, of Ada, Ohio, led the singing during part of the meetings.—SAM E. CARRELL.

Red Oak, Ia., Jan. 14.—Commenced a meeting here yesterday with home forces; five additions the first day.—EDGAR PRICE.

Storm Lake, Ia., Jan. 14.—Three accessions Jan. 6th and three Jan. 13th.—LE GRAND PACE.

Tingley, Ia., Jan. 21.—Since closing meeting here I have been supplying the pulpit temporarily. One confession yesterday, and one a week ago. I go to Roswell, N. M., to begin a meeting Jan 27, where churches wishing my assistance may address me.—CAL. OGBURN.

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Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum*, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. John H. Watson, testifies in the *New York World*, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs. C. C. Fowler, Locktown, N. J., and Mrs. Sarah Tharp, Montclair, Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, 401 Fourth Ave., New York.

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General Pass. Agent,
Louisville, Ky.

Vinton, Ia.—The church here was organized by W. D. Boyle, in July, 1899, with 124 members. Jas. T. Nichols was called as pastor and a building begun, which was dedicated Jan. 5, 1900. During 1900 the pastor has preached 153 sermons. Additions 140, baptisms 102, C. E. membership 50, Junior C. E. 47. The church has a property worth about $7,000 and is out of debt. Two confessions Jan. 13.

Augusta, Kan. Jan. 14.—Meeting closed with 34 additions; 27 baptized. L. B. Myers, pastor South Lawrence St. Christian Church, Wichita, Kan., did the preaching. F. H. Capper, of Louisville, Ky., as musical director, rendered valuable assistance. The church was well pleased with the services of both of the brethren.—R. W. WOODSIDE, pastor.

Eldorado, Kan., Jan. 15.—We have had 162 additions to the church since I came here nearly three years ago. The work is in fine shape. I am leaving.—E. E. COWPERTHWAITE.

Morrill, Kan. Jan. 14.—Assisting pastor I. A. Wilson in a meeting here; two confessions last night.—O. WILKISON.

Thayer, Kan., Jan. 20.—Bro. G. M. Reed has just closed a short meeting for us. Six were baptized, two by letter, one from the Church of God, making nine additions. The church is in best working order of its history. We are ready to employ pastor for half time, with churches near to co-operate with us.—C. T. WINTERS.

Brashear, Mo., Jan. 21.—Two reclaimed at regular services here yesterday. — R. A. MARTIN.

Crooked Lake, Mich., Jan. 14.—Organized in this place last night with 21 members. Four were formerly Disciples; eight by confession and nine from the denominations, making 21 in all.—R. BRUCE BROWN.

Jackson, Mich., Jan. 14.—Six confessions at the closing service of our three weeks' meeting. This makes 24 confessions to date.—JAMES EGBERT.

Carthage, Mo., Jan. 19.—Meeting 13 days old. Eighteen accessions. Will, God willing, continue for two weeks, then begin at Humboldt, Neb., about Feb. 3, then go to Centralia, Ill. W. A. Oldham has done a splendid work for the cause in this city.—BEN F. HILL AND GUY B. WILLIAMSON.

Joplin, Mo., Jan. 15.—During December we received 21 additions as follows: Letter 7, statement four, denominations two, reclaimed one, conversion seven. We had an excellent Christmas service for the children, an impressive watch service, and on Jan. 6 our annual meeting occurred. On this day the writer entered upon the third year of his ministry here and the church heard reports from her eleven departments of work. During 1900 the church raised and expended $4,326.93 and received 129 additions. $303.61 was given to missions. Our resident membership is now 453. We now look forward to the completion of our new building and the organization of a second church.—W. F. TURNER.

Marshfield, Mo., Jan. 16.—I am now in a meeting at Marshfield. Meeting 14 days old; 12 additions to church; outlook in south-west Missouri promising. We expect to reorganize church at this place.—JOSEPH GAYLOR.

Neosho, Mo., Jan. 14.—Two baptisms not reported.—L. C. WILSON.

St. Joseph, Mo., Jan. 21.—The First Christian Church of this city begins to-day the fourth week of the meeting under the leadership and preaching of its pastor, C. M. Chilton. Result to date, 86 additions, with interest and congregation growing. For want of room many turned away last night.—J. C. WYATT.

St. Louis, Mo., Jan. 21.—Reports at the preachers' meeting Monday morning as follows: Mount Cabanne, 5 additions; 2 additions yesterday and 3 last Sunday not previously reported; Compton Heights, 3; First, 4; Beulah, 2 by letter, Bible-school attendance, 218; home department organized. E. J. Lampton, late of Louisiana, Mo., has preached the last two Sundays at the Tuxedo Church. E. M. Smith, of Centralia, Mo., and S. G. Clay, of Mexico, Mo., were present at the meeting.

Vandalia, Mo., Jan. 15.—I have closed my work at Vandalia, Laddonia and Union. Have had a pleasant work. We have had in all 123 accessions, 26 by letter, five reclaimed, six from other bodies and 86 by baptism. Have been here 21 months. I have begun my work at Louisiana, Mo., and found the congregation for which Bro. E. J. Lampton has labored for eight years, aggresive. Bro. Lampton retires from this field loved by everybody, without respect to church lines. The congregations where Bro. Lampton has labored are strongholds, towers of strength. That church is to be congratulated that secures the services of Bro. Lampton. I will move to Louisiana next month.—F. A. MAYHALL.

Blue Hill, Neb., Jan. 7.—Closed here with seven additions—three confessions, four from the Methodists.—O. WILKISON AND MCVEY.

Cozad, Neb., Jan. 16. — Dedicated the beautiful house here last Lord's day. All money raised in cash. Sixteen to date. Result of Posten-Dawes meeting across river. More to come. Closed with lecture Tuesday night in Opera House to help seat church.—ATWOOD AND WIFE.

Hampton, Neb., Jan. 14.—The meeting here is progressing slowly, the attendance and interest growing all the time. The spirituality of the church is low, not even breaking the loaf on the Lord's day. Bro. Whitacre, who is pastor for half time, is co-operating heartily and doing good work. We have had three additions by relation. Bro. Wickham is preaching the gospel with power.—R. A. GIVENS.

Akron, O., Jan. 15.—The First Church of Christ of this city began a meeting on Sunday, Jan. 13. J. E. Hawes is conducting the song service. Immense audiences the first day; five added, two by confession.—J. G. SLAYTER.

Canton, O., Jan. 14.—Splendid meeting here—68 additions to date; 18 added yesterday. Meeting continues indefinitely.—UPDIKE AND WEBB.

Chandler, Okla , Jan. 14.—We feel hopeful for the work here. Our only fear is that we have too much on our hands. We now have three other regular points at which we preach in addition to our three Sundays in the month here, with calls for protracted meeting work. Four additions yesterday, three confessions and one from the Methodists.—A. M. HARRAL.

Findlay, O., Jan. 17.—The work prospers. Thirty added in last thirteen weeks. Raised $2,726 in 1900; $400 for missions.—A. M. GROWDEN.

Special Dispatch to the CHRISTIAN-EVANGELIST.

DAYTON, O., Jan. 21.—One hundred and twenty here to date; twenty-eight yesterday. Several hundred turned away from women's meeting yesterday afternoon. Interest intense.—WILSON AND HUSTON.

Salem, Ore., Jan. 11.—Three additions recently by letter. For the past year this church raised over $70 for Foreign Missions and $51 for the general board, not counting amounts raised by the Bible-school and the other departments. The Junior Endeavorers raised $39.53, nearly all of which was for the foreign work. We have established a Home department for the Bible-school and aim to reach every member that we cannot get to attend regularly.—P. O. POWELL.

Alleghany, Pa., Jan. 15.—We had three confessions in our Sunday-school on Jan. 5, (Decision Day). On Jan. 13, two baptisms and one confession in Sunday-school and six additions at regular services. Also two Dec. 20 and three Jan. 6.—H. F. NICHOLS.

Pittsburg, Pa.—During the past year the East End Christian Church, of which T. E. Cramblet is pastor, raised for all purposes nearly $9,000 and increased its membership from 374 to 505.

Scranton, Pa., Jan. 14.—Bro. Cobb began his revival meeting at Dunmore Church Jan. 6, and 14 confessions to date, most of them grown persons.—J. D. DABNEY.

Gainesville, Tex., Jan. 14.—The annual report of the Dixon St. Christian Church shows 273 additions for the year, $5,000 raised for all purposes, every cent of debt paid and money in the treasury. In the past 23 months 428 have been added to this church, making the present net membership 627. J. B. Sweeney has been unanimously called as pastor for the third year.

CHANGES.

J. H. McCartney, Perrytown to Rocky Fork, Ohio.
A. E. Zeigler, Huntington, W. Va., to 303 Lytle St., Pittsburg, Pa.
E. C. Davis, Blackburn, Mo., to 2535 Montgall Ave., Kansas City, Mo.
Cal Ogburn, Tingley, Ia., to Roswell, N. M.
J. M. Blakny, Allensville, Ky., to Nashville, Tenn.
A. C. Eaton, Cobb, Wis., to Buffalo, Ill.
R. A. Martin, Novelty to Brashear, Mo.
W. S. Rehorn, Mulhall to Sheridan, O. T.
S. P. Telford, Washington, Ia., to North English, Ia.
Charles Reign Scoville, Albany, Ore., to 1419 Crocker St., Des Moines, Ia.
H. H. Utterback, Willow Springs, Mo., to Ord, Neb.
E. E. Cowperthwaite, Eldorado, Kans., to 375 Dickens Ave., Chicago, Ill.
L. T. Faulders, Sidell to Arcola, Ill.
E. T. Keran, Inclose to Kansas, Ill.
J. H. Smith, Riverside, Cal., to 1115 S. Hope St., Los Angeles, Cal.

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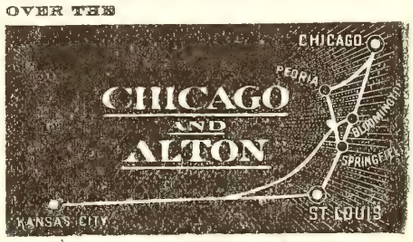
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Family Circle.

The Human Seasons.

Four seasons fill the measure of the year;
There are four seasons in the mind of man:
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span:

He has his Summer, when luxuriously
Spring's honey'd cud of youthful thought he loves
To ruminate, and by such dreaming high
Is nearest unto heaven: quiet coves

His soul has in its Autumn, when his wings
He furleth close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook.

He has his Winter too of pale misfeature,
Or else he would forego his mortal nature.

John Keats.

Pie.

I hold it to be a demonstrable truth that the freedom of the citizen and the highest commercial and intellectual eminence can only be attained where Pie is prominent as an article of diet. It may be said that these very British whom I condemn for their gross and sordid ideas of Pie lead the world for individual liberty, commercial supremacy and such achievements in philosophy and letters as are exemplified in the works of Herbert Spencer and Marie Corelli, but I maintain that it is possible for a people to possess a blessing and yet call it out of its name. Britons have pies, but, possessed by that exasperating combination of ignorance and bull-headedness which is their characteristic, they call them "tarts." Now, calling a pie a tart does not make it a tart any more than calling a rubber overshoe a "gum" can render that peculiarly Philadelphia expression, "I was cleaning my gums on the door-mat," other than shocking to the moral sense. In either case, the mistake is due to ignorance and parochial narrowness. If the British people had only gone to college they would know that "tart" comes from the Latin "tortus," meaning "twisted," and is correctly used only to describe a twisted ribbon of dough enclosing a form of jelly. Not even the most benighted islander thinks of calling it a "mince tart," and yet a mince pie is no more of a pie than an apple pie is. Both are constructed on precisely the same architectural lines. I call the attention of the citizens of the British Empire to this error of theirs. I don't want to have to speak to them again about it.

Though the derivation of the word "tart" is quite simple, it must be owned that "pie" will have to be given up as too hard to puzzle out. And this is strange because it is not an ancient thing, as anybody can see when he knows that so simple a dish as suet pudding was never heard of before the beginning of the eighteenth century. Puddings until then were always meat compounds boiled in casings like sausages. All persons are hereby warned away from supposing that Pie in the American sense has any connection with "pie: a magpie"; or "pie: the complex rules for the performance of the ancient breviary offices of the church," or "pi: a confused mixture of type." I seem to have read somewhere that mince pie was the father of all other pies, and was so named because it was such a mixture of things, but I am afraid this will hardly do. Etymology is not a guessing game, at least when it is played right. It seems to be settled that "pie" has to do with "pit" and "pot," but just what the connection is nobody knows.

When people saw a great light and apprehended that sweets are harmonious only with mildly acid and fragrantly pungent things, and not with salty and savory things, such as meat and soup greens, then Pie came into its own, and under its beneficent sway an immense mental, moral and spiritual uplift made itself felt immediately. The Declaration of Independence was the direct result, and all the heritage of liberty bequeathed to us in that instrument. Does anybody doubt that if the Southern people had been as great pie-eaters as the Yankees anything could have beaten them? How is it possible for seven Americans to fall upon 150 Filipinos at a wedding party, surround them and kill every one of them in the interest of sound and stable government unless it is that the American was nourished on pie and the Filipino was not? It is all very well to sneer, but how do you account for it otherwise? That's the question.

But apples! You take good, sharp, juicy winter apples and pare them and quarter and core them and slice them and strew them on the well-worked and well-shortened under-crust, made out of good winter wheat flour, and put in a little sweet butter and just enough sugar and a clove or two and nutmeg and cinnamon and maybe a little lemon peel and then fix on the cover and take a case knife and trim off the superfluous dough around the rim and pinch up the edge with your thumb and finger all around to make it look pretty and gash the top something like a leaf so as to let out the steam and then set it in an oven that bakes just right, top and bottom, and let it stay there till it browns the right shade, and I tell you you've got a pie that is a pie. And when ma opens the oven door to see how it is getting along, there is such a nice smell all through the house—wait a second till I swallow; I'm most choked—and it seems as if you couldn't wait till dinner time comes—oh, yes; I guess warm apple pie is about right. And cold apple pie can be got down especially if there is a piece of cheese on the plate beside it, the kind of cheese that is all crumbly and has about a million little stickers in it.

Apple pie is always in style. Go into a restaurant and ask for a "cut of standard" and the waiter will bring you a piece of apple pie. He knows what standard pie is. There are times in the year when other kinds make a spurt and run on ahead a little, but apple pie keeps jogging on, and by and by it overtakes them. In December mince pie is in the lead because it is near Christmas, and that is an orthodox Christmas article of diet. In November pumpkin pie had the call because it was Thanksgiving time. Next spring when pie-plant comes in—some people call it rhubarb, but that always sounds stuck-up, and like you were trying to show off—everybody will eat pie-plant because it is good for the blood. In the summer peach pie will forge way to the front, and I'll never tell you why. But, just as I say, apple pie keeps jogging on and in the long run wins the race. I mean the right kind of an apple pie. Once in a while you will meet somebody that is always trying to be different from anybody else and he will go on about English deep apple pie, and how much superior it is to the common, vulgar thing we eat because we don't know any better. Well, English deep apple pie is good; I don't deny that. It can't help being good. You cook apples almost any way, and they're not bad eating, but law me! when you put them in a crock and turn a little cup upside down in the middle of them and cover it all over with a lid of pastry, that isn't a pie at all. It's just stewed apples. Don't you see that you must have a bottom of pastry and that there is a just proportion of crust to filling that must not be deviated from one iota or your pie is inartistic and an offense against the laws of taste.

When one understands how Pie is the glad epiphany of the soul's yearning for beauty of living, as it were, the bud tip of a plant groping its way upward between the dull, hard clods to sunlight and the air, he understands also how some kinds of pie have a story to tell, a pathetic story for those who can appreciate.

In the early days of Ohio there was a vinegar pie. A paste was made of flour and water. Enough vinegar was added to give it a pleasant tartness and sugar was stirred in to suit the taste. Then this was used as a filling for the top and bottom crust. Smile, if you can, at this poor effort, but bethink you who it was that made it and where and why. We may set the scene in a log cabin in the wild woods of the Western Reserve and people it with settlers from Connecticut, an ambitious husband and his young wife who have left behind them the old folks at home, knowing that they will never look upon their faces more. They have come the long, long journey in their covered wagon to the far west of Ohio to seek a home in the wilderness. The Indians are but barely gone. The timber wolves still howl nights while the young mother hushes her babe to rest. In the twilight bears snuffle at the doorsill of the rude cabin. It was a sufficient shelter from the weather, but no rag carpet covered the puncheon floor to soothe the eye with its soft coloring, no pictures hung upon the mud-chinked wall of logs. There was no lack of food to eat. The virgin soil, never before turned by a plowshare, brought forth riotously. Standing at his door, the husband might kill wild turkeys with his rifle. There was game in plenty, deer and squirrels, 'possums, wild ducks, wood pigeons, and, once in a long while, a feast of that most highly prized of all meats, pork. Wild berries grew all about, and here and there upsprung a tree planted by Johnny Appleseed, ragged, wild enthusiast that he was, almost a legendary hero in his beneficent resolve to scatter far and wide over the new country the best fruit God ever gave to man. There was plenty to eat, but when at last the store of fruit for winter was exhausted, the soul sickened at the plenty of mere animal food.

"I woosh't 'twas so't we could hev pie

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uck them we used to git back hum," sighs the husband.

"Land sakes! Uriah Kinney! I ain't got one mortal thing I could make a pie aout o'," retorts the wife.

"No, I s'pose not. I ain't a-faultin' ye. I was unly sayin' I woosh't 'twas so't we could hev a pie luck them we used to git back hum. 'Twould kind o' seem more luck livin'."

Then the wife falls to biting the end of her forefinger. She plans; she meditates. Oh, woman of a thousand wonderful inventions! Something has got to give when thy brain throws its weight against a problem. Result in this instance, a vinegar pie.

"Gosh, Polly! This is lickin' good!" exclaims the husband, wiping his mouth with one hand while he holds out the other for a third piece of pie. (Crockery wa scarce in those days.) Then he spreads the news.

"By darn!" says he to the next man he meets, "my Polly Ann med a pie f' me day b'fore yistiddy was the all-firedest best pie I ever et."

"Sho!" doubts the man that hears him. "Can't git nup-pie this time o' ye'r. Frut's all gin aout."

"By darn! she med it anyhow," and he smacks his lips. "Smartest woman I ever see. Med it aout o' vinegar, she did. Tell yeou. Tetched the spot, it did."

"I want to know," says the other man admiringly. And he did. The recipe was passed around and vinegar pie spread like wild-fire to the southward, to the people that call a pail a bucket and a basin a pan, and where they have a letter "r" broad enough and flat enough to roll out pie crust on in case of an emergency. Years have passed, and with them the memory of that dear soul that first discovered vinegar pie; yes, even vinegar pie itself has passed away, too, save in the recollections of the older people, so complete is the triumph of the self-sealing fruit can. I have used the name of Kinney, but that was because I thought it sounded kind of Yankee, but I should like to know her real name, and where she sleeps, that I might stand beside that weed-grown hollow that was once a mound above her, that I might read the mossy epitaph on her leaning tombstone:

A Faithful Friend, a Mother Dear,
A Loving Wife, lies buried here.

I should like to lay a posy on that grave, a posy of old-fashioned single pinks and phlox and Sweet William, flowers that she knew and liked. I am sure she would know of it and appreciate it, though she would protest it wasn't worth while making a fuss about. Yet I know that somehow she would feel that the hard times she had when they were all down with the "fever 'n' ager," she and Jerushy and Uriah chilling one day and Adoniram and the twins chilling the next day, and the cows got lost in the woods, and nothing tasted good, and they were all so poorly, and the house looked like distraction because, seem-like, she hadn't the ambition to keep it picked up—that somehow all that hard time was being made up to her now. I just know she is in the Good Place, not so much because she discovered the vinegar pie, though that is much, but because I don't see how the Good Man could ever have the heart to turn away any woman that brought up a family in Ohio away back in the "airly days."—*Harvey Sutherland in Ainslee's Magazine.*

Why He Sang.

"Isn't it a grind, Phil?" asked one member of a college glee-club of another. "I don't see how you can give up your Sunday afternoons to that mission."

"It is exacting," replied Phil, "and at first I thought it a burden, but to tell the truth I've come to like it."

"Oh, I don't doubt it does good, but the thing that would trouble me most would be the character of their music—that cheap, commonplace sort of stuff, you know."

"Well," said Phil, "it isn't classic, I know, but it seems to be the kind that reaches those men and does them good, so I go ahead.

"I wonder at it, Phil, for your taste isn't of that sort."

Phil was silent a moment, and then, with heightened color and a lower tone, he said:

"I'll tell you what helped me to get over that. You know Professor Mason? Well, he plays for them. That man who has won honors at the conservatories abroad, and whose appreciation of good music is as much finer than mine as mine is than some of the men in the mission—he goes down there Sunday afternoon, after playing that magnificent organ at Grace Church in the morning, and sits down at that old pan of a piano, and plays those tinkling, cheap revival hymns, and puts his whole heart into it.

"I had some fine idea about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there, I gave it up. If he can stand it for the sake of the good he is doing, I guess I can."

And so Phil sang on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee-club a certain richness that had not been there before. "I've learned something about putting my heart into the song," he explained, modestly, when a friend asked him about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a heart sympathy which puts one in touch with them without condescension. The girl who has been away to study music, and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which formerly she played, and the hymns which her parents love and which she formerly sang, has not had too much culture, but too little, and that of the shallow sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he taught to Phil.—*Youth's Companion.*

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Song to the Evening Star.

Star that bringest home the bee,
And sett'st the weary labourer free!
If any star shed peace, 'tis Thou
That send'st it from above,
Appearing when Heaven's breath and brow
Are sweet as hers we love.

Come to the luxuriant skies,
Whilst the landscape's odours rise,
Whilst far-off lowing herds are heard
And songs when toil is done,
From cottages whose smoke unstirr'd
Curls yellow in the sun.

Star of love's soft interviews,
Parted lovers on thee muse;
Their remembrancer in Heaven
Of thrilling vows thou art,
Too delicious to be riven
By absence from the heart.

T. Campbell.

The Regeneration of Aunt Martha.

Aunt Martha Ferguson was a widow. She was growing old and she was poor, abjectly poor. She had always been poor, not a single day of her sixty-five years of life had brought her the sense of completeness either in food or clothing. Her girlhood, that period when woman's nature by birthright alone demands something of completeness, was a memory of a desolate, sunless island, dotted with days of hard work, starvation diet, the cheapest of all cheap clothing, worn and worn, patched and darned, turned and mended, until the girl fingers with the daily manual labor were curved and twisted and calloused, the large joints prominently in evidence, until the hands were as the hands of a world-weary, work-worn old woman. When her parents died leaving her alone, she inherited the little one-room cabin and single acre of sterile ground in the suburb of a quiet New England village. With a few hens, one cow and the truck patch she took up the burden of life.

In a couple of years she married Jason. He was a weaver, poor as Martha and a cripple. Up to their full strength the pair were industrious and honest. In the course of time two children were born to them, frail inheritors of the kingdom of abject poverty. The maternal heart was warmed with their coming, for no true woman ever passes the sacred threshold of maternity without joy and hope.

The coming of the children added to the cost of living, while the earning capacity could not be increased. Jason's health was failing. Martha's energies were all redoubled. At this time the way was sore, indeed. Soon the children faded away and died, and in a few years Jason's grave was made with theirs in the little "God's acre" on the knoll just above the cabin, and Aunt Martha was bereaved and desolate and alone.

In the village, now grown to be a very thriving town, lived Dr. Johnson and his wife Mary. The Doctor was a retired physician, the children were all reared, educated and settled in life, so the Doctor took an inventory of his effects and said to his wife:

"Mary, we have so much, in all. Our comfortable, full living will cost so much annually. There will remain so much. We will distribute judiciously among the worthy poor."

Mary said: "Amen! Papa, so let it be."

The Doctor and his wife decided to spend the whole, long summer at the seashore among the ocean breezes. The next morning after so deciding, Mary said at breakfast, "Doctor, let us fix Aunt Martha up and take her with us."

The moisture sprang into the Doctor's good old eyes and lifting his hand to his face he looked across the table to her who for forty years had been his other and better self and said: "Mother, mother, God bless you for the thought, we will."

And they did. Aunt Martha was dazed, shaken, when they told her of their plans. Every grace of life, every thought of comfort, every dream and hope of such clothes as other women wore, every vision of a day of rest, had been buried long, long ago under the Juggernaut of poverty. When she was told that the neat shoes, the four black dresses of good material and the bonnet with actual silk ribbons and modest flowers were all her own, she went hastily up to the graves on the knoll and cried as she had never cried before in all her desolate years. By and by the glinting sunshine came to her with a new and strange beauty. The opening leaves, and the fresh green grasses wanted speech with her, for the old heart's resurrection had begun.

They arrived at the seaside resort in the dusk of evening and, although it was full moon, the Doctor said, "We will wait until morning to show her the sea."

Just before the sun rose, they took their places on the beach, Aunt Martha sitting, the Doctor and his wife on either side. Standing the Doctor spoke in hushed tones, "Now, Aunt Martha, look straight before you and see the sun rise."

The old frame began to quiver, the knotted hands were folded closer around the thin chest, the head began to uplift, the nostrils to distend, the eyes to grow large and luminous. Just then the sun, a great ball of liquid gold and topaz, leaped out of the midst of the sea, and underneath and beyond and around and above was only space—limitless, boundless space. The Doctor and his wife stood to one side and half in front to see the face and hear the speech of wonder and surprise. The face was as the face of one raised from the dead. They heard the speech, but 'twas not what they expected.

"Thank God, I have seen something *once* that there's enough of!"

So Aunt Martha was born again. The Doctor silently took Mary's hand: "Mother, please God, if our lives are spared, there will be more Aunt Marthas born into the kingdom of rest and comfort."

"THE DRUMMER."

Make Life Miserable

IT'S THE LITTLE THINGS THAT DO SO.

How frequently you hear people complain of "only a slight case of piles," often claiming that the trouble is merely temporary, induced by costiveness, or sedentary habits.

It may be some satisfaction to console yourself in this way, but it is much better to check the trouble at once. You can't do it too soon.

In time these little rectal tumors will grow from the size of a grape seed, until a knot of them results as large as pigeon's eggs.

These become inflamed and tender to the touch and causing itching, stinging and throbbing pain.

Thus the disease continues from bad to worse until the patient can bear the annoyance no longer.

The Pyramid Pile Cure is a perfectly safe and certain cure for piles in any of these stages. It goes to the very source of the trouble and drives out all inflammation, causing the tumors to subside and the membranes to resume their normal, healthy condition.

Piles lead to too many complications to trifle with every remedy that comes along. People have found it pays to use a standard remedy like the Pyramid Pile Cure which for ten years has been tested in thousands of cases.

Physicians use the Pyramid Pile Cure in preference to surgical operations, because they know it contains no cocaine, morphine or poisonous drug and because it is no longer an experiment.

The Pyramid Pile Cure is in suppository form to be used at night and causes no detention from business. is painless and costs but 50 cents at any drug store in the United States and Canada.

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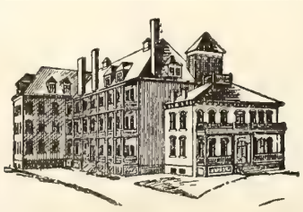
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A Practical Saving.

It is an important matter in the home to know how to best care for the things which are necessary to health and hygiene, for they are very necessary requsites and need to be considered in every home. Bacteria and disease germs multiply rapidly if brushes and combs are left to gather dust, oil and all kinds of things, hence the knowledge of the proper care in regard to them is very essential. Perhaps my simple method may be of service to those who read this little article. It is simple but safe, and cleans quickly and is easily dried and ready to use in a little while.

To wash them properly, fill a basin full of warm water (not hot) and add a tablespoonful of pearline and dip the bristle part of the brush into it, quickly moving up and down until clean, then rinse in cold water and shake dry. Clean the silver part with a little whiting and a chamois skin. The comb must be washed in the same kind of warm suds.

Brushes and combs washed thus will last for years, but hot water makes the the bristles fall out. The comb must be dried on a soft cloth, so as to keep it from warping. The teeth will warp at once unless dried immediately. One makes a great mistake to let the brushes and combs harbor dust and diseaso germs and convey them to the scalp and make trouble. S. J. H.

Worth Remembering.

Wrap cheese in a cloth wet in cider to prevent molding.

Dip a bit of parsley in vinegar and eat to sweeten the breath and remove odor after eating onions.

If brass or copper, after cleaning, is rubbed with soft newspapers it will look much brighter and keep clean much longer.

Add a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

The best remedy against ants is cayenne pepper. Spread it on the shelves of the store closet under the paper that covers them.

A sprinkling of coarse salt on the sidewalks and driveways will destroy grass and weeds.

Marks that have been made on paint with matches can be removed by rubbing first with a slice of lemon, then with whiting, and washing with soap and water.

A solution of soda and water, applied with a whisk-broom, kept for the purpose, will remove the brown streaks in bathroom bowls made by sediments in the dripping water.

For pineapple lemonade boil a pound of granulated sugar in a pint of water until it forms rather a thick syrup, removing all scum as it rises. Squeeze the juice from three large lemons into a bowl, and peel a good-sized pineapple. Cut out the pineapple eyes, and grate it into the bowl with the lemon-juice. As soon as the syrup is clear pour it into the bowl and briskly stir the whole for two or three minntes. Cool for a couple of hours. Add a quart of iced water, strain the beverage into a small punch-bowl or into a pitcher.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

An Awful Calamity.

"It came out as I journeyed on horseback through Dakota that almost every settler's land was under mortgage," said a westerner, relates the Washington Post, "and one day when I came upon a pioneer seated on the grass by the roadside with a troubled look on his face, I asked him if it was the mortgage he was worrying about.

"'Wuss than that, stranger,' he replied as he looked up wearily.

"'Sickness or death in the family?'

"'Wuss than that.'

"'Then it must be a calamity, indeed. You didn't lose family and home by a prairie fire?'

"'Nope; but you are right about its being a calamity. I've been trying to think of that word for two hours past. Yes, sir; you can put it down as an awful calamity.'

"'But won't you explain,' I persisted.

"'I will, sir. Thar was a mortgage on the claim, and I was a feelin' as big as any of my neighbors and takin' things easy when my wife was left $600. Stranger, dare I tell you what she did with that money?'

"'She didn't lose it?'

"'No, sir. She jest paid the mortgage, bought two horses and a plow, and this mornin' I was bounced out of my own cabin bekase I wouldn't peel off my coat and go to work! Yes, sir, you are right. It's a calamity—a calamity that's landed me on the outside, and between my great pride and her blamed spunk somebody'll be eatin' grass afore Saturday night!'"

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.



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As a Trial Offer we will mail for 30c., 14 Pkts. Giant **Pansies** and **Sw't Peas** as follows:

Pansy Giant—Snow White		Sweet Pea—Navy Blue.	
" "	Coal Black.	" "	Black Knight
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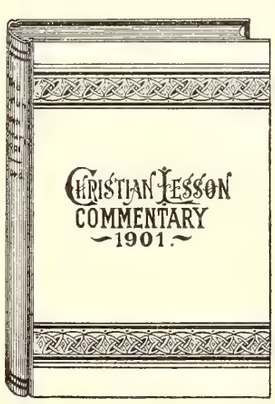


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THE

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With the Children.

J. Breckenridge Ellis.

The Advance Society.

I have so many letters to print this week from our members that I am afraid all cannot crowd in; especially if I keep on taking up so much room doing the talking myself. I wish to say that there has been a brisk guessing on my story "Pete," as to who Nap may be. Remember, the one who first guesses it will be presented with my historical novel, "Shem." I will not print the guesses already made, but will keep them in a safe place that they may be judged all together. So let everybody make a guess, whether you are a member—or whatever you are. I wish those who have not yet joined the Advance Society would reflect that this is the first year in a new century (according to a great many wise people), and that they ought to make an advance step in improving themselves, in making themselves cultivated and refined. Why not celebrate the twentieth century by joining the Advance Society?

Luella Evans, Brooks, Ia.: "I am sorry I ever stopped the rules of the Av. S., but I did. Last fall we traveled from here to Oklahoma in a covered wagon and could not take any history to read, but a Testament. I am going to begin over again. I am 13 and a member of the Christian Church. If we read five pages of history, 30 lines of poetry, a Bible verse each day, learn a quotation a week, keep account of what we read and learn, what is it that we have to report to you? Please send me a sample. My brother Fred and my sister Sarah have begun the Av. S., also." Frances Armstrong, Cedar Rapids, Ia.: "I would like to join the Av. S. I do not understand about the quarters. Please tell about them." In answer to the foregoing: When any one has kept the five rules for twelve weeks, he has kept them for one quarter. In that case, he writes to me, stating exactly what and how much he has done. It is not necessary to copy out the quotations, but you must tell the authors. However, it is good practice to send the quotations, also, if you have time. As a sample, I give this report from Gerald Dever and his mother: "Life of Moody, 94 pages; Bible, 84 chapters; Paradise Lost, 959 lines. Gems learned"—here follow all twelve, from which I select this, from Bulwer: "'Nothing can constitute good breeding that has not good nature as its foundation stone.' Books read this quarter" (this is extra work) "Sophomores of Radcliffe (Kellogg), The Little Lame Prince (Muloch), Transformation of Job (Fisher)." Mrs. Dever adds: "This last is especially fine, and can be had of David Cook, Chicago, for five cents." Edna Bernice Huston, Carthage, Ill.: "I am a little girl, 12 years old, and I go to church and Sunday-school every Sunday. I would like to join your Av. S., and will try to live up to the rules. I read the Red Box Clew; I read 'Pete,' and like both very much." Chas. K. Brewster, Oakesdale, Wash.: "My Aunt Vina takes the CHRISTIAN-EVANGELIST and I have been reading the children's letters and 'Pete.' I like it so much. I wish to join the Av. S. I am 10. I go to school every day, and I enjoy it." Bertha Seelinger, Butler, Mo.: "I think 'Pete' is fine; I can hardly wait for the paper to come again. I am only nine, but I can read the story and understand it well. It is the first story I ever read in the CHRISTIAN-EVANGELIST, but mamma says that the Red Box Clew was fine." Waverly Rodecker, Pittsburg, Ill.: "I have read the children's page since it began. I wish to become a member of the Av. S. I also send my friend's name, Josie Jeffs, who is 12. I am 10. I was afraid I couldn't guess who the tramp was, so I ordered a book of Shem. I think 'Pete' is fine. Do you still think you will have the Red Box Clew printed in book form?" (Yes, some day.) Bertha Underwood, Boyd, Ore.: "I joined the Av. S., but did not keep the resolutions. I will start in again to-day. I will try hard. I wish to be a member, may I? I am 14. My brother Edward (12) and my sister Jessie (9), wish to join." (We are very glad to have this little band in Oregon.) Flossie Hunt, Le Roy, Ill.: "I am 14. I want to join the Av. S. I am much interested in the story of 'Pete.' I take the story over to the schoolhouse every week, and our teacher reads it to the children. They are much interested in it, so is our teacher. I will tell you what I got Christmas; a new dress, a box of letter paper, a ring, a new hair ribbon, a handkerchief, a brooch. I am going to begin the five resolutions to-day. I think 'Pete' was a brave girl." Bertha M. Beesley, Moselle, Mo.: "I do not like the tramp very well. Charlie Hancock will not be on the Honor List; he has broken the rules. But he is going to begin again. Wishing you all a happy new year, I remain a firm friend of the Av. S." Florence Belle Beattie, Dover, Mo.: "Auntie and I still want to be on the Honor List; we have kept the rules. Be sure and tell me what old Santy brought you. I hope it was a great big present. Please tell me your birthday and oblige your little friend." (Old Santy treated me quite respectfully, although he didn't bring me a new dress, hair ribbon, brooch or ring. The members of two of my classes that I teach here in the college, threw in and bought me one of the latest books, a great big one with more than 400 pages in it. He also brought me a box of homemade candy all the way from Kentucky, and another from Clinton county, and a box of fine candy from this very city where I live. So I ate candy a good deal, and I expect I got pretty sweet toward the last; at least I felt kinder funny and unusual. And February 11th is the date I honored by being born on. Do not ask me the year, I have sensitive feelings.) Maud Braley, Puxico, Mo.: "I like 'Pete' just fine. I wish somebody would write to me, I would answer immediately. I am the only one here that belongs to the Av. S., so I don't see a nice time about it. This summer we lived on a farm and I couldn't study much. Now we live in town I will try to do better. I am 12." Julia Cox, Cox, Mo.: "My favorite quotation is:

"'Do you covet learning's prize? Climb her heights and take it.
In ourselves our fortune lies—Life is what we make it.'

"I do not know the author. Can any of the members tell? If I don't guess who Nap is, what is the price of Shem?" (50 cents.) Well, I am obliged to save over a lot of letters till next month: none of them will be lost, however, or fail to appear.

Honor List.—Florence B. Beattie and her auntie (2nd quarter); Burleigh Cash, Pennville, Ind., (9th quarter); Julia Cox (9th quarter); Lola Cox (8th quarter); Mattie Upton, Houstonia, Mo., (8th quarter); Gerald and Mrs. Dever, Hume, Ill., (9th quarter); Bertha M. Beesley, Moselle, Mo., (8th quarter). Note.—Mattie Upton explains how two of her reports come so close together. I will give her letter next month. Dear children, don't expect me to answer private letters, unless you send stamps. Up here in Albany they charge for stamps like anything!

Nobody has answered who wrote the poem about Tim Turpin.

Albany, Mo.

Election Episodes.

At a place called Beccles, during the recent English elections, a voter was observed going to the polls in a donkey-cart. The donkey was profusely decorated with the Radical colors, while the voter wore a Tory rosette. Challenged as to this seeming inconsistency, he cheerily replied:

"Oh, I'm going to vote for F., the Conservative candidate; my donkey's for S. (the Radical); but then he's an ass."—*Youth's Companion.*

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

Sunday-School.

W. F. Richardson.

Parable of the Ten Virgins.*

It was afternoon of Tuesday in Passion Week, and the ministry of Jesus in Jerusalem was ended. For three days had he spoken in parable and exhortation, seeking to arouse the people and their leaders to a consciousness of their sin in rejecting the divinely appointed Messiah, but all in vain. Sadly he saw the tide turning against him, and realized that the hatred of the scribes and Pharisees would speedily culminate in his death. He could not leave the holy city without exposing to the multitude the hollow mockery of the Pharisaism which they had chosen in preference to his sincere and lofty teachings. In words that yet burn with the fire of holy indignation he consumed the flimsy garment of their self-righteousness, and exposed in all its naked ugliness the hypocrisy of the false teachers of Israel. The 23rd chapter of Matthew is the most notable example of eloquent denunciation in all literature, yet its bitter scorn is surcharged with an unutterable sorrow, and a pity that finds expression in the closing words of lamentation over wayward Jerusalem.

As the little company left the temple courts, to make their way across the Kedron valley and over Olivet to Bethany, Jesus was asked to observe the beauty and magnificence of the mighty structure and its adornings. He sadly responded that the time would come when it should be utterly destroyed. When they had reached one of the western spurs of Olivet, and were seated where they could look over the city as they rested, the disciples asked Jesus to tell them privately when these awful events should transpire, and what should be the signs of his coming and the consummation of the Jewish age. His reply is found in the wonderful discourse of Matthew, 24th chapter, and the parallel parts of Mark and Luke. He tells them how they may know when the national overthrow is at hand, and bids them be prepared for night when it shall draw near. As for his own personal return, the Master says only that they must be ever ready, for the time no man knows, not even himself. He enforces his exhortation by the parable of the faithful servant, whose master rewarded him because he found him watching. It is at this time, while seated on the slope of Olivet, and surrounded by his bewildered disciples, that Jesus delivers the wonderful discourse of the 25th chapter of Matthew, in which the parable of the virgins is found. Its lesson is the same that has been suggested, and its beauty and simplicity almost forbid the attempt at explanation. It is like the rose, whose beauty and fragrance are destroyed by being taken to pieces.

I shall not do this lovely parable the injustice of seeking in each detail some subtle, spiritual lesson, as is done by many fanciful commentators, but seek at once the plain and practical meaning which it had in the mind of the Master when he spoke it. Primarily it dealt with the strange unreadiness of Israel to receive the Messiah, for whose coming the nation had been waiting and praying through ages of bitter oppression and bondage. When her glorious bridegroom came she had not the oil of holiness in her heart, from which the flame of faith could be kindled, and her day of grace had passed by unheeded. "It ought to have been the fair city's bridal day, when she should have been married to the Son of God, but the pallor of death was on her face. He who would have taken her to his heart, as the hen gathers her chickens under her wings, saw the eagles already in the air, flying fast to rend her in pieces." But it has its lesson for us to-day, which we will do well to heed.

The picture is of an oriental marriage, with its processions and feasting, occupying then, as now, a large place in the social life of the people. A company of young maidens, friends of the bride, are appointed to go out to meet the bridegroom, and escort him to the home of the bride. "Five of them were wise, and five were foolish." In what did this distinction consist? Plainly, in the thoughtfulness of the former and the carelessness of the latter. The wise had provided themselves with oil for their lamps in sufficient quantity to last through the night, if the bridegroom should tarry so long. The foolish virgins were expecting him at once, and made no preparation beyond the present hour. The wise ones could safely sleep, when wearied with their waiting, for they had ensured themselves against surprise. The faithful disciple of Jesus is not required to be ever thinking of his Master's return, to the neglect of the daily duties of life. While Jesus tarries we must attend to our proper tasks, whether these be in the prayer-meeting or on the farm; in the pulpit or the shop; on the mission field or in the nursery. We may be asleep when he comes, but if the vessels of our hearts are full of the faith and love that are the fruit alone of loyal service, his approach will be welcome. "Whether we wake or sleep, we shall live together with him." There is a sleep of carelessness, from which we wake only to dark despair. There is a sleep of trust, that follows duty done, from which we rise to confident expectation of peace and happiness.

At midnight a cry was heard, "Behold, the bridegroom cometh; go ye out to meet him." He had tarried long, but not too long for the wise, who had faithfully prepared the needed oil in their vessels. To the foolish virgins, who asked a share in their oil to feed their own expiring lamps, they could but answer that their store was only sufficient for themselves. How many have sought, in the hour of approaching death, to feed the lamp of their own Christless lives from the oil of other consecrated souls. A husband may have scorned the Christian trust of his devoted wife so long as life and health were given him, only to covet it when eternity rose upon his vision, and to long with unavailing desire that he might somehow transfer to himself her virtues. Too late! Health cannot be acquired in a day, after disease has rioted for years within the body. Holiness cannot replace sin at the mere wish. Deathbed repentance gives but scant comfort to the soul that has spent the whole life in the service of Satan. There is, as has been said, one case of pardon for deathbed repentance in the Scriptures, that none need despair; and but one, that none may presume. Jesus says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me." How can we dare to let him knock in vain at our poor doors, and yet hope that our knock, when terrified by the approach of death, will admit us to the eternal joys of paradise? Magnify divine love as we will, we must realize that it is taking a fearful risk to thus trifle with truth and duty. The history of those who professed repentance in view of anticipated death, who afterwards recovered, shows that in most cases they were only frightened into making promises which they utterly failed to keep. Why not turn to the Lord now, when life is at its best, and when you have strength and many years to give to the Lord? Even if the heavenly bridegroom shall prove more merciful than he of the parable, yet it will be a deeper joy to go into his presence feeling that you have done your best in preparing for his coming. The lighthouse is not built upon the rocks for the purpose of telling the mariner how he should navigate among the breakers, but to warn him from entering into danger, and to indicate where the safe channel may be found. Such lessons as those of this parable are not told us to indicate definitely the proper way in which to act when opportunity has been despised; but rather to warn us against letting the opportunity go by unused. "To-day if you will hear his voice, harden not your hearts." "Behold, now is the accepted time; now is the day of salvation." This is the lesson for us all, as taught by the parable of the Ten Virgins. If we can persuade the children in our Sunday-schools to fill their minds with Christ's truth, their hearts with his love, and their lives with his service, they will not be surprised with empty vessels when the bridegroom comes, whether his approach be by day or by night.

*Lesson for February 3. Matt. 25:1-13.

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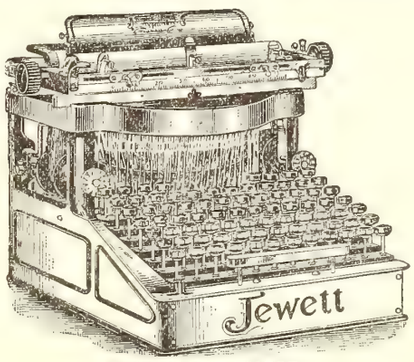
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Christian Endeavor.

Burris A. Jenkins.

TOPIC FOR FEBRUARY 3.

Christian Endeavor Day.

(Josh. 1: 1-11.)

A brave amount of work was done by Moses in the period of the Exodus; but at his death there remained yet much land to be possessed, much to be done. So, a brave work has been done by the church in the nineteenth century; but there remains yet much to be accomplished by the new century, the new generation.

In all the great stores of the cities, when the Christmas buying was over, and the employees who had worked night and day for a fortnight were relieved from the pressure of the purchasers, immediately the firms began taking inventories, and the employees were at work again for another fortnight night and day. So, is it not worth while in the great store of Christian Endeavor at this New Year's season to take account of stock?

Christian Endeavor has had a marvelous experience. It has marched like the hosts of Joshua across Jordan, round about the great city of the world's Jericho, and before the conquering multitude walls have fallen down. It is perhaps not inappropriate at New Year's for us to ask, What of Christian Endeavor to-day, and what of its future?

All that it has done we know well. It has revived flagging zeal; it has bound to the church many who might otherwise have been lost to it; it has helped to hold the young at that very period of life in which it is most difficult to keep their allegiance to religion and the church; it has contributed greatly to the unity of spirit among the several members of Christ's body—the church; it has aroused the church to unwonted missionary activity.

All that it is now doing is not so easy to declare. It is a vital part of our church life which can only be estimated in importance after it has been taken away. Like the heart or the lungs, its presence in the sound, healthy body is scarcely appreciated, unless disease lays hold of it. The C. E. Society is a very real source from which the pastor draws assistance; it is still, as it has been for years, a training school for the workers of the church. It may not be so effervescent as in former times; its enthusiasm may flow quieter and possibly deeper than at its inception; its work may often be directed rather toward a studious enlightenment on biblical and religious matters than hitherto; many changes such as these may have taken place on the surface of Christian Endeavor; but vitally it is still the same strong, sane, spiritual force that it has ever been.

What the future of the movement is to be is hid, of course, from all but God to know. That its influence can never die is proven by the eternal character of many and many a truth. No great and good crusade but goes marching on, in its effects, forever. But in a more concrete manner than that, it seems to most of us, C. E. is destined to live and to work in the minds and hearts of young people. Like the flag of the Union, the flag of C. E. shall not come down. "Every place that the sole of your foot shall tread upon," said the Lord to young Joshua, "to you have I given it."

Only certain things are to be observed by the young Joshua Endeavor if it shall inherit the blessing of the older Moses:

1. He must be strong and of a good courage. No holding back, no feeble lack of valor. God is with thee, whithersoever thou goest.

2. Turn not away from the pledge given by our predecessors in the work—neither to the right hand nor to the left.

3. The Book of God is not to depart out of our hand day nor night, nor out of our mouth.

4. The Spirit of this Book must shape our lives.

Buffalo, N. Y.

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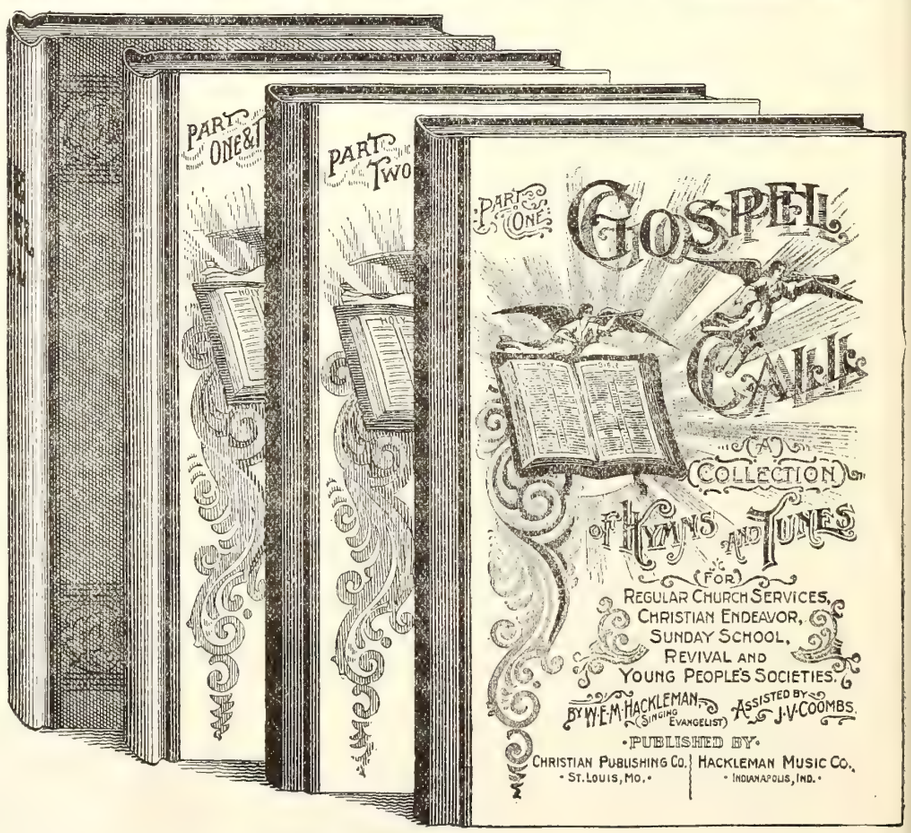
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Marriages.

WILSON—GIBBANY—Married, at Plattsburg, Mo., Jan. 17, 1901, by J. W. Perkins, William H. Wilson of Liberty, Mo., and Miss Julia K Gibbany of Plattsburg, Mo.

YOUNG—ORR. — Married at Plattsburg, Mo., Jan. 13, 1901, by J. W. Perkins, Fredrick D. Young and Miss Effie Rowena Orr, both of Clinton County, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BURROWS.

Ruth G. Glaspell was born near Cincinnati, Ohio, Nov. 1, 1823. The family emigrated westward in 1838, settling at Davenport. They were staunch Disciples and the following year when the church was organized the father and mother and two daughters became charter members. For 61 years and more, with the exception of two years in Madison County, Ia., she was a most devoted and faithful member. She was the last of that heroic band of 22 who planted and watered the cause in Davenport and Scott county. In 1848 she was married to Lewis W. Burrows. For over 50 years they lived on the homestead near Davenport. They were equally devoted to the church, to their children, of whom two sons and two daughters survive them and to each other. Bro. Burrows passed away about 10 months before "Aunt Ruth." The burial was at Davenport, the services being conducted by the writer. C. C. DAVIS.

LAPHAM.

Bro. A. E. Lapham, M. D., was born in Barry County, Michigan, Oct. 1, 1835, died in Kensington, Kan., Dec. 2, 1900, at the age of 65 years, 2 months and 1 day. He was married three times. To his first wife, Miss Arloa L. Burdick, July 4, 1857, who died Dec. 3, 1865. He married his second wife, Miss Elizabeth Mann, Feb. 7, 1867, who died Jan. 10, 1871. July 23, 1874, he married his third wife, Miss Susie Goings, who still survives him. Bro. Lapham gave his heart to Christ in early youth. He came to Kansas in 1871; he practiced medicine for more than 30 years, and a great portion of this time he preached on Sunday and often at other times. His life was a very active life. He wore himself out by hard labor and was a great sufferer the last year of his life. But his faith in God was strong. He died as he lived, trusting in Jesus and confident of eternal life through the blood of a crucified Redeemer. He was always ready to engage in every good work to help the cause of the Master. I talked with him a few hours before he passed away. He seemed almost insensible to the outer world and the material things about him, but when I spoke to him of the future life and the blessed promises of the Savior, he seemed to comprehend the spiritual side of life and expressed himself clearly on his faith and hope of eternal life in the spirit land. Almost his last words were, "Jesus will never forsake us if we put our trust in him." He often stated during his sickness that he was ready to go when the Master called. He was not afraid of the dark river; death was only a door open to a higher life where the soul is delivered from bondage to enjoy the freedom of heaven. He leaves a loving, faithful wife and six children to mourn his departure. The funeral services were conducted by R. M. Baily, of Kensington.

L. STOCKMAN.

Kensington, Kan.

PRUSIA.

Sister Candace A. Prusia, wife of E. C. Prusia, died very suddenly of heart failure, at her home near Odebolt, Sac County, Ia., Sunday morning, Jan. 13, 1901. The deceased was born in Ottawa, Ill., Nov. 2, 1863, and was married to E. C. Prusia at Voltaire, Kan., October 31st, 1887. She confessed her faith in Christ and was baptized at Schaller, Ia., in 1899. She lived an exemplary Christian life, and was prepared for the sudden call. She leaves a husband and three children to mourn the irreparable loss A large concourse of sorrowing friends attended the funeral services which were conducted by the writer at Odebolt, January 13th.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii [illegible] uary 31, 1901 No. 5

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Subscription $1.50

To The Queen.

Revered, beloved, O you that hold
A nobler office upon earth
Than arms, or power of brain, or birth
Could give to warrior-kings of old;

Victoria,—since your royal grace
To one of less desert allows
This laurel greener from the brows
Of him that uttered nothing base;

And since your greatness and the cares
That yoke with empire leave you time
To make demands of modern rhyme,
If aught of ancient worth be there;

. . . . . May you rule us long
And leave us rulers of your blood
As noble till the latest day!
May children of our children say,
She wrought her people lasting good.

Her court was pure, her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife and Queen.

—From Tennyson's Ode to the Queen in recognition of his appointment as Poet-Laureate, 1851.

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Our arrangement to supply the Irl R. Hick's Almanac free to readers of the CHRISTIAN-EVANGELIST is nearing its end. Orders must reach us not later than February 5th. Positively no almanacs will be sent under this offer on orders received after that date.

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CHRISTIAN PUBLISHING COMPANY. St. Louis. Mo.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, January 31, 1901. No. 5.

Current Events.

Beginning of the New Reign. England has witnessed scenes during the past week which call to mind the pageantry of mediævalism and which remind us that there is no nation on earth which, in such a striking degree, unites progressiveness in the application of the principles of free government and conservatism in the maintenance of ancient ceremonies. The morning after the Queen's death, the accession of King Edward VII was proclaimed in various quarters of London by quaintly attired heralds. On the same day the King took the oath to govern according to the ancient laws and customs of the realm, and following this the privy council and various high officials of the government took their oaths of allegiance to the King. In the afternoon of the same day Parliament assembled in special session, and took the oath of allegiance. The members of the Cabinet placed their resignations in the hands of the King, as a matter of form, but they were not accepted. The machinery of government goes on without a break. The presence of Emperor William at Osborne House and in London during these trying days has been much appreciated by the English people. On his birthday, which occurred two or three days after the Queen's death, he was made a Field Marshal of the British army and was presented with the Order of the Garter, two honors which it is said the Queen had intended to confer upon him at this time. Memorial services in memory of the late Queen were held all over England last Sunday and the Archbishop of Canterbury preached a commemorative sermon in St. Paul's Cathedral. The date of the funeral has been set for February 2 at Windsor, where the body of Victoria will be interred beside that of her husband in the splendid mausoleum which she erected in his memory forty years ago.

The New King. The new King has had long experience in managing court functions and in administering the rites of royal hospitality, but has never been conspicuous for his interest in the more serious affairs of state. It is not known to what extent he will attempt to direct the course of his ministry. As Prince of Wales he has long been popular among most classes of Englishmen, but they have perhaps seldom taken him seriously. In spite of his fifty-nine years, he has been thought of rather as a youth, a thoroughly good fellow, though a bit wild at times, but then—"boys will be boys." It is a fact not to be concealed that in the transfer of the British crown from Victoria to Albert Edward, there is a loss of dignity of character and pure morality which gives the public a shock in addition to the universal grief at the death of the great and good queen. It would, perhaps, be unfortunate for any man of average morals to find his life not only illumined with the white light of publicity, but put in a position where it must inevitably be compared with a life so noble and admirable as that of the late queen. There are few who have any desire to call up at this time the scandals which have circulated in regard to him who was the Prince of Wales; certainly we have no such desire. But it must be frankly said that the present incumbent of the British throne sets no such example of private virtue and domestic serenity as the late sovereign gave to her people.

Temperance Legislation. Events of the last few weeks have given considerable encouragement to all good citizens who, while not believing that men can be made moral by law, believe that the laws ought to make it as easy as possible for men to do right. The following significant victories for temperance are cited by Wilbur F. Crafts, superintendent of the Reform Bureau at Washington: (1) In his message on December 3, President McKinley recommended the ratification of the treaty of 1899 to protect native races of Africa against intoxicants, and the extension of such protection to all civilized peoples, with special attention to the western Pacific. (2) On December 4, the Senate Committee on Foreign Affairs, urged by the Reform Bureau, the W. C. T. U. and the Anti-saloon League, voted to report the above treaty of 1899. (3) On December 6 the House of Representatives adopted the Bowersock anti-canteen amendment by a three-fourths vote. (4) On December 14 the Senate ratified the treaty of 1899. (5) On January 1, the Philippine Commission adopted a policy which will prevent the sale of intoxicants to the natives in the licensed saloons. This limitation is good as far as it goes, but should be extended much further. (6) On January 4 the Senate in the Lodge Resolution declared for further laws and treaties to protect all uncivilized races against intoxicants and opium, the resolution being in accordance with the recommendation of the President's message. (7) On January 9 the Senate refused to allow even beer to be sold in canteens and virtually killed the army canteen by a two-thirds vote—although the army bill and its amendment have not yet been passed by the Senate. Of the reform bills which are now pressing for enactment, the most immediate and important is the Gillett Bill for the exclusion of intoxicants and fire-arms from the natives of the New Hebrides and other islands not in the possession or under the protectorate of any civilized power. The Senate's defeat of the army bill amendment abolishing saloons in the Philippines is a set-back but no sign of the permanent failure of the measure.

Death of Verdi. Guiseppe Verdi, the greatest of Italian operatic composers, died on Sunday, Jan. 27. As Wagner stood at the head of German opera in the nineteenth century, so Verdi, as the composer of Il Trovatore, Traviata, Rigolletto and Aida, was the acknowledged master in Italian opera. Born in deep poverty at an obscure village in 1813, and devoting himself to music from his earliest youth, he amassed a fortune estimated at $3,000,000 as the reward of his musical genius. Aida, though far less known in this country than some of his other works, was the most profitable of all his compositions, and it is said that his share of the royalties for its production amounted to $800,000. This same opera is noteworthy as indicating the open-mindedness and impressionableness of the great composer. Wagner had come to his prime after Verdi's earlier operas were written and had introduced new principles of composition, and especailly of orchestration, strikingly at variance with the older models. In this work Verdi, who had already reached the very pinnacle of fame and might have been expected to maintain his style unchanged to the end, was notably influenced by the Wagnerian method. He was active to the end, in spite of his eighty-seven years, and left an opera unfinished at the time of his death.

The Whipping Post. Shall the whipping post be restored as a substitute for short-term imprisonment in punishment of minor offenses? The question is suggested by a bill introduced in the Indiana legislature for the establishment of a whipping post in every county-seat in the state. The bill as introduced provides that any male resident of the state who is convicted of striking a woman or girl, shall receive not less than fifteen and not more than fifty lashes with the raw-hide on his bare back. Petit larceny is to be punished by from five to fifty lashes. Tramps are to receive from ten to fifty. A man who deserts his family shall receive not less than thirty and not more than seventy-five. A similar penalty is provided for repeated intoxication. It is specifically provided that only male offenders are to be punished at the whipping post. It may, parhaps, be the intention of the author of this bill to suggest the rehabilitation of the ducking stool for women. Of course the bill will not be passed and of course we all admit that theoretically it is quite wrong. The whipping post is a thing of the past and, like flogging in the navy, it will probably never be introduced again. The tendency is against corporal punishment either for juvenile delinquents or for genuine criminals, but it is hard to escape the conviction that there are some kinds of misdemeanors and some kinds of miscreants that could be more appropriately and effec-

tively punished by the raw-hide than by thirty days of confinement in a comfortable jail. When a man does a thing which is mean as well as criminal, our unregenerate human nature cannot help wanting to see him thrashed. Very often, indeed, he is thrashed by private zeal and muscle, but that constitutes a reprehensible disturbance of the peace, which is itself a second misdemeanor. It would relieve the minds of a good many men if there were some legal method of getting the thing done. It would, of course, be quite opposed to the principles of modern scientific criminology, but it would have its good points just the same. It may not be generally known that the whipping post is still in occasional use in three or four towns in Delaware.

The Dispensary System. The dispensary system as practiced in South Carolina is one of several methods of regulating the liquor traffic, more or less closely allied to the Norwegian and Gotenburg methods. It cannot be claimed that any of these methods is completely satisfactory, but there are some facts in connection with their operation which are worthy of notice. For ourselves, as our readers well know, we consider that the only proper way of dealing with the saloon is to kill it. Without considering them as an argument one way or the other, we give the following facts which are stated in the Columbia (Mo.) Herald by a Presbyterian minister of Charlotte, S. C. The dispensary has been in operation in that town three and one-half years and hundreds who at first opposed it now warmly advocate it in preference to the licensed saloon. Practically the only opposition to it now comes from the saloon-keepers and those who have a financial interest in the sale of liquor. The amount of liquor consumed has been reduced because it is not sold to drunkards or minors and cannot be drunk upon the premises. It closes at sundown, opens at sunrise and is believed to be really closed on Sunday. In consequence, crime is greatly reduced. The mayor declares that the number of arrests is less than half what it formerly was and the criminal court which used to be overworked and still had not time to try all its cases, now frequently adjourns for lack of the grist to grind. There is an especially marked diminution in the number of "drunk and disorderly" cases. Real estate men say that there is more demand for houses and that rents are more promptly paid. Every business in town, except the saloon business, has improved, for the money which formerly went to the owners of the saloons and to the distillers now passes through the channels of legitimate trade. At the same time the public revenue received from the dispensary has increased three-fold over the amount formerly received for licenses. The moral condition and general orderliness of the town cannot be measured by statistics, but it is said that there is an obvious improvement. These facts seem to indicate that the dispensary is a better means of disposing of liquor than the saloon. But after all it would be better to deal with the question nearer its source by putting the makers of the stuff out of business. The tendency is in that direction. Long ago we used to deal with the drunkard as the only criminal and let the saloon-keeper do as he pleased. Now we are learning to deal with the saloon-keeper. Soon, let us hope, we shall learn to begin at the very beginning and put a quietus on the distiller and the brewer.

The Indian Rising Alarmed at the prospect of a final division of their tribal reservation into individual holdings, the so-called Snake band of the Creek Nation, led by a brave called Crazy Snake, has been engaged in a protest, the method of which is of the war-path type. The first grievance seems to have been against those Indians who had accepted their individual allotments and had leased their farms to whites. Like a band of Whitecaps, they went about their country administering punishment to such and threatening the white lessees. Attempts to suppress them created fiercer opposition, and many Choctaws joined in. Though there was little disposition to attack whites, it was reasonably feared that, angered by the attempts to arrest them, they would start on a genuine war-path. Troops were called out and preparations were made to guard against a possible raid along the border of Oklahoma. As the result of a brilliant dash into the Indian camp, Crazy Snake, the most zealous leader, was captured by the United States marshal, and he, with several of the other leaders, is now in custody in Henrietta, I. T. It is believed that the disturbance is practically at an end, and the allotment of the land to the Indians in severalty will continue.

An Agricultural Subsidy. The Ship Subsidy Bill has resumed its place as unfinished business on the Senate calendar and will be debated until it is passed or until it becomes apparent that it cannot pass at the present session. As we have stated before, the plan advocated by the authors of this bill seems to us to involve an unwise and unfair discrimination in favor of a single industry. The $180,000,000 which would go to the owners of the American built vessels within twenty years would come from the pockets of people who are not directly interested in the building or owning of ships, and it does not appear that the indirect advantage would be sufficient compensation. At a convention of ship-owners and ship-builders in Philadelphia in 1895, Mr. Cramp, the most prominent of all the ship-builders, proclaimed it a grave error to ask for a bounty for shipping without a similar bounty on exported agricultural products. And the emphasis, too, should be placed on agriculture. "Instead of tacking agriculture on to shipping," said Mr. Cramp, "we should tack shipping on to agriculture." It should be borne in mind that the price at which American agricultural products can be sold abroad goes far toward determining the price which the same products will bring in this country. For example, if American wheat can be sold in Liverpool for 80 cents a bushel, and ocean freight is 10 cents a bushel, then wheat will not sell for less than 70 cents in New York. If, by a removal of competition or otherwise, the freight charge is raised to 15 cents, the price of wheat in New York will drop to 65 cents. The American farmer, therefore, has an immense interest at stake in any plan which threatens an interruption of natural competition and a consequent possible rise in ocean freight rates, as affecting the price not only of the products which he may export, but also of those which he sells in the home market. Similarly, the granting of a subsidy upon exported products would have the same effect upon the price of the unexported residue as a diminution of ocean freight rates. If the American producer is to be given a fair chance, therefore, there ought to be no subsidy for the owners of American built ships, unless there is a corresponding subsidy for the owners of exported American products. To arrange such a subsidy equitably so that farmers and manufacturers alike would be protected from the evil effects of an increased freight rate, would be a matter so difficult as to be virtuallly impracticable. The safest and fairest method is to keep clear of the subsidy business entirely.

Friars in the Philippines. The report of the Philippine Commission, which was forwarded a few days ago by the Secretary of War to the President and by him to the Senate, contains a very full statement of the present condition of affairs in the Philippine Islands. The work of pacification is reported to be proceeding satisfactorily. Three thousand insurgents have recently surrendered, and the oath of allegiance has been taken by 10,000 formerly disaffected persons. The Commission has made extensive inquiry into charges made against the friars. Immorality and gross licentiousness is found to have been so common among them that it cannot be said to be the exception. The natives are used to that, however, and the chief source of the unpopularity of the friars was the fact that in most of the parishes they were the sole representatives of the government and, in the mind of the natives, stood for all manner of Spanish tyranny and oppression. The Commission, while recognizing that the question is one of ecclesiastical policy, expresses a strong hope that the Catholic authorities will not send back the friars. The report outlines a possible method of dealing with the question of church property in the Philippines. The three religious orders—Dominicans, Franciscans and Augustinians—own an immense amount of property, most of which has been nominally transferred to an agent to manage. It is believed that they would gladly sell it. The insular government might purchase it and arrange to sell it on easy payments to the present tenants, very much as the Russian serfs repaid the government for the land which was given to them at the time of their liberation. In regard to religious teaching in the schools, it is set down as settled that church and state must be kept separate and that religious teaching, therefore, cannot be incorporated in the public school system. It is suggested that every religious denomination shall be accorded the right of sending instructors to the public schools a certain number of times a week, at such times as shall not interfere with other instruction, to teach religion to those children whose parents desire it. This would be a fair and proper method and if the Catholics had advantage by it, it would only be because they were more zealous in sending teachers and because the bulk of the population is at present Catholic.

The Disciples of Christ in the Twentieth Century.

Following the line of what we conceive to be our normal development, which we have been pursuing in several articles, we feel safe in forecasting a marked growth in liberality during the present century—liberality both in the primary and secondary meanings of the word; that is, in liberality of thought, largeness of mind, catholicity, impartiality, and in liberality of donations or gifts for the public good. Let us deal with these two meanings in the order mentioned.

It seems necessary, in the first place, to discard the use of the terms *liberal* and *liberalism* which have come into vogue in certain religious bodies which assume for themselves a monopoly of liberality. It is scarcely necessary for us to say that we have no sympathy with that false liberalism which rejects any part of the gospel of Christ or which identifies illiberalism with fidelity to that revelation of God in Christ whereof we have the literary record in the Scriptures of the Old and New Testaments. This is not catholicity nor liberality; it is either unbelief or religious indifference. Some of those who pride themselves on their liberalism manifest a very illiberal spirit in discussing the great fundamental truths and facts of Christianity. We do well to be on our guard against that spurious type of liberality, so called, which eliminates the supernatural from the Bible and Christianity and in doing so forfeits the power which alone qualifies the church for doing the great work which has been committed to it.

But surely there is a *Christian* liberality, that is, a liberality within Christ, and in perfect harmony with His teaching, which we would do well to cultivate. There is a breadth about the spirit of our Master, a far-reaching inclusiveness in his love and sympathy and divine magnanimity in bearing with human weaknesses, when the central purpose and desire of the heart are sound, which afford ample room for progress on the part of the church universal.

> "There's a wideness in God's mercy
> Like the wideness of the sea;
> There's a kindness in his justice
> Which is more than liberty."

The church has not yet reached that wideness of mercy and that catholicity of teaching represented in Christ. This reformation, in discarding all human tests of fellowship and in refusing to bind men where God has left them free, making Christ Himself the object of faith, and obedience to Him alone the condition of fellowship, has made a long stride in returning to that catholicity of teaching which marked both Christ and His apostles, and which prevailed in the early church. But we have not always been true to this high standard which we have erected for ourselves, either in spirit or in practice. This is not because the standard is too high, but because we are human and the standard is divine. But we are growing in that direction. This is an indisputable and a most encouraging fact. We are coming to have a higher appreciation of the Christian character of those not affiliated with us in our reformatory work, and of the value of their service to the cause of our common Christianity. Many of us, however, have yet to grow in the spirit of Christian liberality and of true catholicity until we can realize the perfect consistency between the utmost fidelity to the truth as God has given us to see it, and the most generous appreciation of the character and work of other religious bodies which also are seeking to do the will of God as they understand it. All progress in this direction is progress toward that Christian union for which we are pleading. Christian unity can never come without a full and generous recognition of the Christian spirit, character and work of all those who acknowledge Jesus Christ as Savior and Lord, and who are sincerely seeking to extend His reign over all the earth. We feel sure that the present century will witness this advance in the direction of Christian union with not a whit less of loyalty to the principles for which we are contending, but on the other hand with a great deal more consistency between our practice and our plea. Nor shall we insist less persistently than now on that divine basis of unity which the New Testament offers. In a word, we shall come to a clearer apprehension than some of us at least have attained of our relation as reformers, seeking to return to Christ, to other Christians who are working along other lines of their historical development, and in their own way are also seeking to advance the kingdom of God. This relation will be seen to be that of allies, not foes—allies who in the coming time are to understand each other better and to work together more harmoniously for the kingdom of their common Lord and Master.

That other meaning of Christian liberality, to which we have referred, must also be realized in our Christian growth if we are to attain to the position and power which is within our reach during the century upon which we have entered. We must come to a better understanding of our responsibility to God for the proper use of the means he has committed to our hands as his stewards. We believe there is a connection, very close and vital, between the liberality of which we have been speaking and this liberality in material things. Broadness of mind and catholicity of spirit are favorable to largeness of giving and liberality in the use of our means. We have a right to expect that, along with an increasing knowledge of the Scriptures and a deepening spiritual life, there shall come a higher sense of our obligation to consecrate our earthly substance to the well-being of our fellowmen, and especially to the advancement of the kingdom of God on earth. We are witnessing this growth in liberality at the present time. It is going on before our eyes. But there are many, very many, who have not yet caught the contagion of generous giving, and who are withholding their surplus wealth from the Lord's use. When those of us who are committed to the work of restoring primitive Christianity come to a clearer apprehension of what this involves in the way of liberal giving, our colleges shall not plead in vain for endowment, our missionary treasuries will not be empty, while the workers in the field go unpaid for their services and many ripe fields are going to waste for lack of reapers. Neither will our benevolent enterprises languish for the lack of generous support, while our aged poor, while widows and orphans and our disabled preachers, are uncared for. Perhaps no one thing would do more to convince the world of the sincerity and value of our plea than the practice of that large-hearted, generous, Christian liberality in the use of our means which Christ so manifestly teaches and which His life so fully illustrates. We can never accomplish the work to which we have been called without a great growth in the grace of Christian giving. We have men of wealth among us who need to lay this matter on their hearts. If "to die rich is to die disgraced," as Mr. Carnegie teaches, it is time our men of wealth were beginning to administer their means for the public good. We believe all who are truly Christian will do so, for this is in the line of true Christian growth, and those who are Christ's will not turn back from following him because of his teaching concerning the right use of wealth.

In an editorial in the Outlook on "The Abolition of the Canteen," meaning the army saloon, that able paper, strangely enough, as it seems to us, regards this action as unwise and not in the interest of morality and good order in the army. The editor admits that "it is no reply to say that the abolition of the canteen will lead to the establishment of worse places outside the camp. The possibility that worse places may be established without government sanction does not justify the establishment of a bad place with government sanction. We should not believe it right for the government to license regulated houses of ill-fame or opium dens within the camp in order to compete with unregulated houses of ill-fame and unregulated opium dens without the camp." This is good. But following these statements, the editor says, "We do not think that all use or all sale of alcoholic beverages is wrong. . . . All drunkenness is wrong; all drinking is not wrong; whether drinking is wrong or not depends upon the time, the place, the circumstances, the person." We submit that those who voted for the abolition of the army canteen were not required to believe that "all use or all sale of alcoholic beverages is wrong;" or even that "all drinking is wrong." They simply believed that on the whole the army canteen is a temptation for soldiers to drink and to spend their money for drink, and that the evils growing out of it are greater than any alleged good that may result from it. The position of the Outlook that this measure of Congress in abolishing the canteen "will tend to keep from enlistment men who resent being put under a bondage not necessary for the good of the force and who will be unwilling to enter a service which avowedly treats them as children unable to care for themselves," is to us most extraordinary. We have never heard yet of a good, moral young man being kept out of any town or county or state or out of the army because saloons were prohibited. We do not doubt the sincerity of the Outlook in its position on this question, but it seems to us strangely inconsistent with the known character and influence of the saloon in corrupting the young.

Minister Wu's speech on Confucianism and Christianity a few weeks ago has called forth many curious comments, but none more weird and truth-defying than that of the Western Watchman (Catholic). The Watchman's chief point is to show that, in the first place, Wu's claim of the superiority

of Confucianism over Christianity is quite correct if by Christianity he means Protestantism; and, in the second place, that after all Confucianism and Protestantism are about the same thing. Among the points in which our Roman contemporary alleges that Confucianism and Protestantism agree are the following: Both hold the immortality of the soul as a "mere pious speculation." Neither believes in future punishments. Both regard "sin as a physical disorder, no more to be deplored than bodily ills or bad weather." Both admire the character of Jesus, but neither believes in all his teaching. Neither believes in miracles. Neither believes in spirits, good or bad. To sum the whole matter up, "the only difference between good Confucians and good Protestants is one of expediency; the former holding that the sending of missionaries to China is absurd and wasteful, while the latter maintain that it is one way of meriting a heavenly reward." While it would be doing great injustice to the Catholic Church and the Catholic hierarchy to saddle upon them the responsibility for all the absurd falsehoods uttered by the Western Watchman on this and other subjects, we nevertheless call attention to this as a particularly flagrant example of Catholic misrepresentation of Protestant belief. Because we do not believe in a purgatory, they say we do not believe in future punishment. Because we do not believe in the fradulent cures worked by their bogus relics, they say we do not believe in miracles. Because we do not pray to the saints, they say we do not believe in spirits. There is only one true statement about Protestantism in the whole article and that is this: Minister Wu "does not believe in making a hell on earth in order to have a heaven hereafter; neither do Protestants." It is to be inferred then that Catholics do believe in making a hell on earth in order to have a heaven hereafter. Well, there are some countries in which they are showing great zeal in carrying out the first part of this programme at least.

Hour of Prayer.

An Upward Look.*

TEXT:—*I will lift up mine eyes unto the mountains:*
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.
Psalm 121:1, 2.

This is the second of the fifteen Psalms (CXX-CXXXIV) called Songs of Ascent or, in the old version, Songs of Degrees. They were pilgrim songs sung by the Jews on their way up to Jerusalem to attend the national feasts. Their very act of going to Jerusalem to worship instead of bowing down to the idols of other nations was a declaration in a most tangible form of their faith in Jehovah and of the fact that they were looking to him for aid and not to the heathen idols. These pilgrim songs, so full of expressions of trust in Jehovah, were therefore in harmony with the occasion which called them forth.

Source of Help.

It is of the first importance that every one should have a clear conviction as to where his help is to come from in those supreme moments of trial and of sorrow when no human hand can help us. Many trust in uncertain riches, or in some arm of flesh, until taught by sad experience that there is no help in them. This Psalmist of the olden time had tested and tried the various sources of help and his conviction was very clear.

"My help cometh from Jehovah
Who made heaven and earth."

We have a much fuller revelation of God's gracious purposes and many more reasons for trusting him now than any of the singers of Israel of those times could possibly possess. There are millions of believers on the earth to-day whose Christian experience has taught them that help cometh from Jehovah and that all other sources of strength and consolation fail in the moment of supreme need. It is a great lesson of life when one learns to seek counsel and strength and comfort from God and to test every act of his life by the divine will.

Security of Those Who Trust in Jehovah.

"They that trust in Jehovah
Are as Mount Zion, which cannot be moved but abideth forever.
As the mountains are round about Jerusalem,
So Jehovah is round about his people,
From this time forth and forever more."
(Psalm 125:1,2.)

How natural that these pilgrim Jews should be thinking of Mount Zion on their way thither and of the mountains round about it. They regarded Jerusalem as impregnable because of its natural defenses and because Jehovah was in it. What these mountains were round about Jerusalem, that Jehovah was round about his people, a sure defense in every time of need. This statement can be confirmed by the vast stretch of history intervening between the time when it was uttered and the present time. The man who has made God his defense who has so lived and wrought the will of God as to feel that he is working with God, has a consciousness of security which is impossible to those whose own consciences condemn them. There is often, of course, a false security against which we must be on our guard. Only those who do the will of God have a right to trust in Him and enjoy a sense of security from danger.

What the Upward Look Secures.

"Jehovah is my light and my salvation; whom shall I fear?
Jehovah is the strength of my life; of whom shall I be afraid?" (Psalm 27:1.)

Light is what men are seeking on all questions which relate to human welfare. Some seek it in one direction and some in another. Blessed is the man who learns to look upward for the true light which alone can banish the darkness from human life. Salvation, too, is that which all men desire and which all men need. True, all men do not realize their need of salvation from sin, but this is the supreme need of men. This salvation can be found only in Jehovah. Whom shall a man fear who possesses light and salvation from God? The believer receives not only light and salvation from Jehovah, but strength for all the conflicts of life, for he can exclaim with the Psalmist "Jehovah is the strength of my life, of whom shall I be afraid?" The man who fears God need fear no other being in the universe. Troubles will come but—

"In the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me." (Psalm 27:5.)

This promise has sustained many a believer in the hour of trial and conflict when the enemies of righteousness were arrayed against him.

A Present Help.

It is said of Luther that in times of great personal danger when his life was in peril because of the principles he advocated, he used to read aloud to his wife the forty-sixth Psalm:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof."

What a man wants in time of trouble is "a very present help." He wants to feel that in the very midst of his danger there is an invisible arm that shields him, an invisible God who is at once his refuge and strength. No man can carry on any great religious or moral reform without this confidence in Jehovah as an immediate refuge and an immediate source of wisdom and strength on whom we can rely at any time for guidance and protection. God is not only a source of refuge but of joy and gladness as well, for it is from Him that there floweth that river "the streams whereof make glad the city of God" (Psalm 46:4). All our springs of true joy and of unfading pleasure have their source in God. Sooner or later all others fail us.

Sufficiency in Christ.

The apostle Paul, who identifies the Christ of the New Testament with the Jehovah of the Old Testament, and who had varied experience both in Judaism and in Christianity, said in the later period of his life when he was a prisoner in Rome for the cause of Christ, "I can do all things in him that strengtheneth me" (Phil. 4:13). He could endure want or abundance. He could rejoice in imprisonment or in personal freedom. He could suffer shipwrecks, stripes, persecution from his own brethren, desertion by his friends and even death itself. He could do all things through Christ who strengthened him. The true upward look, therefore, that gives strength and security, light and salvation, gladness and efficiency in doing and suffering God's will, is the look of faith in Christ which accepts him as Savior and Redeemer and submits to him in all things. This upward look is the look of faith that sees God in Christ reconciling the world unto Himself and working out the world's redemption. May nothing ever obscure our vision of God in Christ, the source of all strength, of all joy and of all blessings.

Prayer.

Almighty God, we thank Thee for faith, the soul's vision, by which we may see Thee, who art invisible to the eye of sense and by which we may walk with Thee and receive strength from Thee and protection in life's duties and dangers. May we so fully commit our lives to Thee in the doing of Thy will that we may be indifferent as to what man can do unto us. Give us, we beseech Thee, that serene courage that will enable us to follow Thee according to the light which Thou hast given us, regardless of all consequences to ourselves, and wilt Thou be our present help in every time of danger, our joy in every time of sorrow, our strength in every time of weakness and our everlasting reward through Jesus Christ our Lord. Amen!

*Uniform Midweek Prayer-meeting Topic, Feb. 6.

Editor's Easy Chair.

It is said of Henry Ward Beecher that at the close of a long harangue in his prayer-meeting one night by a woman, when the patience of the congregation had been worn out, he arose and quietly added, "Nevertheless, brethren, I believe in the right of women to speak in the church," and proceeded with the meeting. So we feel disposed to say, in view of Mrs. Nation's offensive operations against the saloons in Kansas by the use of the hatchet, we nevertheless believe in the mission of women in bringing about moral and social reforms. We are compelled to say, however, that the former crusade, which probably led to the organization of the Women's Christian Temperance Union, in which prayer was used rather than the hatchet, was more in harmony with what we conceive to be woman's character and mission than the method adopted by Mrs. Nation. We know that God honors prayer. There is some doubt in the minds of many good people about whether He will honor a hatchet used for the destruction of property even when that property is being unlawfully used. The end which Mrs. Nation has in view is one which commands the sympathy of all who believe that the saloon is a device of the devil for destroying the young and who sympathize with the supremacy of law and order. The method she employs will be disapproved by many good people because they believe in a supremacy of law and do not believe in doing evil that good may come.

We are reminded that while

"John Brown's body lies moldering in the ground
His soul goes marching on."

Very true! But let it be remembered that it is his soul that goes marching on and not his method. His method perished with his body and likewise "lies moldering in the ground," except in sporadic cases where men rise up and violate the law in order to punish law-breakers. John Brown's raid doubtless served to call attention to the slavery evil and to excite interest in it. Mrs. Nation's heroism in facing the law-breakers of Kansas with her hatchet may result in good in arousing the people of that state and of the nation to the lawlessness of the liquor traffic and in leading them to adopt some measures toward enforcing the law and enacting laws which will be more effective in suppressing the evil. If this shall prove to be the case, Mrs. Nation's soul will go marching on in the temperance ranks, but her method will not commend itself to a large number of men and women who are anti-saloon workers.

The anti-slavery spirit and the anti-saloon spirit are bound to go marching on, because slavery and the saloon are enemies of God and man. And whatsoever is opposed to God and man is bound to be ultimately put out of the way. The anti-slavery spirit represented by John Brown's soul has a good deal of marching to do yet before every species of slavery has been banished from the earth. Indeed the liquor traffic itself is one of the worst tyrants that ever enslaved humanity. It not only enslaves its victims who drink at its bars, but it enslaves law-makers and executors of the law and courts and sometimes—with shame may it be said—it enslaves the pulpit. Is it any wonder that women, who especially have felt the sting and the shame, the burden and the sorrow of this great overshadowing curse, and who are deprived of the ballot, should sometimes resort to measures of violence to express their opposition to it? Let us, therefore, mingle pity with our censure, if we must censure such methods as Mrs. Nation has adopted.

Above all, in our censuring let us not fail to mete out a large measure to the men of Kansas and especially to those in official position who have it in their power to execute the law and close these dens of iniquity, and who do not do it. The spirit of chivalry which in all ages is recognized to be the duty of man to protect womanhood and the helpless and defenseless ones, ought to inspire the voters of America to rise up in the strength of their manhood against the saloon. If they are in earnest about it, they can elect men who will execute the laws. If the laws are not adequate, as they are not in most of the states, they can elect men who will enact the necessary laws for the suppression of the evil. What is most needed, however, in every state and in every city and almost in every town and family is the enforcement of laws which are already on the statute book against the evils of the liquor traffic. It is this spirit of indifference to the lawlessness of the saloons, and their boldness in defying courts and legislatures, which ought to arouse our supreme concern and to call forth our indignant censure rather than the destruction by unlawful methods of the plate glass and furnishings and contents of a few of these unlawful saloons.

Questions and Answers.

A recent incident has raised this question: Is it within the limits of Christian liberty to observe the Lord's Supper on other than the Lord's day? I do not affirm or deny; I am seeking for truth, and will gladly welcome any light you may throw upon the question. *A Learner.*

This is the spirit in which all such questions should be approached. The question asked is not one that has received as much attention among us as some other phases of the communion problem. We shall seek to answer it solely in the light of the New Testament, and the nature of the institution itself. Let us say, first of all, that we believe the custom, well established among us, of observing the Lord's Supper on each first day of the week has the sanction of the early church after it had settled down to its normal life, and that there is a fitness in associating this institution with the day observed in memory of Christ's resurrection, the Lord's day. We take it that on this point we are all agreed. No change in our regular order of worship is contemplated in the question. What our querist then wishes to know is our opinion as to whether it is admissible, on occasions of a specially important nature, to celebrate the Lord's death on any other day of the week than the Lord's day. We think it is, and do not believe there is anything in the New Testament or in the nature of the institution to prohibit its observance under any conditions and at any time when, in the judgment of the church or of the brethren interested, its observance would be appropriate. For instance, in the case of sick persons who desire the privilege of partaking of the emblems in memory of Christ and who have no assurance of living until another Lord's day, we should have no scruples in administering the institution to them. If our national conventions did not hold over Lord's day it would be a very appropriate thing, in our judgment, and a source of spiritual profit to set apart an hour when brethren might sit together at the Lord's table and enjoy fellowship with one another and the risen Lord. Our reasons for this view we can only briefly mention:

1. The Lord's Supper was instituted and was first observed on Thursday evening. This would hardly have been the case if our Lord had intended that the institution should never be observed except on the first day of the week. He would not himself have set the example by instituting it and having it observed on Thursday.

2. It is the almost universal testimony of Bible scholars and commentators that the church at Jerusalem observed the breaking of bread in the Eucharist or Lord's Supper daily. It is not at all in harmony with our generally accepted view of apostolic enduement and authority that they would lend their sanction to a practice that was not in harmony with Christ's will and purpose. They undoubtedly understood the nature and purpose of the institution and no doubt observed it in its true spirit. It is not argued here, of course, that this example makes it obligatory upon us to observe the institution daily, as it undoubtedly became the custom later on, even within the apostolic age, to observe the supper on the Lord's day in connection with the Lord's day meeting. The point is, that the apostles would not transcend the limits of Christian liberty.

3. In Acts 20:7, the passage so often cited, and properly so, to show that it was the custom of the churches at that time to meet on the first day of the week for the purpose of breaking bread, there is no proof that the supper was not observed occasionally on some other day of the week. Indeed it is tolerably clear that on this very occasion, where Paul preached until midnight, the supper was observed early on Monday morning. The only way to avoid this conclusion is to suppose that they met on Saturday evening, counting Sunday to begin with sundown, and observed the supper early Sunday morning and that Paul left on his journey on the Lord's day. There is no reason for resorting to this improbable view of the case except to avoid the conclusion that the breaking of bread took place on Monday instead of the Lord's day. We cannot imagine it would make the slightest difference with Paul whether the hour of midnight had passed or not when the time came to observe this institution. To conclude otherwise would be to give a legalistic interpretation to the Lord's Supper, which the New Testament does not sanction. Mosheim, writing of Christianity as it was in the second century, says: "In these times the sacrament of the Lord's Supper was celebrated for the most part on Sundays" (P. 49). It would seem from this that the observance of the Lord's Supper usually took place on the Lord's day, but was not limited to that day. The occasional observance on other than the first day of the week was a survival of the earlier custom of daily communion and not the beginning of the later dissociation of the observance from the day, which characterized Romanism.

In view of all these facts we feel justified in our conclusion that while the church is justified in the practice of weekly communion, and that on the Lord's day, it is no violation of New Testament teaching and it is in perfect harmony with the nature and spirit of the institution itself, when occasion seems to make it proper and useful, to observe it on some other day.

Tendencies to Denominational Assimilation

By LEONARD WOOLSEY BACON, D. D.

Assimilation, Not Union.

By assimilation I do not mean union or confederation. Likeness between sects does not imply combination nor even mutual attraction, and is even compatible with very vigorous mutual repulsion. The Unitarian and Universalist organizations are so near of kin that it is claimed that all Unitarians are Universalist and all Universalists are Unitarian; there is sympathy and fellowship between the two, but no union, nor immediate likelihood of union. Between the Protestant Episcopal Church and the Reformed Episcopal the resemblance is so close as to be a positive bar to any good relations. The most acrimonious schism in American history divided between two bodies that professed not only the same doctrinal standards and the same discipline, but the same corporate name. There is talk nowadays about church union and combination and federation; but just now I am writing on another subject.

The tendency to mutual assimilation is manifest in matters of government and administration, in measures and usages, and in doctrinal teachings.

Tendency to Home Rule.

There are three leading types of church organization in America, the Congregational, the Classical, and the Prelatic. But everywhere throughout American Christendom there is a tendency, in the actual working of every system, toward a practical congregationalism. In our nominally hierarchical sects, the Methodist and the Roman, the principle of home rule for the congregation, while not acknowledged, is very largely conceded. The governing power is absolute, but is exercised with tactful regard to the will of the governed. The bishop may appoint or remove at his discretion; but his judgment is found to coincide, with great regularity, with any very decided wish of the people concerned. It is well understood that the stability of hierarchical authority depends on a judicious caution in the use of it. The extent to which the "Americanizing" of the Roman Catholic Church has proceeded in this country is regarded with profound interest, and sometimes anxiety, by the Catholic countries of Europe. The various classical or synodical church systems of America (among which is to be included the Protestant Episcopal Church, for the government of this is episcopal only in name,) have frankly adopted the home-rule principle for their congregations, with certain limitations from the synodical authority.

Tendency to Centralization.

On the other hand, there is equally manifest progress in the congregationalist denominations (including, of course, the Baptists) toward centralization and synodical authority. Tradition and usage tend, among them, to grow into a common law quite as authoritative as written constitutions and canons. Humble committees and secretaries, without any purpose of usurpation, find themselves invested with the powers of a bureaucracy, and national councils, while sincerely disclaiming all authority, are liable to have authority thrust upon them at almost any time. Church representation on missionary boards seems an innocent improvement; but it only needs a lively controversy, a disputed election, and a committee on credentials, to reveal the fact that it has essentially established a synodical government.

Similar Forms of Worship.

In measures and usages there have formerly been strongly marked contrasts among different sects. The Episcopalians used to be tenacious, and (with increasing variations) are still tenacious, of the exclusive use of certain prescribed forms in public worship. The Puritans and Presbyterians were equally resolute in refusing all "human composures," and this, not as a mere matter of prejudice or preference, but as a solemn matter of principle—that such use was a sin against God, a constructive violation of the Second Commandment. When Watts' hymns came in, this principle went out, and the way was opened wide for liturgical worship; and, at first slowly and timidly, but with accelerating pace, these sects have been venturing into the way. The immense Methodist movement was characterized by spontaneous popular responses "to the giving of thanks," but the characteristic is fading out.

Revival Methods.

For one hundred and fifty years "revival methods" have been in favor in most of the Protestant churches of America, the leading feature of these methods being the "protracted meeting." The Episcopal and Roman Catholic denominations were distinguished by a dignified aloofness from such measures. To-day they are as deep in revival methods as any of us, only they call them "missions." But in this they are only "reverting to type;" for, as old Dr. Hewit, of Bridgeport, once asked on an interesting occasion, "What is Lent but a forty days' protracted meeting frozen up?" On the other hand, since the epoch made by Bushnell's Christian Nurture, all the churches have been steadily tending toward the adoption, under one name or another, of the method of preparing candidates for confirmation in a pastor's class of catechumens.

Equality in Education.

There was a time when the two most numerous sects of American Christendom, the Baptists and the Methodists, were distinguished by an open contempt for liberal education as a qualificatian for the ministry. On the other hand, the New England Congregationalists were the intellectual aristocracy of the American church, and monstrously proud of their learned clergy. At present, this distinction has ceased to exist. The Methodists and Baptists are coming to have a clergy equal in culture and learning to any, their colleges and universities rank with the foremost, and the erudition and ability of their theological magazines are matter of denominational pride. Meanwhile, especially outside of New England, this leveling up of the two great sects has been attended with a leveling down of the high standards of the other sect. One of the most notable examples of this mutual assimilation in methods is found in the employment, under the inflexible Quaker regimen, of salaried ministers while the use of meetings for worship, nearly after the ideal of the Quaker meeting, has become almost universal in other sects.

Approximation of Doctrines.

The mutual approach of the various sects in the matter of doctrine consists partly in a clear change of position on the old questions, and partly, and perhaps chiefly, in the fact that the old questions, on which the sects originally divided, have ceased to be discussed, being superseded by other questions. Who is debating nowadays those questions between old-school and new-school on which, sixty years ago, men used to wrangle on the street corners and on the barrel-heads of the country groceries, and which ripped the Presbyterian Church in twain? The points at issue are simply obsolete; and it is an exceptionally diligent and acute student of ecclesiastical history who can tell off-hand what they were.

Possibly in some far-away regions one may still hear the preacher, Arminian or Calvinist, pettifogging the same old questions of fixed fate and free will over which Toplady and Wesley waxed valiant in fight 125 years ago; but ordinarily no one can guess, from hearing the sermon, whether he is in a Calvinist church or a Methodist. The preachers are talking on other themes. How completely the issues have shifted between Anglican and Puritan in the progress of learning in the few years since Dr. Hatch's Bampton Lectures! There is no better text-book, in its department, for an up-to-date Congregationalist theological seminary than the treatise on "Christian Institutions" by Professor Allen, of the Episcopal Divinity School at Cambridge; and it would not be a bad book for Baptist students. We all owe an immense debt to our heretics for having helped pry up the ox-cart on which we have been transporting the ark, out of the deep ruts of ancient controversy. Old antagonists have found themselves shoulder to shoulder fighting against old allies; the new questions concerning God in creation, concerning the self-consciousness of Jesus, concerning the authority of Scripture, concerning the ethnic religions, having cut athwart the old dividing lines, making new parties in the old sects.

The Old Creeds.

There has not been much questioning of old symbols—although there is something of it, as the agitation in the Presbyterian Church and the revolution at Andover prove—but there has been what Dr. Munger calls "a transfer of emphasis." Dr. Gladden once read to his people some solemn paragraphs on the wages of sin, from "The Latest Word of Universalism," and added the remark, "Ah, brethren, you don't hear such things from *orthodox* pulpits nowadays!" From either side of this line, from either side of almost any line, each party is claiming that the opposite party is advancing in its direction; and both parties are generally right.

I do not forget that in two of the minor sects, the Unitarians and the Episcopalians, there are powerful tendencies to divergence

and division. These are comparatively unmportant eddies in the current of contemporary church history. They draw attention to the general direction of the current.

What of It?

What is the prognosis suggested by such facts as I have cited? Are we tending toward general consolidation or "organic union" of sects? I do not so read the signs of the times. We have seen that very close approximation, and even identity of views and usages, instead of involving consolidation, may be even a hindrance to it—an occasion of repulsion. The fond dream of an organic Church Universal, with an ecumenical General Assembly or conference or standing committee instead of a Pope, seems to me as far away as ever, with no prospect of its ever coming nearer to realization. But the present fluidity of religious opinion and practice, and especially the universally and deeply prevailing consciousness of vast common aims, and arduous common duties, and an overwhelming common enemy, and of a paramount trust and love to a common Lord, must powerfully draw us all toward the mutual recognition of a common discipleship, under widely unlike conditions, and to that mutual love which is so far greater than confessional, or governmental or sacramental fellowship, and to the unity of the Spirit and the bond of peace. The tendency ought to be, will be, to a clearer recognition of the sinfulness of schism, the waste and shame and scandal of sectarian competitions. The confusion of opinions, sentiments and practices at the present day seems almost like a dance of atoms in chaos; but the Spirit of God is brooding over the face of the deep, and presently we shall hear the Word, and light and order shall come forth.

What Most Interests Me Now

By J. S. LAMAR

II.—The Passage of the Eternal into the Temporal.

The subject which I have concluded to discuss with some little fullness, in the few chapters which I have undertaken to prepare for the readers of the CHRISTIAN-EVANGELIST, embraces much more than is indicated in the title of the present chapter. My contemplation includes, of course, not only the passage of the eternal into the temporal, but also, as its counterpart and consequent, the passage of the temporal into the eternal. This line of thought, when once entertained and patiently traced, becomes most prolific in interest, most strengthening to faith, and most assuring to hope.

That Christianity is divine in its origin and essence, is a proposition strongly supported by evidences with which we are all familiar. These are numerous and powerful, and they have so perfectly satisfied our own minds that we are apt to think that they are *logically* conclusive, *i. e.*, conclusive when presented to the cold intellect alone. But that they are not is abundantly shown by the number of honest doubters that we encounter—earnest skeptics, who would be glad to believe but cannot. Indeed, I question whether highest truth can ever be *indubitably* brought home to the mere intellect. This would amount to a kind of intellectual compulsion—and compulsion of any sort is incongruous with the spirit and life of the Christian religion. Nor is it sufficient to approach the consideration of the evidences with interests centered, whether anxiously or hopefully, upon the future. This may lead to a sort of halting, questioning, uncertain half-faith —a hope or a fear or both that possibly, after all, Christianity may be true, and, upon the whole, it is better to accept it, and try to conform the life to it. But manifestly, in all this the self so predominates that the essential being of the man, his inmost heart, which alone can sympathize with the *Divine* heart and mind and character, is not truly enlisted.

And in the best and noblest of Christians, those who live and walk with God, who are at one with him, sympathizing with his heart and his purposes, and living in the very atmosphere of his love—even in these there may be at times an abatement of perfect conviction—a sort of residuum of uncertainty, that interferes with complete rest and undisturbed repose—a little remnant of doubt, hidden away in some nook or corner of the mind, which the world or the flesh or the devil may at any moment bring into the light. It may seldom appear, it may never be entertained, and still it may suggest the flitting thought: What if at last the whole thing turns out to be untrue! What if I have been building up my character upon a baseless delusion! What if the infidel is right, and death ends it all! Such momentary thoughts and suggestions of the wicked one must be disquieting to any Christian. To one who has passed his three-score years and ten they are distressing and intolerable. With him the case is urgent. He cannot afford to rest for a moment in a faith over which even the shadow of uncertainty may be thrown. He wants a faith, supported by logical argument and conclusion, to be sure, but by something much more than logic. He wants it to be an intuition of the soul—a deep sympathetic feeling, so that with his inner eyes he can *see* God in it—a faith which is *known* to be grounded in eternal verities and absolute certainties, and which, consequently, no skeptical caviling can excite, no criticism can agitate, and no discovery of science alarm or disturb; a faith, therefore, which brings to the soul perfect rest in perfect peace.

To such of my readers, of whatever age, as feel an earnest longing for this richest and best of all attainments, I hope to be somewhat helpful in these chapters, representing, as they will, the fruits of my most serious studies and my deepest experience. In writing for Christians, as I do, my special object is not, of course, to *produce* faith in the Divinity of the Christian Religion, for that they already have; nor is it, strictly speaking, to *confirm* their faith, as if it were weak and hesitating; it is rather to assist them, if I can, more completely to *realize* the truth believed—more *deeply to feel* it—more heartily to *rejoice* in it. Towards this end every one will desire more and more to advance, and none will more ardently desire this than those who are already among the best and truest and ripest in the Christian ranks.

Ordinarily we contemplate Christianity from *this* side; that is to say, we look back at it through the centuries—through the history of the church, through the writings and Acts of the Apostles, and the life and work of the Master; or we take our stand with him, and look forward over the same territory. This course was primarily necessary. It has led to rich results. In infinitely varying measure it has enlarged our conception, increased our knowledge, and supported and confirmed our faith. But now, holding fast to all that we have gained and all that we have got, let us hope for attainments still higher and richer by approaching the subject from the *other* side. For if the books of time have yielded such blessed fruits, what may we not expect when we reverently open and carefully read and consider the book of eternity.

Paul, the inspired of God, must be our guide and leader here. You must have noticed how fond the holy Apostle seems to have been of these eternal verities. His soul was so full of them that again and again it would run over in words of exultant delight. He speaks of the mystery or secret, hidden in God; of the eternal purpose of God in Christ, and the wonderful part that the church was to perform as the teacher of the heavenly hierarchies; and all this contemplated "before the world," "before the foundation of the world," "before times eternal" (2 Tim. 1:9; Titus 1:3; R. V.). The fact of this eternal secret, and what it was, was revealed and made known to him by the eternal Spirit who "searchest all things, yea, the deep things of God." Now if we had to pause here, we should have the testimony of one of the most competent, trustworthy and gifted witnesses, and this would be much; but we need not pause here. True, we have not in us the inspiring and revealing Spirit that enabled Paul to see the invisible things of God; we cannot go back before the creation of the world and look directly into the mind of God, and read there his eternal purpose, but we *can* see these things for ourselves, notwithstanding. In these last times a volume has been opened wide for us, of which in Paul's day barely the title-page was known—a volume written by God himself, and revealing the very things we most earnestly seek to know.

The Apostle himself speaks of this as being a source of highest certitude and even actual knowledge. He says: "For the *invisible things* of him since the creation of the world are *clearly seen*, being perceived *through the things that are made*, even his everlasting power and divinity" (Rom. 1: 20). In this language the word *divinity* includes *all* the attributes of God—one only of which, his everlasting *power*, being singled out for express mention. If, therefore, we read the pages of this great volume by the light of the wonderful revelation made to the apostle, rather than by the feebler light of mere law, viewed as a blind and purposeless force, we may expect

to see, and to see clearly, the greatest and most wonderful things—to perceive "through the things that are made," as through a telescope, the far-off glories contemplated by the Infinite Mind. We should see, not simply, perhaps not at all, the low evolution which men assume as the result of unaccountable law and inexplicable force, but the grander evolution of an eternal purpose; the unfoldings of an Infinite Mind; the footprints of the Infinite Being, moving ever onward toward a predetermined end; in short, the Eternal with all the fullness of his love and wisdom, his goodness and grace and power, passing into Time.

What Is Democracy?

By H. M. Brooks.

BROTHER EDITOR:—I was pleased to read the article on "The Growth of Democracy," from the pen of the Hon. Champ Clark whom I have known and admired for many years. Champ Clark is a scholar, thinker and full of the old-fashioned oratory and I always read with avidity everything that I find from his pen. And it is through no spirit of combativeness that I pen these remarks, but his article raises questions with which I have been wrestling for several years.

Having studied the question somewhat, I have come to the conclusion that there is no such thing as a pure democracy in existence. And when I say this I have no reference to the frailties, shortcomings and imperfections of men, for this is always granted. I am speaking of a system of government.

It will best serve my purpose to speak of the different forms of governments thus far developed by man. In the final test there are but two forms of government, viz., self government and representative government. Democracy is self government, while all other forms are representative, whether it be a Monarchy, an Oligarchy, an Aristocracy or a Republic in the last analysis it is Representative. Whether the people consent to be ruled by one man, by twenty men or by a hundred, it is representative. And a representative form of government can not in truth be called a democracy. The very etymology of the word forbids it. The word is from two Greek words, "*demos*," people; and "*krateo*," to rule. Hence *rule by the people*. The Standard dictionary defines the word democracy as, "a political system in which government is exercised directly by the people collectively, government by the people."

Now according to the foregoing definition there is no such thing in existence as a democracy. Nor is such a thing possible without the principle known as the *Referendum*. In this system Jefferson believed. This takes the veto power from the executive and places it with the people where it belongs. Under this system nothing can become law till it is referred to the people and ratified by the people. I notice two very grave mistakes in regard to government. One is to confound the words "democracy" and "republic" and the other is to take for granted that because a government is republican in form it is indestructible. The final historian who writes the history of governments will record the fact that all governments representative in form are failures. Man can no more govern himself by a representative than he can worship God by a representative or live a moral life by proxy.

There have been many republics but not a democracy among them all. Many of these republics have rivaled our own in wealth, literature and statesmanship. We might refer to Greece, Rome and Carthage as examples of the fact that republics will die. And if there be anything to hinder our own republic from going the way of all the republics of the past I would like for some one to tell me what it is.

I see nothing in our own government to hinder a condition in which we will have a nation with hovels and slaves on the one hand and castles and nobles on the other.

Tuscola, Ill.

[The foregoing advocacy of the Referendum expresses a thought which is in many men's minds. Without combating any essential argument which the writer made, the following suggestions may be offered: (1) In the article referred to Hon. Champ Clark used the word "democracy" in the sense of the spirit of freedom in governments of any form. This usage is sanctioned by custom, etymology to the contrary, notwithstanding. (2) If all governments are to be divided into two classes, the most important principle of classification is not the question as to whether the people make their own laws, but whether those who make the laws are responsible to the people. (3) Democratic government, in the strict sense, has been tried in ancient times, if indeed it is not older than representative government. The early Roman Republic, which, as the writer reminds us, is no more, was not a representative government but was government by the popular assembly of all the citizens who were within reach of Rome. The Communes in the Italian cities in the later middle ages were not representative. They too are gone. But the death of these governments no more shows that the Referendum is dangerous than the gone-ness of Rome shows that our Republic is doomed unless we get it.—EDITOR.]

New York Letter.

By S. T. Willis.

In the eighth annual conference of the Foreign Mission Boards of the United States and Canada just held in this city, January 16-18, more than forty boards were represented. We all regretted the enforced absence of Bros. McLean and Rains, though by special request of the president the Foreign Christian Missionary Society was represented at the conference by the writer. Among the features of special interest were the reports of the Ecumenical Conference committees on general affairs, on comity and the executive committee. The whole trend of the discussion on "Comity" looked in the direction of fraternal co-operation and ultimately toward organic unity.

Dr. H. O. Dwight read an interesting paper before the conference from the view point of many years' experience in the land of the Turk on "The Mohammedan Missionary Problem." Robert E. Speer's paper on "The Science of Missions" was one of many excellent points and was ordered published by the conference. "The Home Problem of Foreign Missions," by Dr. Samuel B. Capen, should be placed in the hands of all pastors, elders and others in charge of the forces on the home field. President Capen's paper will help to solve this vexed problem, though it cannot be expected to accomplish all that may be desired in that direction. Rev. Chas. L. Rhoades presented a most excellent paper on "Missionary Education in the Sunday-school." Dr. Rhoades said one Sunday is not enough time in which to teach missions in the Sunday-school, but that the central idea of Christian missions should be impressed upon the children every week in the year.

The question of the relationship between missions and missionaries and governments brought out many points of interest; especially in relation to the matter of indemnity. The consensus of opinion seemed to be that the mission boards should exercise the most scrupulous care in the presentation of claims for damages sustained, because in China the best people—friends of the missions—would have to pay the indemnity and not those who perpetrated the crimes against men and property. It was also suggested that all means should be employed to impress upon the Chinese that the property they destroyed had been placed in their land by generous hearts for their own good and that the ones to suffer most after all are the Chinese themselves and not the mission boards that held the property.

Dr. T. S. Barbour's paper on "The Relation of Missions and Missionaries to the Religious Customs of the Peoples" was thought-provoking on a number of vital points. One great principle that the speaker insisted upon was that of absolute loyalty to Jesus Christ. He said, and truly too, that all religious compromises would bring disaster and defeat in the end. He claimed that the one essential upon the mission fields, in the mission boards and everywhere else is whole-hearted devotion and unswerving loyalty to the divine Son of God, while at the dictates of circumstances we may become all things to all men that by all means we may save some.

One paper that created much interest and some animated discussion was the one read by Dr. Barton, in answer to the skillful, diplomatic address recently made by the Buddhist priests of Japan "to the ecclesiastics of the world." This address was published in the New York Independent recently and was characterized as a most extraordinary document. The purport of the paper evidently is to persuade the boards to withdraw their missionaries from China, leaving the field to Buddhism. Dr. Barton's reply will be published with the other reports.

One of the most important advance steps taken by the conference was the formation of a "Bureau of Missionary Information" in this city, under the direction of a committee of eighteen persons. Six of the members of this committee are to go out of office each year and six new members are to be elected in their places. The object of this Bureau is to collect, file and disseminate missionary intelligence of all kinds. Doubtless it will fill a long-felt need.

I would suggest that all who wish a report of these discussions should send an order for the same to A. McLean, Cincinnati. The cost will be about 25 cents per copy. The conference adjourned on the 18th to meet in February of next year in Toronto, Canada, in the same week as the

meeting of the Students' Volunteer League in that city.

The Representatives of Woman's Boards were in session in the city at the same time. Reports state that they had a most excellent conference.

On Saturday, Jan. 12, Miss Ella M. Maddock and Miss Bessie Farrar sailed from this port on the S. S. "Servia," Cunard Line, for Liverpool on their return to the mission field in India. After a furlough of a few months and rest, they are anxious to get back to their work among the needy of that great land. We had the pleasure of having Miss Farrar in our home for a short time, as when she sailed before. She says she has come now to feel that India is her home and while in America that she is only on a visit. This identification of one's field of work with the home thought is proper and right and will bring much comfort and contentment with it. Miss Maddock and Miss Farrar seem to be very happy in the prospect of returning to what they call "Our India."

As far as news items indicate, the cause of the Disciples of Christ is prospering throughout the east as never before. The work in all the churches of the metropolis is on the up-grade and from the saints in sister cities of the Atlantic Slope come words of good cheer and encouragement. The cause in Newark at our mission church is hopeful. The churches in Philadelphia are pushing the work with all possible speed. In Pittsburg the primitive gospel is winning. Bro. T. E. Cramblett's report at "East End" is very encouraging. Baltimore never presented a brighter outlook. Washington, the capital city, goes on to victory under her excellent quartette of preachers. We hope to arrange soon for another eastern conference to meet in May. Where shall we meet? What shall be the topics for consideration? Who shall lead in the discussion of each? Let us hear from the eastern preachers on these questions.

Medical Missions in China.

Elliott I. Osgood, M. D.

While medical work, like all other in all heathen countries, is beset with many discouragements, still there arise now and then cases which pay for all the heartaches endured because of the ingratitude and evil in the many.

Dr. Macklin has for years pursued the policy of picking up every sick and dying beggar he saw by the wayside, bringing them to his hospital and saving them if possible; if impossible, giving them at least a comfortable place in which to die.

On taking a jinricksha ride one day he tendered the usual fee to the man, who refused it. Supposing that the man was simply asking a higher fee Dr. Macklin felt like rebuking the man but soon found him to be one of these beggars whose life he had saved. "When you saved my life, do you think I want pay for serving you?" said the man, and he refused all fees.

A poor farmer had run a thorn into his heel. The sore began to fester until the whole heel became involved and the flesh sloughed off. In this condition he entered the "beggar's ward." The doctor cleaned and cared for the wound for some months. The man left the hospital and begged all summer. In the autumn he again returned with his foot much worse. The bones were exposed. He stayed in the hospital some time and expressed a wish to be baptized. Fearing that the man was after the "loaves and fishes," the doctor hesitated for some time, but the man showed such eagerness he finally consented.

The illiterate man at once began to pick up all the knowledge he could and in a few months was able to read the New Testament. He propagated his belief among the beggars and other patients until no less than seventy have been baptized, the direct result of his preaching. He is not perfect but he is in earnest and has been wonderfully used of God.

A demented patient was brought in to Dr. Macklin. He appeared a hopelessly insane case. He would tear his clothes off and throw things at the patients in the ward, though rarely becoming furious. One night he wrapped his bed blanket about his naked body and went out into the winter cold. A few days later he came back with feet and hands blue and frozen. The doctor worked half the night to save the feet.

Strange to say in a few days the man fully recovered his mind and recalled his past. He stayed in the hospital for some time and was set to instructing the beggars, which he did gladly and gratefully. He shows very marked evidences of becoming a follower of Christ.

To some of us, one of the most marked cases that have come from under the doctor's care is Evangelist Shi. He was a story-teller among the Chinese and mingled with the very lowest classes. The opium habit was firmly knit into his nature and swallowed up most of his earnings until he lived under bridges and gateways or such places as afforded temporary shelter.

He heard the gospel and believed and entered the opium refuge connected with the hospital to break off the habit. Seven times he fell back into the awful habit but finally prayer prevailed and he became a free man in Christ. To this day, however, the smell of an opium den brings back the craving. He is kept "moment by moment."

He voluntarily went back to his home and enduring the persecution of his neighbors, preached the gospel to them. A church of 35 members is one of the results. Through all the Chu Cheo district Evangelist Shi is known and respected.

Dr. Boone, of Shanghai, gives another interesting case. A member of another mission recently related to him the following story. In the northern part of Kiang Su province while a missionary was itinerating through a town to which foreigners had not previously come, he was followed by a crowd of boys and local roughs who pelted him with mud, bricks and other missiles. As he hurried along looking for some place of refuge a well dressed Chinaman standing at the door of a fine native house pulled him in and shut the door.

He apologized for the boys in true oriental style and calling in his friends from among the literary classes expressed a desire to hear the doctrine of Christ. The missionary was thus entertained several days and kept busy teaching the gospel. A church of over 30 members is the result. When asked why he befriended the foreigner and desired to hear the gospel, he told the following story. Twelve years before while visiting Shanghai on business he fell sick. It did not take long for all his money to go. The landlord was about to throw him out into the street, Chinese fashion, when by the intervention of some of the tradesmen he was taken to Dr. Boone's hospital and there freely treated until he recovered.

The kind, brotherly attention led him to listen to the gospel and when leaving the hospital he carried with him a desire to know more of this heavenly doctrine, a desire he had treasured for twelve years with the above result.

Such cases show the value of medical missions and are of great encouragement in the work.

The Greatest Miracle.

A short time ago I was sitting upon the piazza of that great caravansary—the Grand Union Hotel at Saratoga Springs. It was the height of the season and vast crowds, representing every condition of life, moved upon the streets. I was one of a party coming from several states, meeting for the first time at this hotel. It was an intelligent party, and subjects of interest were discussed, and finally Ingersoll was mentioned, his life and work discussed, and I was astonished to find that each member of the party was a philosopher—so-called—and scoffed at the superstition of people who could believe in miracles or deviations from the laws of nature in mind or matter. I am not a polemic, and not given to discussion, which too often degenerates into mere wrangling, but my heart burned within me, and turning to the chief intellect and chief talker of the group, I said, "You could not accept the fact that there had ever been a miraculous occurrence?" He said he certainly could not. Then said I, "Let me tell you a story. Centuries ago there appeared in the hill country of Judea a Jewish peasant. He was poor. He was without influence. He claimed to have a mission. He went about giving utterance to sentiments and doctrines that were marvelous for that degenerate time, and for that matter, for any time. He gathered about him what we would call a motley company of followers, who were without standing or influence. All society, all the forces of organized government and of religion held him, his followers and his claims in contempt. These forces speedily brought him to his death. His inconsequential friends and adherents went their ways, the book of this brief transaction was closed and the waves of oblivion swept it from the memory of men. That is the natural, the philosophic, the non-miraculous view of the subject—there can be no other. But it was not so ended. These men did not go their ways in this sense, but they did something astonishing in its character. They went before the world with an incredible story. They said this crucified one had risen from the dead, that he had ascended to heaven, that he was in truth the Son of God and had returned to his Father and had entrusted to them a mission, and that was to save men from their sins through belief of this incredible story. Incredible from the standpoint of human reason and human experience. It could not be true—men could not accept such a story. It must fall flat upon human ears and its propagators be placed in the

category of harmless lunatics. But men did believe it, nevertheless, and it has come down the ages. Wherever it has gone the human race has been elevated. It has been the handmaid of civilization. It has been the comfort and joy of untold millions in life, and in that supreme moment in every life—the hour of death—it has solaced and comforted an untold multitude, and it yet lives and leavens and comforts, the continuing and greatest miracle the world has ever known."

My companions were probably unconvinced, but they were silenced and admitted the force of the statement. If the statement did them no good it at least did me good. It does one good to stand up for one's faith, and it started trains of thought which have enabled me to be indifferent to criticism, whether "higher" or lower. The miraculous establishment of the Christian religion—its continuance, its effects—make it sure that is divine, and that ends the controversy with me. The vexed questions do not worry me. Luke may have been inspired or not (I do not see that he claims anything but accuracy), but he has given us the most beautiful book in the world, and it carries truth on its face.

I. I.

TWENTIETH ANNIVERSARY of CHRISTIAN ENDEAVOR

By Allan B. Philputt

Trustee of the United Society

February 2, 1901, will mark the twentieth mile-post of Christian Endeavor. The Trustees of the United Society will hold a "retreat" for conference and prayer January 31 to February 3, at Portland, Me., when a beautiful bronze tablet, the gift of Endeavorers from all parts of the world, will be unveiled. A celebration like this at the birthplace of the movement will, no doubt, bring together a great multitude, and the meetings will be marked by deep spiritual power. It is not inappropriate at this time to raise the question of the value of the movement to our churches and to the whole church of God. The statistics show a total membership of 3,636,060 in 60,601 societies.

The diffusion of Christian Endeavor among the nations is even more wonderful than the size of its membership. It has literally girdled the globe. China and Japan, India and South Africa, Turkey, Germany, France and Spain, England, Scotland and Australia, in fact every country under the sun can be counted in this international and interracial movement. This rapid and marvelous growth may seem to some a sure prophecy of its speedy decline, for as a rule that which comes easily goes easily. Twenty years, however, is not so brief a time, and when we consider the vigor which yet characterizes the organization we are certainly precluded from prophesying an immediate decline.

It may be admitted that Christian Endeavor does not appeal to all temperaments alike and to many not at all. But there are some who cannot endure preaching. Formal prayer is a burden to many. A few could get along very well if the contribution box were never passed. It is not necessary that all should be Endeavorers. I wonder that it gathers such numbers as it does, for it is a vow of special consecration in definite directions. Its weakness, if it have any, is not in want of numbers, but in the possession of them. It is no great criticism that many will not go into it. It is a very serious one that any large per cent. should allow the pledge to rest lightly upon them. Does it fill a long-felt want in the church? I feel sure that it does. It calls out a force of workers that otherwise would be left in the background. Young people will not naturally come forward in the church where there is no young people's society, and the last thing in the world to happen would be for the older people to urge them forward. The young people who will not join the society are not as a rule as heartsome and helpful as those who do.

Any large success in reaching people will be found to depend upon creating a certain atmosphere of warmth and cordiality in the church, just such an atmosphere as Christian Endeavor will create. I can illustrate from my own observation. My second service is not as largely attended as the first and is composed in large part of outside people. There was, in spite of all I could do, a coldness about it, for the audience were largely strangers to each other. Upon my presenting the case to our Endeavor Society they cheerfully agreed to make the evening meeting a special object of effort. Forty or fifty of them scatter about well back in the church and it is now one of the warmest and most attractive meetings, especially for young men and women, that we have. They welcome strangers and get them acquainted. Another thing I have noticed much of late is the promptness with which flowers are sent to the sick and the sorrowing, the number of little cottage prayer-meetings that are held where desired, the calling upon new people, and the sending of letters to distant ones.

Then there has grown up a generation quick to sympathize with the pastor in all his higher ideals and aspirations for the church. This I count the finest fruit of all. Do you want a series of meetings? The Endeavorers are ready for it. Have you a burning message to give to the people about the common matters of piety—something they so much need but which they hear with languor? The Endeavorers understand you and reiterate and enforce your sermon. For a man to preach at his best he must be aware of responsive hearers. Christian Endeavor furnishes responsive hearers.

Then what can be said of the religious habits, giving, church attendance, public testimony and prayer, personal work of all kinds, in which they are trained, and which in turn give them a practical and abiding interest in the duties of the church? It is noticeable that our congregations are coming to depend upon these trained young people more and more for many things. As a rule where you see a live Christian Endeavor Society you see a live, progressive church. And the opposite is true, that where there is no society there is coldness and formality. I have three societies in my own church and I would not willingly spare one of them, for I see distinct good done by them all.

I have not space to speak at length of remoter, yet no less important, aspects of the movement. It has an educational side to it. The study of the Bible and the readings along the line of historical and missionary literature are of immense value. It is proving itself also a mighty factor in the formation of a better public sentiment on moral issues and has thus improved our citizenship. The influence of such a vast body of young people cannot be confined within the limits of formal religious channels. It is bound to overflow and reach the widest limits of life.

It is not contended in this article that Christian Endeavor in all its details as applied to every place is above criticism, but it is contended that it has been and is a great good to the church. I have read, and with appreciation, the criticisms that have been made upon it, but I have seen none as yet that were ominous, or that might not be made upon anything human and hence imperfect. It is doubtless true that some people, and very good people too, find little sympathy with the formal side of the Endeavor program. I should not like to be pastor of a church made up solely of this type of people. I believe if pastors and church leaders would make more use of their young people's societies, showing a deeper sympathy with, and appreciation of them, they would find in them a splendid and abiding element of strength.

After twenty years then we behold not a waning, spiritless movement, burnt out by its too ardent zeal, but a mighty army with steadier, if a trifle slower, pace of veterans in service, having the swing of achievement and victory.

Indianapolis, Ind.

B. B. Tyler's Letter.

I thank you for calling my attention to what Mr. Hall Caine is saying concerning war and the twentieth century. His position is good; mine is better! He thinks that this century will see the end of war; I believe that there will never be another *great* war. Xerxes invaded Greece with an army of 5,000,000. Never again will an army of that size be seen. The Tai Ping rebellion in China began in 1850 and ended in 1864. It is estimated that during that period 20,000,000 persons lost their lives. The world will never again see such a slaughter of human beings.

War as conducted in recent years is too expensive—the people will not have it. The wars of Napoleon in thirteen years cost a billion dollars; our Civil War in four years cost four billion. The common people now have a voice in the inauguration, the prosecution and the conclusion of war. The same people pay the bills. More and more the common people are coming to the front. Their voice is more potent than at any previous period in the history of the race. The time was when kings reigned. The common people now reign. The President of the United States is but little more than general manager of our great corporation in which are 76,000,000 freemen. When he does not please a majority of the shareholders he will be dismissed and another will take his place. Those whom we call rulers are our servants. The

people will not go to war on a large scale or for a long time. The Spanish-American war was not a great war. The war in South Africa is not a great war. England is learning a lesson, too. She is learning it at such a cost that she will probably remember it. Her army officers belong to her aristocracy. The aristocracy is playing out. A man like Gen. Grant could not obtain a place in the British army. This explains why 200,000 English soldiers have not been able, in a year and a half, to subdue 30,000 Boer farmers. These statements do not touch the merits of the South African war. I do not intend in this letter to say anything on that subject. I mean to say, in the first place, that the English officers are incompetent; they belong to the aristocracy, and the aristocracy is not now made of the stuff out of which great military men are made. In the second place I mean to say that England has come to the reign of the common people. Democracy is triumphant not only in the United States, but in the United Kingdom as well, and the common people are forging to the front around the world. Kings now consult, as in times past they did not, the wishes of the people.

Do you point to the great armies of France, Germany, Russia? These great armies are in the interest of peace. England and the United States are not favorable to large armies. England has not a large standing army. That of the United States is pitifully small. If the United States had had an army in the spring of '98 of 200,000 men there would have been no Spanish-American war. Spain would not, in such a case, have sneered at us as "pigs."

Money is power. The wealth of the country was never so generally distributed among the people as now. The average size of an American farm in 1850 was 203 acres, in 1860 it was 199 acres, in 1870 it was 153 acres, in 1880 it was 134 acres, and in 1890 it was 136 acres. Consult the statistics of the savings banks. The number of depositors in the savings banks in New York state exceeds the number of voters. Spend some time in a savings bank and study the people who put money in and draw money out. They are the common people. No one person is allowed to have more than $3,000 in one of these banks. Look at these figures. The assets of the Bank of Savings in the City of New York are more than $64,000,000; of the Bowery Savings Bank, more than $74,000,000; of the Citizens' Savings Bank, more than $14,000,000; of the Franklin Savings Bank, more than $9,000,000; of the Emigrant Industrial Savings Bank, more than $65,000,000; of the East River Savings Institution, more than $15,000,000; and of the Irving Savings Institution, the assets are more than $11,000,000. To whom do these millions on millions belong? Almost exclusively to the common people. The institutions here named are all in New York city; but the same story is true of the whole land, to a large degree. The wealth of the country is passing into the hands of the industrious, temperate, frugal people. Let me give you a few facts about the great corporations. You say the workingmen no longer have a chance, that the stock of the great railway corporations and manufacturing concerns is in the hands of a few rich men who grind the faces of the poor. What are the facts? I take the statistics of two steel rail mills. In the first the number of shareholders is 215; 7 of them are employes of the company, 32 are estates, representing how many persons I do not know, and 57 are women. In the second the number of stockholders is 302, of whom 101 are women, 29 are estates, and 20 are employes. In a large cotton mill there are 2,500 stockholders; 42 per cent. own one share, 21 per cent. own two shares, 10 per cent. own three shares, and only 27 per cent. hold over three shares. Is it necessary to inquire who owns the controlling interest in the Merrimac Manufacturing Company?

The Pennsylvania Railroad Company and the New York Central are two of the great and enormously rich railway companies of the world. Will you believe me when I tell you that the number of persons owning stock in the Pennsylvania Railroad Company is greater than the number of men in the employ of the company? Whether you believe me nor not, such is the case. The number of different persons owning stock is 19,340; the number of men in the service of the company is 18,911. When you think of the New York Central Company you think of the Vanderbilts, Chauncy Depew and Dr. Webb, and you say, "They own the New York Central." Do they? The number of different persons owning stock in this great corporation is 10,418.

The common people are coming into actual possession and control of the unparalleled wealth of the United States—the richest country on the face of the globe. What does this signify? It means more than any man can comprehend for the good of the entire race. This is distinctly in the interest of peace and against war. *Business will not permit a great war.*

Do you recall a great strike in Philadelphia? Is it possible for you to recall anything of the kind in Chicago? What makes the difference between Philadelphia and Chicago at this point? For one thing, the so-called workingman in Philadelphia owns his home; in Chicago he does not. With the workingman, so-called, in Philadelphia something of importance is at stake; in Chicago this is not the case. In one city there is a sense of responsibility; in the other, comparatively speaking, there is not. In one city there may at almost any time be war; in the other it is almost impossible to inaugurate an industrial war. Why? You know. Now apply this principle to the nations and tell me, Will this earth ever again be the scene of a *great* war?

Denver, Col.

Offensive Illustrations.

By J. W. Harris.

Many times have my feelings been ruffled by harsh allusions and thorny comparisons. I am sure that sermons and articles would be more effective for good were writers more careful in selecting facts and metaphors.

I am moved to write this note of caution by this sentence in a recent number of the Ladies Home Journal: "Sez I: That's the way the Mormons prove their doctrine out of the Bible, and the Campbellites; they read it trying to find proofs of their beliefs; that is the way you read me."

Now of the two or three millions of readers of this popular Journal, at least two or three hundred thousand must feel that the people with whom they stand and the plea they advocate have been needlessly slandered by this untruthful statement.

"They read it trying to find proofs of their doctrine." Miss Holley, listen, over a million Disciples of Christ exclaim: "Shame upon you for this false fling and gratuitous insult."

While this is fresh in mind, will the great host of editors, preachers and other writers of our brotherhood allow a suggestion from a rustic farmer teacher and preacher away down in the backwoods of Mississippi? It is this: Try to be considerate of the feelings of your readers in your flowers of rhetoric and rifle-shots of logic.

For example: Thousands of us feel that injustice is done us and our section when writers couple Mormonism and Slavery, Rum and Rebellion. Some orators seem to think they have attained the very Pike's Peak of sublimity when they plant their feet wide apart, fill their lungs with fresh oxygen, and with clenched fists and fiery eyes thunder out: "*Rebel, treason, traitor, rebellion!*"

Dear brethren, in our hearts we plead not guilty, or worthy of such sound and fury. We are like Rev. Job Harrell's neighbors, when charged with being *peasants*. Dr. J. R. Graves visited Bro. H. He noticed the disparity between pastor and people and said: "Bro. Harrell, you are a prince among peasants, and should move to better society." Some sisters heard of the remark and called on Sister H. to complain. "No, no, Sister H., Mr. H. be no prince and us be no *pheasants*."

Our ablest Mississippi preacher, Bro. T. W. Caskey often offended by illustrations. For example, he said: "The mourner's bench and the Bible stand thus" (and he crossed his index fingers). At another time: "I can tell an Episcopalian by his carriage." In discussing apostolic succession, after disposing of the claims of Roman, Greek and English churches, he added: "And now in the latter half of the nineteenth century bobs up 'Young America,' the Baptists, with the same ridiculous claim." I need not add that very few of the denominations in that section ever heard Bro. C. again.

Many remember the fatal rhetoric of Dr. Burchard, of New York, when he so euphoniously strung together three words, and said: "Democracy is the party of Rome, Rum and Rebellion." The remark cost the Republicans New York and the presidency.

A well-known politician says he has lost votes by this story: "A preacher saw a boy fishing with a pin-hook on Sunday. The minister remonstrated with buddy. Buddy curtly invited him to go about his business. Just then the boy caught a fish. The preacher asked the kind. The boy answered: 'It is a Campbellite fish, because it dies as soon as it comes out of the water.'"

The writer has had some 40 years' experience in pulpit and school. I have lost friends and made enemies by strong figures, among children, parents and hearers. My intentions were good and the metaphors justifiable, I thought. On the other hand I have never regretted trying to follow the principle implied in the proverb: "A word fitly spoken is like apples of gold in pictures of silver."

For two sessions—1859-1861—I heard Mr. Campbell's lectures and sermons at Bethany

College. He never used a word, epithet, allusion or comparison to which any reasonable person could object. I earnestly wish that writers and speakers of every name would imitate this style of Campbellism. But, alas, many a gun—big and little—would never wake the echoes again, for want of ammunition.

The lesson I draw from these premises is that we cannot be too careful in the use of illustrations. Above all, keep within the bounds of fact and truth. And even when these would allow, it may be best to omit the keen dart, the thorn, the barbed wire.

Evolution at Bartlett's Landing

By BURRIS A. JENKINS

CHAPTER III. (CONTINUED.)

A month later than the delivery of this sermon, the night was once more gathering about the doors of the Bartlett's home, about the red oak in the grass-plot, about the double geraniums and midsummer roses along the flagstones of the walk, and about the picket gate, wide open. Bareheaded, the patriarchal elder stood within upon the walk; bareheaded in the growing dusk, the young graduate, fair and tall, true descendant of the Saxons, stood without upon the road. Both men looked grave and determined. They perfectly understoood each other and knew that intellectual truce between them was impossible.

"Good-bye, Henry. I cannot wish you joy of your work as I once could. You are not the same."

"No, Elder, I am not the same."

"You are not true to the faith once delivered to the saints. This month long I have labored with you. Now I give you up. I pray that you may be turned from your errors. I do not pray that you may be prospered in your work. I pray that you fail, that your hopes crumble, that the people flee from you. I can have no fellowship with the works of darkness, or pray for Babylon's prosperity. You are full of sectarianism, and the word of the Lord says to me, 'Come out from among them, my people, and be ye separate.' Good-bye. We cannot walk the same ways any more."

These words were spoken deliberately, without vocal tremor; yet the stars caught the twinkle of a tear and in heaven, let us hope, that tear covered a multitude of intolerances.

Henry stood silent, trembling, shaken. Love for his foster-father seemed uppermost—grieved love. Love for the woman—daughter of this strong, gentle, yet immovable man and true daughter of such a father—struggled underneath. He saw no outlook. The Elder had passed his command to his child and Henry felt that nothing could alter the paternal law.

"Good-bye, then, Elder," he managed at last to say brokenly, as he reached out his hand.

Bartlett stood, looking down the road, his hands locked behind him.

"Will you not take my hand, sir?"

"No. I cannot."

"And there is no way out of this?"

"None, unless you change."

"And—Jane?"

"I have told her you are not for each other."

"Can I not sometimes see her?"

"Not with my consent. It's better not."

"And you?"

"Our ways sometimes must cross, perhaps; but the less often the better until you come back into the old paths again."

"Good-bye, then, sir."

"Good-bye."

Henry turned down the road, while the old man moved towards the house. Under the red oak, half way up the walk, he looked back at the retreating figure, then, reaching out his hands, a sob burst from his breast,

"My son, my son Absalom. Would God I had died—"

Further utterance was choked. His wife peering from the upper window thought she saw some one kneeling under the great tree, in the dark night, and heard a shaking voice:

"Father, let me use the words of thy Son; if this cup may not pass from me except I drink it, thy will—thy will be done."

Meanwhile Henry passed down the hardest road he had ever traveled. Suddenly a voice, almost at his shoulder, called his name, and he remembered he was near the stile.

Jane stood waiting at the well. In an instant he was at her side, and would have taken her in his arms.

"No. You know what father says."

"Yes," he said sadly, "and you will obey."

"Yes, I'll obey."

"There is no hope for us, Jane?"

"I see none."

"O, there is hope somewhere! There must be! He will change!"

"You know him, Henry, and you know he will not change. Nor will you change. Though you may be extreme, yet years will not materially alter your thought. The world is moving your way, and neither it nor you will turn back. But father will not move forward."

"You are in sympathy with my thinking, Jane?"

"Perfectly."

"Then there must be hope. Why, if you think as I do, doesn't he cast you off, too?"

"Because he doesn't know my thoughts. There's no need that he should know."

Henry, suspecting an implied reproach, said quickly: "Do you mean that I should have kept mine from him?"

"Perhaps. But then the case is different with you. Men traffic mostly with ideas; women, with emotions; and thank God love is the same in all hearts."

"But I cannot compromise the truth. Woe is me, if I speak not what I think," returned Henry vehemently.

"Yes, yes," she hastened, "Speak what you please, tempering all with love. You will, I know. You will draw all men to you—all but my father. He is different."

"I wouldn't have you disobey him, Jane, but am I never to see you?"

"We are not so far apart but that now and then we must meet. Ten miles to Liberty—we shall be compelled to meet at protracted meetings and county gatherings. Besides, though father will not let me hear you preach, he will allow me to come when Campbell, or Stone, or John Smith, or Ben Franklin are at your church.

"O yes, but am I never to see you alone?"

"Well—" and a gleam of the old roguishness of the girl came into the woman's eyes. "Well—time doesn't do away with wells, does it? Here is the water and here is the gourd, and you know my old customs, and—if any of your flock should stray this far, the pastor ought to—"

Henry immediately broke all rules of propriety. Jane struggled a moment in vain, and finally, the fountains of the restrained grief of weeks broken up, she sobbed in his arms.

"Bless those tears" murmured Henry, at the same time doing something more effective to those tears than merely bless.

After a further half hour of conference, Henry, much rebuked and much warned as to future exemplary conduct—supposing any sheep should stray—went stepping down the road to his mother's home with head erect, and with hope shining through the clouds of his face, as the evening star above the red oak now gleamed from among the billows of the sky.

Trust Rewarded.

C. H. Wetherbe.

He who trusts in God with constant firmness is rewarded in several ways. In the first place, the trusting one allies himself with an Almighty God. This is a reward which has no limit in value. In the second place, such an one thereby secures eternal life, which is priceless. In the third place, the trusting one receives many special favors through life, such as those who do not trust God do not receive. In recently reading the book of Jeremiah I was especially interested in the case of Ebed-melech, an Ethiopian, who was a servant in King Zedekiah's house. It is said that he was the king's slave. Jeremiah, because he had prophesied that the people of Judah should be carried into Babylon and become the prisoners of that king, was put into prison, a terrible dungeon, by the order of Zedekiah. Ebed-melech, hearing of Jeremiah's imprisonment, interceded with the king in the prophet's behalf and secured his release from that dungeon, although he was still held as a prisoner. Now notice the special reward which came to this humble servant, this slave: "Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the guard, saying, Go and speak to Ebed-melech, the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord." What a cheering and valuable message this was to that slave Ebed-melech! I do not suppose that he had expected such a thing The news of that great reward must have been an overwhelming surprise to him. He had trusted in the Lord, yet amid fear and trembling. He had risked his life and was constantly in danger; but he did his duty, as best he knew how, committing himself to the Lord. We ought to be made more courageous by this fine example.

Current Literature.

It is not often that the man who has accumulated large wealth is the wisest adviser as to the proper use of it. Mr. Andrew Carnegie seems to be an exception to the rule. His **Gospel of Wealth** is as good a treatise on the responsibilities and right use of wealth as we have seen. His view is that the accumulation of large wealth in the hands of a comparatively small number is an inevitable consequence of our present industrial system, and he holds that this is not necessarily a curse but may be a blessing to the many. Communism would be a good deal worse than the present system. Of the three ways of disposing of wealth—transmitting it to one's children, bequeathing it at one's death to benevolent purposes and administering it while one is living for the public good—he holds that the last mentioned is the only proper way. Children, he believes, are cursed by wealth, and to give at one's death is not giving at all, but is having one's wealth torn from him. Besides one can never feel sure that his will disposing of his wealth will be carried out. The superintendence which a wise business man gives to the use of his wealth for the public good while he is living is worth quite as much perhaps as the money itself. Among the wise uses to which wealth may be given he mentions the endowment of universities and colleges, the establishment of free public libraries, where a city or town will pledge itself to keep them up, public parks, hospitals and the building of churches in communities where needed, but never endowing them, museums, art galleries, public halls, swimming baths for the people, etc. Mr. Carnegie's predilection for free libraries is explained by the delight and profit he experienced as a boy in having free access, in common with others, to a large private library whose generous owner made this concession to public good. There are other chapters in the book besides those treating of the gospel of wealth, which show Mr. Carnegie to be a man of considerable literary ability as well as an able financier.

The Introduction, giving the author's experience as an apprentice in Pittsburg, and how he rose from one step to another, might be read with profit by every boy in the land. The chapters on the gospel of wealth ought to be printed separately and read extensively by all men of large means. Mr. Carnegie accepts Christ's language about rich men and the camel and the needle's eye, very literally, and declares that "to die thus rich is to die disgraced." (The Century Co.)

Among the best of recent arguments against war is **Put Up Thy Sword**, by James H. MacLaren. The author adopts the epistolary form and imagines an exchange of letters between Mr. Brain and Mr. Brawn. He is entitled to the credit of stating the chief arguments for war fairly and plausibly, though he mingles with them many which are not likely to be made by any thoughtful person. Indeed, we doubt whether he has not stated arguments in justification of war under some circumstances which he has not been able to answer. He undertakes to prove that *all* war, that is to say, all use of force by one nation in dealing with another, is unChristian and anti-Christian. To say that Christ, while not explicitly denouncing war, "condemned that spirit of envy, selfishness and retaliation out of which war springs," proves only that wars springing from such motives are anti-Christian—and that no one denies. The only point worth arguing is whether there are not cases in which a righteous end can be attained only by the use of force. Heartrending descriptions of the horrors of war are not to the point. Every one knows about them. But so far as the reviewer could find there is in the book no answer to the argument that military force is as necessary in preventing and putting an end to the wrongdoings of nations as police force is to the suppression of disorderly individuals. Perhaps the author does not believe in police. At any rate it should be borne in mind that an anti-war argument based upon the major premise that the use of force in controlling men is always wrong, cannot logically stop with the denunciation of war, but must extend to the condemnation of all methods other than moral suasion for controlling criminal, vicious or mischievous individuals. It is of no consequence to the author's argument, but is perhaps worth mentioning, that his statement that every gift to a university by the head of the Standard Oil trust is accompanied by a raising of the price of the product and that "this has been repeated so often as to become almost unbearable" is completely inaccurate. The methods of the octopus are bad enough, no doubt, but it is just as well still to tell the truth about it. (Revell. $.75)

Few will read Irving Bacheller's **Eben Holden**, a Tale of the North Country, without being reminded of David Harum. In both books the plot is of secondary importance and the chief interest centers in a single character, and in both the personality of this elderly and unromantic hero quite eclipses the love story. The similarity extends even to such a detail as the description of a shrewd horse-bargain. But Eben Holden is so far superior to David Harum that the older book is too much honored by the comparison. It has the same virtues of absolute simplicity, naked truth and unfailing human interest and it adds to them the charm of a literary style which was strikingly, and at times painfully, lacking in David Harum. Moreover, Uncle Eb utters even more and better maxims than David ever did and, when it comes to a horse trade, his shrewdness is quite as great and his morals much better. It is pre-eminently a placid book, with something of the flavor of "The Cricket on the Hearth," especially toward the end, and even the introduction of stirring scenes in New York before the war, whither the young man goes and gets a position under Greeley on the Tribune, and the scene of the battlefield of Bull Run, cannot destroy that general effect of placidity. The course of true love runs smoother here than it often does in stories and there are no rivals worth mentioning. To be sure some thorns are forcibly stuck in the path of the lovers, in the latter part, and a not very novel denouement is introduced to give dash to the close of the story. These are the nearest approaches to conventionality, and artistically the least perfect features of the story. But by the time the reader has gotten so far he is in no frame of mind to criticise. Altogether it is difficult to imagine a more refreshing, invigorating and healthy story for young or old. (Lothrop, Boston. $1.50.)

No more fascinating book of personal memories of notable men ever appeared from an American press than W. D. Howells' **Literary Friends and Acquaintances**, which is further described as "a personal retrospect of American authorship." It is a wholly charming book. Mr. Howells' acquaintance with literary men began in 1860 when, at the age of 23 and being at the time the contributor of a few poems to the Atlantic Monthly, he visited Boston. Here, as a budding man of letters, he met the great men of that day—the Boston group, the Cambridge group and the Concord group. The brightest spot in this visit was a little dinner at the Parker House with Lowell, Holmes and Fields, when Howells, being already man enough to move, though as a neophyte, in such society, was yet boy enough to look up with blind adoration to the two great writers and the great publisher. Mr. Howells' early career affords an encouraging example to the young writer who is seeking an entrance into the world of letters, for during his four years at Venice he was, he says, constantly sending poems to magazines in every part of the English-speaking world, all of which, with the exception of three, were returned to him as promptly as mails would carry them. But two years after he had surrendered his consulate, he was editor of the Atlantic Monthly, the foremost literary magazine of the country. It is a delight to read the reminiscences of a man who has feelings and opinions and intellectual preferences, but no antipathies or grievances toward any of his contemporaries. He drags no skeleton from any man's closet and, though he is frank with the reader as friend with friend, he does not leave you thinking worse of any human being than you did before you read his book. (Harper & Bros. $2.50.)

We have never had a genuine history of American Literature, written upon broad lines, until Professor Barrett Wendell's **A Literary History of America**. There are volumes of charming reminiscence such as those of Thomas Wentworth Higginson and that of Mr. Howells (mentioned above); there are discursive works like Donald G. Mitchell's delightful volumes; there are text books of American literature like Julian Hawthorn's and Bronson's. But this is the first genuine history for the reader and the student. It is a monumental work of nearly 600 meaty pages. The author shuns verbosity like the true literary artist that he is, but he takes time and room to say what he has to say. And so he has produced, not a syllabus or a text book, but a real contribution to literature as well as to literary history. Professor Wendell, perhaps wisely, shuns the thankless task of recording his judgment of the literary products of the last decade or two. It is so difficult for the critic of current literature to rise to the dignity of a historian and so difficult for one who seeks to speak with authority of the books which the public is engaged in vigorously liking or disliking without being either commonplace or sensational, that it is just as well not to undertake it. Within its limits, from 1600 to the Civil War, it unquestionably presents the best connected account of American literature that has yet been written. (Scribner. $3.)

Architect's Food.

Grape-Nuts Turned into Big Buildings.

The duties of an architect are so multitudinous, looking after the thousand and one details required in the construction of large buildings, that many of them suffer from the constant mental application and require the best of food to keep up their work. The chief draughtsman in the office of R. T. Newberry, architect, at 1227 New York Life Building, Chicago, by name, Henry C. Hengels, says:

"After nine months' constant application in the preparation of the necessary plans and details for the large hotel known as the Post Tavern and the Post Building, at Battle Creek, as well as several other large institutions, I found myself in a very debilitated and dyspeptic condition and unfit for work.

"Instead of medical treatment, I used Grape-Nuts food in place of the usual breakfast cereals. The first few days gave great encouragement, and after a week's use, quite an appreciable improvement manifested itself. Since then, daily use has entirely restored the digestive functions to their natural healthy condition, and I have gained about one pound per week. I am now entirely well and strong again and am able to apply myself to work with more than usual vigor. I consider Grape-Nuts a most valuable food for all brain workers. The help this food has given me is incalculable."

Our Budget.

—It is time to begin active preparations for the March offering for Foreign Missions. Literature and supplies will be furnished free of charge by the Foreign Society, Box 884, Cincinnati, O. The society received an additional $500 for its annuity fund last week.

—F. B. Meyer, of London, who is widely known in this country as a writer of devotional books, will begin an evangelistic tour in America about March 15, starting at Atlanta, Ga., under the auspices of the Northfield Extension, a movement organized and for four or five years operated by Mr. Moody.

—Claude E. Hill, of Pleasant Hill, Mo., has been elected to the chaplaincy of the House of Representatives of the Missouri Legislature. We are sure his prayers for the law-makers and his personal influence will be on the side of some needed legislation in the interest of righteousness which should be enacted by the present legislature.

—J. E. Lynn, of Springfield, Ill., reports that his congregation is still reaping benefits from the new century banquet given the first night of the century. One of the city dailies, in speaking of the evangelistic spirit of the various churches this year, referred to it as "no doubt due in a large measure to the impetus of the remarkable meeting at the new century banquet given by the Christian Church."

—One of the strongest drawing cards at our Third Congress, to be held at Lexington, Ky., March 26-28, will be two addresses by Dr. Josiah Strong, author of "Our Country," "The New Era," "Expansion," etc. The subjects of his two addresses will be "The Twentieth Century City" and "Readjustments to Meet New Industrial and Social Conditions." These lectures will be in connection with the city evangelization section of the Congress.

—All Sunday-schools that have not yet remitted their Boys and Girls' Rally Day collection to B. L. Smith at Cincinnati, are requested to do so at once, as the division of the fund is about to be made. The offering shows a substantial gain over last year and the day is now doubtless permanently established as one of our great missionary days. Work has already been begun by P. Y. Pendleton and C. M. Fillmore on the Rally Day exercise for next year.

—Our enterprising contemporary, the Christian Century, of Chicago, has lately increased its size, made other improvements, and has announced an increase in price to $1.50, to take effect April 1. In the last issue it prints testimonials from readers pronouncing it now the ablest and best of all our religious journals. This is surely commendable progress, on which the paper is to be congratulated. We can testify to the excellent character of its contents and make-up, and sincerely wish it continued prosperity. The more able papers supported among us, the better it will be for the cause we in common plead, the success of which is the end for which religious journals are only means.

—The congregation at Worcester, Mass., one of our strongest churches in New England, of which Roland A. Nichols is pastor, is extending its influence into the country round about. One of the members of the congregation, Sister Nella C. Moore, has for some time been going out every Lord's day to the town of Dodge and holding services morning and evening in a private house. The attendance has grown from about twenty-five to an average of sixty. They have decided to organize a church and have made a substantial beginning toward the erection of a building. Sister Moore, who is leading this admirable piece of work, came to us not very many years ago from the Friends and was baptized by Bro. Nichols.

—J. H. Berkey, who has been at Monroe, Wis., for two years, has been called for a third.

—George G. Horne, now of Lakeville, Ind., will preach during the coming year at Kewanna, Fairview and Star City.

—George W. Hall, of Ellendale, N. D., writes: "A physician and a lawyer are needed here. There is no better opening anywhere for either or both."

—J. F. Sloan has one Lord's day a month not employed and will be glad to make an arrangement with some church for that time. 629 Tyler Street, Topeka, Kan.

—The North Side Christian Church of Omaha has issued invitations for its second annual Stag Social to be given by the pastor, W. T. Hilton, on Feb. 1. The toasts all deal with the general subject of The Twentieth Century Man.

—R. R. Hamlin, who has been pastor of the First Christian Church of Palestine, Tex., for five years, has accepted a call to McKinney, Tex., to succeed G. A. Faris, who has become editor of the Christian Courier. During Bro. Hamlin's pastorate at Palestine, 310 members were added to the church and one-third of all money raised went to benevolent and missionary causes.

—J. P. Myers, after a visit to Louisiana, Mo., where Bro. Mayhall has recently succeeded E. J. Lampton as pastor, says: "The brethren at Louisiana have one of the most modern and artistic buildings in the state for a church home, which stands as a monument to the untiring energy of Bro. E. J. Lampton, and they are to be congratulated on securing the services of Bro. Mayhall and wife, under whose leadership we predict a brilliant future for the church."

—Walter S. Smith, of Greenfield, Ind., reports the following from his neighborhood: The Harkins' meeting at Greenfield closed Jan. 22, with twelve additions, three by confession. T. H. Kuhn's meeting following the dedication at Fortville resulted in more than forty substantial accessions. Bro. Kuhn is state evangelist, a farmer and pastor of four churches. Our correspondent does not know whether his fifth Sunday is engaged or not. Some church ought to call him for those four Sundays a year to keep him from having too much leisure.

—Our efforts to furnish the readers of the CHRISTIAN-EVANGELIST with a journal of superior excellence are meeting with hearty and substantial recognition. The letters which we daily receive, but which we have not the space to publish and to which we cannot find time to reply, are a source of great comfort and encouragement to us. Our subscription department pauses long enough in the work of registering both new and old subscriptions to reply to our inquiry concerning *the tangible encouragement* or *concrete approbation* by saying that the prospects are good for best record which the CHRISTIAN-EVANGELIST has ever made in the matter of circulation; even the splendid results of last year's work will have to be content with second place. Our subscription clerks are kept busy all day and often find it necessary to work in the evening in order to attend to the business of the department.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

—It requires only $15 a year to feed, clothe and educate an orphan boy in the orphanage connected with our mission station at Damoh, India. There are 400 of them now in the orphanage, rescued from the famine. It will be a good work for the Endeavor Society of any church to assume the support of one of these boys. Five cents a day from the society will meet the expense.

—The Third Christian Church at Indianapolis, Ind., of which Carlos C. Rowlison is pastor, is doing an excellent social settlement work with its Neighborhood House. At the local council of woman's clubs on Jan. 2, Mr. Rowlison read a paper in regard to this work. While it is a general statement of the kinds of work which all such institutions aim to do, rather than a detailed report of this House, one is impressed with the fact that the Third Church Neighborhood House is disseminating a large amount of sunshine and genuine Christian helpfulness for its slight annual expenditure of $500.

—The church at Atchison, Kan., will make an heroic effort to pay off the remainder of its mortgage debt—$1,000—this year. To this end the pastor, Walter Scott Priest, would like to deliver some addresses during week nights within a hundred miles or so of Atchison, dividing the receipts between the church or the society and the debt fund. The addresses or lectures are as follows: 1. The Ceaseless Conflict; 2. Martin Luther and his Work; 3. The True Measure of a Man; 4. The Home Life of Alexander Campbell; 5. The Christian Endeavor Movement—Its Origin, Progress and Results; 6. Woman and Christianity.

—An interdenominational "Conference in the Interests of Federative Action Among Churches and Christian Workers Throughout the United States" will be held in Philadelphia, Feb. 5-6. The national committee which has this conference in charge, is composed of members representing the nine leading Protestant bodies of this country. Our own representative is S. T. Willis, the New York correspondent of the CHRISTIAN-EVANGELIST. The purpose of the conference is thoroughly practical—not to discuss the theoretical beauty of perfect Christian union, but to examine the actual situation and see what things there are which the various denominations can do together. Some of the subjects to be discussed are "Federation in City Evangelization," "Co-operation in Home Missionary Work," "The Next Great Revival."

van Houten's Cocoa

combines Strength, Purity and Solubility. A breakfast-cupful of this delicious Cocoa costs less than one cent.

Sold at all grocery stores—order it next time.

—The new church at Ox Bow, Neb., where E. W. Yocum is pastor, was dedicated on Jan. 20, free from debt. The congregation was organized twenty-seven years ago by D. R. Dungan, and the occasion was celebrated both as anniversary and dedication day. Over half of the present membership has been brought into the church under the present pastor. The dedication sermon was preached by W. G. Menzies, of Smith Center, Kan., who also read a dedicatory poem composed by himself and wife.

—C. E. Palmer has resigned his work at the Park Church, New Albany, Ind., and will begin at Spencer, Ind., March 1. His pastorate at New Albany has lasted thirteen years—an unusually long period for us. About 400 members have been added during that time to the 142 which the church had at the beginning of the pastorate. Bro. Palmer says: "Then only two of the members could or would take part in the prayer-meeting; now half of the members can lead a prayer-meeting and can do all kinds of church work. The spiritual advancement has been even greater than the numerical." We stand greatly in need of such pastorates as this and such building up of churches in spirituality as well as numbers.

—The recent annual report of the Board of the Chautauqua Assembly shows the marvelous proportions to which this enterprise has grown. Its assets are nearly half a million dollars. Its receipts for the past year were more than $90,000. The enrollment at the summer school last year was 2,500, and 168 courses were given by 83 instructors, making it the largest summer school in the United States. The Chautauqua reading courses are pursued by over 300,000 persons in all parts of the world.

—Eureka College will celebrate its Founders' Day on Wednesday, Feb. 6. The principal address will be delivered by Prof. B. J. Radford. The college has recently received from Mrs. Harness-Tuttle, of Atlanta, Ill., $5,000 in cash to be used at once for library and apparatus. The biological, chemical and physical laboratories and the gymnasium will receive a share and each of the college departments will have from $250 to $500 to expend on new books. The first number of the Eureka College Bulletin will be issued about Feb. 1 and will contain an account of the proceedings on Founders' Day.

—We call attention to the program of the Missouri Christian Ministerial Institute which appears elsewhere in this issue. The Institute will be held at Fayette, beginning March 18. The speakers are men of known ability and the subjects are of vital importance. Let all the Missouri preachers who are intellectually awake, or who want to be, make arrangements to go, but do not allow it to interfere with attendance at the National Congress to be held the week following at Lexington, Ky.

—Crayton S. Brooks wishes it announced that he has declined all other calls and has decided to remain in his present field at New London, Mo., where the work of the new century is opening with fine prospects.

—A company of the Boys' Brigade has been organized at the Beulah Christian Church by the pastor, W. A. Moore, with 40 members. Bro. Moore has both experience and zeal in this work. He was formerly brigadier-general of the Boys' Brigade in Iowa.

BROWN'S BRONCHIAL TROCHES

"The best preparation for colds, coughs, and asthma."
MRS. S. A. WATSON, Temperance Lecturer.

"Pre-eminently the best."
REV. HENRY WARD BEECHER.

—The Quarterly Rally of the Christian Endeavorers of the St. Louis Christian Churches was held at the Second Christian Church January 28, and a permanent organization effected, with W. D. Cree, secretary of the Christian Publishing Company, as president, Barclay Meador, advertising manager of the CHRISTIAN-EVANGELIST, as vice-president, Lee Zider as secretary and Miss Bessie Spicer as treasurer.



—Mr. Joe Coop, son of the late Timothy Coop, of Southport, England, is, as his father was, one of the most liberal contributors to the Foreign Christian Missionary Society. He has given more than $10,000 toward the support of our missionaries outside of England and much more than that amount for the work in England. The society and the English churches value his interest not only for the sake of his generous donations in money, but for his wise counsel in matters pertaining to the welfare of the cause.

—At a meeting of the St. Louis Evangelical Alliance on Monday, Jan. 28, steps were taken toward making the Alliance a factor in the purification of city government. A committee of eight was appointed, of which the editor of this paper is a member, representing the leading religious bodies of the city, to nominate a permanent Committee of Public Safety to be composed of fifty substantial and trustworthy business men. There is much legitimate work which such a committee can do without becoming entangled with politics in any objectionable sense or becoming the tool of any party machine. It is worth while to have a trustworthy body of men to examine the records of candidates for city offices and give to the well-meaning or but ill-informed Christian voter the information which he usually has not time to gather for himself. The proximity of the political conventions, which will nominate candidates for our spring election of city officials, makes this step particularly important now. Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, has taken the lead in this matter and may be expected to see it through to some effective outcome.

—One of our somewhat prominent preachers sent us a few days ago, in criticism of the paragraph on Mrs. Nation, which appeared in last week's CHRISTIAN-EVANGELIST, a scathing denunciation which substituted rhetoric (and very bad rhetoric) for argument and epithets for points. It was returned with the reminder that such language was neither sane nor decent. In reply the said Christian minister, becoming in our opinion a trifle intemperate in his zeal for temperance, remarks, "You are an ass and your paper, so far as it touches on the secular and moral questions, is a poor echo of the anarchistic, lying secular press." This is too bad. There are doubtless many people who think that the editor has hair on his ears when he returns their manuscripts, but most of them are too parliamentary to say so. We are not at all averse to publishing criticisms of ourselves, but we do so only on one of two conditions: They must either be amusing, like the above, or reasonable and calm, like the letter of Bro. Thrapp which is published in another column. We received one other criticism of this paragraph which was argumentative rather than denunciatory, and would have published it gladly had it not been anonymous. As for the quality of our "echo of the anarchistic, etc., secular press," we are gratified that our critic finds it "poor." Naturally. Considering the CHRISTIAN-EVANGELIST as the echo of anything of that sort, it is very poor indeed, wretchedly inaccurate. Why, we differ with it on almost every moral issue. Yes, we must admit that we are a ghastly failure in the *role* of echo. But then, we never tried to do that sort of thing—and that is some comfort to our friends and ourselves.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in THE CHRISTIAN-EVANGELIST.

Of Importance to Club Raisers.

The present excellence of the CHRISTIAN-EVANGELIST demands a vast outlay of money for its maintenance and this expense must be met by the amount received from the patrons of the paper.

The present club rates of $1.00 in clubs of twenty-five or more and $1.25 in clubs of ten or more do not furnish any profit to the publishers of the CHRISTIAN-EVANGELIST.

These rates are made to churches which take an interest in the matter of good literature and appoint some person or persons to look after the formation of the clubs without expense or trouble to us.

Even under this arrangement the only possible advantage to the CHRISTIAN-EVANGELIST is the addition of many new readers who, after an acquaintance with the helpful qualities of its pages, may decide to become permanent readers at regular subscription rates.

Due notice is therefore given that these exceedingly low club rates are *only temporary* and will probably be withdrawn after a few weeks. That your church may take full advantage of the present opportunity for securing the very best of Christian journals at the price of the cheapest, your club should be formed and reported *within the next thirty days.* "A word to the wise is sufficient."

Correspondence.

Open Baptism and Open Communion.

MR. EDITOR: —Will you kindly permit a few thoughts in your valuable paper, from the standpoint of a Baptist? The writer has for a number of years, while objecting to close communion in the Baptist Church, believed the position occupied by your people toward Christians among the unimmersed to be as untenable and as justly open to criticism as that of the Baptists on the communion question.

The Baptists acknowledge pedobaptists to be equally good Christians with themselves, and, therefore fit for the heavenly kingdom. They unite with them in singing the praises of God, in prayer, in preaching the gospel, and in all other acts of religious work and worship, except the sacrament. But when it comes to that one simple act of worship many of our Baptist churches put up the bars and exclude all except Baptists.

So with your people. In the one simple item of formal membership in your local congregations, your people contend earnestly for Christian union—which is praiseworthy—and unite with the pious unimmersed in every act of Christian worship, the sacrament included, and in every good work that has for its object the conversion of the world to Christ. In this manner they acknowledge such persons to be Christians and in the kingdom of God, bearing the fruits of the Holy Ghost as well as themselves, and even heirs of the kingdom above; but when it comes to the one simple matter of a formal reception of such persons into the local congregations, many of your people contend it is unscriptural and not to be thought of for a moment.

Now it seems to me that, if such people are God's children and heirs of glory—and I have shown that your people by their actions toward such people freely admit this—no church or set of men whatever has any right to put up human bars to exclude them from formal membership in the local church. To be consistent, immersionists should either deny that such persons are God's children, or else give them equal rights as such in the local society. So it seems to me from my point of view.

Bravely have your people overcome a number of extreme and even false positions they were almost compelled to assume in the beginning of their movement. And in the not distant future I believe this one will be overcome and that nothing will be made a condition of membership but a loyal purpose to follow Christ according to the measure of knowledge possessed by the candidate. And when this point is reached and your people shall look back at it as a matter of history, they will wonder how they could have been so circumscribed in their views or have held a position so untenable.

This step, when taken by your people, and the abandonment of close communion and the same errors by the Baptists, will prepare the Christian world for Christian union and the acceptance of Bible teaching on the matter of baptism and other important questions as nothing else can. While immersionists continue to hold irrational ground on the matter of church membership and the sacrament, the ears of pedobaptists will remain closed against Scripture teaching on the baptism question. They will continue, as they are now doing, to refuse even to investigate the subject. But once let immersionists show a magnanimous spirit toward pedobaptists on these points, and it will do a thousand times more to break down prejudice and disarm opposition than all the Scripture texts and logic that can be hurled at their devoted heads. A spirit that shows a willingness to bend on account of men's weakness is the spirit of Christ and has in it a wonderful power to win men from error.

From the writer's view-point—and it is not a narrow one by any means—the time is now ripe for just such a movement as is herein indicated, both among your people and the Baptists. There are many people in both denominations who are convinced that it is their Christian duty to receive into their congregations all persons who love our common Lord, irrespective of what their present views may be on the mode of baptism. They believe this course to be eminently scriptural and, therefore, better calculated to subserve the cause of truth than the narrow course now being pursued by immersionists.

TRUTH SEEKER.

[The above letter, admirable in spirit and thoughtful in matter, calls attention to a supposed inconsistency which has often been noted between the willingness on the part of immersionists to admit the Christian character of the pious unimmersed, and their refusal to admit them to church membership. But we are not prepared to admit that the inconsistency is real, or that the time is ripe for even a temporary abandonment of so clear a divine requirement as baptism. What seems to be narrowness, in excluding the unimmersed from full church membership, is in reality liberality. If we narrowly believed that there was no salvation outside of our particular fold, we would be sorely tempted to let down the bars and get everybody in by hook or crook. But realizing that God in his mercy can and doubtless will take care of his faithful servants who have not understood the Lord's requirement of baptism as we understand it, we feel the more reconciled to a course which, while leaving us free to give full recognition to the Christian character of such and to live with them on terms of mutual amity, leaves us free also to set before the world the model of the Christian Church as we believe the Lord intended it to be.—EDITOR.]

Nine Reasons.

The sale of intoxicating liquors for beverage purposes should be prohibited by law.

My reasons for this affirmation are these. The liquor traffic occasions in the United States:

1. One hundred thousand deaths in every year.

2. The direct annual expenditure of one billion two hundred million dollars.

3. The loss of as much more by bad bargains, mismanagement, time wasted, and unnumbered nameless forms of ill thrift.

4. More than eighty thousand declared paupers.

5. The cost of above $5,000,000 in taxes annually to support these paupers.

6. A countless multitude of impoverished men, women and children, who are not avowed paupers.

7. At least three-fourths of all the murders, thefts, robberies, breaches of the peace and other crimes and misdemeanors that engage our courts.

8. A heavy addition to our taxes by the acknowledged legal costs of criminal prosecutions, besides far heavier expenses (to parties, witnesses and jurors) of attending courts, and of time lost from their proper employments.

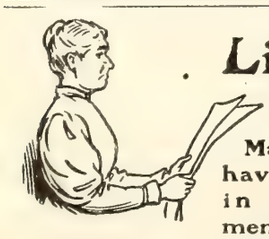
9. And at least six hundred thousand habitual or occasional drunkards.

What right has any government to license men to do wrong?

In the language of Mr. Lucian Minor, in a magnificent address to the people of Virginia in 1853, presenting reasons for abolishing the liquor traffic: "It is the great duty of society to protect itself and the people against wrong and evil, whether coming by violence or fraud, or pernicious and corrupting allurements. This is a chief end—nay, it is *the end*—for which society and governments are formed. Society, or the state through its legislature, should protect its citizens against whatever threatens their lives, property, morals, peace or happiness. No sane man ever deemed such a protecting law, 'invasive of individual right or freedom,' because no sane man ever deemed freedom to be the right of doing mischief with impunity."

Now, in the light of these undeniable facts, given in the nine reasons assigned for abolishing the liquor traffic, how can a Christian vote for a liquor-licensing political party? Don't talk about other issues. What issue compares with the issue made by the Prohibition party? Financially, all others sink into insignificance. Morally, all others are as nothing.

L. A. CUTLER.



Little Faith

Many women have little faith in advertisements. Consider PEARLINE. Could it have been advertised so extensively for twenty years if our claims for it were not true? We say it's better, easier, quicker than soap. Saves work and clothes. Try PEARLINE on the faith of the millions who use it. You owe it to yourself to try it. 632

What Motherhood Means



Motherhood means either happiness or misery. There is scant happiness for the mother, who in pain and weakness brings into the world a weakling babe which she can neither nurse nor nourish.

Dr. Pierce's Favorite Prescription fits women for motherhood. It strengthens the maternal organism. It tranquilizes the nerves, encourages the appetite and brings refreshing sleep. It makes the birth hour practially painless and gives the mother the nourishment to give her child.

There is no alcohol in "Favorite Prescription," and it is absolutely free from opium, cocaine, and all other narcotics.

"Words cannot express how grateful I am for your kind advice and your 'Favorite Prescription,'" writes Mrs. D. B. Barricks, of Perrows, Campbell Co., Va. "I feel that it has cured me. I had been in poor health for four years. Suffered greatly with my right side, also with bearing-down pains, and my nerves were in a dreadful state. After using four bottles of your 'Favorite Prescription' I am now well. I am the mother of two children. With the first child I suffered twenty-eight hours, and with the second I used your medicine and was sick only three hours. I believe Dr. Pierce's Favorite Presciption to be the best medicine in the world for suffering females. I wish you great success, and hope that God will bless you in your noble work."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co.



Ohio Letter.

Are you a constant reader of the "Easy Chair" in the columns of the CHRISTIAN-EVANGELIST? It is profitable reading. It is helpful. Only last week when sermon making was coming with much difficulty, the Easy Chair was just the thing to give inspiration and suggest the very thing the sermon needed. So, Bro. Garrison, you may be assured that your musings are being passed on and reaching even those who do not know whether there be such a paper as the CHRISTIAN-EVANGELIST. May the Easy Chair become more comfortable as the days go by, and continue to give inspiration to your pen.

Ohio has a problem to meet that is very difficult. It is the hardest kind of mission work. Throughout the southern part of the state are scores of churches, many of them strong numerically, but they have no preaching except perhaps the one protracted meeting during the year. These churches are opposed in some instances to organized mission work but many of them are simply indifferent to it. The question is, how are we to enlist them in aggressive missionary work? There are two difficulties in this matter. First, the churches do not want to do anything more than they are doing. Second, the men who will go and work with them and carry on a persistent and effectual campaign of education are very few. W. D. Robinson is doing a heroic work in Meigs county with several of these churches. He went in without any guarantee of compensation. But his work was good, and faithfully done, and new life came to the churches and they are responding and he is being supported. Why is it not as great an honor to revive, educate and enlist such a church in aggressive work as to organize a new church? Why do preachers shrink from it? It is because the people really do not want him. But why should we not put men into these fields and keep them there and support them, so far as necessary, till these churches are saved from death? Do other states have such a problem?

Chillicothe seems to be almost an impregnable field for the Disciples who were first called Christians at Antioch. Several men, good men too, have tried the work there and given it up. J. L. Smith is the last man to surrender. But the sowing of tears may by and by be reaped in joy. We can't always tell just how much good we are doing.

The three churches and two missions of Ohio's capital will hold a union mass meeting at the Central Church on Sunday night, Feb. 10, to make plans and create enthusiasm for the work in that city. Secretary Bartlett will be present and make the address. A committee has been appointed to select, and buy if possible, a lot for a church on the west side by the time of that meeting. The outlook in Columbus is brighter than it has ever been.

W. E. Adams has resigned at Ada and accepted a call to the church at West Mansfield for all time. This is the first time this church has engaged a man for all time. But they are able to do it and Bro. Adams will fit well, so we expect good things from them.

Updike and Webb are stirring up the saints and baptizing the sinners at Canton. The church house has become too small and they have gone to an opera house. That is right. May the time soon come when we can turn all the opera houses into churches.

W. R. Lloyd, of Richmond, Ky., has accepted a call to the Central Church in Youngstown. This, too, would seem like a good fit. He has a fine church and great opportunities for good.

E. S. DeMiller is in a meeting at Fayette this month. Next month he will go over into Canada for a meeting. He is especially fitted to hold evangelistic meetings that will *weigh* well a year hence. He ought to be kept at it.

By the time this is in print the writer will be in Portland, Me., attending the twentieth anniversary of the founding of the Christian Endeavor movement. He goes as the official representative of the 101,000 Buckeye endeavorers. In the next letter something of this gathering will be told. In the meantime if you have any news of Ohio churches that you would like to have in the Ohio letter, send it as below. C. A. FREER.

1068 Oak St., Columbus, Ohio.

A Suggestion to County Secretaries.

This word comes from Bro. D. W. Moore, of Springfield, who is always planning great things for the Master: "We are planning, I mean the district board consisting of two lawyers and two preachers, for each to visit two or three points adjacent to our city and speak in the interest of District and State Missions during the month of March. We are also writing letters to all the pastors in the district asking them to join us in this campaign. Why should not all the county and district officers join us and give the state a thorough canvass?"

Here is a suggestion that is full of promise. Will not each county secretary take it to himself? Some have written me that they would *personally* visit every church that did not respond to the call some time during the year. But it will be better if we can enlist all the preachers in every county so that the burden of labor will not fall upon one man in each county. In this way every church in the state could be reached. Will not the county secretaries write me their mind about this matter? It is not needful that it be in March, as that might interfere with the Foreign Society, suppose we say April? County secretaries, what do you think of the suggestion? T. A. ABBOTT.

Think Twice.

Loyalty to Christ means liberality toward the work for which he gave his life.

The world needs the gospel, must have it or perish. Christ has commanded us to give the gospel to the world. In his sight the unevangelized heathen will condemn us.

It is no question of others giving much or little or not at all. What wilt thou, Lord, have *me* to give? Does the offering I make represent my interest in Christ's work? If not, will the Master be pleased with that which does not represent me?

What care we take in selecting presents for friends to secure those worthy of our friends and of ourselves. Would the trifle you intend to throw into the missionary basket have been enough to buy a Christmas present for your friend? But you offer it to Jesus.

Would you put your offering on a tray with your card to be taken into the presence of the enthroned Savior as *your* offering?

Have you examined carefully your motives for not giving more for the preaching of the gospel to all nations? Do you suspect covetousness may have anything to do with it?

Have you noticed that the New Testament classes this with the most terrible sins and declares that the covetous person shall not inherit the kingdom of heaven? Read carefully Mark 7:21, 22; Rom. 1:29, 30; 1 Cor. 6:10; Eph. 5:6.

The measure of our duty is between ourselves and God, and not our fellow men. The failure of my neighbor to do his duty does not release me. The penuriousness of a fellow Christian must not beget selfishness in my soul. Even the lukewarmness of the pastor is no excuse for my failure. "Thou God seest *me*." F. W. NORTON.

Irvington, Ind.

Hard Lines

To Make a Man Toe the Mark.

To take both tobacco and coffee away from a man seems pretty tough, but the doctor ordered me to quit both as my health was very poor, and I had got where I could do but little work.

About a month after quitting I commenced on tobacco again because I could hardly stand it. I got along without the coffee for the reason that I had taken up Postum Food Coffee, which I found very relishing to the appetite, and wonderfully beneficial.

I have gained twenty-five pounds by its use, and to-day I am a well man. I discovered in this way that it was the old fashioned coffee that hurt me and not the tobacco. When I first tried Postum I did not relish it, but found that it was not made right, that is, they did not boil it long enough. Next time it came on the table it was fine and I have been using it ever since.

Mr. Fletcher, an old soldier of this place, was troubled with dyspepsia. I told him of my experience and my cure, and told him to quit coffee and use Postum Food Coffee. This was some time ago. I saw him yesterday and he told me he had not felt better in twenty years, and nothing would induce him to go back from Postum to the use of common coffee. He had the same trouble in getting it made right to start with.

John Ashford, of Dillon, was also troubled with dyspepsia. I told him of my cure by the use of Postum Food Coffee, and warned him to be careful in having the Postum cooked long enough when he did try it. To-day he is perfectly well and his appetite never better.

I could give you the names of a number of others who have been benefited by using Postum Food Coffee. I believe you are a true friend of suffering humanity.—Thomas Sprin Deavertown, Ohio.

Robert Graham.

At a meeting held on the 21st inst., the Faculty of the College of Liberal Arts and the Normal College of Kentucky University unanimously adopted the following expression of the feeling of the Faculty, in view of the recent death of ex-President Robert Graham, which had been prepared by his long-time friend and colleague, Prof. Chas. Louis Loos.

In the death of President Robert Graham, a princely man of the largest and noblest endowments of mind and heart as a Christian, as a minister of the gospel, and as a teacher and guide of youth in the highest spheres of education, and a leader of men of more than ordinary power and of far-reaching influence, has passed from among us.

Long connected with Kentucky University as President, first of the College of Liberal Arts, and for many years after, of the College of the Bible, his enlightened wisdom and singular vigor in administering these important offices, his eminent, scholarly ability, gentlemanly courtesy, and success as a professor in both those colleges, and his deep and active interest always manifested in everything that concerned the life and welfare of the University, have left their impress on the history of this institution which he loved so well. The Faculty of the College of Liberal Arts and of the Normal College recognizes the great debt that the University owes to him, for all that in his long connection with it he has been to it and has done for it.

From his early youth he manifested tireless industry and unremitting patience in the pursuit of knowledge. He was laborious and unwearying in his devotion to duty, ever willing to bear the heaviest burdens.

While we can but feel deeply the loss of such a man, we rejoice that a life of such large usefulness and so rich in its influence for good endured in unbroken vigor of body and mind to a high limit of years that few men reach.

The memory and the influence of the life of President Graham in Kentucky University is to it a rich inheritance that will endure to coming generations.

The Faculty of the College of Liberal Arts and of the Normal College expresses to the aged widow of our deceased brother and to their sons and daughter its sincere sympathy with them in their irreparable loss; and directs that a copy of this tribute be sent to the principal papers of Lexington and of the Christian Church. As an additional mark of respect, class exercises will be suspended during the day of the funeral, which the Faculty will attend in a body.

A GOOD STORY

A certain young lady in delicate health was advised by her doctor to take a half-teaspoonful of Scott's emulsion of cod-liver oil after dinner—once a day—and found herself almost suddenly growing robust.

So small a dose is by no means the rule; the rule is whatever the stomach will bear—not more. Another rule is: take it on every least occasion, but not too much; don't overdo it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Is Mrs. Nation an Anarchist?

There were many excellent articles in the CHRISTIAN-EVANGELIST of the 24th, but with the statements in an article in Current Events I am not in harmony in my thinking. The paragraph is concerning the work of Mrs. Nation, of Kansas, at Wichita. You characterize her work as "anarchy." If the work of Mrs. Nation was anarchy, then she is an anarchist. If this is true, then Christ was guilty of anarchy when he drove out of the temple those who defrauded the people.

Notice the similarity in the two events.

1. The traffic in the temple was contrary to law.

2. The rulers should have enforced the law, but would not.

3. The masses of the people seemed satisfied that the unlawful traffic should continue.

4. Christ did not appeal to the rulers to enforce the law, as he knew they would not; therefore he took a hand himself and broke up the unlawful business. Christ did right, this no man disputes.

How was it in Kansas?

1. The traffic in intoxicants is contrary to law.

2. The rulers of Wichita and other cities will not enforce the law.

3. The masses of the people seem satisfied that the unlawful traffic should continue.

4. Mrs. Nation attempts to drive out the lawbreakers and their illegal business.

If Christ did right, then Mrs. Nation did right.

If Mrs. Nation is an anarchist, would you call Christ an anarchist?

RUSSELL F. THRAPP.

Pittsfield, Ill.

[We gladly publish the above criticism of our paragraph in regard to Mrs. Nation. It is, unlike some other criticisms which we have received, a temperate, gentlemanly and reasonable statement of one view of the case. We call attention, however, to the following facts in regard to Christ's cleansing of the temple, which invalidate the argument drawn from that event:

1. The traffic in the temple was *not* contrary to law. It was doubtless reprehensible and prejudicial to religion, but that there was any prohibiting statute upon which a prosecution could be based cannot be shown.

2. Since there was no statute the enforcement of which would have prevented the abuses in the temple, Jesus did not insult the law by using individual force to do what should have been done by law, as Mrs. Nation did.

3. Jesus Christ possessed a unique authority which is not shared by Mrs. Nation.

Mrs. Nation's act was of the essence of anarchy because it substituted personal violence for legal procedure in a case where there was a definite statute which should have been applied. The act of Jesus in clearing the temple was not anarchy because he did not do by personal violence anything which the courts could have done under the law. Shortly after, Jesus caused a fig tree to be withered, that he might teach his disciples a lesson, but the act gives us no authority to destroy our neighbor's orchards on any pretext.—EDITOR.]

Encouraging Signs.

There are many things in connection with Foreign Mission work to encourage us.

By a diagram recently sent out, I see that the offerings have increased from $1,706.35 in 1876; $13,117.46 in 1881; $61,727.67 in 1886; $65,365.76 in 1891; $93,867.71 in 1896 to $180,016.16 in 1900. This shows that during the past five years the receipts have been almost doubled, and during the past seven years they have been more than trebled.

Of the 3,067 churches that made offerings for Foreign Missions last year, 37 are in foreign lands.

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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AGENTS WANTED

Distinguished authorship; over 100 magnificent illustrations; nearly 600 pages; price only $1.75. Beware of hastily prepared books. This work in preparation for over a year; will be recognized as **The Standard Life of the Queen** Greatest money making opportunity ever offered. $10.00 per day made easily. Big commission, we pay freight. Outfit free for 10c. postage. Address THE JOHN C. WINSTON CO., 718 Arch St., Philadelphia, or 334 Dearborn St., Chicago.

Those who have watched that old diagram of the black and white squares know that there has been an increase year by year in the number of contributing churches and also in the amounts given. In 1876, only 20 churches gave anything to this work. When some of us who consider ourselves yet young in the ministry began to preach there were only 653 contributing churches and only 820 contributing Sunday-schools. Now there are 3,067 churches and 3,260 Sunday-schools. We started with two missionaries and now have 111. We had no native helpers for seven years after the work began, and then had one in 1883, and now have 146. During this quarter of a century missions have been planted in India, China, Japan, Turkey, Denmark, Norway, Sweden, England, Africa, Cuba and the Hawaiian Islands. $1,472,603.85 have been raised and expended for this work. $250,000 have been expended in building chapels, homes, hospitals, schools, etc.

Is there anybody who doubts that our Lord wants this work done? Surely, to this extent we are in line with His purpose; but we must do more. We have only begun. Every man, woman and child who has had anything to do with what has been done has had a blessing.

He waits to see the travail of His soul and will then be satisfied. How long shall we keep Him waiting? He has already waited 1900 years. The twentieth hundred has begun.

I believe that this is to be pre-eminently a missionary century. All modern inventions are to be allies of the gospel. Printing presses are our machine-guns with which to bombard the citadels of error and superstition. Truth goes to the attack now by rail and steam. The railroads, whoever may subsidize them, or whoever may think to own them, belong to God. The railroad proposed from the Cape to Cairo will be a highway of holiness over which our Lord will lead His forces to the conquest of the dark continent.

The world is one world. The best there is in the world is for the whole world, the best plows, the best books, the best laws, why not the best religion? CAREY E. MORGAN.

Richmond, Va.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Ourselves in the Twentieth Century.

BRO. EDITOR:—In your editorial on the Disciples in the New Century (Jan. 17) there is such a pleasing vein of genuine Christian truth that I bid for a line of dilation. You tell us it is one thing to give our adhesion to a fundamental principle of religion and quite another to understand all that is involved in the principle and that logically flows from it.

Now, while I note with pleasure how true this is, yet I see clearly and feel disappointment that when you come to follow it out you allude only to our rejection of creeds and our liberty to organize for missions, etc., against those who want an express "thus saith the Lord." You certainly are very modest and conservative under this great rule of liberty which our noble Campbells propounded. But I think your own heart approves a larger application of the principle than your prudence is ready to avow. You are quite deferential to a class of men among us who do not deserve too much consideration. There are signs among us that we may accept and enter into a much larger liberty.

The phrase "primitive Christianity" and its cognates, such as "the old Jerusalem gospel," etc., are delusive and misleading because they are founded upon Christianity in its earlier stages of development. If we had founded our Christianity on the facts preceding Christ's death or resurrection or the day of Pentecost, what kind of a church should we have? Some of our neighbors have done this in part, such as the Mormons, the Dowieites and others who hold to the mission of "the seventy" and "the twelve" and the working of miracles, and ourselves have been almost as tenacious for elders as a sort of "holy order," forgetting or overlooking the essential truth out of which all these grew and were for their hour and place the provisions for setting forth that truth. We ourselves made the common mistakes of all Protestants. We are Paulites. We follow the Acts of the Apostles as far as to Paul's advent in Rome and say here is the end—we have it; but the Acts of Apostles ends not in Paul's advent in Rome, but Christ's own advent at Patmos.

Our principle adopted with a good grip on common sense will yet work out a great result if we will let go of "holy orders," etc., and accept the fully developed Christianity of the New Testament. Rome founds its infallibility upon words spoken to Peter at a time when Peter was going to oppose Christ's dying by the use of a sword upon the enemy and even resenting Christ's proposal. The best hope I see in our brotherhood is the promise of common sense to overcome what I call nonsense or maybe child sense.

We are in danger of a kind of hypocrisy. We attend other Christian bodies and hold communions with them; in fact our preachers associate with their preachers on equal and fraternal conditions and we do ourselves hold every essential spiritual communion with them and yet debar them from membership on the ground that they have not the true faith on the act of baptism.

We began with a legalistic view of the ordinances and the manner in which we divided between them as to which were church ordinances and which were individual or social is a method I have lost respect for as a piece of specious reasoning without divine substance.

The order of "the seventy" the "feet washing" the "holy kiss" the "love feast," etc., while these are symbols precious as associated with Christ, it is a piece of mischievous ingenuity that can reason us into an open communion, a close baptism, dead feet washing, superseded, obsolete "seventy" and "holy kiss."

The New Testament entirely missed this classification and method of disposing of such matters. In practice we are better than our theory.

It is a scandal against Christ that men will higgle over such matters and then defile their consciences with the works of darkness, will live and do live a time-serving life. All the Protestant sects were born cripples, our own included, but ours had one happy redemption and that was the principle of liberty in Christ which received from us the acute accent but which we were not then able to carry out, nor are yet able, though many of our preachers are nobly trying to do so and I praise them for it and yourself for helping them toward this promised land of a whole, full gospel. The Christ whom I confess is not an anti-creed Christ. His liberty given is not confined to the privelege merely of going ahead with missions, etc. Christ is the Savior and came to save the world. He is not Christ versus anything less than Satan, the devil, and he was manifested that he might destroy the works of the devil. That is negative but precedes the saving of the world. He is not even an ordinance-giving or ordinance-defending Christ, but soul-saving, world-redeeming, and the ordinances, so-called, and the provisions and commissions have their values by their associations, by their merits as means to ends and for times, and must ever hold different values with different persons.

But the progress of time brings his authority ever into new power because of its use of living means, for its fresh conveyance and effective operation in subduing of all things to himself through divine grace. It is so much easier for the sinful to load up for glory on ordinances than to feed the living fire upon the heart that issues in divine living in the world day by day.

J. S. HUGHES.

New Country.

To those of you who are looking for new homes this is especially written. The Comanche, Kiowa, Apache and Wichita Indian reservations are to be opened to white settlement next summer. The law says not later than August 6. I think it will be a month or six weeks earlier. The lands are to be taken under the homestead laws. Anyone who is 21 years old, or the head of a family, who owns less than 160 acres, has not heretofore homesteaded and obtained patent, and who is a citizen of the United States, is entitled to take a claim of 160 acres of this land. The reservations to be opened contain about three and a half million acres, nearly all of which is most excellent farming land. In this country you will find good land, good water and plenty of it, good health and a desirable climate. I have never seen a country where all these elements existed to a greater extent.

A word of warning will be in place here too. There are a number of concerns, located in the various towns along the Rock Island Railroad, that borders this country, calling themselves, "opening agencies," "information bureaus," etc. The government has no agents for these lands nor information bureaus. These concerns are preying upon an unsuspecting public by offering to furnish information, locate you a claim, etc., for which they charge a fee of $2.50 up to as much more as their victim will stand. Leave these concerns alone. They have little or no value to offer you.

If you desire more information write your questions in a brief way, leaving room enough, two or three lines, between the questions, for answers to be written in, and enclose a return envelope and stamp, and I will take pleasure in answering you.

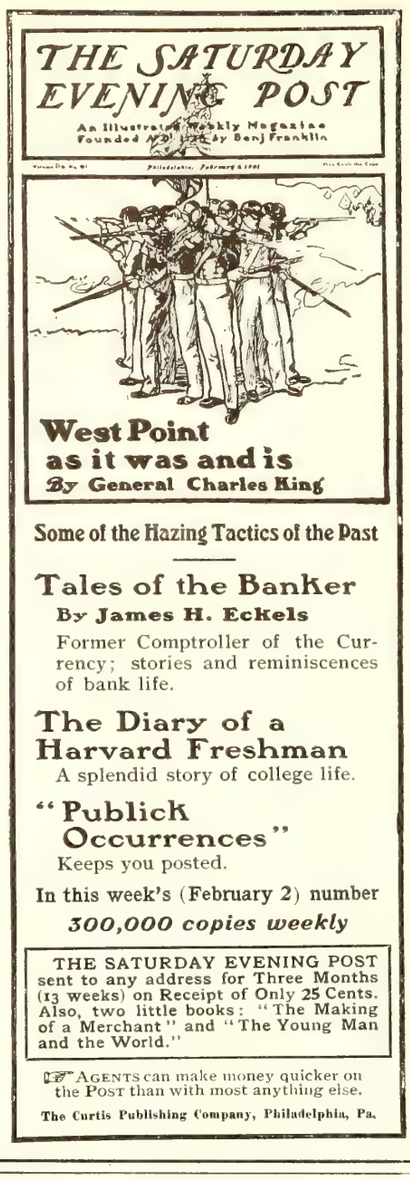
J. F. COPELAND, Editor Comanche News.

Comanche, I. T., Jan. 18, 1901.

If You Feel Irritable

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.



Virginia Notes.

J. O. Shelburne is in a meeting with Bethel congregation in Craig Co. R. W. Lilly is the pastor and we are expecting to hear a good report soon.

W. H. Book finds time to evangelize a good deal. He is now in a meeting with W. J. Wright, Washington, D. C.

Lee Abbott has taken charge of the church at Crewe. Much good can be done in that field and we are looking for Lee to join hands with the Lord and do it.

We had the pleasure of attending the Kanawha Valley, W. Va., district meeting held Jan. 17-20, at Montgomery, W. Va. The following preaching brethren were present: R. S. Fierbaugh, W. N. Harkins, G. W. Ogden, F. M. Covert, A. M. Dial, F. S. McNeely and Bro. Jarrett. The business was conducted in a brotherly Christian spirit and the preaching was good. Good crowds were in attendance and a deep interest manifested. From what I could gather I think our home society would do well to look into this field. It is one continuous town for miles along this valley and the people are crying for the gospel and dying without it. The brethren are consecrated and faithful, willing to do their part. They need help and we should help them as much as possible. F. H. Ollom has been a missionary society in himself and has given as the Lord has prospered him to have the gospel preached in this valley. We need more consecrated wealth in this land of ours.

Much harm has been done the cause by antiism. The people need educating along the line of giving for the preaching of the gospel. They are willing to do all they know how.

J. C. REYNOLDS.

Nimmonsville, Va.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:
DES MOINES, IA., Jan. 28.—Thirty added yesterday; 108 in 13 days. Spoke to 3,500 at auditorium; filled in 35 minutes; 1,500 turned away.—SCOVILLE.

Special Dispatch to the CHRISTIAN-EVANGELIST.
Milton, Ia., Jan. 29.—Fifteen last night; 32 last five days.—HENDRICKSON & RIDENOUR.

Special dispatch to the CHRISTIAN-EVANGELIST:
DAYTON, O., Jan. 28.—Fifty-two yesterday, 41 confessions; 25 last night; 107 in last eight days; 199 to date. Interest intense. Continue this week.—WILSON & HUSTON, evangelists.

Fayetteville, Ark. Jan. 24.—There was one conversion at the First Church on last Sunday.—N. M. RAGLAND.

Jacksonville, Fla., Jan. 21.—We had another addition to the Adams St. Church at our regular morning service yesterday. The new year is opening with us prosperously.—T. H. BLENUS, pastor.

Atlanta, Ga., Jan. 23.—Our work in the First Church under the leadership of Bro. C. P. Williamson has been exceedingly prosperous during the past year. The report shows 620 members on roll, of which 72 have been added during the year, net gain 37; on last Lord's day four were added by letter and two made the good confession.—J. A. JENNER, assistant minister.

Arrowsmith, Ill., Jan. 28.—Bro. S. S. Lappin has been with us in a meeting, resulting in eight being added to the church. I consider Bro. Lappin a very able man in a meeting.—J. F. SMITH, pastor.

Batavia, Ill., Jan. 28.—G. A. Ragan, evangelist, assisting H. L. Atkinson, pastor, just closed a three weeks' meeting resulting in 22 confessions. He will begin a meeting in Ottumwa, Ia., Thursday night.

Bloomington, Ill., Jan. 27.—The Second Church in Bloomington is an assured fact. One hundred and seventy-five have signed for the new church, and to-day they subscribed $8,850 toward the $10,000 we propose to raise. Pastor J. H. Gilliland goes with the new church. We propose to build a $12,000 church, exclusive of the ground. We are happy.—GEO. W. NANCE.

Cameron, Ill.—Two additions Jan. 20 by baptism; 49 since beginning here. C. H. White has held a good meeting at Coldbrook, Ill., for Bro. Spencer, the pastor. Bro. Hughes, pastor at Monmouth, is in a good meeting with his church.—O. D. MAPLE.

Carthage, Ill.—The annual meeting of the Christian Church here was held on Jan. 9. Bro. Stine, of Quincy, Ill., and the writer were invited by Judge Scofield to do the preaching. The occasion was very enjoyable. Truly our people in Carthage know how to entertain right royally. Judge Scofield is widely known as an efficient and successful attorney, and was on the bench for 12 years, and yet he has found time to minister to the church as their pastor for nearly or quite 20 years. He is a man of wide reading and a resourceful mind.—A. L. FERGUSON.

Dorchester, Ill., Jan. 25.—I have returned from Cleveland, O., where I have assisted Bro. Timme for a few days. On Lord's day, Jan. 13, six persons obeyed the Savior in baptism. The work is growing. There are great hindrances to a more perfect success. Many obstacles are in the way. A lot has been bought and enough money has been subscribed to start the second German church. The Home and State Boards are supporting the work. I want an experienced singing evangelist who is willing to assist me in revival work. He must be a single young man possessed with the spirit of Christ, one who makes the salvation of souls the paramount issue and depends on his own enthusiasm, zeal and prudence for that compensation which is the outcome of appreciated labor. Such a young man will find a permanent position and good home.—JOHN G. M. LUTTENBERGER.

Elma, Wash., Jan. 23.—We have just closed a Bible Institute conducted by Bro. R. E. Dunlap, of Seattle. The teaching from night to night was outlined upon the blackboard. It was lucid, livid and living; and I am sure, in some hearts at least, will abide forever. Two young men recently from the M. E. church are assured that they know "the way of the Lord more perfectly." Also might be mentioned as a result legitimately to be credited to the meeting a family of five from the Presbyterians.—DANIEL TRUNDLE.

Exchange, Ill., Jan. 26.—Closed a 11 days' meeting at Frame Church, nine miles southeast of Fairfield in Wayne county, with 13 additions and the church spiritually renewed. Have been in the evangelistic field since August but desire to locate as pastor.—LEW D. HILL.

Galesburg, Ill., Jan. 25.—I have just closed a few days' meeting at Coldbrook, Ill., with 13 confessions.—C. H. WHITE.

Illiopolis, Ill., Jan. 24.—Bro. S. F. Rogers is in a good meeting here. One by baptism so far. Audiences splendid and preaching fine. Last Lord's day I released the Clear Lake Church from future obligations to me on account of lack of finances. Am ready to hold meetings or serve as pastor churches in Sangamon or adjoining counties.—H. B. EASTERLING.

Jacksonville, Ill., Jan. 27.—"Seasons of refreshing from the presence of the Lord," characterized an eight-day revival conducted by Pastor Snively; the result was 22 confessions and two by letter. Meeting closed with a packed house.—WALLACE BROCKMAN.

Mill Shoals, Ill., Jan. 21.—Bro. K. A. Williams just closed a very successful meeting at Cisne, Ill., with 20 additions. I assisted him one week, during which there were 10 additions. I began a meeting at the Frame Church, Jan. 16. Meeting six days old and seven additions. Interest continues to grow.—LEW D. HILL.

Rantoul, Ill., Jan. 22.—There were two confessions at our evening service Sunday. Our meeting will begin next Sunday.—HARRY M. BARNETT.

Saybrook, Ill., Jan. 25.—We had 3 additions at our regular service on last Lord's day.—T. A. LINDENMEYER.

Shelbyville, Ill., Jan. 28.—Five more have been added since our meeting closed. Bethany reading class has grown to 35. Go to Tower Hill to begin a meeting to-night.—WM. DRUMMET, pastor.

Sheldon, Ill., Jan. 21.—S. S. McGill has been retained as pastor indefinitely by the church at Sheldon, Ill. There have been five additions already under his ministry, three by confession since the new year. All departments of the work are taking on new life.—W. C. CHAPMAN.

Springfield, Ill.—The annual report of the church at Springfield, Ill., shows $6,825 raised for all purposes during the year; $1,420 of which was for missions; $235 for benevolences. There was an increase of membership of 66. All lines of work are in a flourishing condition. We began a meeting Jan. 27, the pastor being assisted by Rev. J. M. Lowe, of Des Moines. Dr. Willett will be with us in a week's lecture course, beginning Feb. 24.—J. E. LYNN.

Sullivan, Ill., Jan. 28.—One confession here last night.—E. E. CURRY.

Watseka, Ill., Jan. 21.—Have begun my fifth year with this splendid congregation. During the past 12 months I made over 1,000 pastoral calls; received 104 into this congregation; lost 24 by letter and death. The church raised about $2,100; of this amount $400 was for all missionary purposes. Our church quartette made a thousand-mile concert tour, also sang at Fountain Park Assembly. The C. W. B. M. grew from a membership of 35 to over 100. We have now three Endeavor Societies. Two of our boys intend to study for the ministry. The year closed with a genuine surprise given us by the church on New Year's eve. Three added since that time.—B. S. FERRALL, pastor.

Windsor, Ill., Jan. 25.—One addition at Arthur and two at Ash Grove since last report.—A. H. HARRELL.

Anderson, Ind.—We had two additions last Lord's day by letter. The work is moving nicely on. We are looking with anticipation to the union meeting to begin here Feb. 3, conducted by Ostrom and Hillis.—R. B. GIVENS, Minister East Lynn Christian Church.

Waveland, Ind., Jan. 26.—Have closed two weeks' meeting at Alamo, Ind., with eight additions, one by letter and seven by obedience. Church prosperous.—E. E. MOORMAN.

Audubon, Ia., Jan. 23.—The Audubon church is in a splendid meeting with A. B. Moore, evangelist. Eleven added to date. The new house is packed nightly and it is hoped that the church can be made self-sustaining before the meeting closes.—J. H. MCSPARRAN, pastor.

Creston, Ia., Jan. 29.—We have just concluded a good meeting here with home forces, resulting in 28 additions to the church.—W. W. BURKS, pastor.

Des Moines, Ia., Jan. 21.—Twenty-three additions as a result of a twenty days' meeting with home forces at Blockton, Ia. There have been 54 additions since Sept. 1. The church is only two years old and numbers 215 souls. Every department thriving.—H. E. VANHORN.

Des Moines, Ia., Jan. 21.—Closed short meeting at Bondurant Jan. 13, with 13 added. Fine interest and church aroused to action. Whole time engaged where hitherto only half was arranged for. Good outlook for aggressive work.—W. B. CLEMMER, pastor.

Des Moines, Ia., Jan. 22.—We have just closed a meeting of three weeks at Norwalk with 6 additions, 3 who had been members at other places and 3 by confession and baptism.—J. H. RAGAN.

Des Moines, Ia., Jan. 27.—Interest continues; two accessions yesterday and one the week before.—E. W. BRICKERT, pastor East Side Church of Christ.

FREE

A WONDERFUL SHRUB—CURES

KIDNEY AND BLADDER

Diseases, Rheumatism, etc.

Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego County, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. DARLING.

The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood which cannot with propriety be described here.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure, and cannot fail. Address The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

Des Moines, Iowa, Jan. 24.—Our meeting in the great Central Church of this city has started with unusual interest. Seventy-three added in first 11 days; 20 on Lord's day. Bro. Breeden has proven himself a major-general in handling these forces and we expect large results for the Master. Prof. F. A. Thomas, who united with the church in one of my first meetings and has since been one of our pastors, has charge of the music.—CHAS. REIGN SCOVILLE.

Grove Center, Ia., Jan. 24.—The writer took charge of the work two years ago, at the same time continuing his studies in Drake. During this period we rebuilt and refurnished the church building at an outlay of $1,100. Five hundred dollars a year was raised for pastor's salary and above $18 a year for missions. This is a poor showing for missions but we will do better in the future as we will not be burdened so heavily with other things. We just closed a three weeks' meeting resulting in 28 additions; 21 of these were from the world, 3 from the denominations, 4 reclaimed. Bro. E. A. Hastings, of Floris, Ia., did the preaching. This is his second meeting for this church. Six years ago while he was pastor at Lenox he assisted in a four weeks' meeting in which 45 were added. The writer has been invited to remain with the church another year with an increase in salary and the privilege of continuing his studies in Drake. We believe that this is a very good showing and that something can be accomplished even by "student preaching."—VICTOR F. JOHNSON.

Keosauqua, Ia., Jan. 16.—Our meeting ended a few days before Christmas. Had 17 additions in all. Used home talent excepting two weeks' help by C. E. Hunt, of Eldon. We have put in about $200 worth of improvements.—CLARK BATEMAN.

Lorimor, Ia., Jan. 18.—Closed a successful meeting here on Jan. 13, Bro. O. E. Hamilton of Des Moines, doing the preaching. Results 14 added, 9 baptisms, 2 by statement, 3 to be baptized. Church greatly strengthened and town shaken as never before. Bro. Hamilton is a talented young man, a student at Drake University. The church has employed him for full time for a few months.—FELIX HENDRICK.

Milton, Iowa, Jan. 25.—Our meeting is doing well; 24 to date. Six confessions last night, one man an ex-representative to the state legislature. We close on Monday evening.—G. A. HENDRICKSON AND V. E. RIDENOUR.

Waterloo, Iowa, Jan. 22. One addition Sunday at the evening service. Work is starting off very encouragingly.—JOE S. RILEY.

Horton, Kan., Jan. 28.—Three added yesterday by letter. The C. E's. reorganized and the work moving off nicely.—L. H. BARNUM, pastor.

Leavenworth, Kan., Jan. 24.—Two made he good confession at prayer-meeting last vening.—S. W. NAY.

Mayview, Kan., Jan. 24.—Five weeks' meeting; 45 added.—J. W. BABCOCK evangelist; J. FULLER, pastor.

Topeka, Kan., Jan. 26.—Closed a four weeks' meeting with the Second, or Central Avenue Church in this city, Jan. 22d, with 22 added; 2 by baptism, two from sectarianism and ight by former relation and renewal of vows. This is a small band of consecrated Christians. It was a strength to me to be with hem.—W. H. SCRIVNER, state evangelist.

Louisville, Ky., Jan. 26.—A young man confessed Christ last Sunday eve. There have been 28 additions since I took this work. The outlook is hopeful. Last night the members gave us a complete surprise by coming in on us. It was my 30th birthday anniversary, and we had a delightful evening. Bro. Powell's annual banquet to business men of the city will be given Jan. 31 in the parlors of the First Church. This banquet is one of the features of the year, and is always looked forward to with much pleasure. A fine program has been arranged for this year, and it is expected to excel any that Bro. Powell has given. The work of the churches in this city is all in splendid condition.—C. H. HILTON.

Barnard, Mo.—F. E. Blanchard is conducting a meeting here with home forces.

Carthage, Mo., Jan. 26.—Despite the grippe, which is in almost every family in the city, our meeting continues with splendid interest. Twenty days and 43 added to the church. W. A. Oldham is pastor here and has been sowing the seed of the kingdom for six years. —HILL & WILLIAMSON.

Carthage, Mo., Jan. 25.—We have just closed an excellent meeting at Jasper with 11 baptized and one from the United Brethren. Bro. W. F. Turner, of Joplin, did the preaching. A new baptistry with heater was put in during the meeting. The Jasper church is growing numerically and spiritually. Bro. Turner has a great and growing work on his hands at Joplin. They will soon have the strongest and best housed church in southwest Missouri. Bro. Ben F. Hill is in the midst of a successful meeting with Bro. Oldham and the Carthage Church. Forty-one added to date. Bro. Hill is now in the evangelistic field and I want to testify to his efficiency. He held two meetings for the church at Mason City, Ia., during my pastorate there. One of these was at a mission point. A self-sustaining church of 130 members, with a $3,000 house of worship and pastor located for full time, his salary provided and all the expenses of the meeting raised on the ground, was the result of a six weeks' meeting in an entirely new field where we had only eight members previous to the meeting. The building enterprise was inaugurated in the meeting by Bro. Hill. He was called to dedicate the house six months later. The planting of that church is the completest piece of evangelistic work that ever came under my observation. Singing Evangelist Guy Williamson is now assisting Bro. Hill. The meeting continues indefinitely.—M. S. JOHNSON.

Hannibal, Mo.—We have had Bro. H. A. Northcutt to assist us in conducting a three weeks' meeting which began Jan. 3d. It would have been a great meeting but for the unusual amount of sickness in the community, including smallpox, which we feared at one time would compel us to close. But the church was greatly strengthened and there were 18 accessions, most of them by confession. This, including a meeting in December at the South Side Union Chapel, makes 35 accessions since December 1. Bro. Northcutt more than met our expectations in his convincing and tender method of presenting the gospel. Hannibal is the home of his childhood and this prophet is not without honor here. It was pleasant to supply for him in Kirksville on Sundays.—LEVI MARSHALL.

Mexico, Mo., Jan. 22.—As already announced, Bro. Dutcher has offered his resignation, which is to take effect the middle of March. We regret exceedingly to lose Bro. Dutcher, for we all love him, and were he to follow his inclinations he would remain with us, for he loves Missouri and the Mexico church, but he feels that there is a larger field for him in the growing west, and that he will be able to accomplish greater things. Then, too, he has a family of boys and girls, growing into manhood and womanhood and he feels that there is a much better opportunity for them in his new chosen field. The year just closed has been the most successful year in the history of the Mexico church. At our annual meeting it was shown that there had been near 100 additions to the church during the year, and that we had raised and disbursed through the different departments of church work nearly $4,000. We have a good man in view whom we shall most likely call.—P. W. HARDING.

Neosho, Mo., Jan. 21.—Five baptisms here last night.—L. C. WILSON.

Palmyra, Mo., Jan. 23.—The church at this place closed a two weeks' meeting last night. There were 16 confessions and two additions by letter. Bro. C. H. Winders, of Columbia, did the preaching most acceptably. Bro. Winders was pastor here for three years and is greatly beloved by the people here.—L. J. MARSHALL, pastor.

Richmond, Mo., Jan. 22.—Have been in a meeting with the Richmond pastor, C. P. Smith, for one week. Eight have been added to the church in that time; seven of them by confession and one by letter. The prospects are good for a good meeting. I find that the pastor here has a warm place in the hearts of his people. He has had this work for one year, and the coming year, if I mistake not, will be a year of great growth and revival of the work in this fine old Missouri town.—H. A. DENTON, pastor at Warrensburg, Mo.

Rocheport, Mo., Jan. 24.—We are in a very good meeting here, with five additions.—ARTHUR N. LINDSEY.

Savannah, Mo., Jan. 21.—We have just closed a short meeting here with six additions. All departments of church work in good condition. January 13th we raised $17.50 for state missions. Bro. Dillard, of St. Louis, was with us yesterday and delivered an able discourse in the morning. We gave him for the "Benevolent Association of the Christian Church" in cash, $30.73, and in good pledges, $45.—A. R. HUNT.

Cozad, Neb., Jan. 23.—Atwood and wife closed here last night. We had a rousing meeting; 29 added. Church dedicated Jan. 13. All bills paid in cash. Our plea is well understood here now and we are greatly strengthened.—A. C. DAVIS.

Hampton, Neb., Jan. 21.—Our meeting here closed last night; immediate results, three by letter. Hampton is a field greatly in need of a careful, consecrated pastor. There is practically no religious opposition to the work here, the Methodists having only one or two families and they are working with us. This is a fertile field and some active worker should enter it. After a few months of earnest, careful work of preparation by a good pastor this field should be ripe and ready for a good and successful meeting. We begin a meeting at Waco, Jan. 22.—R. A. GIVENS.

Sterling, Neb., Jan. 19.—Evangelist A. H. Lemon closed a very excellent meeting here last Sunday; 14 additions. Church work helped in every way.—THOS. A. MAXWELL, pastor.

Asheville, N. C.—I came here last summer and found about 30 resident members of the Christian Church. After preaching in an old library building a while we decided to erect a church edifice. We began work on it the first of October and the building is now completed. It is a beautiful, substantial brick building with rock finish. Will comfortably seat about 300. Is centrally located; probably the best located church building in the city. The members, on the whole, entered heartily on the work and contributed most liberally and all the debt the church owes is $1,000 borrowed from the Church Extension Fund. My work here, while it has been hard, has been pleasant and the memory of it is precious. The few members have been very kind and in Bro. Frank McCrary, the elder, I have had an excellent work-fellow. I am slow to leave this beautiful and cosmopolitan city, but my work elsewhere in the state is calling. But I go without fears as I leave the Asheville Church in better care than my own—B. P. Smith, who has served the Charlottesville, Va., Church acceptably nearly five years. He preached last Sunday.—DANIEL E. MOTLEY.

Hiram, O., Jan. 24.—Just closed a two weeks' meeting at Houland, with eight confessions and one reclaimed.—R. PERRY MCPHERSON.

Neapolis, O., Jan. 22.—Am in a meeting here. Meeting four nights old. Good attendance and fine prospects for success.—E. P. GROW.

Youngstown, O., Jan. 22.—We just closed a two weeks' meeting at Central Christian Church. In spite of grippe and bad weather, the meeting was a success. There were 12 baptisms. W. H. Hanna, of Washington, Penn., was our evangelist.—W. S. GOODE, pastor.

Cottage Grove, Ore., Jan. 22.—We closed a three weeks' meeting here last night with 28 additions; 12 by primary obedience, 3 from the Baptist, one a Baptist preacher, 13 otherwise. F. E. Billington, a Eugene divinity student, is the efficient pastor. This is a noble church and in peace and harmony.—L. F. STEPHENS AND WIFE, Evangelists.

Salem, Ore., Jan. 21.—Two additions last night and one the week before. A number of visiting brethren were present yesterday, members of the Oregon legislature now in session.—P. O. POWELL.

Scranton, Pa., Jan. 21.—Another good day yesterday. Good audiences; five confessions; eight accessions during the "Week of Prayer." —R. W. CLYMER.

Crowell, Tex., Jan. 21.—Have been preaching every Sunday and upon one occasion walked 22 miles to fill an appointment and did that before I ate breakfast. The work is progressing finely in Foard county. We are laying the apostolic teaching before people who never heard it before. Have received an urgent request to visit my old home (Ohio). I would like to say I can fill one or two engagements when in Ohio for revival. Applicants can address me at Lock Box 32, Minerva, Ohio.—GEO. GRIFFITHS.

CHANGES.

A. F. Holden, Denver to Parachute, Col.

Leonard G. Thompson, 524 E 38th Ave., to 3745 Williams St., 40th St. Station, Denver, Col.

C. M. Schoonover, Windsor, Mo., to Greenville, Texas.

F. O. McCarthy, Utica, Miss., to Lock Box 2, Water Valley, Minn.

W. F. McCormick, Iowa Falls to Mystic, Ia.

A. R. Adams, Blanchard, Ia., to Toluca, Ill.

Albert T. Felix, Sherman Heights, Tenn., to Obion, Tenn.

H. A. Wingard, State Line to Kentland, Ind.

R. P. Shepherd from 39 W. 132nd St., New York, to 194 N. 17th Street, East Orange, N. J.

J. C. McQuerry, DeSoto, Ia., to 126 N. Main Street, Wichita, Kan.

Joe S. Riley, Cripple Creek, Col., to Waterloo, Ia.

R. H. Love, Columbia, Mo., to Loveland, Col.

G. A. Faris, McKinney, Texas, to Dallas, Texas.

Lewis R. Hotaling, Fairbury, Ill., to Michigantown, Ind.

S. D. Perkinson, Denton, Texas, to Temple, Texas.

Geo. L. Peters, Taylorville, Ill., to Mound City, Mo.

J. H. Coil, Hutchison, Mo., to La Belle, Mo.

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ELKINS: A College Sketch

By EDGAR DE WITT JONES

The first time I saw Elkins was in 1886 at the fall opening of Central College, a wide-awake school in one of the busy little cities of the great Middle West. He was directly in front of me in the line of students who were being enrolled, and I had a good view of him as he waited his turn. There was nothing in his dress or manners to attract one's attention — indeed, his clothes though scrupulously neat and clean showed much wear and a constant effort to keep them presentable. In height he was a little less than six feet and quite slender. But it was his face that would have directed attention to him anywhere, the most striking feature being his eyes, which were large—unusually large— luminous and of a dark blue. Melancholy eyes they were, dreamy, wonderful eyes. His nose was straight and prominent, mouth not too large and finely shaped, with little curves at the corners that bespoke a sensitive nature. His chin was well defined, the forehead high, over which brown hair, somewhat long, fell—hair that looked a shade auburn in the sun. Add to this his white complexion—a white that at times was almost ghostly—and I have finished his description. He completed his enrollment by signing his name in the register, and passed on. A few minutes later I wrote my name under his, which was written in a neat, almost girlish hand, "Buford W. Elkins."

Later in the day I saw him in the library eagerly scanning a catalogue and taking something down on a bit of paper. The next morning I saw him at chapel, and before the day was done, found we were to be classmates in English, Latin and Mathematics. I was a Sophomore only in English and History, having been but half a Freshman the year before, on account of deficiencies; and Elkins found himself similarly situated. Literature was my favorite study, and I had come out of the Freshman year with distinction in English. It was probably my love of literature that drew Elkins to me. For literature was his delight, and on his entrance into the class I took a back seat, so to speak, and he took the head of the class easily over all. He had not been a week in college before he set the entire student body to talking of his precocious knowledge of books, authors, prose and poetry, together with an accurate understanding of construction, syntax, and all that which goes to make up a good English student.

So Elkins and I became friends, not at once, but gradually. I had known him a month perhaps before he invited me to his room, which was in the pleasant cottage of an elderly couple near the outskirts of town. Elkins had told me that he wanted to be where it was quiet and board was cheap, and that this place suited him in both respects. So one afternoon I went out with him, and on entering his room I was astonished at what I saw. There was no sign of the needless luxury of many of the students' rooms, of course, and I had expected none. The room with its furniture was plain, but its walls were literally lined with books and magazines. Elkins noticed my surprise and his eyes danced with pride as he pointed out volumes of Shakespeare, Milton, Longfellow—in fact, nearly all of the gems of English prose and poetry, in neat cloth binding. I knew now why he wore clothes that were threadbare and denied himself all of those little luxuries that young fellows generally term necessities. He sacrificed all that he might buy books. Before I left he told me his life's story. I learned he was the only child, his father having died when he was very small, leaving the widowed mother to struggle along on a small farm, not the best improved. Both his father and mother had been diligent readers and were people of more than ordinary education. From early childhood Elkins was passionately fond of reading, and by the time he was ten years of age had not only read what books his mother possessed, but those also of their neighbors. By dint of good management his mother made a good living off of the place, and when Elkins grew old enough he worked some on the farm, but he was never strong and help was employed most of the time. He attended the district school, where he made rapid progress in history and reading—progress that astonished both teachers and schoolmates. When he was thirteen his mother sent him to a high school in a town near by, and thus all was going well, and the future looked bright indeed. But ill fortunes came, bad crops came, the farm had to be mortgaged, his mother sickened with that dread disease consumption and finally faded away. The blow crushed the boy, who was sixteen years old at the time, but he strove to rise. He was not strong enough to work at farming nor was his inclination that way. The farm was sold to satisfy the mortgage, Elkins found himself in possession of a few hundred dollars, half a hundred precious books and no near relative within five hundred miles. So he attended the high school for another term, and then, securing a certificate, taught a district school. And since then he had been alternately attending the high school and teaching, until now, when at the age of eighteen he had entered college to learn still more of the authors and books he loved. All this time he told me he lived very economically so that he might increase his number of books.

After this I was always a welcome visitor at Elkins' room. Sometimes he visited me, but he preferred that I should come to his place. He loved his room with its books, where he could remain undisturbed among his treasures. Often I came upon him doing writing that he tried to hide in a modest way. I surmised that it was poetry, and he confessed and showed me other scraps and bits of verse that breathed the breath of genius. I saw to it that others knew this and shortly afterwards he was elected literary editor of our leading college paper. Still, he was shy and retiring and only in me did he confide. His progress in English was simply wonderful. Nothing like it had been done before at Central. But he took little or no interest in mathematics. Often I would see him scribbling something in his tablet as our instructor explained an algebraic problem. Geometry he took no interest in at all and finally dropped it.

There was an annual prize of twenty dollars given for the best essay; contestants being confined to members of the four classes in English. I persuaded Elkins to enter the contest. Afterwards I was almost sorry that I did so. Always a hard worker he worked still harder, and studied early and late. One night I had occasion to pass the cottage where Elkins boarded at a very late hour. All was dark elsewhere, but in his room I saw a bright light burning. The thought came to me that another light was burning, too, and fearful even to think of it, I felt it was burning low; Elkins was working too hard and all of us saw it. He was looking paler and more wan than ever. I took to making him take walks with me on pleasant afternoons. Not being strong a long walk depressed him, yet he always wanted to stroll out to the woods and the calm green fields. I remember one evening in early May we strolled out among the trees, the birds and the flowers, and a look of rest and contentment was on the face of Elkins.

"Elkins," I said, "you love nature, don' you?"

"Ah, yes," he replied, "I can say with Wordsworth:

"'To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.'"

The middle of May came, and with it the time for the essays to be submitted. Elkins had told me his was ready and asked me to come to his room and hear it read before he handed it to the committee. I did so. His subject was: "Poetry the Art of all Arts." I sat listening like one entranced until he had finished, and as he lay back in his chair exhausted, tears rolled down his cheeks, and tears crept down mine, as I grasped his hand.

"Elkins," I said, "you'll win, there can be no doubt of it; and more than that, that essay will make you famous here. My boy! don't you realize there lies before you the prospect of great things in the world of letters?"

The great eyes of Elkins flashed brightly, then they took on a sad melancholy change, his chin trembled, and his white hand shook as he laid it on my knee.

"Such is not for me," he said brokenly. "I feel it in my soul that I am going like mother, only quicker."

I strove to cheer him, but he was resigned

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to his fate. He was a Christian and death had no terrors for him. Two weeks later the prizes were announced, and as I expected—as we all expected—the essay prize as well as class honors in English went to Elkins. It was as I predicted concerning the essay. It was published and talked of in college and local literary circles. Elkins' name was on every lip about the campus. It was well toward evening when we found each other that day. Elkins had been surrounded by admiring classmates, all eager to congratulate him. He was well-nigh worn out, and I noticed that on his usually white cheeks there burned a hectic flush. He wanted to get away from the noise and clamor and talk with me. So we wended our way again to the green fields and woodland. He was supremely happy and the tone of his voice was more hopeful. Yet when I talked to him of his future work he quoted Shelley, saying:

"'We look before and after,
And sigh for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.'"

Poor boy! as he spoke his voice faltered, and my eyes grew misty. We put our arms about each other and sat down on a fallen tree, and for a time listened to nature's voices. Thus we sat and talked of books, of poems, and of Him who must be in all poetry if it be poetry at all. At last as the sun sank lower and lower we walked back to town. As I left him at the door he turned and said with a sad, sweet smile:

"Old boy, I dislike for you to leave me now. Be with me just as much as you can."

I pressed his hand and promised. The request set me to thinking, and I resolved to change my boarding place, if possible to get a room in the same cottage. Commencement was at hand and I had much to do, but I never forgot Elkins. In a few days the majority of the students would leave for the summer vacation. Not a few would remain for the special classes which continued. Elkins had told me he was going to stay and take a special in Modern Literature under Professor Goldman. So I arranged to stay also, mostly on his account, for I knew the spring of his life was waning. Happily I was able to get a room adjoining Elkins'. Poor fellow, he was happy then, and I also—a strange kind of happiness mingled with sadness.

Commencement was over. The great body of students had gone. I saw as the days passed the slow slipping away of my friend. In love and pity as I watched him, I thought of what Byron makes the "Prisoner of Chillon" say as he saw his gentle brother's life wither away:

"He faded, and so calm and meek,
So softly wan, so sweetly weak,
So tearless, yet so tender—kind,
And not a word of murmur, not
A groan over his untimely lot."

Many were those who sought to assist Elkins in every way. Attempts were made to induce him to go to a health resort at the expense of friends and admirers. But he would not listen to such proposals. He appreciated them, however, as well as the honors that were sent him daily. But he declined their aid just as he had declined honors among the students all the year. To all save me he was the same shy, reserved young fellow that entered "Central" the autumn before. The services of physicians he would not have, saying that there was no use in their trying to cure him; that he wished to stay where he was, write on, read on, till the end came. Before July was half through Elkins was too weak to attend his classes, and I would sit by his bedside for hours at a time talking with him of the subjects nearest his heart. The night of the twenty-fifth, I remember, we were discussing Irving's essay on "Westminster Abbey," and the author's moralizing on the fickleness of fame and the vanity of earthly glory. Elkins remarked that he believed the building of great monuments to departed ones was foolish. "The green grass and what stray blossoms bloom around are memorials enough for me," he said. "You know Gray says:

"'Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?'

"I am going to read the Elegy again tonight," he continued. "Dear Gray, my favorite poet! Dear old Elegy, my favorite poem!"

When I left him it was almost eleven o'clock. He was resting comfortably, his books and papers near him as usual. Tired with watching I feel asleep at once. I slept soundly and sweetly, so that when I awoke it was broad daylight and the sun was an hour high at least. I dressed hurriedly and stepped into Elkins' room. The eastern window shade was halfway up and the glorious sun of the morning fell across his face. But never did I see that face, always wonderful, as beautiful and calm as then. His position was near that when I left him the night before; his shaded lamp still burning dimly. A volume lay at his side, over which his right hand partly lay. The other rested naturally across his breast. A straggling lock of hair hung over his forehead, while a peaceful smile lighted his face radiantly. And yet, I needed not to touch the cold flesh to know that he had gone in the night from the books he loved. Sadly I took from under the pallid hand the volume as it lay open—opened at the Elegy of Gray, and marked in his peculiar fashion at the twenty-second stanza:

"For who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind."

I visited the scenes of my college days last spring and wandered out to the cemetery at the edge of town. It was late on a May day when I found the spot I sought, and there was just wind enough to rustle slightly the branches of the tree that partly shaded the grassy plot, marked only by a simple headstone bearing the name B. W. Elkins. A few late violets bloomed among the blades of grass that quivered in the breeze. I stood, wrapped in the thoughts of other days. The sun sank low 'neath a bank of purple clouds. A meadow lark sang a vesper note to his mate as he flew to rest. And the lines of Gray, *his* favorite, came to me:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Erlanger, Ky.

The Best Recreation.

Night work does not pay. I have known many successful men who, at the beginning of their careers, worked eighteen hours a day. This may have seemed necessary, but it was not wise, although the persistence and energy which it revealed were admirable.

The most profitable indulgence possible is that given to good, wholesome recreation, which not only improves the quality of one's effort but also extends the time in which to win success, the active period of a man's life. Reading should form a considerable element in a young man's recreation. On this point I can speak with conviction from my own personal experience. I can recall scarcely a day in the course of which I have not spent from one to two hours, or more, reading something substantial—history, poetry, political economy, or historical romance. Not only have I found this one of the rarest pleasures of my life, but it has, to a very considerable extent, made up for the lack of college education. Study in season and out of season. Never stop half-way along any line. Master it, or keep at it until forced to admit it has mastered you. Never forget or overlook an old friend, and make as many new ones as possible without the sacrifice of a whit of self-respect or individuality. Do this from principle, although policy would dictate the same course, inasmuch as it is through our friends that the best opportunities of life come to us.—*Saturday Evening Post.*

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A Story of Edison.

Stories about Thomas A. Edison are almost as numerous as those about Lincoln. One which had not appeared before is given in a recent number of Success, relating the circumstances under which the young inventor found a job in a telegraph office in New York.

A tall young countryman, looking as green as a suit of "butternut" clothes and a slouch hat could make him, applied for work in the Broad St., New York, office of Maury Smith in 1871. Mr. Smith was manager of the consolidated telegraph lines, then in opposition to the Western Union. Like all other managers, he could make room for an expert operator and told the young rustic that an engagement depended altogether upon his skill.

"Try me; I can keep up with the best of 'em," said the stranger.

Mr. Smith noticed that the applicant appeared to be quite deaf; but, out of curiosity, and possibly with the idea of having some fun with him, he gave him a table and told him to "receive" a message then due from Washington.

"You will have to work pretty fast," he warned him, "for our Washington man is in the habit of rushing things."

As a matter of fact, there was no message expected from Washington, nor did the wire lead there. Mr. Smith connected the receiver with a "sender" in another part of the same operating room, and put his fastest operator, "Dick" Hutchinson, at work, sending a 2,000-word message. Edison, for it was he, grasped a pen, and, as soon as the instrument began to click, dashed off the copy in a large, round, legible hand. While deaf to all other sounds, he could catch the faintest metallic click.

On came the message, faster and faster and faster, twenty, thirty, forty words a minute. A crowd of operators gathered around, curiosity and then amazement depicted on their faces. Page after page was reeled off, with never a break, and with the last click of the instrument the forty-minute message had been received perfectly, and lay in a heap of manuscript on the table. The young man's triumph was complete. Hutchinson rushed up and shook hands with him, and Mr. Smith gave him a job on the spot.

An Irishman, who had but recently arrived in this country, applied to a Scotchman for a job. The Scotchman decided to give Pat a trial—also a little advice. "It will be your own fault if you don't get ahead in this country, Pat," said the Scotchman. "Twenty years ago I landed in New York with but one shirt to my back, but since then by my own exertions, I have managed to accumulate a million." "Faith, an' Oi'd loike to be after knowing' phwat any man wants with a million shirts!" exclaimed Pat, "he can't wear more than wan at a toim, begorra!"

"Dis prosperity is all fictitious!" said Meandering Mike.

"What makes yo t'ink it?" asked Plodding Pete.

"Because dey keep on offering' us roast turkey an' cider de same as dey did last November. If we was pergressin' as we ort de handouts would include terrapin an' champagne by dis time."—*Washington Star.*

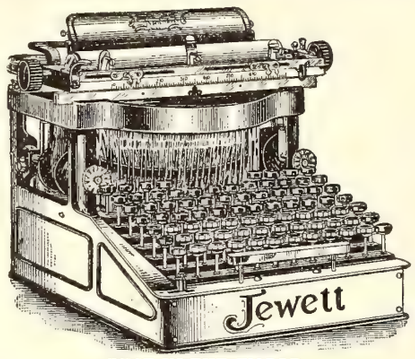
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Casey's Case.

Law Notes is responsible for the following illustration of the convenient elasticity of a technicality in the right hands:

A Canadian gentleman, named Casey, was appointed to a government place which technically had to be occupied by a lawyer, which Mr. Casey was not. The benchers of the Law Society, however, undertook to obviate the technicality, and appointed one of their number to examine him as to his knowledge of the law.

"Well, Casey," said the examiner, "what do you know about the law, anyway?"

"Well, to tell the truth," said Casey modestly, "I don't know a single thing."

"I have examined Mr. Casey as to his knowledge of the law," the examiner stated in his affidavit, "and to the best of my knowledge and belief he answered all the questions entirely correctly."

She Waited.

Even a Scotchman cannot always be humorous, if he would. Like other people, however, he is sometimes funny without meaning to be. The Scottish American thinks that the message sent by a young man in Peeblesshire to his waiting bride may have kept her from worrying over his non-appearance, but that she must, after all, have received it with mixed feelings.

The bride elect lived in a village some distance from the home of William the bridegroom. The wedding was to be at her home. On the eventful day the young man started for the station, but on the way met the village grocer, who talked so entertainingly that William missed his train.

Naturally he was in what is known as a "state of mind." Something must be done, and done at once. So he sent the following telegram:

"Don't marry till I come. William."

If the bride elect knew her William, she probably knew how he felt when he sent the message, and forgave the mental confusion which resulted in what she must have looked upon as a needless request.—*Youth's Companion.*

"Was it a bad accident?" "Well, I was knocked speechless, and my wheel was knocked spokeless."

"Which is the head barber?" inquired the customer. "We're all head barbers," replied the artist. "What did you suppose we were,—corn doctors?"

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Second Enthusiastic Golfer—Well, I'm booked to be married on that day—but it can be postponed.—*Punch.*

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With the Children.

J. Breckenridge Ellis.

PETE.

IX.—A High Cricket.

Pete had to sleep all alone, for Madge went to bed with Jennie. But first, Pete heard them getting supper. She heard the dishes rattle. However, she was not very hungry. She had eaten three tomatoes, five cucumbers and grapes without number. Then company came, and she heard them laughing in the parlor. It grew dark. Night came and everybody slept, except the little prisoner. It had made her cry to hear the company having such a good time, and when she fell asleep at last, and the moonlight streamed through the window, it showed where the tears had fallen down her cheeks. She looked so little and still, so pathetic and pale and helpless, I know if her mother had seen her, she would have stooped to kiss the quivering lips. Perhaps she would have thought of the years that lay before the little one, and how she must learn the world and the ways of the world, and see real sorrows, and get to be a woman (which Pete was in a great hurry to be). Now at the first break of day, Pete awoke and dressed with a resolute face, only she didn't put on her shoes or stockings. Evidently she had made up her mind what she must do, and she was going to do it. It was more than an hour before her mother's time of rising. Pete felt important; the person who is awake, is monarch of the little world in which all others slumber. She sat down on the floor and tied her two sheets together, and the end of one to the spread, and the spread to the comfort, and the comfort to her jumping-rope, and the jumping-rope to the little iron bedstead, which she pulled up to her window. And she let the sheets and things drop out of the window, thus making a long series of connected bedclothes. And she slid down this improvised rope, and there you have her standing in the yard, with her room-door locked and the house all locked up. She ran to the barn and climbed the ladder, and there lay the tramp, asleep.

"Nap!" she called. He started up with a growl, but discovered the little girl sitting calmly on the hay not very far away (and pretty close to the ladder). "Oh," he said, rubbing his eyes. "Is that Miss Prudence? Well, did you bring them valuables?"

"You don't know what a trouble I had bringing myself," said Pete.

"If you didn't bring no valuables, there was no call to bring yourself," said Nap, who was not very polite.

"Nap, I did what I could. Madge was going to give her things, and I went after *Jennie* about it, but Jennie *told* on me, so mamma locked me up in my bed-room so I didn't have a chance to do much, so I tied my bedclothes together and slid out of the window just now and this is all I have; it's my silver bracelet and there are two silver hearts *not counting* the lock, and here is my ring."

"Reach um over," said Nap, and he took them in his great hairy hand. "Now, Miss Prudence, I ast you if a gentleman of my size could get on this here ring or that there bracelet; and if I could, if I would want to disport um in the eyes of society? They wouldn't sell for nothing, and even if I *could* sell um, these ernitials on um would block the game. Take um back, Miss Prudence, don't tempt me with um, I begs of you."

"Then you won't go away for them, Nap?"

"Not much! And I'm getting tired of you a-coming up here a-making that continual song to me day after day. I liked 'After the Ball,' first thousand times I heard it, but after that it palled on me. And I *got* to stay here till your ma can raise that hundred, for I've naturally got to have that hundred and she owes it to me and all I asts is my rights. I tell you right now, Miss Prudence, that once there was a little girl of the name of Elvira, and her payrents taken her and went to live in a haunted house—"

"Now, please Nap, don't begin another of your stories, *please* don't, they are so interestin', they just throw me all off the track."

"But, Miss Prudence, you've said your say and I'm not going away to *nobody's* begging and why make a painful interview when I can tell you that—Ever' night they heard strange sounds down in the basement, and at twelve o'clock, midnight, there was a curious 'Thump, thump, thump,' a-booming down the inside-stairs. It come ever' night; but when Elvira's pa took his lamp to see, nothing wasn't visible. And as soon as he went away, 'Thump, thump, thump,' tell his hairs would all rise a-standing, as if they was making something unanimous. One night Elvira said to herself, 'Well, I am going to find out what makes that "Thump, thump, thump!" ' So she put on a black dress so she wouldn't make a light, and slipped out in the hall just before midnight, and scrootched in a corner and waited."

"Oh, Nap, wasn't she *afred?*"

"Yes, but she just grit and bored it."

"Nap, I've got something I *must* say to you, and maybe there'll be time to learn what made that awful 'Thump, thump, thump.' But first I want to say that I *knew* my things wasn't much a-count, at least I was afraid *you'd* think so, and I wouldn't of come a tall but I had promised and I said to myself 'What *will* he think?' so I felt like I had to come or you would think I'd broken my word. I didn't know but you might be able to go away without our money, and I just thought I'd leave it to you; but anyway, I'd *said* I'd come, or I'd never of slid down those bedclothes. That's why I'm bare-footed, I had to cling on by my toes."

"Pray don't mention it," said Nap, waving his arm. "It's very becoming, I'm sure. And as to you offering me them things, I don't take it as no insult, although another man might in my place. But I know your motives are good."

"I'm glad you say that," said Pete, "and I think we understand each other. But now that you have said you can't leave without the money—you are sure you can't, ain't you, Nap?"

"I am just this sure, Miss Prudence; that little Elvira hadn't been scrootched up in the corner but a very few moments when at the head of the stairs she heard something a-going, 'Thump, thump, thump!' 'Oh, I shall die of fright,' whispered little Elvira, talking aside to herself like they does in the theayter."

"I know *I* would of," said Pete. "But *do* wait, Nap, till I tell you my second business with you. Since you can't go away, that settles that part. But here's something else. Look!" She drew a tiny black book from her apron pocket. "This is the Bible, Nap. Now I want to read you just one verse. Now I'm going to read; now these words are Bible words, what I say right now: 'But he that believeth not shall be *damned.*' "

"Well," said Nap gruffly, "What's that got to do with it?"

"I'd think it had something to do with *you*," said the little girl.

(TO BE CONTINUED.)

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Sunday-School.

W. F. Richardson.

Parable of the Talents.*

The scene of this parable is probably the same as that of the Ten Virgins, which it immediately follows in Matthew's narrative. Jesus and his disciples were still seated on the western slope of the Mount of Olives, overlooking the city and the temple. The Master had foretold, in words that throbbed with passionate grief, the destruction of the holy sanctuary, and the scattering of the chosen people. He had warned his followers to flee from Jerusalem when the signs of this destruction should appear. He had told them that the time of his own return to the earth was a secret kept in the counsels of the Father, but that they were to hold themselves in watchful readiness, so that his coming might not find them unprepared. The parable of the Virgins emphasized this lesson. Meanwhile, they were not to spend the time in idle waiting, but to busy themselves with the service unto which their Lord had called them, for his most sacred interests were to be committed to their charge, and his work of human redemption to go forward after he left the earth, by means of their faithful ministry. It is to his disciples, therefore, that he speaks the parable of the Talents. The lesson of the Ten Virgins is "Watch, be ready." That of the Talents is "Work, be faithful."

"A man, going into another country," represents our Lord himself, who was soon to depart from earth, and to leave behind him his disciples. The very absence of the master and the uncertainty as to his whereabouts and the time of his return, would test the fidelity of his servants. Few are there who labor as diligently under such circumstances as when under the master's eye. It was a rare compliment paid by Paul to the church in Philippi, when he said, "As ye have always obeyed, not as in my presence only, but now much more in my absence." It should be an added incentive to fidelity on our part to remember that our Master, though absent in the flesh, is present in the spirit, beholding all our deeds.

"Called his own servants, and delivered unto them his goods." What wonderful confidence Jesus has shown in his disciples, that he entrusts to them the most sacred interests of his kingdom. The gospel itself and all the means for its dissemination, he has given to his people. Time, opportunity, wealth, culture, fellowship, every gift of mind, body, heart, home, society, church and state, is a part of this endowment.

"To every man according to his several ability." Christ is the only absolutely just master who never lays upon a servant's shoulder a burden too heavy for him to bear. If others are gifted beyond me it is a proof that they are able to use more talents than am I. There is something in their disposition, environment or opportunity which affords wider scope for service. Be sure, my brother, that you will have all of time and ability committed to you that you can properly use. Perhaps one reason why Jesus makes the servant with but one talent to be the unfaithful one is because we are more likely to excuse ourselves for not using the more meager gifts. He also wished us to remember that not the neglect of even one talent would be excused. Whatever we have, whether little or much, is ours for service.

"Straightway he that received the five talents went and traded with them and made other five talents." The revised version thus places the word "straightway," making it qualify the work of the servant, rather than the departure of the master. It is a wise servant that goes about his business promptly. Delay in beginning often leads to permanent neglect. The two faithful servants realized the value of time and set to work at once. The result was what always happens. Use gives increase. Capital grows only by investment. Grain must be sown to multiply. Wisdom becomes wiser by exercise. Love finds in loving its increase and reward. The teacher learns as he imparts to the pupil.

"He that received the one talent went and digged in the earth and hid his lord's money." Foolish and wicked way of treating what was given for useful investment. The talent could neither increase itself, nor minister to any want of man, buried in the ground. The world is suffering gigantic loss daily, through the disuse of the buried talents of Christians. Voices that will not sing, or will praise only for money. Wealth that is hoarded, or spent only for selfish indulgence. Sympathy that wastes itself upon the imaginary afflictions of the novel or the stage and is deaf to the cry of dying humanity all about. Oh, brother, sister, dig up that buried talent and put it to work for the Master. It is not enough that you are doing no particular harm. The Lord demands that you be ever doing some particular good.

The reckoning day came at last. The lord of those servants returned and called them to account. So we must all stand before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. The two faithful servants were approved and granted the same rich reward. "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." Fidelity to duty, not the measure of our work, is the test. Each had received according to his ability, and had wrought according to the same principle. The reward is the same. Increase of responsibility and power, larger honor and deeper joy become the portion of those who have wrought to the utmost of their ability. They shall share the joy of their lord who have used aright his possessions.

The unfaithful servant excuses himself by pleading his master's hardness and his own fear. Thus do the unfaithful ever seek to throw the blame on the one to whom they owe their solemn duty. "Thou art a hard master," says the criminal to the state. "Thou art a hard master," says the indolent student to the teacher. "Thou art a hard master," says the wayward child to the upright parent. No such complaint is heard from the servants who toiled and gained; only from the one who idled and got nothing. No wonder he feared his master. Love is its own taskmaster. If we love, we will trust and serve. If we fear, we will doubt and shirk. A loved master seems ever a good one. A feared one is counted cruel. The talents were his, not yours, thou unfaithful servant. The true reason for thy conduct is not the cruelty of thy master, but because thou art both wicked and slothful. Neglect is sin. Laziness is a hateful vice. To him that knoweth to do good and doeth it not, to him it is sin. Thou mightest at least have put my money in the bank, says the master, where it would have drawn interest. Thou hast not only neglected working for my good, but thou hast robbed me of the natural increase of my wealth. And does not every soul that uses not life's powers and opportunities fall under this same condemnation? "Will a man rob God? Yet ye have robbed me, saith the Lord." Let us beware lest such a sin rest upon our souls.

"Take the talent from him and give to him that hath the ten." Yes, he that will not use shall be as though he had not, for what he hath shall be taken from him. And he that faithfully useth shall have more, for he shall enjoy the fruit of his labors and even the failures of the faithless shall bring tribute to his fidelity. He who refuseth to give the best in him to the service of Christ shall become an outcast from the glory and peace of the heavenly kingdom and shall depart into the outer darkness of a hopeless despair. But he who, whether endowed with one talent or many, uses them all diligently for the glory of Christ and the good of men shall enter into the joy of the Lord.

*Lesson for Feb. 10. Matthew 25:14-30.



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If Christ Should Come To-morrow.

TOPIC FOR FEBRUARY 10.

(1 Thess. 5:1, 2, 4-8.)

The Puritan fathers were once engaged in convention, when suddenly the light failed. Everything became very dark, although it was still only noon-day. Great fear came upon all the assembly. One good old Puritan arose and said:

"Mr. Chairman, it is evident that the day of the Lord has come and that the end of all things is at hand. I move you that we adjourn and betake ourseves to prayer."

"Nay, Mr. Chairman," cried out another sturdy old pioneer, "If the Lord indeed be at hand, he could find us no better employed than in deliberations regarding the welfare of his people. I move you that candles be brought and that we proceed with the business of the meeting."

This is the proper spirit of service to the Lord, is it not? So to live as always to be ready to see him; so to work as always to be conscientiously employed in his service; so to make all employment, sacred and secular alike, redound to his glory. This is the proper spirit for Christians.

If for us the days grow so dark with trouble that we feel the end of our strength is nigh; if disease takes hold of us in such wise as to make us feel we are entering the valley of shadows; if the darkness of temptation descends upon us, it is ours to cry out, "Let candles be brought, and let us set ourselves to our duty."

If the coming of Christ should take place at noon to-morrow, no doubt he could not find a man better employed than in earning his daily bread, in providing for his own, in pushing on his life work, in doing his regular so-called secular duty.

If, however, everybody knew that the Lord's coming should take place to-morrow, most people would forsake their employment and take to hypocritical and frightened prayers; most would, like certain of the Thessalonians, become idle and disputatious, self-righteous, pharisaical, trying to make out in their own minds as good a case for themselves as possible. Undoubtedly it would be a very disastrous thing for the world to know of Christ's coming beforehand. God is very wise in keeping the times and the seasons his own secret.

Are you very sure that the business you are engaged in is fit for the Lord to find you in? Are you very sure that your manner of conducting it is such that you wouldn't mind being surprised in the midst of it? Are you very sure that your conduct is such as would bring no blush to your cheek if you were caught in your acts? Are you very sure that your thoughts are of such a character as befits the high and elevated station of Christian? If so, then go on with business, conduct, thoughts, and let the Lord's coming take place to-morrow or next day. If not, then make the business, the conduct, the thoughts, as near right as you are capable of doing, and say: "Even so, come, Lord Jesus."

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Missouri Christian Ministerial Institute.

Program of the meeting to be held at Fayette, Mo., March 18-21, 1901:

MONDAY, MARCH 18.

7:30 P. M.—Address, "The Young Preacher's Outlook," G. D. Edwards, Nevada, Mo.

TUESDAY, MARCH 19.

9:30 A. M.—Lecture, "The Bible as Affected by Recent Archæological Discoveries," Levi Marshall, Hannibal, Mo. Review by E. H. Kellar, Carrollton, Mo. Discussion.
2:30 P. M.—Address, "The Preacher as a Citizen," E. B. Redd, Platte City, Mo. Discussion led by C. H. Winders, of Columbia, Mo.
7:30 P. M.—Address, "The Evangelism for the Times," E. M. Smith, Centralia, Mo.

WEDNESDAY, MARCH 20.

9:30 A. M.—Conference, "Some Problems of the Pastorate."
1. The Sermon, W. N. Briney, Paris, Mo.
2. The Prayer-meeting, O. W. Lawrence, Maryville, Mo.
3. The Pastoral Visit, S. B. Moore, Moberly, Mo.
Discussion.
2:30 P. M.—Address, "The Call to the Ministry," R. Lin Cave, Independence, Mo. Discussion led by D. W. Moore, Springfield, Mo.
7:30 P. M.—Lecture, "The Growth of Religious Liberty in the Churches," J. H. Garrison, St. Louis, Mo.

THURSDAY, MARCH 21.

9:30 A. M.—Lecture, "The Problem of Secularism in the Church," C. M. Chilton, St. Joseph, Mo. Review by S. D. Dutcher, Mexico, Mo. Closing Business Session.
12:00 M.—Adjournment.

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Marriages.

BRANDON—HARPER—Married, Jan. 17, at the bride's home, Roy L. Brandon, of Lenox, Ia., and Miss Mayme A. Harper, of Corning, Ia., I. H. Fuller officiating. Both these young people are Christians. They will live at Lenox.

Obituaries.

GREGORY.

"He giveth His beloved sleep."

Died at his home, five miles south of Mineola, Mo., Richard Fenton Gregory, at the age of 81 years, 3 months, 13 days. He was the son of William Gregory and Nancy Fuqua, his wife, born in Buckingham Co., Va., July 12, 1819, married in Callaway Co., Mo., whither he had removed at early age, to Rachel Oliver, who, with one son and four daughters, remains to mourn his loss. In 1849 he went with an overland train to California, returning in a few years with comfortable means. Few men are builded on a more noble scale, physically and mentally; of fine frame, great strength, energy and perseverance; possessing also the strictest fidelity to honor, truth, justice and virtue. His word was counted good as a bond, and many live to testify to that loyalty in him, so fast disappearing in our time, which when a friend is in need, sticketh closer than a brother. He was quite ready to receive Him who doeth all things well, and now rests "Safe on Jesus' breast." A tender, loving, patient, indulgent husband and father has been called home, and in our hearts there is a yearning for a "touch of a vanished hand and a sound of a voice that is still." Funeral services were conducted by Eld. J. H. Bryan at Antioch Christian Church, of which he had been an honored member many years. For those so sadly bereft, we can ask no better blessing than that his sweet and tender spirit, wise counsels, fidelity to every trust, loyal and faithful devotion, purity of character and loving Christian virtues may be perpetuated in their lives.

"Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight gloom be over past,
Dear father, may thy rest be sweet"

***

JONES.

Sarah Watts Jones was born July 5, 1848, in Holmes Co., O. On March 17, 1870, was married to Basil Jones. Her children, eight in number, survive her. In 1883 the family moved to Madison Co., Ia., where they have since resided. She united with the Christian Church in 1872, since which time she has remained an earnest and active member, as are all her children. Her death occurred Jan. 12, 1901, at Mercy Hospital, Des Moines, Ia. The chief characteristics were unswerving fidelity to the right, a strong Christian faith and unselfish devotion to her family, a considerate neighbor, a loving wife, a patient and sacrificing mother. The funeral was conducted by G. E. Roberts, Des Moines, Ia.

STARK.

After a short illness at his home in Warrensburg, Mo., Eld. J. J. Stark, a humble and faithful man of God, passed away. He was born August 8, 1833. He died January 9, 1901. His earth life was 67 years and one day in time. In deeds of service to the Master he lived longer than that. In devotion to his family he was a noble example to all men. A good man has gone ahead to enter the fellowship to us unseen, and, waiting awhile, let us hope, will receive back that family from which he was taken.

When 19 years of age he united with the M. E. Church; and soon became an exhorter. At the age of 26 he entered the fellowship of the Disciples. In the year 1860 he was united in marriage with Miss Eliza Thomas in his native state of Indiana, and in the same year came to Vernon County, Mo. The following year he was ordained to the Christian ministry, and ever since that day has held on high the banner of the cross. For I do not understand that death has deprived him of that work to which he gave himself, not for time but for eternity. The Lord blessed him with three children. The youngest of the three died in boyhood. Two remain to comfort the widow—King and Phil, as we know them here. They are both able and consecrated ministers.

Bro. Stark preached for 40 years in Vernon and adjoining counties of this state, and in portions of Kansas. His home for the most part was in Nevada. From this place his influence went out in every direction. He organized many of the churches in these parts. A few months before his death he moved to Warrensburg and became a member of our local congregation. So soon to him we said farewell! Yes, farewell, but not forever, farewell, but to see thee soon—not in that frail body as a long and patient sufferer—in that fellowship glorified.

H. A. DENTON, pastor.

Warrensburg, Mo.

STEPHENS.

Sarah Elizabeth Stephens, *nee* Cole, was born June 10, 1861 and died Jan. 17, 1901. She was married to Robert Stephens, April 6, 1877. Of this union four children were born, two of whom and the father survive her. Sister Stephens became a member of the Christian Church in the spring of 1878 and during life thereafter was a faithful and consistent member. The funeral was conducted by A. R. Hunt in the Christian Church at Fillmore, Mo. Interment in the Foultz Cemetery.

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There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord, Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching.
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high. (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
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Mother, tell me of the angels.

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Contradictions of Orthodoxy, A. M. Collins.

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These are all valuable works by able authors. Though they are concise and condensed, do not imagine them mere tracts; they are books, numbering from 64 to 204 pages. The prices are very reasonable. Any book on the list will be sent, postpaid, for 25 cents; any five will be sent, postpaid, for $1.00; the complete set of eight books will be sent, prepaid, on receipt of $1.50.

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The books ordered from you on the time payment plan duly arrived, and are now lying before me on my table. They are volumes which I had long desired, but had despaired of ever possessing. Laboring for a weak church at a small salary, and with a large family to maintain, I had tried, in vain, to save up enough to buy these volumes. I am very grateful to you for extending to me the time payment privilege. The monthly payments, being in the nature of a debt, I can somehow manage to pay, whereas I could not have laid aside an equal sum each month until I was able to pay cash for the books. There are too many immediate calls on me each month. Again I thank you. May God bless and prosper you!

We are glad to know that we are daily helping others in the same way. Remember that our installment plan may apply to orders for any books published by us (except music books) provided the order amounts to $10.00 or more, and the purchaser is personally well known to us, or can furnish us good reference or endorsement.

By the time this reaches the readers of the CHRISTIAN-EVANGELIST, there will be ready for delivery the new volume by W. J. Russell, *What is your Life; or, Aims and Aids to Success and Happiness*. It is a volume written for and dedicated to "all young men and women who are struggling to attain true development of mind and heart, success in life, and happiness here and beyond"—to quote from the author's preface. Mr. Russell is a pleasing and gifted writer, well known as the author of *Wonders of the Sky*, a book that has had a wide circulation; we predict that his literary reputation will be much enhanced by this new volume. It is a handsome, cloth-bound volume of 320 pages. Price, $1.00.

At the great yacht race off the Isle of Wight, in 1851, Queen Victoria stood on the deck of the royal yacht, near the goal, awaiting the appearance of the contesting boats. Close beside her stood an officer with a powerful marine glass. At last he cried, "They come, your majesty!" "And which boat leads?" anxiously queried the Queen. "The *America*, your majesty," was the rather doleful reply. "And which is second?" This time the answer was still more doleful: "Your majesty, there does not seem to be any second!" We are reminded of this little incident—for the historical accuracy of which we cannot vouch—by the marked superiority of *The Christian Lesson Commentary* over all its rivals. It is easily first among all "helps" for the Sunday-school teacher or advanced pupil, and so easily first that "there does not seem to be any second." At the same time we wish to remark that there are other excellent commentaries on the International lessons. But there is only one book which the great majority of our leading Sunday-school workers enthusiastically endorse as *the best*, and that is *The Christian Lesson Commentary*. If you are engaged in Sunday-school work, you should immediately send us one dollar and receive this splendid volume of 429 pages, finely printed and bound and profusely illustrated. Without it your work cannot be so effective as with it.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Wm R Warren Jan 02
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There is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man who actually and earnestly works: in Idleness alone is there perpetual despair. The latest Gospel in this world is, Know thy work and do it. "Know thyself:" long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual: know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

—*Carlyle in "Past and Present."*

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

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—*J. H. Garrison.*

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, February 6, 1901. No. 7.

Current Events.

Army Bill Passed. After many changes had been introduced by the conference committee in the bill for the reorganization of the army, it was finally passed by both houses of Congress. Several Republicans voted against it on account of changes made by the conference committee. The bill embodies substantially General Miles' idea that the standing army should contain one soldier to every thousand of population. The normal size of the reorganized army will be about 60,000, or slightly less than the ratio stated, but authority is given to the President to increase it to about 98,000 in case of special need. If the bill had failed, our army would have been reduced to 27,000 men when the term of enlistment of most of the soldiers now in the Philippines expires, June 30. The largest proportion of increase is in the artillery and after that in the cavalry, one of the lessons of our late war and of the present South African war being that under present conditions a larger proportion of mounted troops is required than formerly. All amendments to the bill introducing special legislation for the Philippines were rejected, including the clauses prohibiting the importation and sale of liquor. The strongest argument adduced in favor of the bill was the necessity of supporting the troops now in the Philippines and re-enforcing those who will remain when the majority shall return at the end of their term of enlistment. The passage of the bill on this argument means the support of the administration's present policy in the Philippines. It does not necessarily mean the unqualified approval of it, for some congressmen who might be classed as anti-expansionists voted for it as the best thing to do under the circumstances. But this only means that, while they may believe that we have no business in the Philippines, or that we ought never to have gone there, they consider at the same time that it is best for us to stay a while longer, now that we are there. Mr. Spooner suggests that a joint committee of Congress should be sent to the Philippines to study the situation. Probably not a single member of either house, except Mr. Beveridge, has actually been on the ground.

Conditions in the Philippines. The conditions in the Philippine Islands are changing so slowly that there is little or nothing to report from week to week. It takes the progress of at least a month to be visible. The newspaper dispatches and the recent report of Gen. MacArthur indicate that the process of pacification is proceeding slowly. Fighting continues intermittently. There is a gradual diminution of hostile feeling toward the United States in many quarters. But this change of sentiment cannot be expected to be rapid until civil government is established and the rule of the United States begins to bear a more obvious fruitage of advantage to the natives than has been possible as yet. The surrender of Gen. Delgardo two or three weeks ago appears to have ended the insurrection in the province of Iloilo. Thirty captured Filipino leaders have been deported to the Island of Guam. No special hardship is involved in this expatriation except such as necessarily accompanies exile from one's home. It is not intended as punishment but merely to keep the captured leaders from again participating in rebellion. Much criticism has been aroused by the deportation of an editor from Manila who persisted in making attacks upon the government and upon the military administration.

The Work of Congress. Little more than three weeks yet remains for the Fifty-sixth Congress to do its work. There is, as always at the end of a session, a vast amount of work still to be done. The ship subsidy bill now has the right of way in the Senate and would doubtless command a majority in both houses if it could be brought to a vote. The Republican leaders who are in charge of the bill insist on keeping it in the front and the Democrats will not permit a vote so long as any tactics can prevail to cause delay. As the outcome of this situation, it is probable that some of the business of the session will be unfinished when Congress adjourns on March 4. The passage of the Spooner bill, which provides for the more complete establishment of civil government in the Philippines, is urged by the Taft Commission. The members of the commission say that the time is ripe for civil government and that the inauguration of it will do more than anything else toward destroying the feeling of hostility toward the United States which still exists. The war revenue reduction bill has not yet been agreed upon. The Senate introduced many changes in the House bill, including a partial concession to the brewers in the form of a reduction of the tax on beer to $1.50 a barrel. The brewers asked for a reduction to $1 a barrel, the rate which was in force before the war with Spain. It is conceded by all that a reduction of the special taxes imposed to meet the expenses of the war is advisable. The Secretary of the Treasury advised a reduction of thirty million dollars; the House bill made a reduction of forty millions; the Senate bill, fifty millions. In addition to these measures the Cuban constitution, which will probably be completed before the present Congress adjourns, will call for congressional consideration and ought to have it without waiting nearly a year until the next Congress. The present probability is that a special session of Congress will be called to consider these questions.

The Cuban Constitution. The Cuban Constitutional Convention has proceeded with reasonable promptness and also with sufficient deliberation in its momentous task and the constitution is now nearing completion. It is expected that it will be ready to send to Congress in the latter part of the present month. So far no clause has been introduced bearing upon the relation of Cuba to the United States. In fact the relation of the island to our government is something wholly without precedent in our history and it may well puzzle Cuba's amateur law-makers to find a proper expression for the peculiar relation which actually does exist and must continue to exist, without admitting a dependence which neither they nor we desire. Those who speak for the administration assert positively that there is no thought of anything which can be called a protectorate. Cuba is to be free and independent. And yet the fact remains that we gave them their freedom and independence, and are responsible to the world for the way in which they use it. We must see to it that the new Cuban government is better than the old Spanish government in Cuba; if it is not, our action in expelling Spain will be found without justification. Hence, Congress must examine the new Constitution and see if it is such as will afford a basis for good government. It would not, it seems to us, be unfitting for the United States to reserve the right of intervention, not only in matters which affect our own interests, but still more in cases in which it may be necessary to protect the Cuban government against a faction of itself. We actually did intervene in Cuba to protect her against Spain, and it is not impossible that intervention may again be necessary, though it will be less probable if the right is clearly recognized in advance. The recognition of this right in the constitution need not be inconsistent with the independence of Cuba.

Negotiations in China. It is at last announced that the first joint meeting of the representatives of the Powers and the Chinese envoys is to be held on February 5. At this meeting and the sessions which will follow it there will be a thorough discussion of the punishment clause which has been the occasion of so much dispute and objection. The Dowager Empress has recently stated that she cannot punish Tung Fu Hsian, who is known to be one of the responsible leaders in the late outrages, because he is surrounded by an army in the province of Kansu and will doubtless protect himself by force. Li Hung Chang has written a very shrewd note proposing a scheme for raising revenue wherewith to pay the indemnity. His plan is virtually, though not obviously, a tax on foreigners and foreign trade; in other words, a plan to make the foreigners pay their own indemnity.

He also argues shrewdly against that clause of the ministers' note prohibiting the importation of fire-arms. The banditti, he says, will get fire-arms anyway by smuggling and the Chinese troops cannot preserve the peace unless they are armed with similar weapons. Li Hung Chang emphasizes the religious differences as the chief cause of the late troubles and recommends that detailed rules be laid down concerning the relations of Christians and non-Christians. Count von Waldersee has announced the conditions which must be fulfilled before the foreign troops can evacuate Pekin: The Chinese government must show itself willing and able to keep the peace and protect Christians and other foreigners; and it must state a plan satisfactory to the Powers for raising revenue for the indemnity. In the meanwhile 2,000 troops shall be kept in Pekin, 6,000 in the districts of Tien Tsin, Lutai and Taku, and 1,500 at Shan Hai Kwan. This is the first definite and authoritative statement of the conditions which must be met before the foreign troops will be removed.

The Views of the Missionaries. The English and American missionaries in China have united in a note to the ministers, complaining that the demand which they have made upon the Chinese government is insufficient. It touches only commercial interests, provides no indemnity for native Christians who suffered in the recent disorders and contains no sufficient safeguard for the safety of missionaries in the future. The mere statement that foreigners are to be protected is no concession at all, for that was granted theoretically before. What is needed is some measure which will convert this assurance into a guarantee. It is the unanimous opinion of the missionaries, who know the Chinese better than any other class of foreigners, that the whole policy of accepting an indemnity as full satisfaction for the murder of a foreigner—a policy in which we have followed the British custom—is thoroughly unsatisfactory. In no civilized country is a murderer let off with a fine. Yet in China, when a missionary is murdered, his government demands an indemnity and nothing more. The official whose dereliction of duty has made the murder possible squeezes the required amount out of the people and meets the demand. While he is about it, he usually squeezes out more than enough and pockets the difference. The indemnity is paid, the official is enriched and there is no guarantee against repetitions of the offense. What is needed is to make the guilty officials "eat bitterness," as they do not by the payment of an indemnity. It is nonsense to talk of the inconsistency of Christian missionaries clamoring for blood and revenge more savagely than the secular authorities. They are not asking for revenge, but they know the Chinese well enough to know that there can be no protection for foreigners under a system which allows the officials to enrich themselves under the pretense of being punished for anti-foreign outrages.

Public Supervision of Private Schools. The Simmons compulsory education bill, which is now pending before the Missouri Legislature, has a clause requiring that all private schools shall submit to supervision by the school board. It is of course not held that the state can compel a private school to teach certain subjects with a certain degree of efficiency, for the school can go on as it pleases so long as it can secure patronage. But it is held that, if the state has a right to say that all children between (for example) eight and fourteen shall attend school, it also has a right to say what they shall study. The objection of course comes from the Catholics, who are ever ready to interpret the American public school system as an invasion of their peculiar rights. A large meeting of Catholic prelates and laymen has been held in St. Louis to formulate their protest. Nevertheless, this provision of the bill is a very good thing. Without it, the system of compulsory education is liable to nullification by any one who chooses to set up a school. For example: The public schools teach reading, writing, arithmetic and a few other things. Suppose a private school (parochial or otherwise) is established in which the studies for the corresponding grade are the lives of the saints, ecclesiastical embroidery, mediæval Latin and the acts of the Council of Trent. This would not meet the spirit of the requirement that every child between the prescribed ages should attend school. Of course there is no school which has such an absurd curriculum to the exclusion of all the common branches, but there are schools which have some of it and the others need not fear examination. Besides, there are many private schools, Protestant, Catholic and undenominational, in which the quality of instruction is shamefully low. If the state has a right to say that every child shall attend school for a certain number of years, it has also the right to say that this requirement shall not be considered as met except by attendance either at the public schools or at private schools which have been examined and found up to a certain standard in regard to curriculum and quality of instruction.

Legal Status of French Clergy. During the past month the French Chamber of Deputies has been engaged in a series of heated debates on the ever troublesome clerical question. Religious associations have already been regulated by law to such an extent that most of the monastic establishments have been broken up and it seems only a matter of a short time until all those orders, whose members maintain a community life in convents and monasteries, shall be driven out of the country. Even so, the Roman Catholic Church is still established in France to such a degree that large numbers of "secular" clergy, i. e., parish priests, bishops, etc., receive their salaries from the state. While it is not probable that this arrangement will be disturbed for the present, the measure which the Waldeck-Rousseau ministry has been pushing in the Chamber is not less disagreeable to the clerical party. Besides limiting the right of religious associations to hold property, to a degree amounting almost to the confiscation of ecclesiastical property, it provides that no one who has not been educated at the public schools shall be eligible to any office under the government, either civil or military. It would be difficult to conceive of a more fatal blow to the church schools than this would be. The tendency is clearly toward not only a limitation of the property-holding powers of the orders (which now own property officially valued at $215,500,000), but also the disestablishment of the Catholic Church.

The World's Fair of 1903. The World's Fair, in celebration of the centennial of the Louisiana Purchase, now seems an assured thing. The city of St. Louis, in which the fair is to be held, has fulfilled its promise by raising a fund of $5,000,000 by popular subscription and by passing a bill authorizing an issue of bonds by the city to the same amount. These conditions having been complied with, it remains for Congress to make the appropriation of an equal sum and the financial preliminaries will be complete. In spite of the mass of legislation which Congress has to deal with in the remaining three weeks of its present session and the consequent indisposition to admit new measures, it is confidently believed that the appropriation bill will pass. Speaker Henderson has declared himself heartily in favor of it and the general sentiment in both houses of Congress is that the action of St. Louis in raising ten millions shows a degree of enthusiasm which will warrant Congress in appropriating half that sum.

The Marriage of Queen Wilhelmina. It is a striking fact that the passing away of Europe's oldest queen should be almost coincident with the festivities attending the wedding of the youngest, whose present position suggests many points of comparison with that of Queen Victoria sixty years ago. The marriage of Queen Wilhelmina to Duke Henry of Mecklenburg-Schwerin occurs on Feb. 7, and preparations have been made for an elaborate and impressive ceremony. The Duke is an agreeable and virtuous young man and is well liked by the Dutch people, but his financial resources are somewhat limited for the husband of a queen. The discussion of his future title and status and the provision of a suitable income have given to the Parliament occasion for some lively debates. But all has been settled now and Holland is giving itself with singleness of heart to rejoicing in the happiness of the much-loved Queen.

The Queen's Funeral. The funeral rites of the late Queen began on Friday with the removal of the body from Osborne House and ended on Monday with its final interment at Windsor in the Frogmore mausoleum where the Prince Consort was buried forty years ago. The ceremonies throughout were marked more by simplicity than by display, and most of all by the heartfelt grief and sympathy with which the people paid the last honors to their Queen. The naval display between the Isle of Wight and Portsmouth was on a scale seldom if ever equaled, and it is doubtful whether such a number of crowned heads have met together in modern times as met in the funeral procession. The Kings of England, Belgium, Portugal and Greece, and the Emperor of Germany walked together, accompanied by six heirs-apparent and more than that number of reigning dukes and princes. The Queen is buried but not forgotten, and we will turn our eyes now upon the new King to see what manner of man he shall prove himself to be and what will be his influence on the affairs of his kingdom.

Some of the Probable Results.

In a number of preceding articles we have indicated several respects in which the religious reformation which we are pleading is likeyl to develop during the coming century. These may be here summarized briefly as follows:

1. A continued rapid numerical increase because of reasons which we mentioned, placing us in the front ranks of the great religious forces of the world even as to numbers, and greatly increasing our power and influence.

2. Along with this increase in numbers, and contributing to it, an increasing emphasis upon the internal or spiritual side of Christianity, resulting in more thorough conversion to Christ of those who are received to baptism, and a greater care in seeing that candidates for baptism are properly instructed as to its meaning and what is involved in Christian life.

3. A deepening of the spiritual life and a more general cultivation of those Christian graces which beautify and glorify human character, and which do more to win converts perhaps than any other one evangelistic force.

4. A better understanding of some of the fundamental principles of our religious movement, including that of Christian liberty, by a proper understanding of which alone the reformation we plead may be a continuous one, adapting itself to the needs of each successive age.

5. Also a better knowledge of what is involved in our creed-basis, and the advantage that gives us in our plea for Christian union.

6. A clearer distinction between the incidental and transient, and the vital and permanent, in Christianity.

7. A more complete working out of various theological problems from the point of view we occupy as reformers.

8. A more efficient congregational organization for building up the local church, and a more perfect system of co-operation and of supervision by which the weak and shepherdless flocks may be cared for and the ungospeled masses reached.

9. A wiser distribution and utilization of our ministerial force by which the unemployed shall secure places in which to work, the aged ministers places of usefulness, and the young men locations adapted to their needs.

10. Growth in Christian liberality—liberality of thought, of sympathy, of fellowship, within the limit of Christ's teaching and example, putting us in the relation of allies with all who are seeking to build up the kingdom of Christ, rather than that of foes; a liberality also in the use of the means God has given us in pushing forward our missionary, educational and benevolent work, and so honoring Christ with our substance as well as with our minds and hearts.

What would be some of the probable results of the carrying out of these suggested lines of development in our religious movement? We mention a few of these by way of stimulating us to increased efforts in promoting such growth as we have indicated.

Such an example of conformity to the New Testament ideals would have a most salutary effect on all other religious bodies. It would be sure to influence them in the same direction and thus bring about closer sympathy and co-operation between the forces working for righteousness and for the triumph of Christ's kingdom upon earth.

It would hasten that Christian unity for which we have been pleading and praying, and for which the loftiest souls in all ages of a divided Church have been longing and laboring. The moral influence growing out of such a unification of even the Protestant religious bodies would be incalculable. It would give a new impetus to moral and social reforms. Churches which have been wasting their strength in building up their denominational defenses would concentrate their energies and means in carrying forward to triumphant success those reforms which now wait for united action.

Infidelity, materialism, agnosticism would stand condemned and dumbfounded by this modern, moral miracle of a united Protestantism.

The indifferent and worldly-minded Christians would catch the spirit of a new life and of a new power, and would awake to their responsibilities and take their places in the ranks of the active workers.

Christian missions and missionaries would soon girdle the globe and the glad news of salvation through Christ would be preached to every creature in every nation.

If we may do anything to hasten a consummation so desirable and that would be followed by such marvelous results, let us do it with our might, yea in the might of Him whose cause we are seeking to advance and whose reign over men we are seeking to make universal.

By reason of some delay we have only just received number One Thousand of the Christian Commonwealth, London. It is a special Number celebrating that event in enlarged form and containing many illustrations of those who have been associated with the paper during these twenty years and of some of its chief readers. Few papers in the world can certainly claim as many celebrated contributors as the Christian Commonwealth. This issue of the paper contains many notable contributions from eminent men. Many of these compliment the paper for its fidelity to the principles for which it stands and especially Dr. Moore for his unwavering advocacy of primitive Christianity. Some people in this country used to charge Dr. Moore with compromising the principles of the reformation in England. It seems that the people of England have gotten a very different impression of the character of his work. Dr. Joseph Parker speaks of Brother Moore's "unquenchable optimism" and of the personal help he had received from him in his own pessimistic moods, and of the editor's unfailing devotion to "two principles on which his life was founded," and which he seemed to think were "essential to the continuance of the universe." These two principles were "baptism and teetotalism." "These were the binary stars that kept the heavens healthy." This simply means that Brother Moore has been faithful to the baptism practiced by the apostles and to the cause of prohibition. Referring to Alexander Campbell Dr. Parker says: "As a boy I had read Campbell's discussions with no less formidable a combatant than Robert Owen. I have a verbatim report of the elaborate discussions in my possession today. About the intellectual capacity and the debating power of Alexander Campbell there can be no possible doubt. It was the same Campbell that founded the baptism which Dr. Moore so zealously expounds and enforces in his teaching. What a delight it is to meet a man who is thoroughly convinced about anything. Dr. Moore is as convinced a man on the two points in question as any man that ever breathed." It is one thing to stand firm for the principles of the reformation we plead in this country, and quite another to do so in London in the face of such men as Dr. Parker and the venerable prelates of the Established Church, with whom Dr. Moore came in contact. We offer our congratulations to the Christian Commonwealth on the splendid record it has made in the past, and the deep impression it has made on religious thought and life in Great Britain. We trust the paper may have a long and prosperous career and may accomplish much in behalf of pure Christianity and a united church. Paul Moore, son of Dr. W. T. Moore, is the managing editor, who is assisted by W. Durban, our own English correspondent. They both manifest editorial ability of a high order.

How Can This Be?

In his "Autobiography" in The Outlook, Booker T. Washington says of the work at Tuskegee, "The school is strictly undenominational, but it is thoroughly Christian." We wish Mr. Washington would explain to the religious world how this can be. Some of us have been trying to be Christian without being denominational for many years, but we are told by our religious neighbors that this very peculiarity of not wishing to be a denomination makes us a denomination because it separates us from others who are content to be denominationalists. They say that our refusing to wear any denominational title, or to accept any of the creeds, or to make a creed of our own, and our insistence on occupying the broad New Testament basis of fellowship, make us a distinct denomination or sect, because this position constitutes our denominational peculiarity. In other words, they hold it to be impossible for any number of persons, who are unwilling to be identified with any mere denomination, to be simply Christian and nothing more. Their idea is that there can be no such organization now as a simple church of Christ, whose members are Christians only, occupying the same basis of fellowship which the first churches occupied. Some of us have not been convinced of the impossibility of occupying such a catholic position, and we persist in our effort to do so, but not without the charge against us of having started a new sect just like the rest. Perhaps Mr. Washington may be able to explain the difference between denominationalism and Christianity more satisfactorily than we have been able to do, and to point out how the latter is broader than the former, and the possibility therefore of one's being a Christian, without belonging to any denomination, and if *one* may do so, how any number of persons may do the same.

But suppose the graduates of Mr. Washington's school, having fallen in love with the undenominational type of Christianity which they saw practiced in their *alma mater*, should prefer that to any existing denominational type, and several of them, happening to be located near each other, should decide to form a local congregation of an undenominational character. Let us suppose that, in the simplicity of their souls, they should decide to call their congregation a church of Christ, and themselves Christians or Disciples of Christ, and to accept the New Testament as their rule of faith and practice. They would no doubt feel that in doing thus they were avoiding denominationalism, and putting themselves in an attitude where they could plead for a closer unity among Christians and be in sympathetic touch with all Christian efforts to bless the world and advance the kingdom of God. But alas! how rude would be their awakening when they found themselves denounced as a new and dangerous sect, unchristianizing all other religious bodies by assuming that they were the only Christians, and virtually claiming superior wisdom over all who had gone before them, by refusing to accept their creeds and to use any of their party shibboleths! In vain would these colored Christians explain that they loved each other, and they could not form as many churches as would represent all the religious denominations to which they had belonged, and they thought it better to form one on a common basis which all could accept; that their action carried with it no denial of the Christian character of others; that they recognized each other as Christians in agreeing to unite; that so far from their action being divisive, it was in harmony with the prayer of Jesus for the unity of his followers; and that in agreeing to wear the names applied to Christ's followers in the New Testament, they were not saying they were the only Christians, but Christians only; and that the New Testament seemed to meet all their wants without the addition of a human creed, and that a creed might divide them, as it had divided others before them. No use! They would be a *sect*, and, what is worse, a *heretical* sect, instead of an orthodox sect—until they grew to be large and powerful, and then they would become evangelical, but an evangelical *denomination!*

Hour of Prayer.

Christian Steadfastness.*

TEXT: "*Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord*" (*1 Cor. 15:58*).

It is one thing to get in the right way and another and much more difficult thing to keep therein. It is one thing to look upward and catch a vision of God in Christ and of duty to Him, but it is a very different thing to be obedient to that vision through all the subsequent trials and experiences of life. The grace of steadfastness or perseverance in well-doing is one of the most important and vital to our Christian life which any Christian can cultivate.

Ground of Steadfastness.

The apostle has just concluded a great argument for the resurrection of the dead. He has given his testimony to the resurrection of Christ, and from that fact has drawn the conclusion that all of Christ's followers are to be raised with Him in glory. In view of this tremendous fact, and all that is involved in it, he feels justified in urging the Corinthian Christians to steadfastness: "For as much as ye know that your labor is not in vain in the Lord." The reason why our labor is not in vain in the Lord is that the Lord will raise up His followers in the last day and reward them according to their works. Not a prayer offered, not an unselfish act performed, not a sacrifice made, not a trial endured, not a temptation to evil resisted, but is carefully noted by our Lord and Master who promises reward for every worthy act, even to the giving of a cup of cold water in charity. Sometimes we labor for men here and lose our wages, but no man works for the Lord without receiving credit for all that he does and for all that he tries honestly to do. Surely this is solid ground on which to base an exhortation to steadfastness and immovableness in the work of the Lord.

Motive for Steadfastness.

We are reminded by the same apostle in another letter to the Christians that we were at one time alienated from God and enemies in our mind and in our evil works; and now having been reconciled to God through the death of Christ, he desires to present us holy and without blemish and unreprovable before God. But the condition on which this can be done, and we attain to the end for which we have been called, is that we "continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which we heard, which was preached in all creation under heaven; whereof I Paul was made a minister" (Col. 1:21-23). This work of transforming character takes time, and the believer who is fickle and uncertain in his Christian duties, now in and now out of the way, now present and now absent from the church, now letting his light shine and now hiding it under a bushel, is not one to make progress in Christian life. Such an one must learn to be "not moved away from the hope of the gospel." This hope must hold him steadfast to his Christian duty. Forfeiting his steadfastness he forfeits his hope.

Means of Steadfastness.

One of the common mistakes among Christians is forgetting the relation of means to end and the consequent neglect to use the right means to attain the desired end. If the end in view be so high as the perfecting of Christian character, it is worth while to seek diligently the means by which such end may be gained. There are certain things that must be put on, such as "a heart of compassion, kindness, humility, meekness, long suffering; forbearing one another, and forgiving each other" just as the Lord forgave us. And above all these things we must "put on love which is the bond of perfectness." So will the peace of Christ reign in our hearts. Let no one suppose that he can be steadfast without cultivating the knowledge of Christ and familiarity with His word. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." Here is Bible study, church attendance, mutual exhortation, public worship, all given as means of steadfastness. Indeed we must keep company with Christ, imbibe His spirit, so that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Read Col. 3:12-16.)

The Harvest By and By

One of the most needed exhortations is that which the apostle gives us when he says: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6:9). That is the trouble with us. We get weary in well-doing. We sow and we expect to see the seed springing up at once and, failing to see the results, we begin to wonder whether it is worth while. The soil seems unpromising. The season is unpropitious. There are many obstacles in the way and we ask ourselves whether it pays to continue our labor when there is so little prospect of any outcome. But the admonition is to "faint not" and that in due season we shall reap. We sow now in tears, afterwards we shall reap in joy. This life is the time for sowing. If we do not see the harvest here we shall see it by and by, waving in golden luxuriance before our delighted vision.

Even Unto Death.

How far are we to proceed in our steadfastness to duty, in the face, not only of hardships and privations, but even of perils? The answer is: "Fear not the things which thou art about to suffer. . . . Be thou faithful unto death and I will give thee the crown of life" (Rev. 2:10). That is to say, we must proceed in our fidelity to Christ even though it involve our martyrdom. Thousands of faithful Chinese converts during the past few months have submitted to this ordeal and have paid the penalty of their devotion to Christ by yielding up their lives for His sake. No less than 200 of our Christian missionaries and perhaps 40,000 Chinese converts have laid down their lives during the recent uprising in China rather than surrender their faith in Christ. This is one of the most heroic chapters in the history of the Church. If our faith in Christ does not lead us to be willing to lay down our lives for His sake, then we are unworthy to be His disciples. If this should seem to any one to be too great a price to pay for our Christian faith, let him remember what Christ promises in return: resurrection from the dead to the joys of an endless life, conformity to His image and participation with Him in the glory of the life eternal.

Prayer

O Thou who didst lay down Thy life for us that Thou mightest redeem us from sin and from death and make us sharers with Thee in the joys of life everlasting, accept our gratitude for this wondrous manifestation of Thy love and may we have such a realization of our indebtedness to Thee and such an appreciation of what Thou hast promised to do for us in the ages to come, that we may be steadfast and unmovable in our Christian devotion, using every means and facing every peril if so be that we may maintain our loyalty to Thee and receive at last Thy commendation "Well done good and faithful servant." For Thy name's sake, Amen!

Alas! how is it with our hearts that in trouble they cry, and in joy forget! that we think it hard of God not to hear, and when he has answered abundantly, turn away, as if we wanted him no more. *George MacDonald.*

*Uniform Midweek Prayer-meeting Topic, Feb. 13.

Editor's Easy Chair.

To-day the heavens are veiled in wintry clouds and the air is full of snow which is fast carpeting the earth and loading the trees and the roofs of the houses with its white treasures. It is a typical winter day, when the life forces of nature seemed held in abeyance by the King of the North. Yonder across the ocean in "our old home," as Hawthorne loved to call England, there is a funeral pageant scarcely equalled in magnificence in the history of the world, carrying the body of the aged and beloved Queen to its last resting place. But no magnificence of funeral ceremony can conceal or obscure the terrible fact of death. All England can say to-day:

"And the stately ships go on
To their haven under the hill:
But oh! for the touch of a vanished hand,
And the sound of a voice that is still.

"Break, break, break,
At the foot of thy crags, O, sea!
But the tender grace of a day that is dead
Will never come back to me."

The sympathy felt through all this "Greater Britain," as Gladstone called America, the memorial services that are being held in all our cities, the words of eulogy which are being spoken concerning the aged and honored sovereign, who has exchanged her earthly for a heavenly crown, all tell how strong is the bond of unity that binds the English and American people together. A common language, a common ancestry, a common heritage, a common civilization, a common Christianity, a common mission—these are the strands, stronger than any cable, that bind the two nations together and will make war between them forever impossible. They may have their little disputes and differences, but brothers they will continue to be as they march, side by side and hand in hand, to help the world on to a higher civilization.

Still the snow comes down as if the heavens were intent on covering up all the defects of the earth with its whiteness. It snows to-day just like it did a half century ago as we looked out at it with boyish eyes and with a bounding, boyish heart. It is not strange that our heart turns backward to-day to boyhood and childhood memories, for who does not, on the anniversary of his birth, if on no other day of the year, sympathize with the poet who sings:

"Backward, turn backward, O Time, in your flight,
Make me a child again just for to-night."

Not that one would desire to go back and live over all the intervening years, but that for a moment he might experience the feelings and the associations of childhood. Three score years save one! It seems a long time to childhood, but looking back at the years that have passed, what a brief span it is! But short as they appear we cannot deny the changes they have wrought upon us. And when one begins to measure his life by the experiences of joy and sorrow, of hope and disappointment, of triumph and defeat, of success and failure, it stretches itself out into greater length. These are the warp and woof which make up what we call life. It is not simply length of years, but breadth and depth of sympathy, the degree of intensity which we put into our life-work, the results we accomplish, that measure our lives. Jesus died a young man, but His life was long enough to furnish study and inspiration for all the subsequent centuries. Who can measure the heights and the depths of the experiences that were crowded into that brief life? Not how *long*, but how *much*, can we live should be our ambition. Methuselah lived nearly a millennium, but Paul lived more than Methuselah.

But when one looks back and begins to measure his life by what he has accomplished, he is likely to feel that his achievements have been very meager and far below what they ought to have been. If he thinks soberly of his own poor attainments, and compares his life with that of some of the great men of history to whom it has been given to accomplish much for human welfare, he can but feel humbler at the result of his comparison. How much time seems to have been wasted! How much energy misdirected! How slow we seem to have been in coming to a clear understanding of the real meaning of life as measured in the light of eternity! But "the Lord knoweth our frame that we are dust." And then we are encouraged in His word to cherish the hope that our poor lives have accomplished good that we know not of. Many a heart has been comforted, perchance, many a wavering soul strengthened to endure the conflict, many a word spoken with voice or pen, perhaps, has been a seed which, finding good soil, has brought forth thirty, sixty and an hundred fold. It may be so! It is pleasing to cherish the hope that the little good which we know that we have accomplished is but a small part of that which the gracious Lord will put to our credit "in that day." No doubt among the surprises which await us in the future world will be the large results which have flowed from little deeds or unforgotten words, and perhaps the comparatively small outcome of greater efforts from which we expected much. Many a so-called failure here will be seen to be a glorious success there. Many a vaunted triumph here will appear over there a mournful defeat. Man's blindness leads him into much fruitless wandering in devious paths; but it may be storing up for him, too, some sweet surprises in the unguessed fruits of little deeds. Our lives are hidden with Christ in God. May it not be that the *results* of our lives are also hidden there, very largely, to be revealed in the light of eternity?

But these recurring anniversaries, how they remind us of the value of life and the importance of doing what we find to do with our might! The years that have passed by have carried with them many of the illusions of youth. The false promises of pleasure, the deceitfulness of sin, the alluring prizes of the world, including fame, position, wealth and luxury—how fleeting and how unworthy they now appear to be, of human struggle and endeavor, seeing that they endure not, but pass away like the baseless fabric of a dream! But faith, hope and love, these abide and with them God and heaven, with its immortal joys and holy fellowships, also abide. These grow more real as the years go by and as the experiences of life make us wiser and abler to discern between the transient and the eternal. So teach us to number our days, O Lord, as to apply our hearts unto wisdom, and to live for the things that abide!

Questions and Answers.

How ancient is the practice of delivering a sermon in connection with the public worship of the church? *The Pew.*

The man to whom is attributed the fashion of long sermons is Origen, who flourished in the third century; but it is to be said to his honor that his discourses were devoted mainly to attempts at explaining the Scriptures. After him, several bishops, educated in the schools of the rhetoricians, adapted their discourses to the rules of Grecian eloquence, and this soon became the universal fashion. These finished discourses differed widely from the simple exhortations which seem to have marked the earlier meetings of the Christians.

1. Although marriage seems commanded by Gen. 1:28; 9:1; 35:11, and considered desirable by Prov. 19:4 and others, and honorable by Heb. 13:4, nevertheless is not the inference from 1. Cor. 7, Luke 18:29 and Matt. 19:12, that a person, especially a minister of the gospel, can serve God better if not married?

2. How far is the Old Testament binding now? Is it binding in the commandments mentioned in the foregoing question, or in the marriage of near relatives as prohibited in Lev. 18?

3. Did not the primitive Christians include in their ordination of ministers the laying on of hands? If so, is the method of to-day valid?

4. I know one who thinks that when he made confession and was baptized, he was not truly penitent, though he has tried to live a Christian life. He doubts the validity of his baptism. What is your opinion in regard to it? *B.*

1. Marriage is *sanctioned* in the Scriptures quoted and also in the New Testament, rather than *commanded*. The passages referred to as discouraging marriage are applicable to a special time and circumstances. In times of great persecution, when one imperiled his life by confessing Christ, the outlook was not encouraging for matrimony. Christ sanctioned marriage, and his first miracle was at a marriage feast.

2. It is binding, so far as it has not been superseded by something better, just as a candle was binding until the kerosene lamp was invented, and the latter was binding until gas and electricity took its place. The New Testament is a fuller revelation than the Old, and sheds more light on human duty than the Old, but the latter has its value as history and as presenting a progressive unfolding of God's redemptive purpose. We are under no Mosaic regulations concerning marriage that are not involved in Christ's teaching on the subject.

3. The laying on of hands, so far as we can judge from the record, was a part of the original method of ordination, and so far as we know is now the general practice where formal ordination occurs. It is perhaps not an essential, and was never so regarded, but an impressive method of introduction into an important work.

4. The person to whom you refer is probably abnormally conscientious and may have forgotten the motives that prompted him in confessing Christ and submitting to baptism. We should say that if he is penitent now, and lives a Christian life, he need cherish no fears as to the validity of his baptism.

The Writings of Prof. Hinsdale

By W. J. LHAMON

"The Jewish Christian Church."

Prof Hinsdale's little book entitled, "The Jewish Christian Church," came to me while I was yet in college, and it brought me something of a revelation. As a youthful student of the New Testament I had been entirely uncritical, and had never therefore been impressed with the sharp conflict between the Jewish and Gentile wings of the apostolic church. I had known nothing of the struggle of the young church to free itself from Judaizing influences; I had not appreciated the work of the Apostle Paul's heroic career as the champion of the liberty that is in Christ, and I knew nothing of the influence of this struggle upon the major portion of New Testament literature. The book opened up to me practically a new field of fact and thought and it threw light upon many a chapter of the New Testament, especially in the writings of Paul. It gave to me new views of prophecy, and of Christ's standing in the midst of history as the fulfillment of prophecy, and of law in its relation to prophecy, and of the prophetic element in the Christian Church and the New Testament.

The first part of the book comprises eight chapters under the general caption, "Some Features of Jewish Culture." Here are brief discussions of the "Two Elements in Civilization," of the "Law," the "Priesthood," the "Prophets," "Rabbinism" and "Hellenism."

The two elements in civilization are custom and change, the former answering to legality and the latter to progress or prophecy. Law must come first and under it there must be formed what some one has felicitously called the "cake of custom." But the danger is that a people thus brought under the forms of law will become crystallized there; that instead of making law their servant they become the slaves of it, and fall into a purely hard and fast, and therefore dead and merely legal, mode of existence. In order to progress there must be flexibility. The "cake of custom" must give here and there to allow of growth. One might say in somewhat antithetical style, law must be broken in order to be most serviceable. This is where the prophet steps in, overtopping legalism when it becomes harsh and binding, and declaring for justice rather than technicality, for loftier truths and larger rights, and new realms of freedom. In the interests of progress the prophet may even seem to set the law at defiance, and mount up above it and cry out and spare not, and make declaration of things that are needful whether legal or not. Some of the non-civilized peoples, Prof. Hinsdale tells us, have never taken the first step, while others have never taken the second.

The priesthood was the conservator of the law and under it, had there been no prophetic element, the nation would have grown stagnant indeed. You cannot look to priests for progress. The priest as compared with the prophet is a mere brick in the wall, or a cog in the wheel. He is a passive, one almost says, helpless performer of legal functions. He grinds out the legal, ceremonial grist that comes every day or week or year before him. Beyond that he does not see or care to see. Above it he does not mount. He rather becomes the persecutor of such as would do so.

To prophecy we must turn for progress. The prophet is the poet, the creator, the seer, the "nabi," i. e., the one who sees intuitively and who speaks out of a divine afflatus.

The prophetic office is looked upon as a distinguishing one between such institutions on the one hand as those of Egypt and China and India, and those on the other of the Israelites. Among the former nations no class ever rose with divinely recognized powers superior to those of the priest and the monarch. These nations may have had their Sauls and their Davids and their Hezekiahs, but they had no Samuels, or Nathans or Isaiahs or Jeremiahs. When their kings went wrong there was no rebuking and correcting order of men, and when priests became perfunctory, or fell away into idolatry, there were no greater souls lifting up their voices in terrible protest, and demanding reformation in the name of the most high God.

This study of Prophetism is followed by a discussion of Rabbinism, in which it is shown that by reason of their extreme conservatism the rabbis lost precisely what they attempted to keep, namely the kernel of the law. It was a current saying with them, "Tradition is the check of the law." But gradually tradition grew upon tradition, until the law itself was fenced far away from the people and the nation, and the traditions were esteemed more sacred than the law itself. Many were the rebukes that Jesus gave to these extreme traditionalists for substituting the commandments of men for the law, and thus making the law of no effect. Hellenism, as it is termed, was something of a modification of this extreme rabbinism. It was the play of the Greek spirit, with its beauty and its freedom, upon the cold and fast Jewish spirit after the days of Alexander.

At last, into this mass of legalism, Prophetism, Rabbinism and Hellenism, came Christ, with his message of naturalness, and liberty, and love, and loyalty. He came with his higher revelation of God and with his emancipation of man.

The chapter entitled "Before Pentecost," deals with the life of Jesus among the Jews and their views of the prophecies in relation to the Messiah. The relation of Jews and Gentiles is presented from a Jewish standpoint, and the attitude of the disciples of Jesus just previous to his death and resurrection is emphasized. In chapters that are wholly interesting and valuable the effect of Pentecost upon the Christian mind is considered, and the introduction of the Hellenistic element into the Jerusalem church, and therefore the beginning of the Hebrew-Christian, or Jewish-Gentile, controversy. All this opens the way naturally for chapters on the conversion of Cornelius, the conversion of the Greeks in Antioch, the Council in Jerusalem, the ministry of Paul and last of all the "Catastrophe of the Jewish-Christian Church" is told. The author enlarges upon the destruction of Jerusalem, the foundation of Pella, the final separation of the Palestinian church into a Catholic element and several heretical elements, the absorption of the former into the great and universal Church and the disappearance of the latter from history.

Thoughtfully the author says, in a closing paragraph, "The epitaph of Judaism is the epitaph of Jewish Christianity. 'Your house is left unto you desolate.' The causes of decay in both cases were much the same. Assigning due importance to political facts, the great moral cause was the Levitical tendency. There could be but one Moses, one book of Leviticus, one group of Rabbis. Unfortunately however the Levitical conception of the gospel did not pass away with the Palestinian church. The spirit that turned both Judaism and Jewish Christianity into petrifactions, surviving both Jerusalem and Pella, has continually passed into new forms. It is the presiding genius of Romanism. It haunts many of the sanctuaries of Protestantism. It changes its doctrinal tests from age to age, and proposes new conditions of fellowship; but in itself it changes not. It is the same that it was when it led the great body of the Jews to reject Christ and caused so many of those who did ostensibly accept either to fall back into Judaism or to lapse into heresy. De Pressense is quite right when he says: 'Judeo-Christianity was not so much a simple fact as the embodiment of a principle and a natural tendency of the human heart.'"

Prof. Hinsdale's style is clear, compact and concise. He attempts nothing in the way of florid rhetoric and has scarcely enough of imagination to color his writings for the eye of the popular reader. He holds to the clear, white intellectual light, and holding there he is quite satisfactory to all such as care to hold with him precisely there. Perhaps he would be more widely read if his style were not quite so terse and compact. He has always seemed to me, however, as one of our very best and most helpful writers. He reads widely upon his themes and he is a very skillful borrower, frequently quoting at length from authors who are authorities, or whose statements have great weight. He is eminently a man of the inductive method and of the twentieth century. His convictions rest not upon dogma, or tradition, or a majority count of holy wigs, but upon fact and truth as established by foremost scholarship and most painstaking historical inductions.

"Genuineness of the Gospels."

This leads us to speak of another of his books, the theme of which is "The Genuineness and Authenticity of the Gospels." This is a considerable book and though it was published 28 years ago it has not been outgrown, nor has it lost its value. The quotation from Jean Jacques Rousseau on the

title page may well stand for the author's conviction regarding the four histories of Jesus, and also as indicative of the historical method which he everywhere adopts. Here it is: "The history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ."

The method of the book is to trace the chain of historical testimony regarding the Gospels back step by step to the apostles themselves, and finally, by showing that they are genuine, show that they are authentic. Eusebius, Clement, Tertullian, Irenæus, Theophilus, Tatian, Athenagorus, Claudius, Papias, Justin Martyr, the early translations and the Apostolic Fathers are all brought into this chain of evidence. The author's conclusion is as follows: "I maintain, first, that new Gospels could not have been introduced, or old ones tampered with, in the period from the year 75 to the year 150, without the knowledge of the church and the active co-operation of the ministry; second, that such an attempt could not have been made without the presence of some powerful motive; third, that so far as can be discovered, no such motive was present; fourth, that the attempt would inevitably have been resisted; fifth, that the attempt could not have succeeded without leaving behind ineffaceable traces in ecclesiastical literature."

A remarkably wide range of reasoning is covered by this comparatively small book. The geography and topography of Palestine, the Aramaic form of the New Testament Greek, being precisely what one should expect in the first century, but not in the second; the honesty, simplicity, sobriety and naturalness of the Gospels; their consistency with themselves; the uniquenessss of the character of Christ; and the agreement of the Gospels with the other sources of knowledge—all three have their places in it. His concluding chapter is an unanswerable argument in favor of the following proposition: "The inimitable character of Jesus cannot be accounted for but on the hypothesis that it is drawn from life." This is of the utmost importance to preacher and apologist of this age, for there is no more direct appeal to the minds of men to-day than that of the character of Jesus; and if all other defenses of our faith should fail, this central bulwark of it would yet remain to be taken.

"Jesus as a Teacher."

Prof. Hinsdale's latest book is entitled "Jesus as a Teacher," and is from the press of the Christian Publishing Co. He tells us in his preface that it is in part a reproduction of essays that have appeared at various times in various periodicals, but with careful revisions and important additions. As a teacher he had for a long time been studying teaching methods as illustrated by some of the great masters, including Jesus. At last he was led to make a distinct study of Jesus from a professional point of view. He says, "I found myself at a loss which to admire most, what he taught, or how he taught it."

This is indicative of the author's constant attitude toward Jesus. He is loyal to Christ as Christ. We may not be inclined to agree with him fully on the question of inspiration, and the function of tradition in the formation of the New Testament canon, but his reverence for Jesus is full and unbounded, and his expression of it is as enthusiastic as his style will permit. One is inclined to give lengthy quotations from this book, but must content himself with the exhortation to read it.

The last sixty or seventy pages of it comprise really another work on the theme, "The Making of the New Testament," in which the author maintains his inductive and historical method. After several thoughtful chapters he reaches the conclusion that "the list of New Testament writings—that is, the New Testament canon—was substantially agreed upon as early as the second half of the second century." He says, "To put the thought in another form, fully three-fourths of the writings of the New Testament had then attained a general currency and authority throughout the widely extended Church. In a few cases the Church had not yet made up its mind; a few books were still in doubt; but it cannot be said that, if all the books that were doubtful or disputed were rejected, the historical basis of the Christian religion would be in any way weakened.

By this time, too, the idea of a New Testament, that is, the idea of a complete collection of Christian Scriptures, was clearly defined in the Christian mind. Terms expressive of this idea began to appear. We find the names *Novum Instrumentum* and *Novum Testamentum* in Tertullian. Both seem to have been current in his time, the second being, as he says, more commonly used.

Other Works.

With other writings of Prof. Hinsdale I am not familiar. "The Republican Text Book of the Campaign of 1880" I have never read, and probably never will. Such books are ephemeral and unimportant as compared with those we have above considered. After the death of President Garfield Prof. Hinsdale edited his works and wrote a volume entitled, "President Garfield and Education." Altogether he might be termed a voluminous writer.

I do not believe we have any other man among us who has dealt so satisfactorily with the questions of historical criticism. He is thoroughly dispassionate and judicial, and he maintains the tone of a scholar rather than that of a dogmatist or a pugilist, or of one even who has a preconceived opinion. His tone is rather that of a disciple in the school of history and criticism, and of one who really wants to go wherever fact and truth shall lead him.

The Opportunity In Cuba

By Melvin Menges, of Havana, Cuba

For four hundred years Cuba's religious life has been Roman Catholic. Rome dominated Spain, and Spain permitted nothing to interfere with Rome in Cuba. She had full sway, and the same results followed that invariably follow in her unobstructed path.

Public education amounts to practically nothing; gross illiteracy abounds. Moral darkness is everywhere. Personal purity among men, in the city at least, is said to be almost unknown. In consequence the family life is tainted and degraded. Regard for the truth is exceedingly weak. One soon learns from sore experience to place very little reliance on a promise.

In religion the people are nominally Catholic, but faith and devotion are absent. I am told that only the old who expect to die soon go to church. I have not found one in ten who goes to confession. Those who cling to the church do so, not because they love it, but because it is the only guide they know that pretends to give them safe conduct into the world beyond.

These conditions will not always obtain. We are now in the beginning of a revolution greater than has been wrought by force of arms in this fair isle. Into the schools recently established are rushing thousands upon thousands of Cuban boys and girls whose disenthralled minds will be fertile ground for the good seed of the kingdom. We should act, and now, before the cares of this world and the deceitfulness of riches and the weeds of sin spring up in them.

The greed for money and the indifference to the real welfare of the people have engendered a general repugnance toward priests and what the priests represent. But the religious nature of man cannot be destroyed by the influence of false teachers and preachers. Those who have been among the simple country people say that they listen with delight to the story of the cross, and even here in Havana, where all is distorted and colored by the gay artificiality of city life, there are abundant signs of a longing for a religion that touches the heart and life.

In the meanwhile Rome is at work. She sees that her affairs have reached a critical stage, and she most certainly does not intend to lay down her arms and surrender, but is working with might and main to establish her affairs upon such a new basis as will enable her to win back the affections of the people. A new bishop was sent here some months ago who, in addition to his spiritual duties, has been at work in earnest, trying to secure for the church some millions of dollars worth of property claimed by the government, and the prospects are that he will succeed, thus adding to the power and prestige of the Catholic Church.

From various parts of the island come reports of awakened opposition to Protestantism. Two children about to enter our school were diverted to a church school by the offer of nine dollars a month for privileges usually costing fifty dollars. In Santiago the church school has been made free, and a conveyance has been provided to carry the children to and from it, in order to compete with the Protestant missionaries. Roman Catholicism will never be at a greater disadvantage here than *now;* and *now* is the time to strike. The present is opportune; it is critical. Men and money are needed. Bibles should be distributed. Schools should be established. Churches should be erected. Some of the religious bodies are grasping the situation. Brethren, what shall we do about Cuba now?

Evolution at Bartlett's Landing

By BURRIS A. JENKINS

CHAPTER IV.

There was a widow in Clay county whose name was Booth. The circles were dark under her eyes as she sat by the tallow dip, patching a pair of wee small trowsers. Her children, five in all, in ages one, three, five, seven and nine, were scattered helter-skelter about the floor in after-supper play—all except James, poor lad, seven in years, who was kept in the trundle-bed, or partly kept, while the trowsers were mending.

"After-supper play?" Well, not exactly, since there had been no supper that night, and it was rather a hungry game going on upon the puncheon floor. The great fire in the open fireplace blazed high, for there was plenty of wood, at least; and the snow, drifted against the cracks of the ill-fitting window and door, made things all the warmer.

This same snow also deadened the sound of hoofs and boots, so that the widow started with alarm when a strong hand thumped at the door. The oldest boy leaped to the squirrel-gun, for all was not lawful in Missouri in those early days. The widow cautiously set the door ajar, then instantly threw it wide.

"Law's a'mercy, Elder Winfield! What possessed ye to be ridin' out sech a night? Somebody in trouble sommers?"

"Not unless you are, Sister Booth."

Many a time shelter had been denied him in time of storm as a Campbellite heretic, but never in a needy widow's home.

"Ugh, but it's cold," he continued, as he stood, back toward the fire. "All well?"

"Yes, thank ye, fair to middlin'. It's real wonderful how little cold the children catch this winter. Ben and Alice and Mary's the only ones that's got colds now, and they're perkin' up right smart sence yestiddy."

And indeed they did look rosy and strong for a straitened widow's flock.

"Got enough cough syrup for 'em?" asked Henry.

"O la, yes, thank ye."

Perhaps it was the word syrup; but something at any rate, struck a responsive chord somewhere in the three-year-old, for the little thing whined:

"Maw, gimme bread, butter and 'lasses, maw!"

"Hush, Alice," and the widow sought hurriedly to suppress the tow-head's longings.

"You keep middlin' well, do ye, Brother Winfield?"

Henry made no reply, as he gazed about for tokens of the evening meal; but his broad shoulders and ruddy face made answer enough.

The child pleaded yet more for "bread, butter and 'lasses, maw." The little thing knew full well that the big preacher's presence meant things to eat.

"Look here, widow," said Henry sternly, "hasn't the child had supper?"

Mrs. Booth seemed frightened at his tone, and said: "Elder, I did my best to make it last—"

"O, that's not it, Sister Booth; I was only impatient with myself for staying two weeks away at the meeting at Wild Cat Creek. Hasn't your stranger friend been here?"

"No, sir. The snow's been so deep, and he's—" She stopped abruptly.

"Who is he, anyway?"

But he had often asked the same question before, and now, knowing he would get no answer, made for the door.

"I'll bring in the sack—why bless me, if I haven't left the basket, too, out in the snow."

Soon there was supper in that fatherless and needy home; and bread and butter and molasses in that baby girl's hands.

Henry remained but a short time, then mounted for his sixteen-mile ride to Wild Cat Creek.

Hardly had he gone when another strong rap came at the widow's door. She started from her stool by the table saying: "Elder must a' forgot somethin'," and hastened to unbar the door.

"Why, sakes alive, Elder Bartlett! Come right in! Who'd 'a' looked for you sech a night?"

"Well, Sarah," replied the old elder, stamping the snow off near the door, "I've left you longer than I ought a'ready; and it seemed as if this snow would never stop. But you seem to have plenty."

"Yes—I—that is—Eld—" hesitated the widow.

"Ah, it's your other friend. I could just see him in the dark riding down to the covered bridge. Looks strong and young and—" with a tone of suspicion, "maybe handsome."

"Elder!" the widow's voice was full, partly of anger, but mostly of grief, and tears started into her eyes.

"Forgive me, Sarah! I've known you from a child. I ought never to think a breath of wrong of you—nor do I neither."

"If it wa'n't for my promise," she said eagerly, "I'd tell you who he is, and I believe I will anyway—"

"No, no, you are right. Don't break your word, Sarah."

"You know you made me promise not to tell anybody that you come, either; and he's jest like you in that. He jest dreads to let his right hand know—"

"That's the wrong interpretation of that text," interrupted the elder; "but no matter. You haven't broke your promise to me, either, have you?"

"No, nor I won't."

And so the Widow Booth knew no more want that season.

The slow, white months of winter passed away. Once more the wheat began to peep green from the bursting ground; crocuses showed their stalks, yellowish-whitish-green, by the limestone walk at Bartlett's. Violets even had Jane found in the damp corner near the spring, and daily she scanned the pansy-boxes outside her chamber window. Robins were leaping every morning on the young grass in the apple orchard; and meadow larks, fat as quails, perching on stake-and-ridered fences, turned their yellow breasts to the sun and fluted out their spring love-songs.

Well-nigh a year had gone and the lovers seemed scarce so close together as when, four years ago, a thousand miles of wood and prairie rolled between. In that year Henry toiled faithfully in his church in the village of Liberty. All laymen's hearts had been won to him; and even in gatherings of ministers, where most of his colleagues disowned his views and declaimed against him, his quiet dignity and imperturbable good humor had won him friends. Luckily his church was independent in government, and a trial for heresy was impossible. Some there were who would have burned him at the stake had they the power; but there was no formulated statement of faith by which to test him, no legislative body to pass upon him. So long as he kept the loyalty of his own congregation there was no recourse against him. He continued to speak fearlessly, and gradually to leaven the lump, especially as regards the younger ministers, to his own way of thinking.

Elder Bartlett had shunned all personal contact with the younger man. Not that he feared controversy or doubted his own position; but that his love for the youth was unaltered and his heart-strings would not bear the strain of contest. Indeed, as time went on, and the evidence of Henry's good influence upon men's lives became known, Jane's hopes had begun feebly to dawn again. She noted that her father listened not only patiently, but, she thought, even eagerly, to praises of the young preacher. The elder himself never spoke of Henry.

[TO BE CONTINUED.]

English Topics.

Initial Melancholia.

The British people are not at this crisis in their most cheerful national mood. The war drags on miserably. The preachers who have been addressing great audiences at new year have for the most part been uttering jeremiads over the past and future alike, simply because all things are not entirely roseate at this juncture. And yet, what after all is the matter with us? We have been in worse plight many a time before. For instance, at the beginning of the 19th century England was struggling for her very life. She was fighting Apollyon in the shape of Napoleon, and but for her fearful and passionate and prolonged efforts these British Isles would have fallen into slavery under the French flag. All the continent lay in a swoon under the heel of the grim little Corsican. Bread and flour were exactly four times as dear as they are at this moment. The population of England and Wales was only eleven millions. And yet our little nation defeated France, conquered India, colonized South Africa and Australia and New Zealand, and early in the century after the great French war was over began a career of prosperity which boomed by leaps and bounds and is now growing brighter than ever. Britain's greatness is not declining. If any croakers talk of the commencing decadence of England, tell them they are articulating twaddle. England is being dwarfed by her mighty colonies. That is all. That must be. These islands of the United Kingdom form but a tiny fraction of the mightiest empire the world has ever seen or ever can see. No man yet dreams of the majesty and might which will be the characteristic of the Anglo-Saxon race. America will accompany the British em-

pire in its rise. It will at times seem to eclipse it. There will be alternations and oscillations. But before the 20th century is half gone the rest of the world, with its appalling despotisms, its gigantic militarisms and its crushing conscriptions, will be face to face with the confederation of the whole Anglo-Saxon race, which is the only absolute certainty of the near future about which it is safe to prophesy.

What Must Surely Happen.

I think very much about my own country and America in relation to each other. I am painfully aware that certain sections of the American nation owe no good feeling to us poor Britishers. But I have continually noticed that the vivacity and keen acumen of the American people mislead them into judgments far too hasty. Their very genius precipitates them into quick fallacies. The British people are all well-wishers of America, for they quietly study and strive to understand the American difficulties and problems. For instance, we do not ridicule or condemn all Americans because of the Tammany monstrosity, which I for myself saw to be an unspeakable disgrace. There are reasons for the existence for the time of anomalies in each country, and there is not even an approximation to perfection in either. Each nation might in a thousand ways help the other. Hard criticism of England springs from ignorance of ancient causes, or from inability to appreciate our peculiar difficulties. One thing I make bold to say. The Americans will not be able to help themselves. Their destiny is to grow immeasurably greater and more imperialistic than they dream of being; and moreover that great destiny will force them into an alliance, not overt and declared, but all the more real because tacit, with Britain for the defense and promotion of the hopes and liberties of all humanity. The 20th century is to witness the rise of the Anglo-Saxon confederation.

My Mourning for an American Friend.

Coleridge used to say that there were some men so remarkable that if you casually met them as strangers when sheltering under a tree during a shower and had a chat with them just once in your life for a few minutes, you would never forget them. I have been struck again and again with that kind of fascination in many American men and women. I can justly pay that tribute of admiration to many an individual whose acquaintance I have been privileged to make in the great American citizenship. And a very special tribute I desire to pay to one with whom in London, during his stay in England, I enjoyed delightful intellectual and spiritual fellowship. Prof. Hinsdale was a star in the firmament of humanity. I had hoped to meet him again, for he used to say he intended to see England. Gracious, grave, gentle, overflowing with knowledge, and equally inclined to impart information and to seek it, to talk and to listen, Prof. Hinsdale was the ideal of a charming companion. I did something towards conducting him about London, at his special request. At almost every point he treated me to some spoken essayette. He was a peripatetic encyclopedia of history. I could not show him anything and find him without full acquaintance with its associations. We sat together one day for a full hour on a bench near the Smithfield Martyrs' Memorial. There we two had a duet. We exchanged ideas about the Middle Ages and the antecedent causes of modern history as it has been played out in Europe and America. Playfully Bro. H. reminded me that it was England which made a present of the institution of negro slavery to America and then after long time wanted America suddenly to abrogate it. Hinsdale was a beautiful debater. He was a fine writer. His works should live. I condole with his family and with the American churches and colleges. He cannot be replaced, for he was in some respects without an equal.

An Exquisite Lecture.

It is the custom at the new year for some of the great scientific societies in London to give to crowds of children entertaining and instructive lectures on learned subjects. These are always most delightful occasions. Prof. Bottomley has given at the London Institute a lecture on "Flowers." In it he gave not only philosophical explanations but some little sermonettes. On the color of flowers he showed that white flowers were generally the most highly scented, and also that they were the most unselfish, their lovely pure whiteness being the result of their reflecting all the rays of color in the light, while purple, red, yellow and other tinted blossoms maintain their glory by absorbing all the rays excepting those of the color thrown back to greet the eye. So, said the professor, human beings who are the most unselfish are always the most fragrant in their characters. Then the lecturer made some horrible revelations! He added another chapter to the tale of wickedness and deceit that lie in the heart of those beautiful innocent-looking flowers which have tempted so many fond people into the primrose path of poetry. The colors which inspire poetic and frenzied word-struggles are flaunting advertisements and glaring sky-signs. But the arum-lilies, the lords and ladies of our innocent childhood, are far worse, we are now told. They are drink-shops and murder dens. The victim is tempted inside, he is made drunk and escape is as impossible for him as for a lobster to get out of a lobster-pot. It is all very sad, but it is just as well that we should know the truth.

The First Day of the Century in England.

In one respect the 20th century began just as the 19th century did. Christmas day in 1800 was warm and muggy and so was Christmas day in 1900. A hundred years ago the clerk of the weather made a good resolution for the new year and was the first to break it; and he behaved precisely in the same manner at the inauguration of the 20th century. We had singularly disappointing atmospheric auspices in London on new year's day. Though the skies wept at the passing of the old century they soon cleared, and the suburbs woke up to find a cold, clear day, rich in promise of snow and ice and skating and high spirits. The promise was not kept. The morning was not old when rain set in and combined itself with fog and darkness in the center of the town. The afternoon was as black as despair and not all the electric lamps and incandescent gas mantles of the metropolis could lift the dreary gloom of the first day of the century. As an omen the weather lacked nothing that the pessimists could desire. But London is a place of perfect felicity compared with Paris, that beautiful continental Gehenna. In that city, five suicides, due to want and despair, took place on the eve of the new century. Here in London the right keynote was set by the Dean of Westminster in his sermon on new year's morning preached in St. Paul's Cathedral. He said that the isolation of the English nation among European countries, the social and religious conditions of the people, were matters to make us anxious. But we should meet all such questions not with drooping spirits and wringing of hands, but by going forward in the right into the dark, uncertain future with our trust in God. I think it is historically true that the very spirit in which the Dean exhorted the English people to begin the 20th century was just the mood in which our brave forefathers started the 19th. WILLIAM DURBAN.

London, Jan. 3, 1901.

B. B. Tyler's Letter.

The report of the Ecumenical Missionary Conference, held in New York last April, is in print. It makes two volumes of nearly 500 pages each. The report is the best edited work of the kind that I ever saw. The material composing these volumes has not been thrown together in a hodgepodge. Editorial work, thoughtful and discriminating, has been done. An index makes the report invaluable for reference. If you mean to be an up-to-date man in your knowledge of the effort now in progress to win the world to faith in the Christ you must own and use the report of the Ecumenical Missionary Conference.

There is, in this work, a bibliography of missions covering 27 pages. If you propose to be a *student* of missions in all lands and of missionary problems, this bibliography, you will find, possesses great value. There are five pages containing the names of volumes in which are recorded the lives of noble men and women who have wrought in Africa, North America, the West Indies, South America, China and her dependencies, India, Burmah, Japan, the Malay Archipelago, Persia, Turkey, Armenia, Syria, and Oceanica. The stories of missionary heroism, as I am sure you well know, are thrillingly interesting. Do you not think that we ought to encourage our people to read these narratives in preference to the current popular literature? I am sure that with a little encouragement on the part of the pastor an interest in this style of literature can be generated in the minds of even the young people. Let us see what can be done along this line.

The report of the Ecumenical Missionary Conference can be obtained through the president of our Foreign Christian Missionary Society—A. McLean, Cincinnati, O. I am not authorized to make this statement but I feel quite sure that you can obtain this invaluable book from him. The word invaluable is used in this connection with deliberation. I sincerely believe that, to you, the value of this report cannot be estimated in dollars and cents. Almost every phase of the missionary problem is treated by well-informed men. The treatment is not exhaustive but a door is opened through which you can pass and investigate, without limit, to the advantage of yourself and those whom you may be able to influence. The price of the book is only

one dollar—a dollar for the two volumes. Add to this thirty-six cents to pay postage. There is no money in this for any one. How two such volumes can be furnished for a dollar surpasses my comprehension.

A speech that created a sensation in the conference was that of A. J. F. Behrends, D. D., of the Central Congregational Church in Brooklyn. This single address is worth to you more than a dollar. I say *to you* with emphasis, because I know that you are a disciple of the Disciples and an address from such a source containing their plea for Christian union will afford *you* peculiar pleasure. Among other excellent things Dr. Behrends said that union in the work of world-wide evangelization is surely coming and that "when it does come, it will come like a resistless flood; and then," said he, "look out for the tramp of the great host, and the flaming feet of the Captain! That will bring the fulfillment of the apocalyptic vision!"

In another place in this great speech, Dr. Behrends said that missionaries in foreign lands "have learned that Japan and China will never utter the shibboleths of our schools. They have concentrated upon fundamentals. They listen in silence, with wondering eyes and with burdened hearts, to many of our disputations. They know what kind of a gospel the great world needs; and I have sometimes thought that it might be well if they should draw up a creed binding upon us who stay at home. At all events the simplicity which has mastered them must master us."

The few Disciples who were so fortunate as to be present when Dr. Behrends spoke, I am sure, will not soon forget their own emotions when he exclaimed, "We must come back to the New Testament. Our religion must centralize in personal devotion to the personal Christ."

It was better for the gifted pastor of the Brooklyn Central Congregational Church to say these things than for any man belonging to the Disciples of Christ to have said them. The effect was more profound and far reaching.

A few days after the delivery of this masterful speech, in some important respects *the* address of the World's Missionary Conference, Dr. Behrends was called to meet Him who prayed as never man prayed for the unity of all who believe. It is probable that the last work which engaged the thought of Dr. Behrends was the careful revision of this speech for the book of which I speak.

The brief address of J. H. Garrison, of course, is in this report. It gives no uncertain sound as to the union of Christians as a condition precedent to the successful evangelization of the world.

This report will be followed soon by a volume devoted to the statistics of missions. There is here a statistical summary, necessarily brief, prepared by Dr. J. S. Dennis, the well-known author of two stately volumes on, "Christian Missions and Social Progress."

While I am speaking of missionary literature permit me to call your attention to three small and inexpensive books possessing unusual merit. I refer to a "Hand-Book of Missions," by A. McLean; "Heroes of Modern Missions," by W. J. Lhamon; and "Missionary Fields and Forces," from the pen of the same gifted author. The last book named treats of the missionary fields and forces of the Disciples of Christ. McLean's "Hand-Book of Missions" contains a marvelous amount of valuable information, attractively presented. Lhamon's "Heroes of Modern Missions" whets the appetite for other biographical missionary literature.

These books are worth, that is, they sell for, thirty-five cents a volume—they are *worth* vastly more to one who desires to be informed concerning the great missionary enterprise. They belong to the list of books prepared for our Bethany Christian Endeavor Reading Courses, and are published by the Fleming H. Revell Company, Chicago.

The time for the annual offering to have the gospel preached to the whole creation is rapidly approaching. Let us get ready for it. Let us prepare our people to contribute liberally and cheerfully to the support of this supremely important enterprise. The best preparation is to fill our own minds with facts and then give them freely to the people.

Denver, Col.

The Place of Missions in the Christian Life.

By A. McLean.

In a recent address the Archbishop of Canterbury said that so far from being outside the ordinary Christian life, every Christian is bound, as a part of his ordinary life, as a part of his service of the Lord, and as a part of the expression of his gratitude for what God has done for his soul, to take a real share in promoting the great work which the Lord has intrusted to his church. These are words of truth and soberness. They should be pondered with care and moral earnestness. The missionary enterprise is not something foreign to the life of the believer. It is an essential part of his life. As he nourishes and cherishes his own flesh and spirit, as he cares for and supports the family which God has given him, so should he care for and support this work of God. Apart from every other consideration he needs to do this to make his own calling and election sure. He needs to do so if he would grow in grace and in knowledge of the truth. He must do so if he would live in moral sympathy with his Lord. There is nothing that will do more for one's own soul than to foster this burning desire to win others to the cross also.

This is a part of the service which he owes his Redeemer. It cannot be too often repeated that, whilst the salvation of mankind is the work of Christ, he has left his followers to proclaim that salvation. There is no sign of any miraculous interposition in all history to make known that which the Lord did in his own person during his life here on the earth and on the cross; and it is clear that unless we do this work, it will never be done at all. Christ tasted death for every man. He gave himself a ransom for all. Those for whom he died have a right to know that fact. It is his will that they shall know it. He said, "This gospel of the kingdom must be preached in the whole world for a testimony to all the nations." This is the one task that he assigned his disciples. It is the duty of every believer to bear the knowledge of that which is the highest of all possible knowledge to those who have it not. The promise is, "Whosoever shall call upon the name of the Lord shall be saved." The problem is, "How shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?" Loyalty to Christ requires of us that we do what we can to give a knowledge of salvation to all who are sitting in darkness and in the shadow of death. Be it known that this work stands in the first rank of all the tasks we have to fulfill. If through selfishness or any other reason we remain silent when we ought to speak, we shall be verily guilty before God.

Every redeemed soul should assist in the missionary enterprise as an expression of gratitude for what the Lord has done for him in his own experience. He can say, "Christ loved me, and gave himself for me." He has been pardoned. He has received the gift of the Holy Spirit. His privileges are far beyond anything which he deserved, and far beyond anything he could have dared to hope for. Gratitude for what he has received should impel him to do as much as in him lies to publish the glad tidings far and near. Having tasted the good word of God and the power of the world to come, he is bound by that wonderful blessing to take no rest as long as there remains any one to be brought to the cross of Christ. The apostles were saved from sin. They were endued with power from on high. At once they began to make the truth known. When commanded to be silent, they said, "We cannot but speak what we saw and heard." The truth in them must find expression. If a follower of Christ seeks to keep the light he has to himself and is indifferent to the fate of others, he may well doubt whether he has been accepted or not.

It should be the desire of every Christian man to have a real share in promoting the work which the Lord has intrusted to his church. Many are in partial sympathy now; they do something. But thus far the church has never put her whole heart and mind and soul and strength into this cause. The Christians of these United States give fifty cents each for missions at home and abroad. Compared with the money wasted in drink or in pleasure or for harmful luxuries this is a paltry pittance. There are single Christian men who could easily give all that is given by all the Christians in this land. The wealth of the nation is for the most part in the hands of those who call Jesus Lord. They are well able to give immeasurably more than they have ever given. As the time for the March offering for Foreign Missions approaches, every Christian should ask himself how much he owes his Lord. If there are arrears because of past neglect extraordinary sacrifices should be made.

Free to Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

Does the Church Express the Mind of Christ?

By BISHOP E. R. HENDRIX

His First Text.

That was a wonderful Scripture lesson which our Lord selected with which to open his ministry. It was from Isaiah, his favorite book, as it was also the favorite book of John the Baptist, his Forerunner, and the greatest of the prophets because of the clearest spiritual vision. The Baptist preferred it because he found there his great theme, "a voice crying in the wilderness, Behold the Lamb of God." Jesus preferred it because it announced so clearly what has been fitly called "the program of Christianity." It is not strange, therefore, that when Jesus returned from his victory over the world, the flesh and the devil, as he recovered our Paradise in the wilderness, despite the prolonged and fierce assaults of Satan, he should re-enter his familiar synagogue of Nazareth with his Scripture lesson already chosen. It described that Paradise which he had just won after Satan had shot every arrow in his quiver, and "having ended all the temptation, departed from him for a season." He who had himself overcome was now prepared to help others overcome, and to open the kingdom of heaven to believers.

A Kingdom of Righteousness.

That kingdom was not of this world, either in its origin or fulfilment. It did not dispute Cæsar's title, but bade men render to Cæsar the things that are Cæsar's and to God the things that are God's. Yet the kingdom of heaven was at hand, and its blessings, its citizenship, its rights and emoluments, were to begin now. The largess of the conqueror, what was it? No barbaric gold and pearls, but righteousness, peace and joy in the Holy Ghost. He announces his program from that hour: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." What can better express the mind of Christ than these chosen words, which announce the program of Christianity?

Garlands for Ashes.

The mind of Christ respecting his Church shows a joyful and resourceful ministry, preaching glad tidings to a sad, sorrowing and even despairing world. Because men have reached the depths of poverty—that Oriental poverty which is hopeless, whether born of vice or oppression—they need a gospel of hope, and good men and true to preach it. The broken-hearted must have garlands for ashes. Men are led captive by Satan at his will until there must come a divine deliverance from the bondage of wicked habits and vicious lives. Nay, human courts, where Christ does not rule, forget the prisoners whom they sentence. There must be men of the John Howard type who shall devote themselves to the lazar-houses until they shall open the prison to them that are bound. The world is full of despair. Science is sad-eyed and sad-hearted. Its very voice is one of sadness and despondency, as if it would welcome some mighty cataclysm which might end the universal gloom. But God's messengers proclaim, "God's in his heaven, all's well with the world," as they proclaim the acceptable year of the Lord, and the day of vengeance of our God. Our God will reward the good as well as punish the evil. The heaven that shuts in also shuts out. The city of God has twelve gates, "to bring the honor and glory of the nations into it," but without are "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars." "Vengeance is mine, I will repay, saith the Lord."

The Realism of Good.

Men see clearly the realism of evil. What is needed is some one to proclaim the realism of good. The secular press, current literature, the stage, all portray, and ceaselessly, the realism of evil. It is their very stock in trade. They will manufacture and invent it, even though compelled the next day to deny it. Flaming headlines and bill boards all bid men distrust their fellows, until the prophet's voice is needed as never before, answering the cry of the universal spirit of heaviness, "Is there no balm in Gilead? Is there no physician there?" The acceptable year of the Lord is a time of consolation, of hope. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Good men take up the refrain and exhort, "Be not overcome of evil, but overcome evil with good." The mind of Christ is expressed so long as there are men to proclaim the fundamental fact, the underlying principle, of the mission of Christ: "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

The Church is Inclusive.

The Church of to-day might be so defined as to include only those expressing the mind of Christ, thus making "a vicious circle" in our definition. Now, as in Paul's time, they are not all Israel who are of Israel. But so long as there are those in the Church of Christ, of whatever name, who possess the mind of Christ as declared by himself in the very opening as well as the close of his earthly ministry, there is a remnant that can save as well as that shall be saved. The Church once conquered the world under the leadership of the apostles and martyrs, until the Roman senate formally adopted the Christian religion as the religion of the Roman people. The world then re-invaded and conquered the Church, and more than one mighty reformation and religious upheaval has been necessary to prevent conformity to the world and an abject surrender to worldly methods and practices. That we need such a spiritual quickening in our day as to give a new and fresh setting to the things that are not seen and are eternal is the profound conviction of every devout Christian thinker.

The World in the Church.

The Church of to-day contains apologists for things material, perverting the language of the apostle, "That was not first which is spiritual, but that which is natural," as if there were to be a gradual evolution of the spiritual out of the natural. Men are too often encouraged thus in the mad race for wealth because the Church may become the beneficiary of it. The pulpit is in danger of becoming the echo of the pew, and the prophet of God is prone to have his voice muffled by the gold of Balak. Weak sentimentality in the pulpit will never make a virile church. Nor will an institutional church suffice in the maintenance and development of Christian life that does not give a saving gospel as well as bread and baths to the poor. "Bread and games" pleased and satisfied the populace, and kept many a throne from tottering in the days of the apostles, who lifted the veil from personal and domestic and official life of a people perishing without the gospel.

A New Incarnation.

The climax of the gospel, the very mind of Christ, is the giving of the gospel to the poor as the power of God unto salvation. Men compare the ethics of Christianity with the ethics of Buddha and Confucius, until they suddenly discover that "the dark places of the earth are full of the habitations of cruelty." The demand of our day is for a superhuman movement on the part of Christianity for the salvation alike of China and the world. The mind of Christ must find fresh expression in a self-sacrificing, persistent, tireless movement for the salvation of men, and of all men. Still, with all her shortcomings, never was there so much of the mind of Christ expressed in his Church as in the Church of to-day, which sends more missionaries to the field, more nurses to the suffering, more messages of hope to them that are bound, more Bibles into the homes, more prayers to heaven, than has been done at any period since the ascension of our Lord.

The other day a guide was showing an American around St. Paul's in London.

"That, sir," said the man, "his the tomb of the greatest naval 'ero Europe or the world hever knew—Lord Nelson's. This marble sarcoughogus weighs forty-two tons. Hinside that his a steel receptacle weighing twelve tons and hinside that his a leaden casket 'ermetically sealed, weighing over two tons. Hinside that his a mahogany coffin holding the ashes of the great 'ero."

"Well," said the visitor, after thinking a while, "I guess you've got him. If ever he gets out of that, cable me at my expense."

From Chaos to Cosmos.

By J. M. Lowe.

The Church has been busy declaring what it believes. What declarations of faith and what a dearth of deeds! Even yet it is more important to revise a creed or to declare that we have no creed than to redeem a lost world. The world may be lost but we must not lose a point. Do we believe that people are going to unite because they agree? Agreement is not union. Witness all the quarrels that have separated people of the same creed from the time that Paul and Barnabas spoke sharp words and parted, until now.

If the Disciples of Christ would measure up to their plea, there would be less of chaos and more of cosmos in christendom. Presbyterians are Presbyterians, Methodists are Methodists, Baptists are Baptists. Such they declare themselves to be and such they are. They do not pretend to be anything more. If they are sectarian, it is fair to say that they are consistently so. But what about us? We have the common family name, confession, baptism and communion. We dare not be sectarian. We declare that we are not. But a glance over the world will reveal a continent of inconsistency. There are the five points of Calvinism, the five points of Arminianism; and many adhere to the "plan of salvation" with as much creedal tenacity as do the others to their points of doctrine.

The great leading bodies of Protestantism practice faith, repentance, confession, baptism (or intend to), communion, prayer, purity, charity and evangelism. They are as faithful as we, as penitent, as prayerful, as pure, and as to giving for missions, they put us to shame. Now, what is our contention? Many of these people have never been baptized, and when they pray, they say: "Give us a baptism of the Holy Ghost,' and they do not commune every Lord's day. Is that all? No, there is the name. If we were as true to our name as the denominations are to theirs, we would do passing well. Their name is this or that, but their character is Christian.

"The rank is but the guinea's stamp
The man's the gowd [gold] for a' that."

Do people commune because they sip the wine and break the bread, or do they sip the wine and break the bread because they commune? Are people united because they meet in the same house? Are they divided because they meet in different houses? Does a church consist of a building and a roll of names?

Our very position and plea demand that we take the initiative in church co-operation. We are logically the leaders in all attempts looking toward a broader, fuller fellowship in the kingdom of God. Our plea is not exclusive. The lordship of Jesus is our watchword. The business of the church in this world is to defeat the powers of darkness under the leadership of King Jesus. We are soldiers. Doctrinal differences have as little place in this fight as at Bunker Hill or Gettysburg. The only article of faith is boundless trust in our leader. The world is dying. We cannot stay to discuss differences. We have no time for debate, especially since there is nothing to debate over. Protestantism is essentially one in faith. We are sufficiently at one to engage in all the good work in which we could engage if we were organically one. In some of our cities our churches (Disciples) are no more united in good work than they are with the M. E's. or Presbyterians. Agreement is not harmony. We must do something more than agree. We must love each other. I am a Disciple of Christ in a larger sense than that of being identified with the current reformation. Yet I am sure that the dream of our fathers was larger than any religious body.

Back of the schools of medicine there is the true science of medicine and health. Back of the denominations, and larger than any one or all combined, is the Christianity of Christ.

America's Debt.

By R. P. Anderson.

When I stepped ashore at New York, some years ago, among the first questions addressed to me was this one: "Well, what do you think of America?" There was the quiet confidence in the questioner that proclaimed that his enquiry could only be answered in one way. I begged for time to form an opinion. When I had been in the states a year, each day revealing new wonders, I was prepared to say that America was the greatest country in the world. Another year did not alter this opinion, but it added fresh reflections. I began to think that Americans applied the Monroe doctrine —very beneficent and wise, no doubt, in questions of politics—to matters with which it had nothing to do. And among these matters—Europe!

The reformation of the nineteenth century would have been impossible in Europe. Only the freedom and freshness of the young land could have developed such a movement as Alexander Campbell commenced, to such enormous dimensions as it has attained today. America is rejuvenated Europe—Europe loosed from its conservatism and born again. But this very fact, that Europe supplied the materials out of which this great nation has grown, puts America into debt towards her. The American national debt cannot be altogether reckoned in dollars. America can only clear off some of the old score by discarding the Monroe doctrine on the spiritual plane, and seeking to implant in Europe the spirit of liberty and research and the love of truth that have grown within her borders.

The first installments of this debt are being paid off by the great missionary societies; but paid to the heathen. Europe has claims. Something in this respect has certainly been done. But it appears to me that the United States has not quite realized what may be done or what ought to be done. In England we have some churches; in Norway, Sweden and Denmark a few. Otherwise Europe is untouched. Paul said: "I am a debtor." Is there not occasion for us to say the same?

To plant in Europe the movement inaugurated in America to plant the banner of primitive Christianity there, is no light task. It is not a question that can be dabbled in, or experimented with. We need the clear eye to see our duty, and the firm and resolute heart to carry it through in spite of all obstacles and difficulties. It is not only a question of the national spirit, but of the cause of Christ. There are fields open to us. If we only take up thoroughly the countries in which we are already engaged, we have a great work before us. Let us give the heathen countries their due. They need more than that, even. But let us also turn our eyes to the old countries that are, after all, the mothers of the new, and remember the first commandment with promise. "I am a debtor" to Europe.

Christianity a Disturbing Element.

By James N. Crutcher.

One man has said that the church is "God between four walls," while another says it is "an order built up out of the world." If either definition is correct, the church is justified in looking at men and women as "religious prey," and no man need complain if it "takes advantage of a frightful human condition to build up an institution." If the church is to be considered as merely a place where programs are carried out at stated times and the world is comforted by a weak, lifeless message concerning divine things, then it is trifling with human souls. Such a church becomes an end not a means. Its people "go to services" instead of worshiping as a preparation of mind and heart for service. Its mission is accomplished when a large membership is gained and a fine temple is erected for public worship. It strives to entertain rather than to lead the people into lives of vital godlikeness. If its minister removes "the pale winding sheet of general terms" from sin and tells in tragic plainness the gospel of Christ, the voices of the people are heard with the cry: "The prophet is a fool and the spiritual man is mad." If knaves make a mock of sin it is because they have been taught to look upon it as a matter of course, with feelings of calm serenity, instead of having "deep searchings of heart" as the result of faithful preaching of the hideousness and unnaturalness of a life of sin.

A preacher of long ago told the people of sin and judgment and raised a "tumult," while in another place he got himself called a "babbler" and created "no small stir." He was accused of "turning the world upside down." He touched the business interests of Ephesus and a prominent man raised up a mob against him. This same Paul went to the Eternal City, knowing that bonds and afflictions awaited him, yet his life was not counted dear unto himself.

Jesus called the clergy of his times "blind fools," "like unto whitewashed sepulchres filled with bones." The same unclean brood used its influence at the capital, with the governor, to have "this same Christ" crucified. And on Calvary, the white-robed priests "sat down and there they watched him die." The Christ had no rose-water moral code to delight the ear and tickle the fancy. His warning to his followers was full of pathos—that they need not be surprised at persecutions and even death as his disciples. "Offenses must come, but woe to him by whom they come." "Fiery trials," baptisms of sorrow and merciless deaths were to be their heritage. His gospel was to quicken the dead consciences of men, and such resurrections were of more value than the mere raising of a body from the tomb. No man was to have rest until he had "that peace that passeth all understanding." His gospel would disturb family ties, social conditions, and civic life. His followers were to be always in the enemy's country. Men would cry: "Peace! Peace!" when no peace was theirs. His message of salvation would be no comfort to those in sin—his disciples would cry aloud and spare not. Everything being done with the wisdom of serpents and the harmlessness of doves, the knowledge of the glory of God would cover the earth as the waters cover the sea.

Current Literature.

A vivid and striking book on one of the most important problems of present-day world-politics is **Russia Against India:** The Struggle for Asia, by Archibald R. Colquhoun. It is a book with a thesis. All of its description and history and argument issue in the proposition that Great Britain must protect her Indian empire by an active policy in Afghanistan. Russia is creeping on bit by bit toward a control of central and southern Asia as well as Siberia, but Anglo-Saxon domination of India is inseparable from the general interests of the whole Anglo-Saxon race. The development of Russian power and the history of Russian expansion from early times to the present are traced in brief, bold outline. The topography of central Asia and the peoples inhabiting that great region —Tadjiks, Uzbeks, Kirghis, Kalmuks and the endless mixture of the trans-Caucasus region where sixty-eight languages are spoken—are described with enough detail to be vivid and concrete, but with no waste of words. For a writer whose main interest is politics he writes exceptionally well of those phases of national life and custom which appeal to the traveler and the ethnologist. Of British rule in India he can say nothing more cordial than that "it may be and probably is, all things considered, a better one than the natives could hope for under any other rule." But he criticises its "machine-like aspect," in which rules take the place of rulers, and says that there are dangers from within as well as from without—dangers from over-government, from forcing western ideas on the country prematurely and from sacrificing Indian interests to party considerations in England. It is, therefore, not certain that England would have the thoroughly loyal support of India in a conflict with Russia.

Afghanistan, Baluchistan and Persia stand as buffers between Russian Asia and British India. It is impossible to retain them as a neutral zone. Russia is already advancing, England must advance. All the doubtful border on the side of India has already been occupied. The next step must be into Afghanistan proper, toward which Russia's whole advance in central Asia is directed. Passive defense of the present British boundary is not enough. Lines of communication must be opened up, depots and magazines established and Kabul, Kandahar and Seistan must be made British military posts. Such is the outline of the author's plan for meeting the Russian advance.

It is a book of the most cold-blooded politics. The legitimacy of the game is never questioned and there is no suggestion of any benefit expected or desired to the inhabitants of these regions. The native races are considered only as offering possible resistance or affording possible help to the British advance. The only question is how to play the game to win. If one can take that cool view of the case, forget that there is such a thing as morality in politics and make no scruple at the value of human lives, he will find the book one of thrilling interest. In any case it conveys a vast amount of information as to the present situation. (Harper & Bros.)

The story of the **Siege in Peking** is told by Dr. W. A. P. Martin, President of the Chinese Imperial University, in a style which one cannot expect or desire to see improved upon. For fifty years he has been a resident in the Chinese capital. Twenty-five years he served as President of the Imperial College at Peking and since then has been President of the Imperial University, a position offered to him by the Emperor. As an eyewitness of the siege of the legations and a participant in all its horrors and sufferings, Dr. Martin is qualified to speak with authority. And he not only tells the story of the siege but in a very brief compass outlines the situation in China and shows the causes which have brought it about. Dr. Martin's earlier volume entitled "A Cycle of Cathay" is already a classic and this book, though hastily prepared and dealing in a somewhat journalistic fashion with a particular event, will be a book of more than passing value. (Revell. $1.)

It has long since been discovered by both writers and readers of missionary biographies that the life of a missionary is as full of excitement, and may be made as interesting to the general reader as an account of the exploits of a professional explorer. James Evans, an account of whose work among the Indians of Canada is given in **The Apostle of the North,** by Egerton R. Young, had this sort of a career. But his biographer scarcely measures up to the possibilities of his subject on the side of adventure. As a religious treatise it is pious, instructive, sometimes a trifle prolix. As a tale of exploits among the Indian tribes of the north, it is mild and seldom thrilling. (Revell. $1.25.)

February Magazines.

The secret of the successful ten cent magazize seems to consist in thinking up subjects about which no one cared to know and have them written up so that the reader will be pleased at the treatment as well as surprised to see the subject treated at all. The Ladies' Home Journal has articles about the great clock at the Greenwich Observatory; about the only herd of buffaloes in the world owned by a woman; and about the little known author of "Nearer, My God, to Thee." Josiah Allen's wife's series of Samantha sketches, the last of which happily appears in the present issue, is rather more tedious than usual. But the other things are mostly good and the eleven pictures of Alaska scenery help one to a larger appreciation of the scenic beauties of our country.

The attempt of Andree to reach the North Pole by balloon had the usual result—a failure and a relief expedition. In this case the relief expedition was little more than a hopeless search through northern Siberia for traces of the baloonist and his craft. The Century contains the first of two papers by Jonas Stadling, who was the leader of the expedition. Ruth McEnery Stuart writes another of her "sonny" stories wherein sonny's father monologuizes on the subject of women and the emancipation movement in Simpkinsville. There are more than the usual number of short stories in this number which is called the Midwinter Fiction Number.

People who take pride in their ancestry should read the brief article in Frank Leslie's entitled Pride of Birth, which graphically illustrates the fact that even if you can trace your genealogical line back to your great great grandfather's great great grandfather and find him a noble cavalier, you have still two hundred and fifty-five ancestors of that same generation who are equally related to you and many of whom were probably not nice people at all. It is a solemn warning not to investigate too deeply into your ancestry.

The World's Work contains a multitude of illustrations, mostly photographic and some of them a trifle irrelevant. The editorial survey of the events of the month is well written and studiously colorless on all disputed points. Among the men of note who are made the subjects of articles in this number are Cecil Rhodes, John Marshall, General Kitchener, C. J. Bush, the cartoonist, and Emperor William. The department entitled Among the World's Workers, is unique, consisting of a series of paragraphs on industrial economy and mechanical topics.

Everybody's Magazine, besides being a somewhat copious advertiser of the Wanamaker products of all sorts, is coming to be a very good sort of magazine. It contains an article by Richard Harding Davis on "Curiosities of Courage," which is full of curious incidents gleaned from the several campaigns which he has witnessed, and the first part of an interesting study in domestic economy by J. P. Mowbray, entitled "The Making of a Country Home."

Admirers of Richard Harding Davis will be glad to read the account of his career and personality as given in the leading article in Ainslee's Magazine. Whatever one may think about the value of Mr. Davis' contributions to literature, he has at least the faculty of writing readable stories and of getting himself talked about, and that is something which some of his detractors lack. An illustrated article on Yale characterizes it as "the most democratic of our colleges."

The Living Age comes around so frequently that one falls into the habit of classing it among newspapers rather than among the magazines. Among the many excellent articles which it has recently reprinted, choosing them from among the leading magazines of Europe and America, are Paul Bourget's description of "A Parisian Household," and Mrs. John Richard Green's account of a visit to the Boer prisoners at St. Helena.

John Kendrick Bangs has struck a promising vein in his Memories of Santa Claus, the first number of which appears in the Woman's Home Companion. The same magazine contains a fanciful story by Carmen Sylva, Queen of Roumania, which is better literature than most queens could write, and one must search long to find a better page of very short stories than those which appear under the title, The Leisure Half Hour.

The chief features of the Chautauquan are still its serials on The Rivalry of Nations, A Reading Journey in the Orient, and Critical Studies in French Literature. Besides these there are the usual editorial paragraphs on Current Happenings.

The Ledger Monthly contains such a variety of contents that it is difficult to single out any special feature for comment. It is an all-round family magazine with stories and suggestions, and side talks, and fashion plates, and anecdotes, and cooking recipes.

Food In Mexico.

American Food, Grape-Nuts, Replaces Native Food.

A gentleman from the City of Mexico, Paul T. Gadsden, writes that himself and some other members of his family could not live comfortably on the ordinary food in Mexico, and after using the native food for some months, finally got into a run-down and exhausted condition.

He says: "An American feels most acutely the need in mind and body of some of the invigorating food he has been raised on in the States. Several months ago when I was particularly feeling the need of some change in food, I noticed Grape-Nuts in the window of one of the large grocery stores here, and remembering how, in the States, some little nieces and nephews had grown fat and healthy on it, almost exclusively, I bought two packages, to see if it succeeded as well with grown-up people.

"From that day to this it has never been absent from our table. With us, the exhaustion and enervation caused by this climate and the miserable diet, has entirely disappeared, and we are all in most excellent health, vigor and spirits."

Our Budget.

—This is the month of sowing for the March harvest.

—It is to be hoped that the sowing of the past years, too, will count largely in the March offering for Foreign Missions.

—Let it be remembered that this is a movement of all the churches in behalf of world-wide evangelization. It is neither sectional, local nor partisan. It is a "free for all."

—We notice some of the papers are publishing the names of preachers who are interested in the March offering. Permit us to save this space by saying that every live minister in our ranks and every live church, whether rich or poor, whether in debt or out of debt, whether meeting in a school-house or in a building of its own, is interested in this great work, and will take a hand in the March offering.

—The good work of evangelization at home, in successful meetings throughout the country, still goes on with unabated interest. This revival of work at home should lend additional interest to the work abroad, and to every department of church activity. A true revival revives every interest in the kingdom of God. A good test of conversion is the interest the convert feels in the salvation of others.

—Prof. Herbert L. Willett, of the University of Chicago and the Disciples' Divinity House, has perhaps won wider recognition as a Bible student than any other man among us. His lectures on Christianity of the First Century will be published in a few weeks by the Revell Company under the title "Early Christianity." If the book is as popular as the lectures it will have a wide circulation.

—The annual report of the Foreign Christian Missionary Society shows that the work in England has cost the Society $10,997.98. Attention is called by Bro. J. Coop, Treasurer of the English Society, to the fact that of this sum $6,506.76 has been contributed by friends in England, as shown on another page of the same report. This will correct any wrong impression that might otherwise have been formed in regard to the expensiveness of the work in England.

—A sound article on Denominationalism, by E. R. Groves, appears in Word and Works, of the Yale Divinity School. Its points are that denominational distinctions represent differences of opinion in matters in which liberty of judgment ought to be allowed; that there is at present often more difference between the views of different members of the same denomination than between average members of different denominations; and that there is no reason why, for practical purposes, the Church should be divided into sections on the basis of differing beliefs on non-essential matters. These are good clear points, all of them, and we are glad to see that their constant iteration in the west is arousing an echo in the east.

—The new brick church at Pleasantville, Iowa, costing $7,500, built under the leadership of F. D. Ferrall, was dedicated free of debt, Jan. 13th, Rev. Z. T. Sweeney, of Columbus, Ind., officiating. For 28 years this worthy congregation had been meeting in a white frame church. Now a beautiful modern structure adorns the spot The structure has auditorium, with lecture-room separated by folding doors, gallery, choir loft and choir assembly room, pastor's study, modern baptistry and robing-rooms with basement under the entire building. The heating is accomplished by a furnace. Seating capacity 700. The pastor will be assisted in a meeting, beginning Feb. 10th, by H. C. Patterson, of Irvington, Ind. Mr. Ferrall is in his third year with this congregation, during which time more than 120 members have been received into fellowship.

—A good Christian physician can find a promising opening at Unionville, Orange Co., Va. For particulars address James B. Martin at that place.

—Walter P. Jennings, who has finished his course at the College of the Bible, at Lexington, visited this office on his way to Lampasas, Texas, where he is beginning his pastorate.

—J. O. Rose, of Lebanon, Ind., writes that he is recovering rapidly from his recent attack of typhoid fever, and after a few weeks' recreation on the farm with his father, hopes to be back in the work again.

—Bro. Geo. W. Kemper, of Midway, Ky., editor of the Messenger, is recovering from a severe attack of pneumonia. He reports that there have been fifty-two additions to the church at that place during the past year.

—Ex-President Benjamin Harrison and Hon. William Dudley Foulke will be the principal speakers at the Founders' Day exercises of Butler College on Feb. 7. The annual Founders' Day banquet will be held at the Denison hotel, of Indianapolis, on the evening of the same day.

—A co-operative farm established in northeastern Iowa wants a few more families who must be members of the Christian Church and must present satisfactory evidence of Christian character and industrious habits. We have no personal knowledge of the institution and make this announcement by request. For particulars address "Farm," care of Mr. J. A. Naley, Olin, Jones Co., Ia.

—We are not alone among temperance people in our disapproval of the hatchet method of enforcing prohibition. The following sentence is from a personal letter from a widely-known and veteran preacher: "You know I lived a long time in Kansas and that Pardee Butler led the fight for prohibition among our people. But, with you, I do not endorse the tactics of Mrs. Nation."

—W. T. Moore is having a fine meeting at Warren, O. There were fourteen additions when last word was received, though, the primary object of the meeting was the instruction. Of Bro. Vanhorn, his old co-laborer in England, Bro. Moore writes: "He is very popular with his church and the community. He is a fine preacher and excellent pastor." Those who heard his Kansas City address can easily believe what is said of his ability as a preacher.

—It gives us pleasure to announce that the book which has been for more than a year in preparation, entitled "The Reformation of the Nineteenth Century," is now all in type, and as soon as the presses and bindery can do their work, we will be ready to fill orders for it. The writers—Charles Louis Loos, B. B. Tyler, W. T. Moore, T. W. Grafton, Benj. L. Smith, A. McLean and Miss Lois White—have revised their contributions, and the history has been brought down to date. To these historical sketches has been added a closing chapter, entitled "Lessons From the Past," by the editor of this paper, who has given editorial supervision to the work. We believe this volume will supply the very information which ought to be in possession of all the Disciples of Christ. Further announcements will be made from time to time.

Difficult Digestion

That is dyspepsia.
It makes life miserable.
Its sufferers eat not because they *want* — but because they *must*.
They know they are irritable and fret but they cannot be otherwise.
They complain of a bad taste in mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fulness headache, heartburn and what not.
The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

HOOD'S PILLS are the best cathartic.

—The tenth annual session of the Tuskegee Negro Conference will be held at Tuskegee, Ala., Feb. 20, and will be followed by a conference of the teachers and officers of the various negro schools in the south. These conferences, under the leadership of Mr. Booker T. Washington, have already accomplished much good in spreading the Tuskegee method of industrial education.

—Dr. Hiram Christopher, of St. Joseph, Missouri, but for many years a resident of St. Louis and one of the elders of the First Church, has departed this life. No particulars have reached us yet as to his death, but we shall doubtless receive a suitable notice of his life and labors. He was a brother-in-law of T. P. Haley and of J. W. McGarvey. He was a man of singularly pure life and a writer of fine ability. Many years ago he contributed quite regularly to our periodical literature. Many of his contributions to this paper were signed "C. Darr Post." His book on The Atonement showed him to be a man of considerable research and of independent thought. He was familiar with many of the great preachers among us with whom he was contemporary. Though a physician by profession and practice, his chief interest was in religion. He was a lover of good men, a lover of God, and loved to talk of the deeper things of the kingdom of God. He attained to a good old age and has left behind him the fragrance of a pure life and a spotless reputation.

—On Tuesday night of last week there was an installation service held in the Mt. Cabanne Church in which the new pastor, F. G. Tyrrell, was formally inaugurated. The charge to the church was given by F. O. Fannon of the First Church and the charge to the pastor was given by James McAllister of the Central. W. W. Dowling, of Mt. Cabanne, spoke in behalf of the official board of the church, and there was a response by Brother Tyrrell. There were brief addresses also by Rev. J. C. Cromer of the Fountain Park Congregational Church and by A. J. Marshall, city evangelist. Other ministers of the city participated in various parts of the service. The addresses on the occasion are spoken of as of the highest quality, and the whole occasion as very impressive and helpful in its influence. Although the night was unfavorable, a good audience was present to witness and participate in these exercises. We certainly join the many friends of Brother Tyrrell in wishing him a very prosperous pastorate at Mt. Cabanne.

van Houten's Cocoa

is Universally Accorded the Preference on account of its High Quality, Economy and Delicious Taste.
Sold at all grocery stores—order it next time.

—The church at Grant City are contemplating enlarging their house of worship soon. V. H. Harris is their pastor.

—M. S. Jameson, who is attending Central hristian College, recently accepted a call for alf time from the White Oak Church in Vorth county, Mo.

—The following brethren have been appointed as the standing Obituary Committee the Virginia Christian Missionary Society: Villiam J. Shelburne, L. A. Cutler, J. D. amaker, John A. Dearborn.

—We have received a small tract containg the sermon on Christian Union delivered James Egbert at Jackson, Mich. It is a ief and clear statement of the case.

—The Mercer county (Mo.) C. E. convenon will be held at Princeton, the first Lord's y in February. J. E. Davis, of Central ristian College, will preach the convention rmon.

—We herewith chronicle the advent of Vol. No. 1, of The Evangelistic Review, a small ght-page monthly, edited by C. Durant nes, of Des Moines, and published for the ssemination of the news of the Iowa urches.

—R. H. Love, who was announced last week removing from Columbia, Mo., to Lovend, Col., informs us that this is an error. is residence is still in Columbia and he is en to engagements with Missouri churches pastor or evangelist.

—The church at Moundville, Mo., has been thout a pastor for two years and is in a d condition, but is trying to wake up. A all sum has been subscribed for the pastor's lary and the church wishes to correspond th an evangelist who will hold a meeting d put them on their feet. Address John cCammon.

—Bro. Ralph Hart, of 1502 Garrison Ave., rthage, Mo., asks us to announce that he ould be glad to correspond with any one o is in need of the services of an architect. is at the bedside of his aged parents and dependent upon his daily earnings. He ll make plans, specifications, mechanical awings, lumber bills, etc.

—W. B. Taylor writes the following call to sciples moving to Chicago: "During the months since the CHRISTIAN-EVANGELIST inted a notice on this subject, notification s been received from seven states of Disles who have made their home in this city, d an effort has been made to help these to ntification with some one of our churches. preachers and others who know of Disles coming here to live will advise me, the rty will be called on and invited to attend e of our nearest churches. In writing give reet and number and place of business if ssible." Address W. B. Taylor, Room 80, La Salle St., Chicago.

—One of our papers which has for its chief tive opposition to all our organized tivities, waxes in turn humorous, sarcastic, nunciatory and grieved over the prospect the approaching Congress at Lexington. e mere discussion of such topics as psychol- and evolution is set forth as a dangerous parture and the suggestion that brethwho intend to be present at the Congress d certain books on these topics, is consid- a virtual insult to the Bible. Our conporary could not exhibit a more compreisive ignorance of the books mentioned hich are those recommended in the CHRISN-EVANGELIST a few weeks ago) than is inved in the statement that, following such chers, one "must cease to believe the ple's first statement, 'God created the aven and the earth.'" A great many inligent and well-informed people deny the olutionary theory in principle and in detail, the well-informed nowadays do not inuate that it interferes with belief in God's ative activity.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What SWAMP-ROOT, the Great Kidney Remedy, will do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one published this week for the benefit of CHRISTIAN-EVANGELIST readers.

"You have no idea how well I feel. I am satisfied that I do not need any more medicine, as I am in as good health as I ever was in my life." So says Mrs. Mary Engelhardt, of 2835 Madison Street, St. Louis, Mo., to a reporter of the St. Louis Globe-Democrat. "For more than ten years I had suffered with what the doctors termed female trouble; also heart trouble, with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted doctor after doctor and took their medicines, but felt no better. *The physicians told me my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. A friend recommended me to try Dr. Kilmer's Swamp-Root, and I must say I derived immense benefit almost from the first week. I continued the medicine, taking it regularly, and I am now in splendid health. The pains and aches have all gone. I have recommended Swamp-Root to all my friends, and told them what it has done for me. I will gladly answer any one who desires to write me regarding my case. I most heartily indorse Swamp-Root from every standpoint. There is such a pleasant taste to Swamp-Root, and it goes right to the weak spots and drives them out of the system."

MRS. MARY ENGELHARDT.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys; but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptons showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

SPECIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all CHRISTIAN-EVANGELIST readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in the CHRISTIAN-EVANGELIST, St. Louis, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

—The church at Paris, Tex., held its annual reunion on Feb. 3. In place of the morning sermon there were reports from the different organizations of the church. The pastor, J. M. Crutcher, sent out a printed invitation, bearing his annual message and enclosed with it a card bearing the CHRISTIAN-EVANGELIST's "Creed in Verse," which lately appeared on our cover.

—S. A. Strawn has resigned the pastorate of the church at Owosso, Mich., to take effect at the close of his second year. He is now in the midst of a meeting with six accessions up to date. Brother Strawn is a graduate of Kentucky University and of Drake, and has held several successful pastorates, including Mt. Carmel, Ill., Mattoon, Ill., and Lowell, Ind.

—Homer L. Magee will preach for the Denver church in Worth county the ensuing year. He is a student at Central Christian College.

—Chas. L. Beal, a student of Central Christian College, Albany, Mo., has accepted a call to serve the Elmo church for half time. He preaches the other half at Bedison.

—H. B. Easterling has been called for half time to the church at Mt. Auburn, Ill., and is open for an engagement for the other half. Three years ago Bro. Easterling closed a short pastorate with the same congregation, during which he held a meeting with 111 additions.

—The new Christian Church at Antioch, Ohio, with its entire contents was destroyed by fire on Sunday morning Jan. 27, 1901. The church, which was built at a great sacrifice on the part of its members, had been occupied just two years, and was a neat, beautiful and up-to-date structure. The loss is about $3,000, of which $2,000 is covered by insurance. The congregation will build another edifice at once, and asks the prayers of the brotherhood in the undertaking.

—One of our religious contemporaries editorially bemoans the waning ability of our writers and preachers as regards spirituality, scholarship and literary ability, and asks, Where are the writers who can match the past generation in these regards? By way of answer to this pessimistic query we might suggest that if our contemporary would read its exchanges more diligently and peruse its own columns less intently, it would find considerable real ability in the religious journalism even of these degenerate days.

—The committee in charge of the program of the Congress of Disciples to be held in Lexington in March has arranged for John R. Mott to make one of the addresses. Mr. Mott has been the leader in the Student Volunteer Movement from the first. He has traveled all around the world and has seen the mission work in all fields. He is a speaker of marvelous power. He is heard everywhere with enthusiasm. Perhaps no other living man has done so much for young men or has a greater hold on young men. All the colleges within easy reach of Lexington will be asked to send their teachers and students to hear him at the congress. His address will be one of the most notable features of that gathering.

—The following anecdote very accurately represents the position of the Disciples of Christ on the subject of open and close communion:

"A Methodist minister, noted for his keen mother wit, attended services not a thousand miles from here a few days ago, and was courteously invited to a seat in the pulpit, which he accepted. When the preaching was over the minister in charge, a Baptist, turning to his visitor, said: 'We are now about to commune. If this were my table I would invite you to partake with us, but as it is the Lord's table I have no right to invite anyone.' 'Well,' replied the Methodist, 'if it were your table I might not accept, but since it is the Lord's table, and he has invited me to eat, I shall do so:' and he did."

—Bro. W. S. Priest, of Atchison, Kan., writes the following to correct a false report which has gone forth concerning some statements of his in a card to Mrs. Nation:

Will you allow me space in the CHRISTIAN-EVANGELIST to say that I have received some gratuitous advertising on account of a report of an opinion of mine, expressed to a reporter of this town, and sent broadcast, and that some excellent brethren have written me letters using epithets which exhibit, to say the least, a not very Christian spirit. I simply expressed my opinion to the reporter that Mrs. Nation is not pursuing the best method to rid the state of the saloon, an abomination which all of us are doing our best to get rid of. When I was asked if she was a member of the Christian Church I laughingly said, "O, I guess not," or "I hope not," or something of that kind. I am glad to say that my position, which is thoroughly understood by the church which I serve, the W. C. T. U. of Atchison, and the citizens generally, is identical with all these people. I was also glad to read your vigorous editorial in last week's CHRISTIAN-EVANGELIST. If anybody thinks I expressed strong convictions on the subject, they should read your editorial. I do here and now reaffirm my opinion that Mrs. Nation is not following the wisest method to rid the state of the liquor traffic. She, and all of us, should go after the officers of the law. May I be pardoned for saying that I have been an ardent Prohibitionist for nearly twenty-five years; that I helped to win Kansas for St. John in 1884, and that perhaps I have done as much real and permanent good for the cause of temperance as Mrs. Nation and some other folks? It seems to me that out of the labor of this mountain a very small mouse is being born. The language of the interview was that of the reporter and not of myself. WALTER SCOTT PRIEST.

—The following extract from a personal letter from Bro. R. S. Smedly, of Oklahoma, presents a vivid picture of the method of the evangelist in building up the weak churches on the frontier:

We go out among a people unorganized but the brethren uphold a meeting, organize them and once per month see them until we can get some one to serve them. The work is loaded down with sacrifices of personal comfort. We can't say to a people so situated, "how much will you pay us to hold a meeting?" If we did the door would be closed at once for good. We go to them, study forenoons, visit from house to house afternoons, preach nights, receiving the free-will offerings. We have worked hard for two weeks and received only $1.61. We joyfully go to the next trusting in the Lord. I went to one congregation who had a stockade church, that is, the sides and ends were made of logs stood up, the logs chinked and daubed between, shingle roof and good floor. The only elder had resigned last July, stating as a reason that he had sinned against the Holy Ghost. In January we held a meeting and set them in order. When we went into the neighborhood we were told there were three men who had sinned against the Holy Ghost, and two belonged to our church. They claimed no forgiveness for this sin. I convinced one of our brethren he had a wrong view of the Scripture referred to. In two days I start to the front again. R. S. SMEDLY.

Oklahoma.

—An editorial in The Toronto World makes a striking suggestion in the direction of Christian union. It comments on an address made by Dr. Langtry before the Toronto ministers, in which the speaker showed great zeal for unity, but after all had no scheme to propose except that all other denominations join the Church of England. The World says:

The World itself is somewhat an enthusiast on the question of church unity and we might venture to place our own scheme alongside that of Dr. Langtry. Our scheme for unification is to place a copy of the authorized Bible in the pulpit of every church and to declare that Bible to be the constitution of the church. The individual members of any church might differ on minor points, but they would be all agreed on the great fundamental principle which recognizes the Bible as the constitution of the Christian Church. Absurdly simple as is Dr. Langtry's scheme of unification we claim for ours still greater simplicity. We simply put a certified copy of the Bible in every pulpit and say that is the church. Dr. Langtry wants more. In addition to a certified copy of the Bible in the pulpit, he would have a bishop in robes seated on an Episcopal chair. The Bible and the bishop, in Dr. Langtry's opinion, ought to conjointly form the constitution of the church. Indeed, if you look more closely into the doctor's scheme you will see that his bishop holds a Prayer Book in his hand, and this Prayer Book is as much a sine qua non of the scheme as is his Lordship's certificate of Episcopal descent. In order to equip a unified church under Langtry's scheme this plant, therefore, is necessary:

1. One certified Bible.
2. One bishop in robes attesting his Episcopate genuineness.
3. One authorized Prayer Book.

The simpler any machine is made the better will it work. The World claims that its unification machine is simplicity itself. It is as simple as an electrical dynamo. It has only one working part. We have no fear of the results of a test between our up-to-date motor and Dr. Langtry's complicated, reciprocating mechanism.

This scheme has a familiar sound to our ears. It is what a million or so of us in this country have been advocating for a long while, but the scheme is too simple to patent and we claim no exclusive right. We congratulate The Toronto World on having made its discovery.



TALL CORN

doesn't come by accident. A fertile soil and careful cultivation are necessary to produce the towering stems and heavy ears.

Yet the farmer who understands that he can't have a healthy corn crop without feeding and weeding, seems to think that he can have a healthy body without either care or culture. But the body is built up just as the corn is, by the assimilation of the several chemical elements on which vitality depends. And what weeds are to the corn, diseases of the stomach and nutritive systems are to the body; they divert the necessary food supply from the proper channels, and the body becomes lean, sickly and ill-nourished.

The proper digestion and assimilation of food is a primary essential of health. By healing diseases of the stomach and organs of digestion and nutrition, Dr. Pierce's Golden Medical Discovery increases the digestive and assimilative powers, stimulates the action of the blood making glands, and sends to every organ of the body the rich red-corpuscled blood on which physical vigor and vitality depend.

"I took two bottles of Doctor Pierce's Golden Medical Discovery, for stomach trouble," writes Clarence Carnes, Esq., of Taylorstown, Loudoun Co., Va. "It did me so much good that I didn't take any more. I can eat most anything now. I am so well pleased with it I hardly know how to thank you for your kind information. I tried a whole lot of things before I wrote to you. There was a gentleman told me about your medicine, how it had cured his wife. I thought I would try a bottle of it. Am now glad that I did, for I don't know what I would have done if it had not been for Dr. Pierce's Golden Medical Discovery."

Dr. Pierce's Pleasant Pellets regulate the bowels and cure constipation.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

The Lesson Helper for 1901 is the most thorough and complete commentary for Christian Sunday-schools published, with the single exception of the *Lesson Commmentary*, and it has many of the features of that work. This book is intended for the Junior and Senior classes and their teachers, as well as for members of the Home Department. It has Geographical, Biographical and Expository Notes, Lesson Lights, Lesson Themes, Lesson Questions, Lesson Points, and Suggestions for Home Study and Work; also, Maps, Chronological Tables, Illustrations, and four distinct Orders of Service. Price, 35 cents per copy, $3.60 per dozen. [Christian Publishing Company, St. Louis.

Correspondence.

The Keokuk Church.

It was my privilege to begin a meeting with the church in Keokuk, Ia., A. F. Sanderson, pastor, Jan. 3rd, and continue over two Lord's days. During this time there were 36 additions, 31 being by confession of faith. I was obliged to leave on account of other engagements, but the pastor continued the meeting a few days, until H. A. Northcutt could come to his assistance. At this writing, the meeting is still going on.



A. F. SANDERSON.

A. F. Sanderson is a brother of Eugene Sanderson, Dean of the Bible-school in Oregon. Born July 24, 1866, near Bloomfield, Ia., he worked his way through college, graduating at Oskaloosa in 1890. After a few months at Drake University, he was chosen one of the state evangelists of Iowa, in September, '91, continuing till March, '92, when the church at Ottumwa requested his release to become pastor there. Four years of faithful work in Ottumwa added 200 to the membership, and greatly improved the building.

From Ottumwa he went to Keokuk, under the advice of A. M. Haggard, then state secretary, and he has done a still more remarkable work here. He found a membership of less than 100, a Sunday-school of 40, a very poor frame building in a hollow, and a debt equal to the value of the property. A new house, worth $14,000, has been built in a fine location, 400 added to the church, a Sunday-school of 275, and an Endeavor Society of 110. The pastor has been assisted during this time in meetings by A. M. Haggard, James Small, J. A. L. Romig, F. G. Tyrrell and H. A. Northcutt. Hedrick, Keota, and Middletown, Ia., all have churches that were organized by Mr. Sanderson, and have built houses of worship. From weakness and obscurity, the Keokuk church has grown into power and prominence, and its career has just begun.

FRANK G. TYRRELL.

Kentucky Notes.

A number of changes have occurred in Kentucky pulpits this year, and as a result, a number of pulpits are vacant.

M. D. Clubb, formerly of Chattanooga, Tenn., has accepted the position of field agent for the College of the Bible. His work was opened with a rally of the Lexington churches in the Broadway Church of that city, on the night of Jan. 20, which was largely attended. An earnest effort will be made by him to largely increase the endowment fund of this institution during the present year.

Among the preachers who have recently removed from this state, none perhaps will be more missed than Wm. Ross Lloyd, who is now preaching for the First Church of Youngstown, Ohio. He has held several very successful pastorates in Central Kentucky, the last one being at Richmond. We regret very much to see him leave this state.

R. H. Lampkin, who recently resigned at Athens (near Lexington) and accepted a call to Cripple Creek, Col., was married on Jan. 22, to Miss Lavine Edelen of Bardstown. Bro. L. is one of our most energetic young preachers and we predict for the church at Cripple Creek a successful year's work under his leadership. Our best wishes follow them to their western home.

The Year Book gives Kentucky 885 churches, 455 ministers and 112,000 members. These churches gave last year $8,315.34 for Foreign Missions. This is the largest amount received from the churches of any state, as churches, so Kentucky is the banner state in this respect.

John S. Sweeney, who was minister at Paris for such a long time, has just been appointed postmaster of that place. The church at Paris is greatly prospering under the leadership of their new preacher, Lloyd Darsie. He is now in the midst of a successful meeting with home forces, with 18 added at last report. Preparations are now being made for the erection of a beautiful new house of worship there this spring.

We congratulate the Home Board upon being able to secure the services of Dr. Josiah Strong for two addresses at the Congress of Disciples which meets in Lexington, March 26-28. His subjects will be, "The Twentieth Century City," and "Readjustments to Meet New Industrial and Social Conditions." The congress ought to be largely attended. Come! You will be given a cordial welcome by the Lexington churches.



CHRISTIAN CHURCH, KEOKUK, IOWA.

H. C. Bowen has resigned at Bellevue and Dayton and accepted calls to the churches at Augusta, Brooksville and Minerva. He will no doubt be succeeded by W. J. Loos at Bellevue, Bro. L. having given up the work at Ghent and Carrollton.

J. M. Helm, of Vanceburg, is in a good meeting with the church at Concord, Lewis Co.

Hazel Green Academy, of which Prof. W. H. Cord is principal, now has an enrollment of 238 pupils. The highest number of scholars previous to the present session was 169. This institution is under the control of the C. M. B. M.

H. H. Lloyd has succeeded W. F. Rogers at Springfield and Bardstown. The latter is now living in Louisville (Parkland) and preaching for several country churches.

We are glad to report President J. W. McGarvey of the College of the Bible, who has been quite ill for several weeks, as convalescent. This, we know, will be good news to his host of friends and admirers all over our country.

The writer is recovering from a severe attack of pneumonia, which has kept him "shut in" now for nearly six weeks. His pulpit, however, has been regularly filled, through the kindness of neighboring preachers. He has just entered upon his second year at Midway, under favorable circumstances. Fifty-two were added during the past year.

GEO. W. KEMPER.

Midway, Ky.

FOR CHILDREN

Nothing, that comes in a bottle, is more important for children than Scott's emulsion of cod-liver oil.

And "important" means that it keeps them in even health. Whenever they show the least disturbance of even balance of health, it promptly restores them.

It is to be used as a food, whenever their usual food does not quite answer the purpose of food.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Washington State Notes.

I close my first year's work with the First Christian Church at Seattle next Lord's day. During the year we have had 97 additions at regular services, 12 by baptism and 85 by letter and statement. Among these 85 are many splendid workers from our eastern churches. Besides keeping up the regular expenses of the church, we have bought a choice lot for $1,600. We are still worshiping in our rented house, which is a deserted Swedish Baptist church, in a very poor locality, but we are putting forth our best efforts to raise money for our building fund. We must have a house of our own on our new lot before the close of the present year. In spite of our bad location our Sunday morning audiences are fine and the evening audiences are good. We have the largest C. W. B. M. auxiliary in the state, about 50 members, and a fine Mission Band. The church is united and harmonious in its work and worship. To those who know the past conditions of the work here, this speaks volumes.

Bro. A. C. Vail is the pastor of our church at Latona, near the State University. Their work is also in a very prosperous condition. They have outgrown their house and have bought some choice lots near the University grounds and expect to build in the near future. Bro. Vail will receive the A. B. degree from the University this year.

Good reports come from the work at Ballard where Miss Wilcox ministers. Bro. W. S. Crockett, of North Yakima, is to assist her in a meeting soon.

It would be impossible to describe the growth of the city of Seattle. It is said to be the most prosperous city in the country just now. It does seem to me our brethren in the east do not appreciate the passing opportunities in this western country. Great cities are growing up here and the strategic points are being captured by the denominations, because they have the wisdom to take advantage of the open door. We know how difficult it is now to build up in Chicago and New York. The opportunities have been lost and our cause must be the loser from it for all time. The same thing is being repeated in Seattle and the cities of the coast. Our good sisters of the C. W. B. M. are doing mission work among the Chinese of Portland and I understand are planning for similar work in San Francisco, while our best church in Portland is worshiping in a shack and our cause in San Francisco is battling for existence. Give us churches and adequate means of work and we will look after the Chinese and the slums.

B. H. LINGENFELTER.

Can Old Preachers be Made Useful?

DEAR BROTHER GARRISON:—I rise to thank you for the suggestion which you make in the last issue of the CHRISTIAN-EVANGELIST concerning old preachers. You intimate that in the coming century old preachers may be made much more useful than they have been in the past.

I wish to emphasize this suggestion, and I do so because I am in a position which will excuse me from even the suspicion of selfish motives. I do not reckon myself among the old preachers, nor do I expect ever to be old. And even should I now be regarded as among those who have passed the dead line, it is still true that I am not seeking for a place, and, consequently, can not be accused of pleading my own cause. I have always had more work to do than I could accomplish, and am still crowded with what is equal to two men's work.

I am not, therefore, pleading my own cause, but I am looking at the matter from the standpoint of the preacher's interest and also from a sympathetic feeling in behalf of the old ministers. I honor the work they have done, and I protest against treating them with scant respect and especially with neglect.

I am led to write this protest against what seems to be a prevailing custom, not only on account of what you have spoken so timely and so earnestly, but also for the reason that I have read this week, in one of our papers, a call from a church for a pastor, accompanied by the statement that no one over fifty years old need apply. Of course, that fixes definitely the dead line; and this statement is, I think, about the measure of the general notion concerning usefulness of preachers. Fifty years may be regarded as the limit of the preacher's usefulness.

Now, is this estimate correct? Must the preacher be shot when he reaches the age of fifty? In the case referred to, the preacher over fifty years old can have no chance whatever. Is this a wise conclusion with respect to the usefulness of ministers of the gospel?

Let no one misunderstand me. I am the friend of young preachers. No man rejoices in their usefulness more than I do. No man is more hopeful of our rising ministry than I am. I am now devoting the most mature, and, I think, useful years of my life largely to the training of young men for the ministry. I know quite well that the hope of the Church very largely rests with our young men. At the same time, it is true that we cannot do without our old men. I am willing to admit that there are old preachers *and* old preachers. Some of them do not use their opportunities wisely and well. A few of them do not keep up with their day and generation. They do not study. They rely mainly upon their past accumulation of material. They preach their old sermons over and over, without recasting them or in any way bringing them into line with modern conditions. In all such cases the preacher will find himself unable to interest or even instruct many of those who hear him. The consequences need not be foretold. He will soon lose his grip upon his audiences and his usefulness will speedily come to an end.

However, it often happens that this very state of things is brought about by neglecting the old preacher. It is nearly always fatal to a preacher's usefulness if he is kept out of a place for any length of time. Old men do not grow any more certainly than young men without exercise. The cure for sterility in both old and young is work, unceasing, laborious work. No man will grow if he ceases to labor. It often happens that a preacher, when at the age of fifty or sixty, finds himself without any special place to fill. He immediately ceases to study, and when called to preach on some particular occasion, he pulls up an old sermon which he may have prepared twenty years before, and then preaches it practically as he d the first time he used it, though without the freshness and vigor which marked its first proclamation. The audience is not slow to detect this old patch on the new cloth. No wonder he is not wanted to continue his preaching at that place.

But this does not fitly describe the average old preacher. Many of our old men keep up with the times, and most of them would do so if they had sufficient encouragement. But when a man feels that his usefulness is at an end, he loses courage, and this fact alone is sufficient to make his after life barren of any valuable results.

Now, what I want to say is this: The churches have it in their power to keep most of our old men in the field as long as they are able to work at all; and it is my settled conviction that a man's usefulness in the ministry ought to be greater between fifty and seventy years of age than during any other period of his life. He ought to know a great deal more and he ought to be a better man at that age than when he was younger. And if this conclusion is correct, then somebody must be fearfully responsible for the present state of things. Furthermore, it seems to me to be a crying shame that announcements should be made in our religious papers that men over fifty years of age need no longer apply for a place in the ministry. The shame of the thing is emphasized by the brazen effrontery with which it is proclaimed.

While I heartily sympatize with your friendly suggestion with respect to the old preachers, I fear your prophecy will not be fulfilled. The present rage for sensational preaching; for a gospel that can be tasted on the tongue; for a ministry that will be wide-awake to the nervous prostration of spiritual life which prevails in many of our churches, and that will feed this state of things with a sort of galvanic battery from the pupit, rather than smash it with the thunderbolts of divine truth, will probably make it impossible for any decided reformation to prevail until we have reached the bottom of our present degradation. Sometimes things have to get worse before they get better. I fear the worst has not been reached yet, as regards the matter under consideration.

W. T. MOORE.

Columbia, Jan. 31st.

Texas Letter.

The corner stone of the Dallas library building was laid Jan. 16. The ceremonies were imposing and the crowd was large. The best people of the city rejoice that our remarkable commercial prosperity is to be connected with intellectual culture. The site is possibly the very best that could have been chosen, and the structure is all that could be desired. Soon it will stand an ornament to the city, the pride of our people, and an inspiration to all, especially our boys and girls, to strive for a higher education. It will also be a constant reminder to men of wealth that, like Carnegie, they too, while living, may build their own imperishable monuments.

Here is a center shot from the Dallas News, worthy of universal circulation: "The thirty-seven senators who dodged the vote on the canteen amendment to the army bill probably did so by dodging into the canteen closet of the senatorial establishment."

J. A. Shoptaugh, of Valley Falls, Kan., is seeking a milder winter climate. His wife is a successful assistant pastor, and Texas would be pleased to have them stop with us.

S. K. Hallam has resigned at Roswell, New Mexico, and for the present is stopping at Ft. Worth. Bro. Hallam is too well and favorably known to be idle very long.

J. A. Clark, father of Addison and Randolph Clark, died at Tharp's Springs Jan. 12, in his 86th year. Bro. Clark was one of the bold pioneers who came to this country in an early day, and made possible the rich blessings which we now enjoy. Perhaps the most notable work of his life, aided by his two noble sons just mentioned, was the founding of Add-Ran University.

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample write
Farwell & Rhines, Watertown, N. Y., U.S.A.

Z. T. Sweeney has been secured as "chief lecturer" for our next Lectureship at Waco in December, and we can assure him of a hearty welcome at the hands of our people. We also congratulate the committee in the selection they have made.

That wonderful oil well at Beaumont, of which mention was made in my last letter, has developed into what is claimed to be the most remarkable well on the continent. For several days the flow could not be controlled, and as the result there is an immense lake of oil near by. It is said that an analysis shows that the oil is of the grade known as "fuel oil," and cannot be used for illumination. We have a vigorous young church in Beaumont, cared for by our State Board, and Pastor Hamner is hopeful.

The church in Cleburne has divided, and a number of brethren who have long thought a down-town location was needed, have obtained letters and organized the Central Church near the business portion of the city. We hope this move may prove to be a blessing to both sections of the church and a great blessing to the city.

Chas. Reign Scoville is to be with us in another meeting from Sept. 8 to Oct. 6.

M. M. DAVIS.

Cotner University Notes.

The winter term has opened with bright prospects. The increase in the number of students is encouraging.

On Christmas day Prof. Charles R. Travis and Miss Minnie M. Miller, of East Lincoln, were married. Prof. and Mrs. Travis make their home in Bethany. In addition to the regular work of the Department of Vocal Music Prof. Travis is making a specialty of training singing evangelists, a work for which his own successful experience so well fits him.

The new Financial Secretary, H. G. Wilkinson, has moved to Bethany. It will be remembered by those who attended the Kansas City Convention that Mrs. Wilkinson is the author of "Boggess' Ride." Miss Maud Worthing, who recited that poem at the convention, is one of the new students.

The friends of the University are still remembering the library. Prof. H. L. Willett and Prof. W. D. McClintock, of Chicago University, have sent us over fifty volumes, while Prof. Errett Gates, of the Disciples' Divinity House, of Chicago, Prof. Fred S. Henry, of Henry College, Texas, and Mr. John Winters, Western Agent of the American Book Company, are among the recent contributors. Other gifts are promised. All communications as to the library should be addressed to Prof. Grace E. Young, Librarian.

Dr. Sarah Green, of Hastings, has recently loaned to the University a very valuable microscope—one of the best in the state. It is hoped that this may later become the property of the institution.

State Senator Currie, of Custer county, has accepted the invitation to deliver the Patriots' Day oration this year.

In the local oratorical contest the oration entitled "The Pre-eminence of the Anglo-Saxon," by Hugh L. Lomax ('03), took first place.

By a recent arrangement with the Bethany Board of Education, the University now has a chance for practice work for its advanced normal students in the public schools. By this means a much larger number of young people may be sent out over the state who have had the advantages of both normal training and the Christain training afforded by our schools.

On the evening of Feb. 1 Pres. Aylsworth delivered a lecture on "Rambles Abroad" under the auspices of the Mathesian Literary Society. Much pleasure and profit was derived from the vivid description of what he saw and heard in crossing the sea and journeying through Scotland and England.

Bethany, Neb., Feb. 2.

That Wichita Matter.

MY DEAR BROTHER:—While you are, in my judgment, generally correct in your observations, I am compelled to dissent from one observation or rather comparison in that case of anarchy in Wichita.

Now there may be some indications or symptoms of anarchy in the actions of those women but where there is one symptom in their "rash act" there are *one hundred and one* in the corrupt officials who have as you suggest allowed and *sanctioned* the illegitimate saloons to run in open defiance of law.

Your serious mistake, however, lies in the direction of your comparison of things that are not equal.

In the Leavenworth case the negro, being a citizen, had protection and the right of trial by jury both under the constitution and the laws of the state. But in the Wichita case the property of the saloon-keepers had neither, because they are running in "open defiance of the law," hence their property is subject to confiscation, or might be declared "contraband of war."

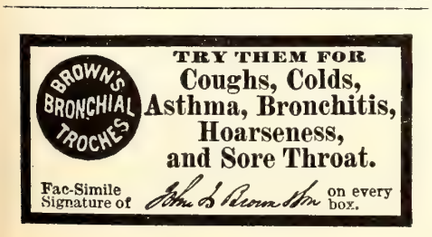
Therefore, while we should respect and defend the rights of the negro, I can't see any ground for respect and defense for these illegitimate saloon-keepers or their illegitimate property, for they are from start to finish outlaws, intruders, and have not the slightest claim to protection either under the constitution or the laws of the state. I would just as soon undertake the defense of the property of horse thieves or highwaymen as the property of these infamous saloon-keepers for, obviously, in law they are on exactly the same ground.

Fraternally, H. W. ROBERTSON.

Blackwell, Okla., Jan. 28, 1901.

[1. That the officials who fail to enforce the law are guilty of greater wrong and are more to be censured than the women who destroy the property of saloon-keepers, has been clearly stated in these columns. 2. The distinction which our brother seeks to draw between the colored criminal who had a right to a trial by jury under our constitution, and the property of saloon-keepers, does not seem to us valid. Even one's property, in this country, can not be taken from him "without due process of law." Even "horse thieves and highwaymen" are entitled to trial under the law, and the law-breaking saloon-keepers have the same right. Our correspondent lays down a very remarkable principle of law when he says that the property of a law-breaking but untried person is "subject to confiscation or might be declared 'contraband of war.'" He would do better to stick to his comparison between the Kansas saloon-keepers and "horse thieves and highwaymen." That is sound and logical. But when he himself compares the saloon-keepers with highwaymen he ought not to think us unzealous in the cause of temperance when we compare them with a murderer.

The thing most important to do in Kansas, we should say, would be to bring public sentiment to bear on these "corrupt officials" to compel them to enforce the law or resign. Why should the enlightened people of Kansas elect "corrupt" men for officials? If these women can bring about an agitation that will result in the enforcement of the law, then some permanent good may be accomplished, but not otherwise.—EDITOR.]

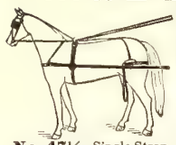


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Letter from Jeu Hawk.

DEAR BRO. GARRISON:—I arrived here safely with the family Nov. 29, after a pleasant trip crossing the Pacific, with the exception of a severe accident that came near sending us all to the bottom of the sea. Our steamer, the Empress of Japan, collided with a sailing vessel about 3:30 A. M., the next morning after we left Victoria, B. C. We all looked for the worst then, but our heavenly Father has a work for us to do in this city, so He saved us all. Our steamer had to return to Victoria for temporary repairs, which kept us there five days late. Some one was to blame for the accident, because it was a case of pure negligence. No doubt there will be lots of covering up of the case when the board of inquiry meets for the purpose of finding out the responsible ones. I presume you must have read a great deal of exciting news about Quong Tong province soon after we left the States, for many missions in the country have been destroyed by mobs and robbers in this state. Before I made the trip to my native home, many Christian Chinamen urged me not to go to the country with the family. I thought I would try to go to see my folks myself, leaving my family with a Christian family here. So I did, and just returned here yesterday morning with my father after a stay of 13 days in the country visiting relatives and places where missions had been destroyed. I visited four destroyed missions and asked the people who live around there why the missions were destroyed. Most of them told me that it was a case of pure robbery on the part of those that took a hand in it. It was not because they hate the missions more than anything else, but because they could take the things from the missions much quicker and with no resistance. The false reports circulated throughout Quong Tong province had a great deal to do with the outbreak against the missions. It was reported that the foreign army in the north was totally destroyed, that hereafter no missionary would be allowed to come to China to preach Christ, that the Powers were forced to agree not to interfere with any Chinese affair henceforth. But the people have now learned to the contrary, so they have quieted down. All destroyed properties will be paid for by the district judges and townsmen where trouble occurred. I have seen the Baptist preacher who accompanied the different officers that went to see every place destroyed. I knew this preacher while in America. He was a schoolmate of Mrs. Jeu Hawk. Everything is quiet now and while I was in the country going from one place to another I heard nothing against Christian people or foreigners. I did not preach in the public way during my short stay at home this time, but I believe I have done a better work, more effective, through my medical knowledge while there. I talked to the young men and boys every night in their evening resort, that is, where they sleep at night, about Christ and his love. Seven years ago everybody worshiped idols, now the night watchman's station has none. It is wonderful to see how the word of the Lord has grown in this small town. I have treated about 60 patients of various kinds while at home and received compensation just enough to pay 203 rides on the street car in America, besides I have to give the medicine free. I do this for the sake of Christ and for the advancement of his kingdom in China. I talked to every case that came for treatment about Christ and his healing power and urged them to follow and believe in him; so even in this unfavorable season they hear the word of God gladly and thanked me kindly and highly for the kind services rendered them. Is there any brother or sister in America or elsewhere who has any confidence in me that wants to help me to do some missionary work in Southern China? I am sure I am now in a position to be able to do something for Christ in our home land if I only can get some help from our American brethren and sisters. I don't want you to support me. I only ask you to furnish me medicine, instruments and rent for say two or three years. I have partially rented a second floor, No. 41 Queen's Road Central, for $35 a month Mexican money. I intend to make two rooms out of it, one for office and the other for the family. I may find another place. Everything is so dear in Hong Kong. I am asked to give free clinic daily in Alice Memorial Hospital. I am thinking of giving ree clinic daily in my office after I open it. To say the least, brethren and sisters, I have no money to do all this. Who wants to help in this grand and noble work? If I can get no help from America I may have to give up all my plans and make up my mind to do it in some other way or go back to America. We are willing to remain here and sacrifice our lives for the Master in this quiet way for the redemption of our people. May God bless us all and help us all to do his blessed will is the prayer of your fellow laborer in the Lord.

Yours in Christ,

JEU HAWK.

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Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

DAYTON, O., Feb. 4.—Two hundred and seventy to date here; 108 additions in last eight days; 31 yesterday. This is a noble pastor and people. WILSON & HUSTON.

Colorado Springs, Colo., Jan. 30.—Last Sunday evening closed my first ten months with the First Christian Church of this city. During this time we have received just 100 additions to this church. Our C. W. B. M. numbers about 80 members. Our Endeavor Society numbers 85 members. Our Sunday-school has an enrollment of about 350. Our Women's Union is something unique and worthy of explanation. Its membership consists of every woman member of this church and such other women as are recommended by one of the divisions of the union and accepted by the whole union at its regular meeting. Its object is to promote acquaintance and sociability among the people of the church; to raise money and to advance the spirituality of the members. There are no dues. The union is divided into five divisions. The divisions are geographical, not alphabetical. The officers of the union are a president, five vice-presidents, secretary and treasurer. These officers also constitute an executive committee. The five vice-presidents are each a president of one of the divisions, which in addition has its secretary and treasurer. The different divisions meet in their respective sections of the city once a week for three weeks, and all of the members of the different divisions meet at the church the first Tuesday in each month. At this union meeting reports are heard from all of the different divisions through their secretaries and treasurers. All money is turned over to the treasurer of the union. I have tried many plans for the enlistment of the unenlisted, and I can say that this is the greatest success of anything I have ever before tried. Our Christian Endeavor Society is supporting and educating a Japanese girl and an Indian boy. They pay $60 a year for that purpose. We are paying about $400 a year for the support of the Colorado state work. We take all of the regular missionary collections; but we are opposed to allowing any of our societies or any one else to run in special days on us. This will explain why several letters received from different sources in the past six months have been unanswered. Our people are dwelling together in love and union. Interest in all departments of our work was never better. We are happy.—F. N. CALVIN.

Florence, Colo., Jan. 28.—Nine additions by letter during the first month of the century. Missouri is coming west.—DAVID LYON.

DeLand, Fla., Feb. 2.—DeLand has what might be called two missions now in the work being done at Daytona and Malabar. These points are on the east coast and promise to develop into splendid centers from which the truth may radiate. I visit Daytona once each month, the last Lord's day, to meet with the band of Disciples and friends. Visiting brethren will find a cordial welcome extended them if they will meet with the saints in "an upper room" in the Seminole Block, Beach St. The band of believers at Malabar broke the ground for their church home on the last day of January. The lives of faith which these brethren manifest are inspiring. There were four baptized at the former and three at the latter place this week.—F. J. LONGDON.

Arcola, Ill., Jan. 30.—Bro. Simpson Ely closed a four weeks' meeting here last Sunday with 47 additions, 37 by confession and baptism, two of whom were from the Methodist, one from Presbyterian, one from Catholic, ten by letter and statement, two of these from New Light, one from Baptist and one from Methodist. The church here is strengthened in all its departments.—L. T. FAULDERS.

Clay City, Ill., Feb. 1.—Our meeting at Lawrenceville closed Wednesday night with 26 added. Bro. Groves did some fine preaching. We begin here Monday night, 4th, with Walter Kline, pastor. We are drilling chorus and getting things ready.—C. M. HUGHES, singer.

Springfield, Ill., Feb. 1.—Our meeting, with Bro. J. M. Lowe, of Des Moines, assisting, is just begun. Bro. Lowe shows himself to be a clear, logical thinker and we are assured of excellent sermons.—J. E. LYNN, pastor.

Windsor, Ill., Feb. 1.—Eight additions in January at regular appointments; three at Ash Grove, one at Arthur and four at Humbolt.—A. H. HARRELL.

Bedford, Ind, Jan. 28.—We had three confessions here yesterday. Our new church is nearly ready for the frescoer. A member of the church at Union City, Ind., will do the work.—JAMES SMALL.

Crawfordsville, Ind., Jan. 29.—The new Christian Church at Fortville, Ind., was dedicated by F. M. Rains the third Sunday in December; over $4,500 raised. Structure cost about $8,000. Church auditorium, Sunday-school room, Bible-class room, choir platform, ladies' parlor, kitchen, baptistry, robing rooms; everything modern. W. H. Kerr is entering upon his eleventh year as pastor. Bro. T. H. Kuhn, the state evangelist, followed the dedication with a meeting lasting four weeks with 42 added to the church.—W. H. KERR.

Sullivan, Ind., Jan. 29.—Closed a short meeting last night which resulted in 34 additions, 33 baptisms. Bro. Robert Sellers of Indianapolis, preached two weeks. We all greatly enjoyed his stay with us. He is a good preacher and a clean, straight man.—M. W. YOCUM.

Terre Haute, Ind., Feb. 1.—Last night I closed a meeting at Cayuga with two added; one by confession and one from New Lights. L. V. BARBRE.

Ames, Ia.—Jan. 29.—During January we had one addition by confession and baptism and four letters. All departments of church work are prospering nicely. Thirty-five copies of the CHRISTIAN-EVANGELIST are received here.—JAMES R. MCINTIRE.

Creston, Ia., Jan. 30.—We have just closed a four weeks' meeting with 30 additions. I came here in November from Parsons, Kan., where I labored for almost four years. In our two and a half months' work there have been 40 additions to the church. Our Sunday-school is also delighted with its change in literature. We began with that of the Christian Publishing Co., the first of the year.—W. W. BURKS.

Mason City, Iowa, Feb. 4.—Five weeks' meeting closed last night with 29 added during the day. Total, 131.—HARLOW, Evangelist, and SARGENT, Pastor.

Mt. Ayr, Ia., Jan. 28.—Our meeting closed last night with 24 additions. J. M. Lowe was with us one month and did the preaching. We are certainly strengthened and edified by our work together.—L. C. SWAN, pastor.

Pleasantville, Ia., Feb. 3.—Two men, one at the head of a family, added to the church recently; the one by primary obedience, the other by re-instatement.—FORREST D. FERRALL, pastor.

Herrington, Jan. 29.—Just closed a meeting with home forces lasting four weeks. Bro. Matchett, of Abilene, was with us two weeks and gave us a splendid series of Bible sermons. The meeting resulted in 20 additions, 12 by confession, seven by letter and one reclaimed. —IMRI ZUMWALT.

Mayview, Kan.—A great meeting conducted by Bro. J. W. Babcock closed Jan. 21, resulting in 45 additions. The church with their pastor, Bro. John Fuller, had the field in good condition for a harvest. Last year Bro. Babcock held a meeting at Swan, Iowa, resulting in 125 additions.

Williamsburg, Kan., Jan. 28.—Closed a four weeks' meeting here last night with 15 additions; nine confessions, three from the Methodist, 3 from the Baptist and one from the Mormons. This was a hard field. We begin a meeting at Moran next Lord's day, Feb. 3. —KELLEMS AND SHAFFER.

Carthage, Mo., Jan. 29.—Four more additions at Jasper last Sunday. Two confessions, one from Congregationalists and one by letter.—M. S. JOHNSON.

Carthage, Mo., Feb. 1.—Our meeting has just closed. There were 56 additions, most of them grown men and women. Bro. Hill is no sensational evangelist. He preaches the truth in love, is a man of great spiritual power. Bro. Williamson, the singer, is a fine leader of song and a sincere Christian. I feel, after this meeting, that we have surmounted most of the obstacles and are now on the highway to permanent success. Grip and meetings in all the other churches did not prevent though they hindered much.—W. A. OLDHAM.

Gallatin, Mo., Feb. 2.—Just closed a two weeks' meeting near Murray, Ia., with five confessions. Bro. W. W. Wharton did the preaching. We intended to have a meeting in Murray but were forced to abandon it because of smallpox. I am now in a meeting with C. M. Wickham, of Sioux City, Ia. During the last year under his ministry the membership has more than doubled.—E. W. KERR, singer.

Joplin, Mo., Feb. 2.—Iowa did well to send Bro. M. S. Johnson to southwest Missouri. He lives at Carthage and preaches at Golden City and Jasper. He is a strong, pure, consecrated man. It was my pleasure to help him in a short meeting at Jasper in January with 11 confessions; one the Sunday before and four added the Sunday following. The church at Jasper is united and prosperous.—W. F. TURNER.

Kansas City, Mo.—R. Lin Cave meeting at the 7th and Garfield Christian Church closed last Friday night with 27 additions, mostly by confession. The meeting was well attended. The sermons were enjoyed by all and the church greatly benefited.—THOMAS J. DICKSON.

Maysville, Mo., Feb. 1.—I have been at home for several weeks making new illustrated songs. I have just finished the finest sets that I ever made. I go to Centerville, Ia., on the tenth for a meeting.—C. E. MILLARD.

Northview, Mo., Feb. 2.—This leaves me in a good meeting at Northview. Three added to date, two confessions; meeting one week old. Two hundred dollars raised for building; expect to build $1,000 house.—JOSEPH GAYLOR.

St. Louis, Mo., Feb. 4.—The following accessions were reported at the ministers' meeting to-day: Carondelet, one yesterday, four since last report; Fourth Church, one; Mount Cabanne, one; Beulah, one a week ago unreported.

Summary of Evangelistic Reports for January, 1901.

STATE	Additions indefinite	Bapt.	Letter etc.	From Sects.	Totals.
Arkansas	71	1	3		75
California		11	6		17
Florida		5	2		7
Georgia	1				1
Idaho	5	11	2		18
Illinois	313	313	145	13	784
Indiana	143	91	17	10	261
Iowa	488	69	13		570
Kansas	54	231	73	24	382
Kentucky	46	26	5		77
Louisiana		1	13	4	18
Manitoba, Canada		3			3
Michigan	2	36	30	9	77
Missouri	514	304	136	5	959
Nebraska	58	27	6	4	95
North Carolina		2			2
New York		3			3
Nova Scotia, Canada		1			1
Ohio	639	181	54	2	876
Oregon	287	4	14		305
Oklahoma Territory		5	6		21
Ontario, Canada		4	4		8
Pennsylvania	295	36	7		338
Prince Edward's Island, Canada	4				4
District of Columbia	12	5			17
Texas	11				11
Tennessee	81	10			91
Virginia	21				21
West Virginia		18	5		23
Wisconsin	40	4		1	45
Washington	10	6	4	3	23
Totals	3,095	1,418	545	75	5,133

In the first column are placed all reported indefinitely as "additions." In those reports where it is stated how many were received by baptism, and how many otherwise, we find that on an average about three-fifths are by baptism, applying this same proportion to the indefinite reports, taking three-fifths of the 3,095 we have 1857, adding the 1,418 known baptism, we have *3,275*, which is a *fair approximate* of the *baptisms for the month.*

Union Star, Mo., Jan. 30.—The work at this place is moving along grandly. Our Endeavor Society is developing some fine workers. Bible-school attendance much the largest in town. Two added to church at last preaching service. Am in my fifth year here, half time now. Am giving one-fourth time to Fairview church. Fairview was my first charge. Began there 16 years ago. Began for one-fourth time at Bolckow last Lord's day. Fine audiences and interest.—W. A. CHAPMAN.

Hebron, Neb. Jan. 29.—A three weeks' revival meeting was closed here last Wednesday evening with 37 additions; 32 by obedience, three by letter and three reclaimed. The pastor was assisted in these meetings by Bro. Wm. Oeschger and Bro. W. F. Lintt. These brethren deserve great credit for their efficient and consecrated labors here. We are most sorry to note that Bro. Oeschger has accepted a call to Vincennes, Ind., and will leave our state. He has done a great work at Fairburg. Bro. Lintt's singing was splendid. We are now out of debt and in better condition in every way than ever before.—R. A. SCHELL, pastor.

Bowling Green, O., Feb. 1.—We closed the greatest meeting in the history of the Bowling Green Church last night. The first month of the new century was devoted to it; 68 lives were led to accept and obey Jesus Christ. Rev. C. W. Huffer, of Toledo, preached. His sermons were apostolic, simple, plain, convicting. He is a large man with a great heart and a rich mind. Mrs. Libbie Culp and the Netz quartette, of Toledo, assisted in the song service. Mr. Huffer made a host of loyal friends here. He was given a farewell reception and presented with a purse in grateful acknowledgment of his excellent service. There have been 93 additions since I began my ministry here eight months ago. Present membership 393. Prospects are bright.—JOHN RAY EWERS, pastor.

Brookfield, O., Jan. 30.—The Church of Christ at Brookfield just closed a seventeen days' meeting with 15 added; 12 confessions. Levi J. McConnell assisted one week.—ELLA P. MCCONNELL, pastor.

Cleveland, O., Jan. 28.—A preacher made the good confession at Hudson last night; one accession on Jan. 20, making a total of eight additions since last report. All departments of church work in a prosperous condition. The Bible Students Union, recently organized, moves forward grandly. Particulars of this plan to any minister for stamp. It will help you and your work, so write for it to-day.—D. L. BOND, Cleveland, O.

Lordstown, O., Jan. 30.—An excellent meeting was held in this place which lasted two and one-half weeks. With the one that united a short time before the meeting began, there were eight additions; four by letter and four by baptism. Bro. P. H. Wilson, of Austintown, did the preaching.—D. G. WAGNER.

Youngstown, O., Jan. 30—We had two confessions last Sunday at regular services at Central Christian Church.—W. S. GOODE.

Oklahoma Territory, Jan. 28.—Have been evangelizing in this territory for 90 days. Have held meetings at the following places: Luther, O. T., 4 additions; Oklahoma City, O. T., 30 additions; Chickasha, I. T., 31 additions; Wankomis, O. T., eight additions, and am now in a meeting at Perry, with 28 additions to date and a crowded house. In 90 days 101 have been added as a direct result and 25 as an indirect result, making 126 in all.—JOHN N. STEVENS.

Lockhart, Tex., Jan. 26.—One addition at our regular service last Sunday.—J. J. CRAMER.

CHANGES.

Oscar Sweeney, Manzanola, Colo., to 1600 E. 10th St., Kansas City, Mo.
Charles A. Burridge, Rochester, Minn., to 3133 Clinton Ave., Minneapolis, Minn.
Theo. J. Freed, Irvington, Ind., to Remington, Ind.
George R. Beardslee, Wabash, Ind., to Kingsbury, Ind.
W. H. Willyard, Charleston, Ind., to Rossville, Ill.
O. E. Kelley, Clinton, Ind., to 1235 N. 8th St., Terre Haute, Ind.
A. B. Cornell, Allerton, Ia., to Brighton, Ia.
W. F. McCormick, Iowa Falls, Ia., to Mystic, Ia.
L. M. Stow, Troy Mills, Ia., to Walker, Ia
C. C. Redgrave, Maroa, Ill., to Decatur, Ill.
F. M. McCarthy, Utica, Miss., to Water Valley, Miss.

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Family Circle.

The Parson's Limit.

He'd been preaching and exhorting
For a score of years or so,
In a portion of the vineyard
Where the harvesting was slow;
Where the temporal inducement
For his ceaseless diligence
Was a promise of four hundred
For his yearly recompense.

Unrelenting was the ardor
He devoted to the cause,
And though slowly came the dollars
Still he labored without pause;
Till one day they came and told him,
As he kicked against the pricks,
That they'd raise their offered stipend
From four hundred up to six.

Then the good man sank exhausted
As he feebly made reply,
"Don't, I pray you, men and brethren,
Thus my patience overtry,
For to glean the four you'd promised
Hath so warped my vital store,
That 'twould kill me if you tasked me
To collect two hundred more."

—*Boston Courier.*

"Nurse Ann."

"That's what I call her," said Mrs. Vincent, whimsically. "Her real name is Ann Johnson, but I always think of her as 'Nurse Ann.' You see she is always on the hunt for the poor foundlings left on the steps of the church, and coaxing and nursing them into life and strength. Poor, neglected, puny little things, most of them, so tiny that anybody else would step on them and crush the 'wee bit' life out of them without seeing them, or kick them out into the gutter, thinking them simply small bunches of rubbish. I don't know how many poor infants 'Nurse Ann' has taken into her hospitable arms. There was Charlie Jones. He was one of the greenest-looking chaps you ever saw. At one of the revivals Charlie got warmed up in a queer, quiet way, and began to come out to the young people's meetings. One night he got enthusiastic and started 'I am thine, O Lord,' way off the key, horribly off. Some of the girls on a back seat snickered, and Charlie stopped singing and looked foolish; but the singing did not stop, for 'Nurse Ann' had struck in valiantly, and the others took it up and they rounded off two stanzas with a flourish. I was afraid it was all up with Charlie then, he was such a shy boy, but no, he came to the next meeting and actually started 'I am Thine, O Lord,' and started it strong and true. He told me afterwards that he was awfully ashamed that first night, but that Miss Johnson had told him that people most always broke down at first. Charlie sings in the choir now.

"Then there was Jessie French. She was one of the flightiest little butterflies you ever saw, and when she was announced to lead the young people's meeting, I just wondered what possessed 'Nurse Ann' to ask her. Well, the subject was 'Live Christians,' I believe. Jessie read the Scripture portion, made some blundering, hackneyed remarks about its being a privilege to be a Christian, and sat down looking as if she would like to run into a corner and cry. Then what did 'Nurse Ann' do but jump up and say that she felt just as Sister Jessie did about being a Christian, a real live Christian, and went on with such enthusiasm that poor Jessie looked surprised, then pleased and proud. She probably thought she must have spoken quite well, after all, if any one could get as much inspiration as that out of what she said. Well, what do you think? Jessie is as steady as a deacon now, and she has great influence with the other butterflies. But I'm positive that no one but Ann Johnson would have seen the infant spark of spirituality in Jessie French.

"Then there was another infant. Its name was 'Harmony,' and it belonged to the Ladies' Aid Society. It had always been sickly, and the ladies were so worn-out tending it and trying to keep it alive, that they finally bundled it up and pushed it out altogether. 'Nurse Ann' had never belonged to the Aid Society, but she joined now, and took the outcast in with her. She invited the Aid up to her house one night to what she called a 'Lavender Tea,' but it was really a christening of the reclaimed babe, and the ladies were so captivated with their own progeny in somebody else's arms, that they opened their arms and hearts and took it back again. It's a well-grown, vigorous child now. O, I couldn't begin to tell you of the neglected, starved, frozen, naked little waifs that woman has found around our church, and cherished and fed and warmed into healthy, happy helpers!

"Then Ann is so cute about strangers. If she sees one in church, she doesn't charge down the aisle with fixed bayonet to demand who the person is, and where she lives and what her previous condition of servitude, but she gets to her somehow; it generally is a her, you know, and shakes hands and speaks as simply and quietly as if the person were one of the family. One timid little woman told me she had been around to a number of churches, before coming to ours. At some they didn't notice her at all, at others they had such an active recruiting corps that she was actually afraid to go back. She comes to ours regularly and brings her husband and their three children. Don't you wish you had a 'Nurse Ann' in your church?"

I bowed meekly before the triumphant gaze of the Fairfield minister's wife, conceding, humbly, "I wish we had."—*Minna Stanwood, in The Christian Intelligencer.*

Marie Corelli's Tribute to the Queeen.

The Englishman is ever quick to sneer at woman's advancement in art, in literature, in scholarship and general intellectual ability, yet all the while 'tis a woman who rules him, and to a woman alone he is compelled to bend the knee! Off goes his hat at sight of the Queen! Cheers break from his throat at the proclaimed words, "the Queen!" "Knights and earls, and knaves and churls" bow their heads to "the Queen!" And with all peoples and in all countries there seems to be only one Queen to whom the article "the" can be applied without further modification. Other queens are qualified in their estate by the land over which they rule—as, for example, Queen of Italy, Queen of Greece, Empress of Germany, Empress of Russia; but when "the Queen" is said every one means England's Victoria. Of all queens the greatest, she is of all women the simplest, and herein gives matchless example to her sex. Above the splendors of her position and enthronement, she is pre-eminently woman in the sweetest and most womanly sense of the word—one who is gifted with quick, fine sympathies, and who has the supreme and exqusite tact which is, or should be, inherent in every true and unselfish feminine nature, combined with perfect self command, flawless purity and a strong, personal potency for good. Throned and crowned and sceptered in the fierce light of the whole world's constant observation, she yet remains as unaffected and sincere of soul as the most unsophisticated of her subjects and is in very truth one with them in the ordinary round of their daily existence.

Are we bereaved of our best beloved? So is the Queen. Have we suffered from evil-speaking and misjudgment? So has the Queen. And in our joys is she not equally one with us there?

In all quiet, natural and innocent pleasures the Queen is one with her subjects; it is only in social vice and folly that she takes no part.—*Saturday Evening Post.*

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

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Flowers in February.

The window-garden ought to be bright with blossoms during this month. Bulbs will be out in their glory, and most other plants will begin to do the real work of the season, so far as the production of flowers is concerned. Heretofore, they have been getting ready for this, and the season has not been brightened, to any great extent, with the beauty of blossoms.

Such plants as have not begun to make active growth should not be fertilized, hoping thereby to spur them to action. Wait until the plant shows an inclination to grow before you feed it rich food. This advice has been so often repeated that it has a trite sound, but it is important, and should always be observed. Only growing plants need fertilizers. Plants which are growing well should be fed well, to get them ready for the work of flower bearing. Do not make the mistake of giving large amounts of fertilizers at a time. Instead, give in small quantities, and repeat the application once a week. This keeps the development of the plants going on steadily, instead of spasmodically.

Watch your plants. Some which are growing rapidly will require a good deal of water. Others which are growing slowly will require but a small amount. The aim should be, at all times, to have the soil moist all through.

Give your plants all the sunshine they can get. Shift them about in the window so that each will have a chance at it. Arrange the large ones at the sides of the window, with the smaller ones between, so that none will be in the shadow of others. Turn them at least once a week to prevent a one-sided development. Great care must be taken to prevent injury from the depredation of insects, which seem to flourish more at this season than any other. Because of the high temperature of the ordinary living room and the dryness of the air, the red spider will be likely to make savage inroads on most plants if not promptly checked. Make it a point to shower every plant in the window-garden as often as possible—daily would be better than twice a week—and be sure that the water you apply reaches every portion of it. It is very necessary that the water gets to the lower side of the foliage, as there is where the spider is found in largest numbers. Water is the only thing that will rout this enemy, and you cannot use too much of it.

Many plants will need re-potting at this season, especially those which show an inclination to make strong growth, but are prevented from so doing because their pots are filled with roots. These should be shifted at once. If there is no potting soil at hand, apply some good fertilizer.

Bulbs will be coming into bloom now. In order to keep the flowers fresh as long as possible, it is well to put the plants in a rather cool room at night. If kept in the living room all the time the blossoms will be short-lived.

Hanging plants will need careful attention to keep them in health. Because they are rather hard to get at, as a general thing they are neglected. See that they are watered daily. If this is done there is no reason why they should not afford as much pleasure as the plants in the window, for they can be grown just as healthy. In nine cases out of ten of failure, the lack of sufficient water explains everything.

Many plants will require pruning at this season of rapid development. It should be given as soon as the need of it is seen. Allow no branch to get and keep the start of others. Cut it back, and keep it cut back until the others have caught up with it.

Air your plants every day when it is safe to do so. You need not fear their getting too much fresh oxygen. If some of your plants seem to be scarred on the foilage, as if an insect had gnawed them, or if there are light-colored spots on the darker green of the leaf, and the edges of many leaves turn brown and shrivel, you may be quite sure that a bacterial disease is at work among them. Bordeaux mixture, such as gardeners use, will, if promptly applied, check this disease. Unless something is done to kill it off at once, it will spread to all your plants, and weaken them to such an extent that they will amount to little during the remainder of the season, and some of the more delicate sorts will be so injured by its effects that they will die. The only objection to be urged against the use of this mixture is that it leaves a gray sediment on the foliage, which disfigures it considerably.—*Home and Flowers.*



Duet by Jenny Lind and Mr. Webster.

"Jennie Lind visited Washington during the winter of 1851, and sang in concert to a delighted audience. It chanced that on the evening of her appearance several members of the Cabinet and Senate were the guests at dinner of Bodisco, the Russian Minister, and the concert was half over when Webster and the other members of the party entered the hall. After the applause which greeted their appearance had subsided, the second part of the concert was opened by Miss Lind with Hail! Columbia. Webster, deeply moved by this patriotic air, arose at the close of the first verse, and added his rich, sonorous voice to the chorus. Without avail, his wife, who sat behind him, pulled at his coat-tail to make him sit down or stop singing. The volunteer basso joined in at the close of each verse, and none could tell whether Lind, Webster or the audience was most delighted. As the last notes of the song died away Webster arose, hat in hand, and made a profound bow to the singer. Jenny Lind, blushing at the honor, courtesied to the floor, while the audience applauded to the echo. Webster, not to be outdone in politeness, bowed again; Lind re-courtesied; the house again applauded; and this was repeated nine times.—*Saturday Evening Post.*

A Lame Compliment.

"Your name is a household word, Senator." This was the remark made in Chicago to Hon. Jonathan P. Dolliver, the new United States Senator from Iowa, during the recent presidential campaign, when a Republican committeeman, anxious to secure him for a speech, assured him that no man was better known or understood in the City by the Lake than the gentleman from Iowa. "Why, sir, no man is better loved by our people or more highly regarded than you," said the committeeman, rising in enthusiasm.

"If that's the case," replied the Senator, "I shall have to grant your request and speak again in Chicago."

"I shall have to advertise you," suggested the committeeman. "Of course I know your name—but, to be sure, I want to ask you. I suppose Joseph T. Dolliver is right?"

"And my name is a household word in Chicago!" responded the Senator.

"Yes, sir!"

"And my Christian name Joseph?"

"My mistake, Senator. I might have known better. It's John A. Dolliver."

"What!" exclaimed the Senator, "and my name is a household word in Chicago!"

"Oh, well," spoke up the committeeman blandly, "It's my mistake again. What is your Christian name, anyhow, Senator?"

"It's Jonathan, sir, and my name is a household word in Chicago!"

"My mistake, entirely," apologized the committeeman. "You know I am forgetful at times. I believe you spell your name D-o-l-a-v-o-r?"

"Hold on! Hold on!" shouted the Senator. "And my name is a household word in Chicago! Well! well! who'd a' thought it! I spell my name D-o-l-l-i-v-e-r."

"Of course, of course," soothingly chimed the committeeman. "Of course, nobody knew that better than myself. You are ex-Senator, I believe?"

It was then that Senaton Dolliver wilted, and whispered sadly: "And my name is a household word in Chicago!"—*Saturday Evening Post.*

The Four Big Brooms.

"Oh mother, why does the big wind blow.
And rattle the window-pane?
If I close my eyes to sleep, just so,
It wakes me up again;
If I hide my head beneath the spread,
You speak so soft and low
That I cannot hear what you have said,
Oh, why does the big wind blow?"

"Let us play, my darling, a merry play,
The winds are four big brooms
That sweep the world on a windy day
As Mary sweeps our rooms.
The south wind is the parlor brush
That sweeps in a quiet way,
But the north wind comes with roar and rush
On the world-wide sweeping day.

"Like Mary sweeping the halls and stairs
Is the work of the good west broom,
And the sweetest odors, the softest airs,
Float over the world's wide room.
But to-night the broom from the east is here,
And with it comes the rain,
Like John when he brushes the porch, my dear,
And hoses the window-pane."

The little boy laughed and cuddled close
In his warm and downy bed.
"I hear the broom and I hear the hose,
And I like them both," he said.
And so, though the rain may pelt away,
And the big wind loudly roar,
He remembers the wide world's sweeping day,
And thinks of the big brooms four.

—*Youth's Companion.*

What the Bird Said to the Man.

It was a house with a two-story piazza and pillars in front, and a saucy little sparrow was sitting on the top of a window frame as a big man opened the front door and beheld a lot of hay and straw on the floor of the piazza. He had had the caps of the windows so covered that he thought the bird people would not have space to build there, but little birdie looked down on the surprised intruder and cocked its head on one side, and began:

"Peep, peep! Chirp, chirp!"

"What right have you there?" said the man.

"What right have you to bother me?" replied the bird. "The Lord did not give you this ground; you stole it from the Indians. He gave you stone and wood and iron and lime, and you built your house. He has given me straw and hay, and taught me how to build my nest. Your Master said that the Heavenly Father feedeth the birds. And we are your first cousins. We work for you in clearing out the worms. If God feeds us, he means that we should have houses to keep us alive and to rear our young ones. You are not using the tops of these windows, and it is a noble shelter for us. Do not be so stingy. We are all God's tenants, and, if you will let us alone, we will pay our rent with sweet morning songs at the rising of the sun. And I heard you sing in church, in your *Benedicite*, 'O, all ye fowls of the air, bless ye the Lord; praise him, and magnify him forever.' I am told that you men in your horrid wars batter down and burn down each others' houses. We don't do that. Are you not ashamed to hurt our nests?"

"Well," said the man, "you have conquered. I will let you alone this year."—*Rev. S. F. Hotchkin, in Sunday-school Times.*

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Victoria's Repartee.

Anecdotes of Queen Victoria will soon doubtless begin to usurp the place occupied by the countless stories of Lincoln and Edison. Some good ones are told of the childhood of the late queen, in the days when she was only the daughter of the Duke and Duchess of Kent with only a distant possibility of some day coming to the English throne. Her quickness of wit even at an early age is shown by several incidents connected with her visits to her uncle, King William IV.

On her fourth birthday she had a great excitement, no less than being bidden by her "Uncle King" to attend a state dinner party with her mother at Carlton House. She was dressed in a simple white frock looped up on the left sleeve by a miniature of the king, set in diamonds, His Majesty's birthday present to his little niece, whose vivacious manners seem to have delighted him vastly.

Several stories are told of the quick repartee which "Uncle King" received from his amusing little niece of Kent. During one of her visits to Windsor the King said: "Now, Victoria, the band is on the terrace waiting to play; what tune would you like to hear best?"

"'God Save the King,' if you please, uncle," she promptly replied.

And again, when asked what part of her visit had been the greatest treat, she discreetly said, "Oh, the ride in the carriage with you, uncle." On this occasion the King had driven her himself, which was doubtless a great event.

"Are you old enough to vote?" asked the tourist in North Carolina.

"I dunno erzactly what my age is, boss," replied the colored man. "But I can tell you dis: I allus was old enough to know better dan to try to vote."

Oh, the size of the sighs a fond lover sighs
When some flirt casts him off for a better,
Can never size up with the size of the sighs
Of the poor luckless one who may get her.

When a man doesn't know enough to make a living his wife always says he is too honest to succeed.

Hewitt: What are you raising whiskers for?

Jewett: Well I don't mind telling you that I am wearing a necktie my wife gave me.

"Uncle, which breed of chickens is the best?"

"Well, sah, de white ones is de easiest found, an' de dahk ones is de easiest hid after yo' gits 'em."

Barber: Did I ever shave you before?
Customer: Yes, a few weeks ago.
Barber: I don't recollect your face.
Customer: No, it's all healed up now.

The professor's wife: The professor is in the laboratory conducting some experiments. The professor expects to go down to posterity——

(From the laboratory): Br-r-r. Bang!

The visitor: I hope the professor hasn't gone.

"What do you think of the idea of broadening the present course of school studies?" asked the facetious friend of the family.

"I don't care how broad they make 'em," answered Tommy, "so's they don't lengthen 'em."

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With the Children.

J. Breckenridge Ellis.

PETE.

IX.—A High Cricket.

(CONTINUED.)

"How so?" said the tramp.

"Why," said the little girl, "don't you know you said you was a cricket and didn't believe all that the Bible said?"

"A cricket, Miss Prudence? No, Miss Prudence, I never used no such metterphor."

"If you mean *me*, Nap, I know what you met her for, because I just came up here and you *had* to meet me. But I know you *said* you was a cricket; a high one, too."

"No, Miss Prudence, *critic* was the word I employed. A high critic, what just jumps over such passages as is unpalatable, and lights on them as seems reasonable."

"Well that's like a cricket, ain't it, Nap? You know crickets skip just that way. But you see what it says; 'He that believeth not shall be damned.' And that's *you*."

"Well, I don't care if it *is*."

"Oh, Nap! but you don't want to be—*damned*?"

"It's immaterial to me," said Nap.

"Does that mean what it's made out of?"

"It means I don't care nothing about it."

"But Nap, if you're—*damned*, you know where you'll go, don't you?"

"Well, where *will* I go?"

"Don't you know where Dives went, Nap? That's the place. But if you don't know, I'll hunt it up in the Bible and read it, because it don't sound so bad *reading* it, as it does just talking it in your own talk like swearing-people do."

"Now, Miss Prudence, it happens that I *does* know about that there Dives, and I've heard him ran down till I'm sick and tired of it. What had Dives done to get into hell? That's the place you was trying to locate, warn't it?"

"Yes, that's it," said Pete.

"What had he done? He had dressed in clean linen, for one thing, and wore nice clothes, for another. And he et three square meals a day. And he had built hisself a beautiful house with a cupalo and a lovely handsome gate made of iron fillygree work, and he lived in it. Now that's what he *done*. Now let's see what he *didn't* do. He didn't feed a sick man, a beggar with sores, that was laid at that gate of his'n. But he didn't hender the crumbs from being took out to that beggar. And he didn't have Laz'rus drove away. Why! suppose *you* had a-lived in that lovely house, Miss Prudence; now you just look at it common-sense way, and talk to me, man to man. Supposed *you'd* lived in such a place and a beggar had been put at *your* gate with *sores* on him and the dogs a-scuffling and a-snarling around him, each dog a-trying to be first man to git to lick his sores—them was diffurnt dogs from what we has now, I reckon. And suppose *you* couldn't take your meals without seeing that beggar a-watching your spoon to see if you was dropping crumbs, and the dogs a-yelping and turmoiling so you couldn't hear yourself drinking your coffee? You'd a-sent for the marshal, that's what *you'd* a-done; or the police, if you'd lived where there *was* such luxuries. And take Dives after he'd done got to hell. He couldn't get nothing to drink. Did he put in his time thinking over his pains and wrongs? Not him. He spent his time a-petitioning them what had better traveling facilities to warn his kinfolks not to git into a like fix. He loved his family, he did, and he wanted um to have plenty of drinkin'-water by-and-by. And yet I've heard people sit up and discuss Dives, and abuse him, and show why he ought to be in hell, that wouldn't of drawed one dollar out of thur pocket to prevent a needy man (like *me*, Miss Prudence,) from want and privation!"

"But, Nap, do you mean to say Dives oughtn't to of been sent to—there?"

"No, mom. No man gets into hell because he lost his way. But what I means is, people that ain't no better needn't think to escape just because they know about *Dives*. My opinion is that the vast majority of mankind is all a-going there, Miss Prudence, so don't bother over *me*."

"Oh, Nap! *Do* you think that?"

"Yes, I do. Ain't most ever'body bad, some in spots, some all over? I tell you they's mighty few of my brother-mortals that I expect to miss when I arrives."

"Oh, Nap! And do you think I will go down there, when *I* die?"

"*You*, child? Why, bless your heart, no! *You're* safe. Now look a-here; le's make a bargain, Miss Prudence. When you're dead, you won't have a chance to do me a good turn. Bible shows that. So your chance is now. And I'm going to ask you to do something for me." He stopped suddenly and looked at her curiously.

"What is it, Nap? Haven't I done all I can? I've tried to get you to go away so mamma won't be bothered to death, but you can't, because you must have our money. And then I've tried to get you to be a Christian, but *that* ain't any use, it looks like. I'd better go back to the house now, I've got a big job on hands."

"And what's that, mom?"

"I've got to tell mamma about sliding out of my window, and all about it, because my seeing you is at an end. It won't be any use to come any more, and besides, mamma will make me promise not to do it again, so this is the last you'll see of me, Nap. But I'd like to know what made that 'Thump, thump, thump,' only I can't wait to hear. But what was it you wanted me to do for you?"

"Nothing, little lady, I was a fool to think of it. If you must go I'll escort you to the front door." Pete climbed down the ladder and the tramp followed stiffly. They paused in the barn door. "Look a-here, Miss Prudence, you may not a-thought it, but I've enjoyed your visits."

"*Have* you, Nap? I thought you was sorry both times."

"Well, I didn't want to soften. I hate to soften, Miss Prudence, I *despise* it. But you have just softened me, *spite* of myself. And it's done me good, and it takes me back to better days, the good days of my life when I wasn't a tramp but a barefooted boy, like you—I mean as to the bareness—and, bless your heart for a little daisy! And look here, Miss Prudence, before you go, le's shakes hands."

So they shook hands. "And that what I was going to ast you to do for me—tain't much—but I'm such a plumb fool I can't git it out of my mouth—look here, little girl, do you say 'Now I lay me down to sleep' most ever' night?"

"Oh, yes, *ever*' night."

"And you winds up with 'Bless mamma and papa'?"

"Not papa. Don't you know papa's dead?"

"Yes, of course. But you bless mamma, don't you?"

"Of course; mamma and Madge and Jennie and me; that's the way I end up, 'For Jesus' sake,' you know."

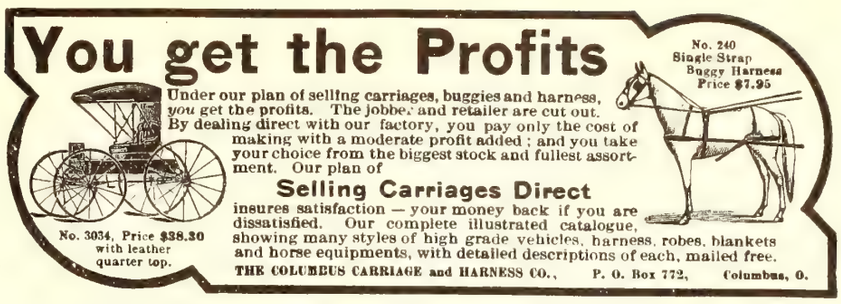
"Well," said the tramp, "would you mind to put in 'And Nap'?"

"I'd be glad to."

"Then you say, 'And Nap.' Do what you can for me, Miss Prudence. You say 'And Nap,' right at the very tip end."

Pete nodded wisely. "So you'll be right next to 'For Jesus' sake'? All right, Nap. And I know He can make a good man out of you and a Christian, because He can do anything."

"Yes," said Nap thoughtfully, "but it's going to test Him hard."



Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

An Extract from Her Letter.

"If you could only be here this winter morning and see for yourself you would no longer doubt me. Roses are blooming in our front yard and all nature is as far advanced in this lovely American summer-land as it will be in your cold eastern home by June.

"We made the journey from Omaha to the Golden Gate on the Union Pacific to avoid the circuitous routes—an important item in the winter. A trip to California is made delightful by the perfect service and luxurious accommodation of 'The Overland Limited,' which is perhaps the most finely equipped train in the world."

Detailed information on application.

J. F. AGLAR, Gen. Agt., St. Louis, Mo.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Changes in Religious Thought.

An address by Dr. Daniel Dorchester, pastor of one of the M. E. churches of St. Louis, upon the above subject was the feature of the last meeting of the St. Louis Evangelical Alliance. The address was warmly received by an unusually large attendance of the Protestant ministers. Dr. Dorchester is a comparatively young man, and occupies one of the most influential pulpits in the west. His style is brilliant, but chaste, and his thought vigorous.

He called attention to the great changes in art and literature, declaring that Tennyson and Browning have driven out Dante and Milton; that no one longer has any respect for Milton's God, or Milton's hell or heaven. Truths do not change, but their expression does, and each new expression is tinged with the individuality of its author, and colored by the new time to which it is adapted.

His style is picturesque, not unlike that of N. D. Hillis, and he occasionally utters himself in epigram. For instance—"Ideals are engines, drawing men up to higher planes of living." "Jesus respected Jewish forms, and transcended them." This latter remark seems to be a most admirable statement of the attitude of Jesus to the then existing religious forms. He was no violent iconoclast, or mad revolutionary. It recalls the way some one characterized the work of Emerson: "He took down men's idols with such reverence that it amounted to an act of worship."

After paving the way by stating that to sneer at creeds is a mark of ignorance and narrow-mindedness, the speaker said: "At best it [the creed] is fossilized truth." The Bible was exalted above the creed. To quote again: "The Bible can have no authority, separated from the Christian consciousness." "Truth cannot be known as a quantity, but must be felt as a quality."

Puffed Up.

But She got Over It.

It sometimes takes nerve to quit a habit even after it is plain that the habit is ruining the health.

A little woman who was sick from coffee poisoning (and there are thousands like her) writes, "I had become almost a coffee fiend, drinking it at each meal, then afterward I was so nervous and weak that I would drink more coffee. I was a great sufferer with stomach and heart trouble.

"Everything I ate distressed me. There would be great puffs beneath my eyes and my hands and feet were terribly swollen. I was reduced to 108 pounds and was really slowly dying.

"A gentleman talked seriously to husband and myself about my giving up coffee and using Postum Food Coffee. He convinced me, from his own and others' experiences, that probably coffee was the cause of my trouble, so we tried Postum, but at first it seemed so flat and tasteless that I was almost discouraged. However, I looked at the directions on the package and found I had not been boiling it long enough, so I followed the directions exactly and had a clear, rich beverage, with a strong ring of good coffee, and very delicious taste.

"I began to sleep better and was not quite so nervous, my stomach and heart trouble slowly disappeared, and, of course, as I was getting well I stuck to Postum, and that was easy, because it tasted so good. Now after a year's using I can truly say I never felt better in my life, have no trouble whatever with my stomach, sleep well, eat well, and weigh 127½ pounds. My nervous headaches have all disappeared. I feel like telling everybody that is ill to try leaving off coffee and use Postum Food Coffee, for it will surely work a cure." Mrs. Ella Kitching, Salinas, Calif.

China Letter.

There is no improvement in the situation here. Edicts and counter edicts are wild, contradictory and confusing. The native Christians are being counted as sheep for the slaughter. Details are just reaching us of the martyrdom of our brave and devoted fellow-laborers in the north.

Most pathetic letters are coming in. The two following were written by Mrs. E. R. Atwater shortly before her head and that of her husband and baby fell beneath the headsman's ax, and was given into the care of the gatekeeper, who appears to have faithfully fulfilled the trust and forwarded them here by his son a few days ago. These letters will be treasured by the bereaved relatives, and tell us all the little that we shall probably ever know of a personal nature of the last hours of the victims of Yu Hsien's fiendish cruelty. This is the only word that has reached the coast of the fifty-nine persons done to death in Shansi.

A VOICE FROM THE GRAVE OF MARTYRS.

DEAR ONES AT TAIKU:—MRS. CLAPP, ROWENA, LOUISE.

FENCHOWFU, July 30.—The gentlemen's letters will tell you what our next step is, so I won't speak of it. This last news from you confirming our fears concerning the dear ones at Taiyuan was hard, God knows how hard, for us to bear, but I cannot write of it yet. We passed a terrible night and in the morning there was the very *Li-hai* proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I for my part longed that it might come speedily. He Kou went like a brave fellow to the Yamen to ask if we could not have an escort to the river. We could hire nothing unless the *Kuan* helped us. He stayed so long we feared he had been beaten, but our fears for once were groundless. And yet, although an escort has been promised, I feel very uneasy. The new *Kuan* has come, but the old one will not give up his authority and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands. What will you plan to do? We wish we could know. I do pray you may be led every step. I wish I could think it safe to go toward Hankow. It seems such a risk, but there seems nothing else for it now. May God keep each one of you. He is our only help. With much love to each of you, and kindest regards to Mr. Davis, Mr. Clapp and Mr. Williams, ever lovingly, LIZZIE ATWATER.

LATER.

August 2.—Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near, these last hours, and I feel quite calm

There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all. Yours in blessed hope, L. A.

Note on the envelope: The foreigners at Taiku, six in number, were beheaded yesterday, August 1st.

FENCHOWFU, August 3.— My dear, dear ones:—I have tried to gather courage to write to you once more How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Shou Yang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuan in irons and there by the governor's orders beheaded, together with the Taiyuan friends, thirty-three souls. The following day the Roman Catholic priests and nuns, Taiyuan, were also beheaded, ten souls yesterday. Three weeks after these had perished our mission at Taiku was attacked, and our six friends there and several brave Christians who stood by them were beheaded. We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the governor a great service. Our magistrate has kept peace so far, but if these men come from Taiku there is not much hope, and there seems none any way we turn. The foreign soldiers are in Paotingfu and it is said that peace is made. This would save us in any civilized land, no matter what people may say. The governor seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shansi. Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above.

My little baby will go with me. I think God will give it to me in heaven, and *my dear mother will be so glad to see us.* I can not imagine the Savior's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each one of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I.

I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me. Your loving sister— LIZZIE.

Some of the bravest and best have been taken. Who will fill their places? While our hearts are sad and our lives made gloomy, yet we have hope that the day of China's redemption must be near.

May God guide the responsible governments in the securing of a real and permanent peace. This is the burden of our prayers just now.

Yours in hope,
WM. REMFRY HUNT.

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A Special 10 Days' Treatment Free!

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Dr. Nicholas Timary, Specialist, Physician-in-Chief.

Every live and enterprising business institution seeks by all legitimate means to increase its business. In this respect the publishers of newspapers don't differ essentially from other men. It transpires therefore that we are on the alert for new business and always diligently seeking new advertising patrons. While this is true it however affords us an infinitely greater amount of pleasure to realize that we merit the continued patronage of an old customer. We are led to refer to this matter by the re-appearance in our columns of the Elkhart Carriage & Harness Mfg. Co., of Elkhart, Ind., whose advertisement will be found on another page of this issue. These people have long been in our paper and are well known to our readers as the manufacturers of good and reliable goods and for their honest and upright business methods. We take pleasure in again recommending them to our people.

Sunday-School.

W. F. Richardson.

The Lord's Supper.*

The discourse of Jesus which he delivered
his disciples while seated on the western
ope of Olivet, which included the parables
our last two lessons, ended with the graphic
ortrayal of the judgment scene, when the
on of man should come in his glory to sepa-
te between those who have wrought good
the name of Jesus and those who have lived
erely for self. Eternal life and eternal pun-
hment are the two contrasted ends of human
robation.

Rising up with his disciples, the Master
ok his way over the spur of the mountain
wards Bethany, saying as they went, "Ye
ow that after two days the Passover com-
h, and the Son of man is delivered up to be
ucified." The shadow of a great grief fell
every heart; He whom they loved and in
om they had hoped to find the long-desired
essiah, was to be put to death. They had
ught against this conviction as long as pos-
ble. They could doubt no longer. What of
e kingdom which he was to establish, the
liverance he was to effect for Israel? How
uld one so faithful and pure show his more
an human wisdom, power and love, only to
appoint those who believed in him? They
re bewildered, but, let it be said to their
rnal glory, they still loved and trusted
n. Not all of them, alas! One "son of per-
tion" had arisen within the charmed circle.
das, whose sordid soul had resented the
ste of the ointment poured by Mary upon
e Master's feet, now saw all his hopes of
thly profit and honor dashed to the ground
d naught but ignominy and peril before
se who followed longer the Nazarene. He
le away into the city and bargained with
e chief priests to betray Jesus, receiving for
baseness the thirty pieces of silver which
re the price of the poorest slave.

Jesus spent Wednesday of the Passover
ek in retirement in Bethany. No record is
en of how he passed its quiet hours; but
may assume that he communed much with
heavenly Father, and gathered strength
the mighty trial which he was to undergo
delivering the world from sin. On Thurs-
y morning, the 14th of Nisan, the day on
ich the Passover lamb was to be slain, the
ciples inquired of him where they should
ke ready for the feast, which was to be
en after nightfall, which would be the be-
ning of the 15th of Nisan, the Jewish day
mmencing at the setting of the sun. Ac-
ding to the accounts of Mark and Luke,
o of the disciples, Peter and John, were
t into the city, and told to follow to his
ne a man whom they would meet, bearing
itcher of water. They were to say to the
ner of the house that the Master wished to
the Passover with his disciples there, and
would show them an upper room, furnished
the meal. They did as he had said and
pared all things for the supper.

When the evening was come and the setting
had ushered in the day of the feast, Jesus
hered the twelve around the table for the
al which, to the pious Jew, was the most
red of all the year. It brought to his re-
nbrance the deliverance wrought in Israel's
alf when the yoke of Egypt was forever
ken from their necks, and they were called
into the fuller and freer life of the prom-
l land. Above all other Passovers this
uld be memorable, as the occasion of the
itution of a new feast, whose spiritual
nificance should overshadow all the hal-
red observances of Judaism and which
uld become a part of the religious symbol-
of a regenerated world. But even amid
h holy associations earthly ambition
ust itself, and the disciples again disputed
as to who should be the greatest. Not with words alone did the Master rebuke them. Rising from the table, ere the meal was well begun, he girded himself with a towel, and taking a basin of water, he washed the feet of all the company, an office that belonged to the humblest servant of the household. The lesson was effective. Never again did they dispute, except for the honor of being first in sacrifice or service. Pride had been crucified in their hearts, upon the altar of Christ's humility.

And now the heart of Jesus was wrung with agony, as he thought of the one guest at his table whose soul was full of treason. One whom he had chosen to be a herald of grace to the world, one who had been with him during all these years of busy teaching and unselfish working, had already bargained with his enemies to betray him. The presence of Judas seemed to stifle the Master. He could not utter the sacred truths which he had reserved for this hallowed hour while the traitor was by him. He suddenly exclaimed, "Verily I say unto you, that one of you shall betray me." They were filled with consternation. What! could it be possible that such a viper had been cherished in the bosom of this little company, whose hearts had been drawn unto the Master with resistless power? Could it be that one who had felt the blessed hands of Jesus upon his dusty feet, and who was now sharing with him the hallowed feast, would basely hand him over into the hands of his enemies? Yes, "the hands of the Lord of life had just washed the traitor's feet. Oh, strange, unfathomable depth of human infatuation and ingratitude; that traitor, with all the black and accursed treachery in his false heart, had seen, had known, had suffered it; had felt the touch of those kind and gentle hands, had been refreshed by the cleansing water, had seen that sacred head bent over his feet, stained as they yet were with the hurried, secret walk which had taken him into the throng of sanctimonious murderers over the shoulder of Olivet. But for him there had been no purification in that lustral water; neither was the devil within him exorcised by that gentle voice, nor the leprosy of his heart healed by that miracle-producing touch."

A strange self-distrust entered every heart in the little circle. Suddenly each one seemed to look down into an awful gulf of possible sin. Awestruck they ask, one after another, "Lord, is it I?" Judas, afraid to be silent, yet choking with the words, whispered to Jesus, "Rabbi, is it I?" Jesus answered him, "Thou hast said." The others seem not to have heard this part of the conversation, and John tells us how Peter signaled to him as he reclined upon Jesus' bosom, to ask which one the traitor was, and that the Master answered him by giving to Judas a morsel which he had dipped in the dish. Longer dissembling was useless. Now that the Master knew his evil purpose, even Judas could not longer play the hypocrite. He rose up as if to depart, and Jesus said to him, "That thou doest, do quickly." The other apostles thought that he was going to procure additional provisions for the seven days during which the feast lasted. But he was going forth to that deed which should render his name forever infamous among the sons of men. Satan had entered into him, his soul was surrendered unto evil and the short way that yet lay before him was lighted only by the flames of lurid passion, and ended in a vast gulf of utter and irretrievable ruin.

In sweet discourse, after the departure of Judas, the feast progressed, until near its close Jesus instituted one of the two ordinances by which the great facts of his gospel should be perpetuated in the world, the Lord's Supper. Using the simple loaf and cup of wine that lay before him, which formed a part of the Passover meal, he gave them a new and high significance which made them forever holy. "This is my body, which is given for you, take, eat. This is my blood of the new covenant, which is shed for many for the remission of sins. Drink ye all of it." These are the simple words with which he commends to us that blessed feast of faith and love. It is a sweet memorial of him who gave his life for us. "Do this in memory of me." How can we be indifferent to its regular observance? It is an act of loving obedience. "Take, eat. Drink ye all of it." Is this not as binding upon us as the command to be baptized, or to confess his name before men? It is a sign of our fellowship in him. Paul declares that it is "the communion of the body and blood of Christ." It is a memorial of our pardon through his blood. "Shed for many for the remission of sins" is the blessed fact which the purple juice of the grape brings anew to our minds. It is a trumpet note of final victory through him. "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."

Wonderful feast of sorrow and suffering, of love and life, of memory and hope. The disciples saw in it the bitterness of death, the ignominy of the cross. What did Jesus see in it? The rough wood of the cross, the piercing nails, the thrusting spear and the flowing blood? Yes, but what more did he see? "Far down the years quiet groups in holy houses, sitting with bowed heads. The dull white of broken bread, the gleam of red wine. . . . Prayer and sacred song are softly audible. . . . With wet eyes, with hushed hearts, those who celebrate this solemnity do think of him; they murmur a name, —it is his; they melt with tenderness for suffering—it is his."

*Lesson for February 17. Matt. 26:17-30. Parallel passages: Mark 14:12-26; Luke 22:7-30; John 13:1-38.



HONORABLE THOMAS B. REED

Has a most interesting article in this week's (Feb. 9) number of

THE SATURDAY EVENING POST
OF PHILADELPHIA

In which he treats of the declining influence of certain forms of public speaking, and its greater influence in other directions. Political, pulpit and after-dinner speaking are ably discussed.

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Burris A. Jenkins.

TOPIC FOR FEBRUARY 17.

Confessing Christ.

(Matt. 10:32-39.)

It is not always—not often—an easy thing to confess Christ. That is why a reward is offered for doing it. I have known of men who had walked up to the cannon's mouth, or to a row of levelled muskets in our civil war, who have begged the preacher to come halfway down the aisle to meet them, as they walked up to confess Christ.

And yet more, in the face of loss and disaster, financially, socially, politically and even in religious circles, it is not always an easy thing to confess the Truth, or in other words, confess Christ.

For example, the railroad you work for, or the coal company, or the oil company, demands of you to bear witness to a perversion of facts in order to sell goods, or demands of you that you do what outrages conscience and denies truth and right, or Christ (which is the same). What do you do? Your occupation depends upon obedience. If you confess the Truth and are loyal to Christ, your position goes, your wife must work harder, your children must be hungry.

Or, you see a great evil going on in the country; you see a heartless, godless bleeding of the people going forward; you see, for example, that great oil trust which has its fingers in the heartstrings of the poorest family in this country and wrings and wrings, and all the while you raise no protest. You continue to buy their oil, to sell it in your grocery store, to keep your tongue tied, and not to confess to the Truth by denouncing the devil. It is not an easy thing to confess Christ.

Or, again, you are pastor of a church; you have read or learned in some wise truths that your congregation needs. You feel there are wrongs to be righted. (I'm not talking about the petty question of how people amuse themselves, but great, fierce wrongs about competition in business, nefarious business, heartless money dealings, debaucheries of the young by old distillers of evil for gain.) You undertake to preach against them and your leading officer quietly buttonholes you and thumb-screws you and you immediately announce that you have changed your subject and will speak on the Beauties of Nature. It is hard to confess the Truth.

Or, to take other ground, you are a Sunday-school teacher and you have learned certain ways of thinking that will liberate the minds of many of your scholars from hard knots, and yet these views are discountenanced by the officers or the pastor or somebody or other. What do you do? Bear witness to the Truth, or do you deny Christ? Ah, the world is full of Peters. We all have our Cæsarea Philippis, where we confess with joy; and we all have our courtyards of this world's potentates, where we deny with cursings.

Do you dare to-morrow, fellow-Endeavorer, to go into your office or your store, or your pulpit, or your class, or your home, or your employer's sanctum, and confess the Truth?

Buffalo, N. Y.

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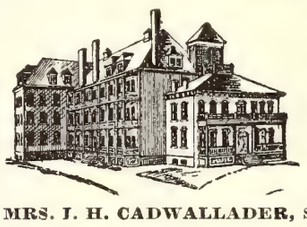
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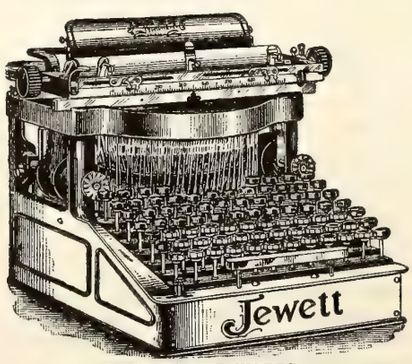
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☞Mention this paper.

Marriages.

NDERSON—SHINN.—Married, Harvey derson and Mrs. Sarah Shinn, Friday ning, Jan. 25, at residence of W. S. Smith.

AYDEN—WHARTON.—Married, Walter an Hayden, of Peoria, and Mary Stella arton, of Jacksonville, Ill., at residence of de's parents, Mr. and Mrs. J. B. Wharton, cksonville, Ill., Jan. 1, Rev. W. W. Whar- and Rev. G. L. Snively officiating. Mr l Mrs. Hayden at home at 212 W. Arm- ong Ave., Peoria, Ill.

OHNSON—GARRING.—Married, at the idence of Bro. Wm. D. Baze, in Wayne , Jan. 23, 1901, Bro. Chas. M. Johnson, of l Shoals, and Sister Mabel Garring, of rnt Prairie, Lew D. Hill officiating.

IORRON — BEARD.— Married, at the idence of Daniel Trundle in Elma, Wash., . 10, 1901, Mr. A. W. Morron and Miss ıy F. Beard, both of Washington, Daniel ndle officiating.

VILLIAMS—CALDWELL.—Married, Ai lliams and Miss Edith Caldwell, of raconda, Mo., at my residence in Kahoka, ., Jan. 27, 1901. A. J. Carrick officiating.

Obituaries.

bituaries of not more than 100 words are inserted . For longer notices, one cent for each word in ess of 100. Please send money with notice.]

COLGAN.

n Monday, Jan. 14, at 1:45 P. M., after a gering illness of several years' duration, ss Martha Colgan, daughter of the late W. Colgan, passed from a land where sorrow l suffering are a common experience, to e where such things are unknown. She s born near Hickman Mills, Mo., but while e was yet a young child her parents removed Kansas City, Mo., where the remainder of life was spent. She received her educa- n in the public schools of that city, gradu- ng from the High School in the class of 0. A dutiful daughter, quiet, kind and ughtful, her daily walk was consistent th her Christian profession. During the t four months she endured the most in- se suffering with patience and even cheer- ness. Her faith never faltered and death ought to her no terrors. Peacefully she parted to join her father on the other shore, ving to her mother and sister, Mrs. M. ay, the sweet memory of a fragrant life.

W. D. Cree.

DOOLITTLE.

David, the six-year-old son of Bro. and ster Doolittle, was killed Jan. 22 by a reet car. The little fellow had gotten home om school and was talking with some of his aymates and started to cross the street me, stepping on the track just in front of e car, and through fright stopped. The car as so close and going at such speed that it uld not be stopped. It struck him in the ght temple, crushing his skull and killing n instantly. The car passed over the body angling it very badly. It was a horrible ght to greet the eyes of the mother and ther. And while it was a hard blow to em, I believe the greatest sufferer is the otorman who was running the car. He was antic with grief. He would wring his hands d cry like a child. He cannot be reconciled r comforted. The funeral was conducted the church, which was crowded to its ut- ost. Dave was one of the faithful members our Junior Endeavor and will be greatly issed. The family have the sympathy of the tire church. R. B. Givens, minister.

Anderson, Ind., Jan. 24, 1901.

JACKSON.

Mrs. Julia Waters Jackson, wife and con- ant companion for 52 years of Elder Cortes ckson, of Denver, Colo., died at her home heart failure without a moment's warning nuary 3d. Sister Julia was born and mar- ed near New London, Mo. Her father, G. . Waters, was a man of strong individuality d a pioneer minister in that part of the ate away back in the forties. Her only other living is Col. Waters, of Canton, who well known over the state. For a number years she and her husband lived in Louisi- a, Mo., and Fayetteville, Ark. While re- ling at the latter place they were close ends of Robt. Graham, just deceased. Sis- Julia was a favorite with us all, in her rlier days she was considered very hand- me, though apparently never aware of it rself. It was her long sacrifice for an in- lid family, her intelligent mind, sweet ristian character and devotion to the minor ties of life that made of her a model wife d mother and church member. H. C. I.

KELLOGG.

Rosetta Caroline Hollingsworth was born in Indiana, Nov. 21, 1870. Went with her father to Elsie, Neb., in 1886. Was married to Orison Alonzo Kellogg in February, 1888. She united with the Christian Church in 1890; 1894 she, with her husband, went to Colorado where they remained till 1896, when they moved to Benton Co., Iowa. Mrs. Kellogg was a patient sufferer for many weeks but her faith in her Savior never wavered. She was an earnest worker in the church and Endeavor Society. She died Sunday eve, Sept. 23, at 5 P. M. She left a kind husband and three children to mourn their loss. Funeral services on Tuesday conducted by Jas. G. Nichols, of Vinton.

MATTHEWS.

Alonzo A. Matthews died Dec. 21, 1900, at the age of 88 years, 8 months and 5 days. The subject of our sketch was born in Massachusetts, March 26, 1812. His father with his family moved to Mentor, O., in 1813, settling on a farm. Alonzo married Charlotte Williams in Lenox, O., Feb. 29, 1836. They lived in Michigan and Indiana where he practiced medicine and a few years later returning to Ohio and settling in Bissell, Geauga county. In early life he united with the Disciples and was an ardent supporter of Alex. Campbell, Isaac Errett and the other pioneers of that faith. Moved to Illinois in the spring of 1856, settling at Erie. Through his influence the church of Disciples was organized there with a comfortable house of worship. There were born to them nine children, four of whom preceded him in death, those remaining are L. E., of Morrison, Ill.; Mrs. Julia Herriman, Morrisville, Mo.; G. G., of Chicago; Mrs. Carrie B. Gridley, of Savannah, Ill., and Anso A., of Erie, Ill., and his loving wife. He selected the passage of scripture for the text to be used at his funeral, "Master, where dwellest thou? He sayest unto them, come and see" John 1:38,39. Elder Salmon officiated at the funeral. The church has lost its senior elder, the community a faithful citizen, the family a kind father and husband. He retained his consciousness to the last moment and said, "How many of you will meet me?"

NORRIS.

Perry B. Norris was born in Washington county, Ky., Jan. 19, 1825, and died at his home in Hannibal, Mo., Jan. 14, 1901. He was a faithful member of the church having begun to serve his Master at the age of 18 years. He was confined to his room for over three years and yet never complained; he was always patient in health and in sickness. His religious experience was steady and cumulative. The more he suffered the more obedient and patient he became. His was an everyday religion. He was an honored member of the Hannibal church for 45 years and for some time was a deacon. He has made a lasting contribution to the religious life of the community. He leaves wife, four children and a step-son, J. O. Farmer, who was as dear to him as his own. Sister Norris goes to reside with her daughter, Mrs. Charles J. Lewis, of Minneapolis. He leaves to his children, who left nothing undone for his comfort, the example of a life of unfaltering trust in the goodness of God. At his own request the funeral was held at the church where he loved so much to be. A beautiful floral offering was a clock designating the hour of departure from earthly scenes.

Levi Marshall.

RANK.

Miss Josie Rank died Jan. 22, 1901. She took the spinal meningitis when sixteen years old, and for three years and eight months she has been a sufferer, the larger part of the time confined to her bed. She was exceedingly patient, never complained. And when she realized that she could not get well, then her desire was to depart, and she longed for the hour. The funeral was conducted at the home at her request, by the writer.

R. B. Givens.

Anderson, Ind., Jan. 24, 1901.

THOMAS.

Josiah Thomas died at Hannibal, Mo., Jan. 19, 1901, aged 69 years. He was a true man of God and loved the church and all who tried to set forth the truth in their lives. As he was passing over he told me he was ready to go. His plain, earnest life and kind heart made him very companionable. Several children remain who will miss his cheerful presence. His wife passed to her reward years ago. The funeral service was conducted at New London, Mo. Levi Marshall.

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Book Notes.

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W. J. Russell's new book, *What is Your Life?* which is just out, is a thing of beauty, inside and out. Mechanically, the book compares favorably with anything that we have issued. It is printed on good paper, in good type, and is well bound. The contents of the book are valuable. Its 316 pages are divided into seventeen chapters, the titles of which we here give:

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III. The Body and Good Health.
IV. Intellectual and Moral Culture.
V. Character Building.
VI. The Value and Power of Enthusiasm.
VII. The Business Life.
VIII. Christian Citizenship.
IX. Influence, or Casting Shadows in Life.
X. Pure Speech, or Words that are Golden.
XI. Good Books and Good Reading.
XII. How Shall We Amuse Ourselves?
XIII. Love, Courtship and Marriage.
XIV. What is a Christian?
XV. The Bible, Life's Great Guide-book.
XVI. What Think Ye of Christ?
XVII. The Golden Steps Heavenward.

Parents can find no better book than this to put in the hands of their children. Mr. Russell has the happy faculty of writing in an entertaining, interesting manner. Young people will read this book when they would decline to read some more didactic treatise. The price of this book is $1.00.

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Good words concerning The *Lesson Commentary* continue to come from all quarters. The following is a specimen of the latest:

EUREKA SPRINGS, ARK., *Jan. 31, 1901.*

Again the veteran editor of the *Christian Lesson Commentary* comes to the front with his splendid book for 1901, designed to aid Sunday-school teachers and advanced scholars. Wilbur F. Storey, the great editor and founder of the old Chicago Times, once said to the writer that "he never kept an editorial writer on his paper for more than six months at a time, for the reason that he could get out all there was in him within that time." But that rule does not seem to apply to the editor of the *Christian Lesson Commentary*, for notwithstanding the many years he has brought out that book, each succeeding year seems to excels the preceding one.

I have carefully examined the book for 1901 and cannot see how it could be improved within the limits of its scope and purpose. A distinguished educator, superintendent of schools in our city, not of our Church, often borrows these books for study and says that they are the best he has seen anywhere. I am delighted with the size, workmanship, style, method and contents of the present volume and cannot say too much in its praise. Hope the editor's life will be spared for many more such publications as he is the right man in the right place. GEO. C. CHRISTIAN.

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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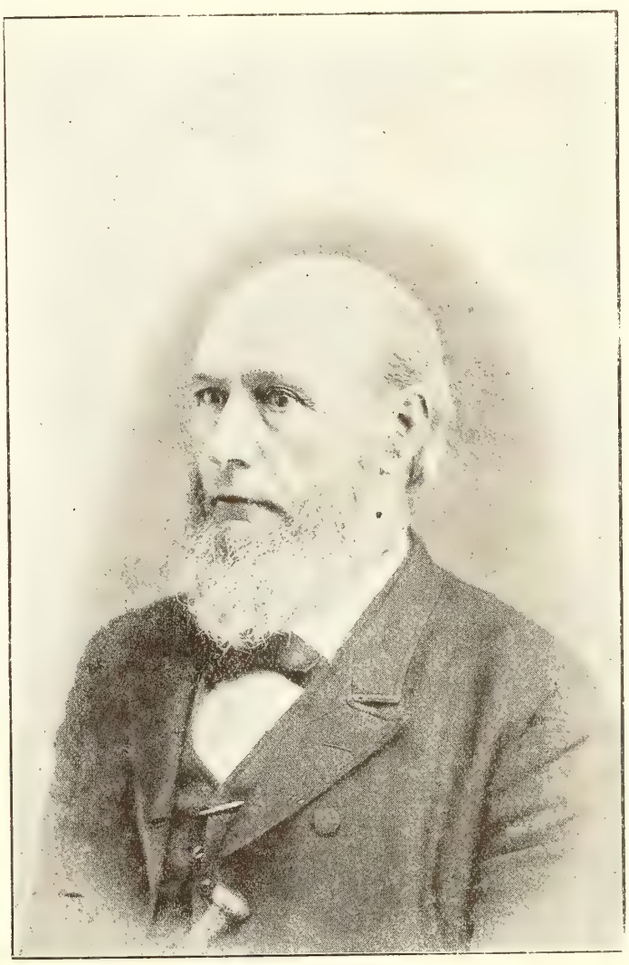
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(DIED FEB. 10.)

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W. E. GARRISON,
Assistant Editor.

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For the right against the wrong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

Primaries in St. Louis. The Democratic primaries held in St. Louis on Monday of this week resulted in the choice of a large majority of delegates in favor of Rolla Wells. Mr. Wells will therefore doubtless be the Democratic nominee for World's Fair mayor of this city. His personal record is clean and his candidacy will have a wide support among those who hold the opinion that the mayor of a great city should at least have the virtue of common honesty. The fact that Mr. Wells is enthusiastically supported by the notorious Butler and Swift and an extraordinarily corrupt machine as well as by that element of the party which is most anxious for reform, is a somewhat curious circumstance which may easily give offense to some of the latter. Mr. Wells is a gold Democrat and opposed Mr. Bryan's election both in 1896 and 1900. His nomination, and still more his election, would appear to be the herald of Democratic reorganization so far as the St. Louis democracy is concerned—and perhaps farther.

Sermons on Municipal Purity. On last Sunday the pulpits of St. Louis blew a simultaneous blast of indignation and warning against the corruption of our city government. In view of the approach of a municipal election, which is especially important because of the corruptness of our present administration and because we are about to elect a World's Fair mayor, the Evangelical Alliance requested all the preachers of the city to make this the subject of their discourse on that day. Most of them complied, and this fact itself is evidence of a striking change in the attitude of the St. Louis ministry toward city affairs. The texts of these sermons on civic righteousness are themselves interesting: "A citizen of no mean city" (Acts 21:39). "Render unto Cæsar the things that are Cæsar's" (Mark 12:17). "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is emboldened to do evil" (Eccl. 8:11). "When there is no vision the people perish" (Prov. 19:18). "And the city was pure gold like unto pure glass. And there shall in no wise enter into it anything unclean or he that maketh an abomination and a lie" (Rev. 21:18,27). The following points were emphasized in some of the strongest sermons: A righteous public opinion is the strongest force in municipal government. Church and state are separate in this country, but religious and patriotic sentiment must unite to produce righteous city government. Contempt of law is the root of civic corruption; let the emphasis be laid on the enforcement of existing laws rather than on the enactment of new ones. The blame for the present evil conditions rests with the so-called respectable people: as directors of great corporations they spend money dishonestly and corrupt the officials; as citizens they are not willing to take time and pains to oppose the dishonest schemes of those who are in politics for revenue only. A base minority makes an unclean city because the decent majority is inert and divided. The most fundamental need of all is for a separation between party politics and city government. These are all wholesome truths and in the proclamation of them the pulpit is fulfilling its legitimate function.

A New Steel Combine. It is reported unofficially, but with every appearance of truth, that Mr. Carnegie has sold out his entire steel interests to J. Pierpont Morgan & Co., and that the outcome of the transaction is to be a combination of several of the largest steel companies in the country into one gigantic corporation. Those in a position to make official statements have maintained a discreet silence, broken only by the declaration of E. H. Gary, President of the Federal Steel Company, that such a transaction is contemplated, but that there will be no monopoly or trust formed. In spite of conflicting rumors, it is reasonably certain that Mr. Carnegie has actually sold his enormous interests, which included everything connected with the steel industry—ore beds, coal lands, coke furnaces, steel foundries, a railroad and a line of steamers. It is equally certain that the new corporation will include at least the Carnegie Steel Co., the Federal Steel Co., the National Steel Co., and the American Steel and Wire Co., with a combined capital of not much less than a billion dollars. It is reported that Mr. Carnegie will retire and spend the remainder of his days in administering his charities and endowing libraries, for which purpose he will have a surplus income of about a million a month.

Progress on Cuba's Constitution. The constitution-makers in Cuba are virtually at the end of their task. The paragraph declaring the new government not responsible for debts contracted before the promulgation of the constitution, except the legitimate expenses of the revolution after Feb. 24, 1895, has been approved. By this decision Cuba repudiates a debt of about $600,000,000 which Spain contracted by mortgaging the Cuban customs to meet the expense of putting down the rebellion. Naturally enough Cuba does not care to be burdened with the cost of both sides of her recent war, and we cannot blame her for that. The danger into which the new government is likely to fall is seen in the disposition to expend large sums—larger than the treasury can stand—in paying those who took part in the revolution. Officers and men were paid in vouchers instead of cash, and as vouchers had but little immediate value, they were scattered thick. The strength of the Cuban army was at all times much overrated. When the United States soldiers entered Cuba to fight Spain, the reputed Cuban army of 40,000 dwindled to a miserable fraction of that. When it comes to paying for services rendered in the army, the new government will probably find itself confronted by an opportunity for fraud scarcely second to that presented by our own pension methods. The Cubans have not yet said anything about compensating the United States for her assistance in driving the Spaniards out of Cuba. The paragraph defining the qualifications for the presidency has been drawn up and approved in such form that Gen. Gomez, though not a native of the island, is eligible to that office. Senator Platt has drawn up a plan to govern the future relations between the United States and Cuba, by which we retain naval stations on the island and the right to oversee Cuba's foreign affairs. This will be opposed by many as savoring too much of annexation. Some are bold enough to say that the Teller rider on the declaration of war, in which Congress promised freedom to Cuba, was a mistake, but no one suggests that there is any possible course now but to live up to that promise.

The Work of Congress. Night sessions were held by the Senate last week for the discussion of the ship subsidy bill, but no appreciable progress was made and there was so much opposition to the night sessions that they have been abandoned for the present. As usual near the end of a session of Congress, the calendar is crowded with many appropriation bills which must be passed with comparatively little discussion. In the Senate the naval appropriation bill is now to the front and at intervals between speeches on this subject the discussion of the ship subsidy continues. The latter will be kept in the first place, yielding only to the necessary appropriation bills. The sundry civil appropriation bill, the diplomatic and consular appropriation bill and the army appropriation bill have yet to be considered. To the latter, which the House is now considering, may be attached a rider providing legislation on some points in regard to our relations to Cuba and the Philippines. Mr. Spooner has already introduced an amendment authorizing the President to appoint persons to establish civil government in the Philippines with power to grant franchises. The latter feature is much needed for the development of the islands.

The Marriage of Wilhelmina. On Thursday of last week Wilhelmina, Queen of Holland, was married to Henry, Duke of Mecklenburg-Schwerin, amid much pomp

and rejoicing. According to Dutch law there was a civil ceremony and a religious ceremony, the former taking place in the royal palace at the Hague and the latter at the church. The marriage contract presented some curious features, not the least striking of which was the fact that the bride, although a queen in her own right, promised to obey her husband. Dutch views in regard to this feature of the marriage ceremony are very conservative and old fashioned. It was provided, however, that this promise of obedience should not extend to her official acts as queen. The Duke surrendered the Dutch husband's usual prerogative of administering his wife's property and the bride made over to him as a perpetual income the interest on $20,000,000 to meet his necessary expenses. Parliament had declined to grant him an annuity, but this sum from his wife's private purse ought to meet his requirements, especially since he will not have to pay the household expenses out of it. The celebration attending the marriage is said to have been very Dutch. It continued for several days and involved much out-of-door merry-making on the part of the common people, whose affection for their young queen is deep and sincere. The popular attitude toward the new Prince of the Netherlands is more problematical. He is German, and in general they do not like Germans. But the fact that their loved queen has seen fit to marry him is a strong word in his favor and they are prepared to learn to like him if he will give them half a chance.

Re-enforcements for South Africa. The statement that the British war office has at last acquired a sense of the seriousness of the situation in South Africa, sounds like a piece of belated news which should have arrived fifteen months ago. Lord Kitchener has been calling for heavy re-enforcements and the failure of the British troops to accomplish anything of consequence against their mobile enemy during the recent months, has won over the war office to his view. Gen. Roberts, who left South Africa with the declaration that the war was over, has frankly owned that he was mistaken and has recommended re-enforcements. They have been granted to the number of 30,000. The latest report from the field mentions an attack on a British position at Bothwell by Gen. Louis Botha with 2,000 men, which resulted in considerable casualties on both sides, the British loss being 24 killed and twice as many wounded. The Boers were repulsed. It is notable that the burghers have changed their tactics and, having no longer anything to defend, have taken to making attacks. The British army can go where it pleases, but it never finds at the end of its journey anything worth going for. It is not fast enough to be everywhere at once, so it must be re-enforced until its size shall make it practically ubiquitous. Even Gen. Kitchener cannot locate De Wet within a hundred miles for two days at a time, so it is clearly a hopeless task for the press to attempt to do so with accuracy. It is reported that an Anglo-Portuguese alliance is either in process of formation or actually complete. Portugal has already violated, or come very near to violating, the laws of neutrality by allowing British troops to land in Portuguese East Africa.

An Edict for Reform. The Chinese Emperor has issued a reforming edict which, on the surface, appears almost as radical as that which alarmed the conservatives and precipitated the recent anti-foreign crusade. The edict orders a consultation of the members of the privy council, the six boards, the nine offices, the Chinese ministers at foreign courts and all the viceroys and governors, to recommend specific reforms to be inaugurated in the seven branches of government, which are: The central government, ceremonies, taxes, schools, civil service examinations, military affairs and public economics. A report from this conference within two months is called for. High authorities express the opinion that this edict is an event of epoch-making importance. Later there comes a report that the Dowager Empress, who is said to be on the best of terms with the Emperor now, is also about to issue a liberal edict suggesting several reforms. If this is true, there may be several explanations for it, any one of which is more probable than that the Empress has undergone a change of heart toward the foreigners.

Punishment in China. The ministers of the Powers and the Chinese envoys are busily discussing the proposed punishment of those who were responsible for the work of the Boxers. The ministers agree in saying that, while the twelve princes and leaders already indicted deserve death, they will exercise a degree of clemency. They must all be condemned, but for three of the number, whose royal blood or military command makes it impossible to execute the death penalty upon them, the sentence may be commuted to banishment. Tung Fu Hsian and Princes Chwang and Tuan are among the twelve, and two of them will probably be among the fortunate three. Three others of the number are already dead, but the ministers insist that sentence must be pronounced against them anyway for the sake of its moral effect on the Chinese people. Whatever may be the effect on the Chinese of condemning a dead man to death, its effect upon Occidentals will be to suggest the celebrated case in which Thomas a Becket was dragged from his tomb in Canterbury Cathedral, nearly three centuries after his death, and tried for treason by order of Henry VIII, as an excuse for appropriating the treasures with which his shrine had been enriched. It is said that the Emperor protests against the capital punishment of the parties named, and the peace envoys, though they have plenipotentiary power, dare not accept such proposals without referring to headquarters. The French troops in the vicinity of Pao Ting Fu, under Gen. Bailloud, are giving trouble to the commander-in-chief by refusing to submit to his authority and threatening to conduct an expedition in the province of Shan Si to put down an "incipient rebellion." Count von Waldersee is doubtless quite right in opposing any further military expeditions while negotiations are in progress. The only pity is that he did not discover sooner that there was no need for military expeditions where there was no armed enemy. The original expedition to Pao Ting Fu, which was delayed to give the Germans a chance to participate until every rational excuse for it had ceased to exist, was no less unnecessary than the proposed French expedition into the province of Shan Si.

Brevities. Christian Scientists have representatives at Jefferson City opposing a bill which requires all persons practicing medicine to pass an examination in anatomy, chemistry, therapeutics and general surgery. Osteopaths also object to a part of the bill.

Henry E. Youtsey has been convicted of complicity in the murder of Goebel and sentenced to imprisonment for life. His attorneys assert that the jury which convicted him was composed of twelve Goebel Democrats and that 124 out of the 125 witnesses were of the same faith.

Governor Nash of Ohio is making a good fight against prize-fighting. The State Emergency Board has authorized an expenditure of $50,000 if necessary to prevent the Jeffries-Ruhlin fight in Cincinnati.

The legislatures in Nebraska, Oregon and Delaware are deadlocked in their efforts to elect United States Senators.

General Miles has been promoted under the new army reorganization law to the rank of Lieutenant-General. The plain civilian cannot remember off-hand anything very great that General Miles ever did to merit so high a position.

The British death list from wounds and disease in the South African war now amounts to 12,989. There were 830 deaths in January.

A terrible fire in the Russian oil region near the Ural Mountains, beginning with the burning of an immense naphtha reservoir, destroyed about two hundred lives.

A difficult situation is presented to King Victor Emmanuel by the resignation of the members of the Italian Cabinet. The resignations have been accepted.

The people of St. Louis have an eye on Seibert, the new Excise Commissioner. They are looking for signs of the closing of the wine-rooms.

The evidence of the contestant in the Horton-Butler case is all in and many election frauds have been proved. Forty days will now be allowed for the defendant to present evidence, and ten days for rebuttal by the contestant, after which the evidence will go to Washington to the Congressional Committee on Privileges and Elections.

The War Department has issued an anti-canteen order in agreement with the law recently passed. The order extends the prohibition of liquor-selling to the hotels and officers' club at Fort Monroe.

The famous "white elephant" of proverb and tradition was a trifling dilemma compared to the plight of the Springfield (Ill.) express company which is holding a corpse on which it has not been able to collect the C. O. D.

Gen. Benjamin M. Prentiss, a veteran of the Mexican and Civil wars, died at his home in Bethany, Mo., Feb. 8.

Minister Wu declined to attend a dinner given in honor of General Otis, because the latter, while in the Philippines, stopped Chinese immigration to the islands.

The Louisiana Purchase World's Fair bill has been favorably reported in the House. The Senate committee has expressed itself favorably, but without formal action.

At a mass meeting in Topeka a thousand men pledged themselves to a crusade against the saloons. A resolution was passed giving the saloons until Friday noon to get their fixtures out of the city.

What is a Sect?

In "Christianity in the Nineteenth Century," by Dr. George C. Lorimer, there is a reference to the religious movement inaugurated by the Campbells, father and son, in the first decade, to which at the time we reviewed the book we promised to give further attention at some time in the future. It is our purpose now to fulfill that promise.

In discussing the general topic of the Disruption and Reunion, Dr. Lorimer, referring to the Disciples of Christ as a movement "inspired by the genius of Alexander Campbell, one of the most remarkable religious leaders of the nineteenth century," says:

"They were an earnest and aggressive people, and probably are so still, and multiplied rapidly in the south and southwestern portions of the country. Their peculiar tenets gave rise to much controversy, and it is doubtful whether any summary could be given that would prove satisfactory to their advocates. But there was one teaching for which they were distinguished that concerns us here. They raised their voice against sectarianism and announced themselves as its destroyer. It seems that they imagined that they had abolished it as far as they themselves were concerned by taking to themselves the name of Disciples, by professing to derive all their sentiments from the New Testament, and by organizing themselves into another sect, yet further dividing the body of Christ. The word 'sect,' from the Latin *secta*, a path, a beaten way, hence to follow, is always applied to a portion of the Christian host, and never to it as a whole; and consequently, the Disciples have to assume that they are the totality of the redeemed on earth—which I am sure they would not assert—or in the true sense of the word they constitute a sect. In spirit they may be as catholic as the most catholic soul could wish, but that does not alter the fact that when they withdrew and set up for themselves they either became the whole of Christianity or a part, and if a part, then they became what they labor to convince others it is wrong to be. Nevertheless, the value of their testimony is not to be depreciated. It meant something to have this large number of intelligent people join together in a protest against the strife and discord of Christian churches. And the seeming impossibility of their escaping from the entanglement they condemned only added pathos and power to their plea. It indicated that even when there is no sectarianism in the heart, we are obliged to affiliate with a sect to gain a fulcrum for our spiritual leverage. Hardly anything more than this is needed to demonstrate that the Disciples are right in their contention, and that some measures looking toward unification should be adopted. They are entitled to commendation for their devotion to a vital principle, and one that is destined to exert an incalculable influence on the Christianity of the immediate future." (Pp. 420-21.)

Using the word "sect" in the sense in which Dr. Lorimer employs it in the above quotation, there is no discredit whatever attached to the word. Not only is every religious body or denomination a sect, but every local church is a sect, for each of these is a part and not the whole of the Christian Church. In this sense of the word, the Disciples are, of course, a sect; that is, they are a part of the Christian world and not the whole of it. They never claimed to be the whole, of course, because in that event their plea for Christian union would have been absurd on its face. Nor is it true that "they imagined they had abolished it [sectarianism] as far as they themselves were concerned by taking to themselves the name Disciples, by professing to derive all their sentiments from the New Testament, and by organizing themselves into another sect, yet further dividing the body of Christ." Their contention was and is that divisions among Christians had resulted from a departure from the simplicity and catholicity of the New Testament and that the only way to restore union is to return to the New Testament basis. They claimed and still claim that, in so far as they have returned in teaching and practice to the New Testament Church, they have freed themselves from any responsibility for the existence and perpetuation of our sectarian divisions. This claim, it seems to us, hardly admits of discussion. It is only a question as to how far they have succeeded in returning to that basis of unity which prevailed in the early Church and on which Christ prayed that His followers might be one.

Let us then analyze the general proposition stated above, that we may see what its content is, as interpreted by those who choose to be known as Disciples of Christ, or Christians. To return to the catholicity of New Testament teaching and to the original basis of unity, according to their understanding, involves the following negative and positive actions:

1. The repudiation of all human formulations of doctrine as authoritative or binding on the conscience and as bases of fellowship, and the acceptance instead thereof of the New Testament creed—the Messiahship and divinity of Jesus of Nazareth, faith in whom is the essential saving faith.

2. Obedience to Christ in all His appointments as the condition of discipleship and fellowship.

3. The giving up of party names, as the outward badge of division, and wearing those non-partisan names by which the followers of Christ were designated before the origin of denominational divisions and names.

4. The surrender of those human traditions which make void or obscure the word of God, and the steadfast adherence to the inspired teaching of the Holy Scriptures as the only rule of faith and practice.

It is not for us to say how far we have been successful in carrying out this program for Christian unity. We are deeply conscious of the fact that we have not always been true in practice to this very high standard which we erected for ourselves. Nevertheless, we have never lowered the standard as the ideal toward which we are to struggle as the goal of Christian unity. We feel justified in saying, too, that we have honestly sought and are seeking to be true to this ideal.

That such a movement, so revolutionary in its influence on prevailing ideals at the time of its origin, should have given rise to much controversy and even to misrepresentation and to bitter persecution, is what might have been expected in view of the weaknesses of our poor human nature. Religious reforms have always been attended by such phenomena. It is gratifying, however, to know that we have virtually passed out of this era of controversy and strife, when our aims and principles are better understood and when the influence of the movement is recognized in the courteous and unprejudiced way illustrated by the statement we have given above from Dr. Lorimer. It is coming to be understood that the work of the Disciples of Christ is constructive rather than destructive, and that it has only been destructive in so far as this was essential to a permanent constructive work.

Whether this effort at Christian union has made us a sect or not, we shall not stop here to argue. We have been accustomed to think of a sect as a party occupying a noncatholic basis, a foundation other than that which has been laid by divine authority. The question we would ask our religious neighbors to consider is, Is the basis we have proposed in harmony with the New Testament? If not, we desire immediately to make it conform to such teaching. If it does so conform and if it should be practically accepted by the Christian world, we should have, neither a number of conflicting sects nor a vast ecclesiastical machine, but a brotherhood of free, autonomous, co-operating Christian churches, making up the one body of Christ—the realization of Christ's prayer for the unity of His disciples.

Is Christianity Responsible?

Mark Twain's satire on what is called Christian civilization, in the current number of the *North American Review*, is not wholly without justification. His humor is grim enough, when studied in the light of the real facts of the case. Nevertheless, it is not a difficult thing to follow the distinguished humorist to conclusions which are not in any legitimate premises. The extreme conduct of some of the missionaries in China more than justifies his biting irony, in so far as their cases are concerned. But Christianity itself must not be held responsible for misrepresentations of it in either theory or practice. We have at home many things wearing the name of Christian that have no right to this name, if tried by the divine standard. No doubt some phases of Christian life, as represanted by the missionaries in foreign lands, have little in common with the truest type of that life, as represented by New Testament teaching. There is no more common logical fallacy than that which makes a part equal to the whole, or that makes the imperfect representation of a thing just equal to the thing itself. This fact makes it very important to discriminate between the true and false which go under the name of Christianity; and yet, this is tne very thing that is not done by such writers as Mark Twain. He sees that the conduct of the Reverend Ament and certain Catholic missionaries is not likely to impress favorably the "persons sitting in darkness," and he immediately assumes that this is the sum total of the missionary spirit within the borders of the Chinese Empire. But such a conclusion is unworthy a man of Mark Twain's clear penetration. Still, it is just what Christians may expect, unless they utterly repudiate the false, while they vigorously maintain what is good, right and true.

What he says about our civilization is also overdone. That our government has made some mistakes in their expansion policy, no one will seriously dispute. Nor was anything else to be expected by reasonable men. We have had little experience in dealing with such problems as have recently come before our national government. But, after all, it must be said that our government in our recently acquired territories is already infinitely better than that which

prevailed prior to our experiments in those lands. It is easy to pick out mistakes here and there which perhaps the government itself would not care to defend, but this ought not to blind us to the fact that the general trend of our influence in these territories is for a higher civilization than anything they have heretofore experienced. It is doubtful whether the best government in the world could effectually exclude the spirit of commercialism from the administration of affairs where there are so many temptations to sacrifice principle for the almighty dollar. No one regrets more than we do the evil which comes from fostering the liquor traffic, while, on the other hand, our government claims to be seeking to help half-civilized people into a self-respecting position. Still it is bad logic and bad government also which refuses to do well because some one will not cease to do evil. It is a law of our present state of struggle that when good is accentuated, evil becomes correspondingly active. This fact was prominently brought to the front during the personal ministry of Christ on earth. It would seem that all the powers of evil were aroused to their uttermost in order to overcome the influence of Christ's ministry. His was an effort at spiritual conquest. This brought into ceaseless activity the whole demon world. So it has ever been. Consequently, the people of God may expect opposition whenever they begin in earnest to work for a good cause. The friction in China and the Philippines is unmistakable evidence that some active energy is at work in those regions for real good. There would be no friction if it were not for the conflict between good and evil, and what is now regarded as a monstrous perversion of Christianity is, after all, a proof that genuine Christianity is making itself felt where all this evil is active. It is well, therefore, to look at all sides of the question under consideration before we are prepared to sympathize with Mark Twain's description of the situation.

Nor is the view of the Chinese Minister at Washington entirely free from objections. His recent remarks, defending a former speech he made, are eminently diplomatic, as well as very clever from his point of view. His notion is that Christianity presents too high an ideal for mortal man to realize, and consequently the religions of China are better, especially that of Confucius. Nothing could be a higher compliment to Christianity than that it is all that Mr. Wu thinks it is. A perfect religion could not give us an imperfect ideal, and one of the proofs that Christianity is divine is the superior ideal which it presents. Mr. Wu's mistake is in not being able to account for the failures of Christians to live up to the teaching of Christ on more rational grounds than those he presented in his address. Weak human nature will fail to realize the ideals of Confucius just as readily as the ideals of Christ. A low ideal will often beget low aspirations, and as a matter of fact it is easier to follow a great leader like Christ than to follow one like Confucius, for the reason that the former bears us along with an irrepressible enthusiasm toward the goal before us; while the latter's personality is practically entirely lost in the conscious fact that he speaks out of the tomb. A resurrected leader has a right to expect great things of his followers, and especially when he imparts to them life and strength in their conflict with sin. Just here is the greatness of Christianity, when compared with all other religions. It is dominated by a living personality, and this fact imparts vigor and freshness to all it is and all it does. Still it must be remembered that even this unique religion has to assert itself through very imperfect men and women, and consequently we must not be discouraged because we do not find the millennium following the flag into our newly acquired territory. We must learn to labor and to wait.

Hour of Prayer.

Vowing and Paying.*

TEXT:—*Let all that be round about him bring presents unto him that ought to be feared.*
Psalm 76:11.

A religious vow is a solemn promise or pledge voluntarily made to do a certain thing unto the Lord. It is a deliberate decision of the mind to perform certain acts as a matter of personal obligation which we are under to God because of what He has done for us and in view of our ability to do something in return for the benefit of others. Let it be admitted that the vows of the ancient time were of a somewhat different character from ours; the principle underlying them, however, is the same. The above inculcates not only the vowing but the paying of our vows unto the Lord. It is a good thing to make a good vow, provided the vow is paid; otherwise it is better not to vow. Most of us are better at vowing than at paying our vows, but some are hindered from making vows because they dislike the idea of paying them.

What Our Vows Are.

The vows we make may be classified under two general heads. One class relates to our personal conduct and character—what we will do and what we will be—and the other relates to offerings that we will make to the Lord's cause. It is natural and right that in moments of religious exaltation, when the conscience is awake to its obligations, we should promise the Lord to be more prayerful, more attentive to Bible study, more faithful in attending to all our religious duties and more careful to abstain from all conduct unbecoming a Christian. Under the same sort of religious feeling we promise to give of our means for the support of the Lord's cause either a definite sum or "according as the Lord has prospered us." Many professed Christians are very prone to neglect paying these vows unto the Lord. Especially is this true of those who decline to make any definite vow but who simply promise to give according to their ability. It is astonishing how small a per cent. of the total contributions in our churches is given by this class of members. Notice, too, the universality of the obligation to vow and pay the vow. "Let all that be round about him bring presents unto him that ought to be feared." This rule followed out would revolutionize the financial and spiritual condition of our churches.

One Who Vowed and Paid.

That is an instructive incident in the life of Jacob, who, when fleeing from the wrath of his brother Esau, reposing his head upon a stone one night at Bethel and seeing a vision of a ladder reaching from earth to heaven with the angels ascending and descending, recognized the presence of God. "And Jacob vowed a vow, saying, if God be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up for a pillar shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). This was Jacob's vow and the sequel of how he kept it and of how the Lord prospered him, is well known. Jacob demonstrated what many another man since his day has discovered, that it pays to be liberal to the Lord and that giving does not impoverish, but often tends to enrichment, as in the case of Jacob.

Public Worship.

It is not enough that in private we pay our devotions to God. It is well and helpful to others that we meet and praise God together "in the great congregation." Nor is it enough that we stealthily put a penny into the contribution box, being careful not to let our left hand know what our right hand doeth. This may apply to alms-giving but not to the payment of our vows.

"Of thee cometh my praise in the great congregation:
I will pay my vows before them that fear him." (Psalm 22:25.)

Here is the public worship consisting both in giving praise to God in the congregation and in paying our vows or pledges "before them that fear him." In this way we not only stimulate each other but we give assurance to others that we are paying our vows, a matter which they have a right to know since we are associated together in a common fellowship for carrying on the Lord's work. Here is a timely admonition to those who think they can worship at home on the Lord's day quite as acceptably as at church and who decline to make any definite financial pledge as they do not wish any one to know that they are doing anything for the support of the church. The Psalmist believed in doing both these things in the public congregation.

Promptness in Paying Vows.

Some who recognize the obligation to both make and pay their vows unto God, postpone the latter part of their obligation, sometimes indefinitely. There is a word of admonition for such which may not be as courteous in its tone as we would put it, but it lacks nothing in perspicuity. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5:4, 5). We are prone to promise God that we are going to do better by and by, but postpone the carrying out of this good resolution often until it is too late. The sooner we comply with a holy and righteous vow or pledge the sooner we secure the blessing that is attached to it. This is no doubt why it seemed to the wise man to be folly to defer paying our vows unto God.

The sum of all this is, vow wisely and generously; pay promptly and ungrudgingly. So shall God's blessing rest upon

*Uniform Midweek Prayer-meeting Topic Feb. 20.

us abundantly and we shall rejoice in the multitude of his loving kindnesses.

Prayer.

O Thou whose goodness and tender mercies call forth from our hearts responsive vows and pledges to do Thy will in all things, grant us grace, we beseech Thee, to be faithful to our vows and especially to our solemn baptismal vow in the day when we solemnly pledged our lives to Thee and Thou didst vouchsafe to us the assurance of sins forgiven and acceptance with Thee. Lead us, we pray Thee, into a higher appreciation of our pledges to Thee and to a more prompt discharge of these obligations to the end that we may enjoy fellowship with Thee and promote the advancement of Thy kingdom in the world. In Christ's name. Amen!

Editor's Easy Chair.

It is one of the pathetic facts of human life that we never reach our ideals; never apprehend that for which we have been apprehended. The chasm between what we are and what we would like to be, what we have done and what we desire to do, ever remains. This is so, as a rule at least, in the smaller divisions of time. How often we plan more for the day, or the week, or the month, or the year, than we are able to accomplish. And when our life on earth shall end, it will find us with unfinished tasks which we had assigned ourselves, and with plans reaching out into the future which can never be carried out. How many of earth's noblest spirits have expressed themselves, at the close of life, as dissatisfied with what they have been able to do, and as having had a strong desire to accomplish some particular work which they must leave undone! This, however, but indicates the incompleteness of this present earth-life. We must remember that we are only beginning here, and that all eternity lies before us in which to carry forward the great purposes of God. If we have brought ourselves into oneness with God, and are doing what we can to perfect holiness of character and to advance his kingdom among men, we may well spare ourselves any vain regrets over the work which we have not been able to do.

This failure to realize our ideals in this life is not because of the lack of influences here to spur us onward and upward, but it grows out of the very largeness of our human nature and its capacity for endless progress. Life is too short in which to realize the fullest development of all our powers, and this, in spite of the influences that would tend to hasten our spiritual growth. As a recent writer has said, "Life is continually prodded by forces from without. Reverses in life, death, the example of a beautiful personality, ideas from other people, the demands of institutions, and the like, are among the things which shake life from its self-content and lead it into the recognition of a world larger than its own." If we hold our hearts open and susceptible to these heavenly influences so that they may play upon our lives, we can hardly fail to grow into that larger sphere of liberty, of power and of activity which it is the purpose of Christianity to confer upon men. The relationships of life, ties of family and of kin, the experiences of life—these are all divine teachers, bringing needed instruction and inspiration for our life-tasks. The failure of many comes from not learning the lessons which these experiences of life are designed to teach. Having eyes we see not, having ears we hear not, and having minds and hearts we perceive not and feel not the mighty import of God's dealings with us in the experiences which make up our lives.

But, as already intimated, we get only glimpses here of what we shall be and do hereafter. This present life is but the antechamber to the magnificent structure called by Jesus "the Father's house." What we cannot reach here we shall reach there.

> "The high that proved too high, the heroic for earth too hard,
> The passion that left the ground to lose itself in the sky,
> Are music sent up to God by the lover and the bard;
> Enough that he heard it once; we shall hear it by and by."

So sang Browning, and so all our hearts feel as we contemplate the things we would like to know and cannot know here, and the things we would like to be and to do which can never be realized on earth. These glimpses of things too high for us, what a stimulus they are to growth, to intellectual and spiritual expansion! And our growth is of far more value in the sight of God than our self-satisfaction. We cannot grow without pain and unrest. "One of the greatest pains," says Bagehot, "is the pain of a new idea." We frequently fail to recognize what this pain means. We often turn back from its endurance and cast the new idea away, thinking it means the undermining of things that are eternal, whereas its mission is to enlarge our horizon and free us from the narrowing limitations which shut out so much of God and of life. Not without travail of soul, not without mental throes and spiritual agony, can we enter the higher and deeper things of God. But the best things we catch visions of in this life in our better moments, are but the feeble intimations of what our eyes shall behold and what our hearts shall experience when we enter into the larger and purer life that lies beyond the vail.

Passing now from this high range of reflection to matters more terrestrial and urgent, the Easy Chair has once more become the subject of an edict. It does not come from civil or ecclesiastical powers, but from an authority no less to be obeyed. It is from the doctor—the family physician—the man who watches after the welfare of our bodies. The edict is issued in a kind and advisory tone, but its meaning is none the less clear. The editor, he says, has violated law—the law of health, and the penalty is cessation, in part at least, from mental labor, and banishment from the city southward where the sun shines more continuously and where the soft winds woo one from the house into nature's realm and where the languor of the atmosphere invites one to mental inactivity. So be it. We submit to the inevitable. But we shall take our Easy Chair along with us and a traveling companion also, who may be relied upon to see that the doctor's edict to rest is obeyed as faithfully as if it were her own! We shall aim to keep more or less in touch with the office and with our readers, whose spiritual upbuilding is the subject of our daily thought and prayer.

Questions and Answers.

Why is the term "eucharist" applied by many writers to the Lord's supper?
M. H. B.

The word "eucharist" in its Greek form is used in each of the four accounts of the institution of the Lord's supper in the New Testament. It means a thanksgiving, and in its participial form in the passages referred to, means the giving of thanks. And Jesus (*laboon poteerion kai eucharisteesas*) "taking the cup gave thanks." Matt. Mark gives exactly the same words. Luke says: (*kai laboon arton eucharisteesas*) "*and taking bread* he gave thanks." Paul, in his account (1 Cor. 11:23-25), says that Jesus (*elaben arton kai eucharisteesas*) "took bread and gave thanks." As thanksgiving was so prominently associated with the ordinance, it is not strange that it should have been designated as a "eucharist," or giving of thanks.

The Sunday-school, Christian Endeavor Society and church should be one, but they frequently manifest a tendency to become three. What is the remedy for this wrong tendency? *J. C. R.*

There can be no question, we think, but that there is a degree of separateness between these departments of the church very often, which is harmful to themselves and to the church, of which they are each component parts. The best remedy, we suppose, is constant emphasis of the unity of the local church in all its departments, and in seeing to it that the workers in each of these organizations shall be workers in the others. Let it be shown, too, that the Christian Endeavor pledge requires fidelity to the local church in all its regular meetings and methods of work.

Is it necessary to the proper observance of the Lord's Supper to pour out the wine from one vessel into another before the congregation? Or will it do just as well to have the goblets filled beforehand when the table is arranged? This question is suggested by your reply to J. M. Michael, January 17. *W. D. Deweese.*

The latter, we presume, would answer all the demands of the case. It is the distribution of the wine that is essential to a proper observance of the institution and not the time when it is poured out.

Can a man be saved without being baptized? *B. J. C.*

It depends upon who the man is and what are his condition and surroundings. If it is some one who knows it is a command and who concludes that he will try the experiment of being saved without obeying the command, he will be sure to fail. According to our way of thinking, he *ought* to fail. On the other hand, if the man happen to be one who has rendered obedience to every command within his knowledge and power, and yet, for some good reason, is not baptized, we should have no fears about his future safety. There are many who *have* been baptized, and yet who come so far short of living the life of Him into whom they are supposed to be baptized that one may well fear for their future. Neither circumcision nor uncircumcision, neither baptism nor unbaptism, in and of itself, but a loyal, obedient spirit and a pure life, avail much in the sight of God.

Her Majesty The Queen

By FREDERICK D. POWER

"I Will be Good."

"Kings shall be thy nursing fathers and queens thy nursing mothers," said Isaiah, speaking of the religion of the promised Messiah. The whole world will concede that this was true of the gracious woman whom it mourns to-day. The life that closed at Osborne on Tuesday, January 22, was a benediction not to Great Britain merely, nor to the English-speaking people, but to mankind. The Victorian age will always stand as one of the most conspicuous in the world's annals, not only for the advancement of civilization, but for the progress of Immanuel's kingdom. For such a reign we may all reverently thank God.

Two things are uppermost as we review this remarkable history: The noble woman and the progress of her empire. The little girl, reared so simply and naturally by the Duchess of Kent, was said to be a short, plain child. When eleven years of age one of her teachers spoke of the position to which she would some day be elevated, and remarked: "There is much splendor, but more responsibility." The princess gave the teacher her hand and said simply: "I will be good!" This childish resolve has been the secret of her strength. She did not say more when, kneeling in Westminster to take the coronation oath and laying her hand on the gospels, she declared: "The things I have here before promised I will perform and keep, so help me God!" "The exaltation of royalty," said Prince Albert, "is only possible through the personal character of the sovereign."

"I Ask Your Grace to Pray for Me."

William the Fourth expired at midnight at Windsor Castle. The Archbishop of Canterbury left the king's bedside and with all possible speed made his way to Kensington palace, the residence at that time of the princess, already by law of succession Queen of England. He arrived long before daylight, announced himself, and asked an immediate interview. Robing herself hastily, the princess met the venerable prelate, who announced the death of William and informed her that in law and right she was the successor of the deceased monarch. The sovereignty of the most powerful nation on earth lay at the feet of a girl of eighteen. Queen of the only realm in history on which the sun never sets, she was deeply agitated by the "formidable words so fraught with blessing or calamity." "I ask your grace to pray for me," were her first words—words we have heard in many a humble prayer-meeting, but which in this case had a profounder meaning, and they knelt, and Victoria inaugurated her reign like the young King of Israel who asked from the Most High "an understanding heart to judge so great a people who could not be numbered or counted for multitude."

What has been the sequel? Every throne in Europe has tottered since that day; most of them for a time have been overturned, while that of England was never so firmly seated in the love and loyalty of the people as it is to-day.

"To the Queen of England."

Another incident on the same eventful night. A message was dispatched by William's queen, then become the queen dowager, apprising Victoria of the king's death, and she immediately called for paper and indited a letter of condolence to the widow, and folding it directed it" To the Queen of England." Noticing the inscription, her maid of honor said: "Your majesty, you are the Queen of England!" "Yes," was the reply, "but the widowed queen is not to be reminded of the fact first by me." What delicate consideration for the feelings of others! And this principle has governed her through the sixty-four years of her brilliant reign and won her the hearts of millions.

A Lover of Peace.

During the first years after she came to the throne, on one occasion some sentences of court-martial were presented for her signature. One was death for desertion. She read the death warrant, paused and, looking up to the officer, the Duke of Wellington, asked: "Have you nothing to say in behalf of this man?" "Nothing, your majesty; he has deserted three times." "Think again, your grace." Seeing her majesty was so in earnest about it, the duke said: "He is certainly a bad soldier, but some speak of his good character, and he may be a good man for aught I know to the contrary." "O, thank you a thousand times!" exclaimed the youthful queen, and wrote "Pardoned" in large letters across the fatal page.

Has not this spirit operated in all her reign? Was it not her interposition which averted war between England and America over the Trent affair? Did not her proposition for a conference of the great powers to settle the Luxemburg question bring peace out of impending war in Europe? Have not her woman's hand and woman's counsel in many a stormy crisis of domestic or foreign politics been all potent for righteousness and peace? She has been simply a woman, reared by a woman, yet the results of her influence are profound studies for the statesman, the philosopher and the Christian.

Family Life.

In her domestic relations her character has been one of exceptional beauty. We know not which to admire most, the queenliness of the woman or the womanliness of the queen. Dutiful daughter, loving wife, watchful mother, kind mistress, generous benefactor, exemplary Christian—she is as perfect in her womanly as in her queenly office. In speaking of her we think much less of the queen than of the woman. We look away from the glittering palace life of Windsor and London to the secluded nooks of the Highlands of Scotland. We see the little village church of Crothie, the numerous and unostentatious charities, the ardent attachment for home and husband and children, the dislike of ostentatious display, and absolute aversion for the pomp and pageantry of public life.

How simply and purely and plainly are those royal children reared; taught sewing and gardening and cooking, and that virtue not altogether performed in every home—regard for them that serve! Here is a story of two of the little English princesses who went into the room where a servant was polishing the stove grate and insisted upon helping her; and after getting possession of the brushes polished the woman's face instead of the grate. The woman was ready to faint with confusion as she encountered Prince Albert when leaving the room, and he inquired what was the trouble. Reluctantly she explained, and soon the Queen was seen crossing the court to the servant's quarters leading the two princesses. Seeking the woman, she made her daughters ask her pardon and sent them to the nearest millinery and dress establishment to purchase out of their own allowance of money a complete outfit for the soiled one.

What pictures also this woman presents of faithfulness as a wife! Read "Leaves from the Journal of Our Life in the Highlands." How happy those twenty-two years of married life! How she recalls Prince Albert's tenderness! "Dear little wife!" "Good little wife!" he would call her as he stroked her face with his wasted hand. And she tells how, three days before his death, she supported him while he took his beef tea, and how "he laid his head—his beautiful face, more beautiful than ever, is grown so thin—on my shoulder and remained a little while, saying: 'It is very comfortable so, dear child,' which made me very happy." Queen as true to womanhood as to queenhood—"glorying with the glories of her people; sorrowing in the sorrows of the lowest."

The Queen and the People.

Her first public act after her bereavement in 1863 was to visit the Military Hospital at Netley, where she walked through the wards and spoke to the sufferers. She visited the work-houses and greeted her poor people, and the schools and accepted the greetings of the children. How many of the sixteen presidents who have filled our highest office since she came to the throne have come so close in touch with the people? She tells us of her visits to the poor cottagers about her Highland home. She was a friend and a mother to them.

A gentleman living near Edinburg said to a farm servant: "Well John, did you see the Queen?" "Troth, did I that, sir." "Well, what did you think of her?" "In truth, sir, I was terribly afeared afore she come forrit. My heart was maist in my mouth. But when she came forrit I was not fraid at a'. I just lookit at her and she lookit at me, an' she bowed her head at me and I bowed my head at her."

Dr. Guthrie, when in the neighborhood of Balmoral, visited a woman who had a short time before been bereft of her husband, and tells how the queen had stood in that hut and smoothed the dying man's pillow. Left alone with him at her own request, she had sat by the bed of death—a queen ministering comfort to a servant, a queen preparing one of her humblest subjects to meet the Sovereign of us all.

Again, a clergyman at Osborne, visiting an aged parishioner, found sitting by the bed a lady in deep mourning reading the word of God. About to retire, the lady said to him: "Pray remain, I should not wish the invalid to lose the comfort which a clergyman might afford." The lady left the room and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick which the lady had been reading. It was the Queen of England.

"The Queen was So Good to Us."

So she says, when consulted as to what form the great celebration of her diamond jubilee shall take: "Let it all take the shape of charity. Let your offerings be given to the poor and lowly and your aid to those who are in want and ready to perish. Let this intent govern your systematized effort to heal the inevitable inequalities of human society, so that the gifts of God in the spirit of reasonableness and mercy may be distributed among his creatures." So as she sleeps at Osborne her servants and tenants are first admitted to view her face in death, and coachmen, footmen, housemaids, stable lads and policemen, bent old men, little children and poor women, trembling with grief, throng the chamber saying: "The Queen was so good to us!"

A child of eleven years, she promised, "I will be good," and God held her to it and gave her strength, as her day, through all the dazzling brightness and depressing shadows, the glory and the sorrow of her eventful life.

Her Statesmanship.

With all this womanly tenderness, however, have been blended marvelous sagacity and good sense as a leader and sovereign. When one of her ministers urged her to sign some document on the grounds of expediency, she looked up quietly and said: "I have been taught to judge between right and wrong, but expediency is a word I neither wish to hear nor to understand." She has been no figurehead. "There is not a dispatch received from abroad or sent from this country abroad," said Disraeli, "which is not submitted to the Queen. The whole of the internal administration of the country depends upon the sign-manual of the sovereign, and her signature has never been placed to any public document of which she did not know the purport and of which she did not approve." "Her wonderful faculty of observing with absolute strictness the limits of her powers as a constitutional sovereign," said Salisbury, "and of maintaining a steady and persistent influence over her ministers, inspires the greatest admiration. No minister could disregard her views or urge her to disregard them without feeling that he had incurred a great danger. She exercised a rigid supervision over all public affairs."

And this powerful influence went out even to heathen nations. On the Treaty of Amity and Commerce between England and Madagascar occur on the margin these remarkable words: "Queen Victoria asks as a personal favor that the Queen of Madagascar will allow no persecution of Christians"!

The Secret of England's Greatness.

Noble and beautiful and just was her answer to the African prince who sent an ambassador with costly presents and asked in return the secret of England's greatness, and she answered, not with the number of England's fleets, nor the strength of England's armies, nor the amount of her boundless merchandize, the details of her inexhaustible wealth, the display of her diamonds and crown jewels, but handing him a single copy of the Bible she said: "Tell your prince there is the secret of England's greatness." And so you look over the Royal Exchange in London to-day and see carved deep in imperishable granite the Scripture: "The earth is the Lord's and the fullness thereof."

Proudest sovereign in the world was Victoria; best sovereign, best of her line, best, morally speaking, that ever sat on the English throne. The wisdom of Elizabeth, the victories of Anne, we remember, but hers were the glories of peace, of industry, of commerce, of genius, of justice made more accessible, of education made more universal, of virtue made more honored, of religion made more beloved, holding forth the gospel light to the unawakened nations.

"England is the strongest nation because the most Christian," said Henry Ward Beecher. "It has most moral power. It has more than we have. We like to talk about ourselves on the Fourth of July. We fan ourselves with eulogies; and we are not to be compared to-day with Old England. I know her surly faults, her stubborn conceits, but taking her up on one side and down on the other, there is not a nation that represents so much Christianity as Old England." And who shall say how much of this is due to 64 years of reign on the part of this gracious, godly, motherly woman whom she calls "Her Majesty, the Queen?"

The Mother of Her Country.

To-day we think not of the sovereign, but of the woman, mother, grandmother, great-grandmother, to 400,000,000 of our race. Alexander Campbell wrote from Glasgow in 1847: "No queen of England was ever more universally popular than Victoria. She is now traveling for pleasure with her royal consort and their children through the Highlands. The enthusiasm of the Scotch is everywhere expressed in every form that can prove it comes from the heart." And he tells of the woman and mother triumphing over the queen in her yielding to some Highland women who, crowding up to the boat, demanded that she would show them "the dear little bairns," and "the Queen in great good humor first seized one little Dutchman and then another, and held them up in her arms to show them off in fine style to the ecstatic admiration and cheers of the people."

And the Queen has never lost this nearness and motherliness to the people. Some time ago a letter reached her from a little girl. The child addressed her letter to "The Dear Lady Queen," and told how her doll had fallen into a hole. She wrote she supposed the doll had gone right through, and as she had heard that the other side of the world belonged to the Queen she hoped the Queen would not find it very much trouble to give orders to have her doll returned. The quaint confidence of the child was rewarded at once.

There is nothing so well established in history, nothing that a woman does so well as to reign, and this woman has been mother and monarch to millions. To speak of the progress of her empire in these three score and four years would be to write largely the history of civilization. It is a marvelous story, the growth of the English-speaking people, the increase in population, in territory, commerce and manufactures, in wealth and intelligence, in steam power and electricity, in faith, in spirituality, in practical Christianity, in the gift of the gospel to the regions beyond, in education, in the arts and sciences, in civil and religious freedom, in the elevation of the working classes, the protection of childhood, the elevation of womanhood, in everything that makes a nation great. The ratio of pauperism has fallen from one in sixteen to one in thirty-six, and in convicts from one in three hundred and sixty to one in seven thousand. Ireland alone has stood still in all this mighty ongoing. Yet even Ireland is blessed in being permitted to move to America and provide the police force of Greater New York. The people have come to their inheritance—the people, rich and poor, old and young, male and female, noble and Plebeian, Anglican and Dissenter, Catholic and Protestant.

It is a great era, this Victorian age, from 1837 to 1901. We all share in the blessing. We all bow our heads as the Union Jack falls to half mast above her bier. We all, whether we care for crowns and royal titles or not, can love and honor a gracious Christian woman, and we can all sing with the voice that now belts the globe, "God save the King!"

An Imperial Mission.

By Alva W. Taylor.

A study in Biblical texts regarding world-wide evangelization.

FOUNDATION TEXTS.

2 Cor. 5:19; John 3:16, 17; John 12:32; Luke 4:18, 19; John 8:12; Heb. 3:1; Rom. 1:16.

GOD'S PURPOSE.

I. Old Testament.

(a) In History: Gen. 12:3; Gen. 26:4; Gen. 28:14; Gal. 3:8; Num. 14:21.

(b) In Song: Ps. 2:7, 8; Ps.22: 27, 28; Ps. 67; Ps. 72:8-11.

(c) In Prophecy: Is. 2:2; Is. 11:10; Is. 49:6; Is. 60:1-3; Is. 62:1, 2; Jer. 4:1, 2; Dan. 2:31-35, 44; Micah 5:4; Hab. 2:14; Hag. 2:6-9; Mal. 1:11.

II. New Testament.

(a) In Gospels: John 11:51, 52; John 10:16; John 8:12.

(b) In Acts of Apostles: 15:8, 9; 17:26; 1 Thess. 2:14-16: 1 Tim. 3:16.

(c) In Epistles: 1 John 2:2; Gal. 3:28; 1 Cor. 12:13, 14.

CHRIST'S WORK.

Matt. 9:35; Luke 8:1; Luke 10:1-3, 16; Matt. 8:10, 11; Mark 1:38; Luke 4:43; John 8:12; Luke 24:49.

WORK OF THE APOSTLES.

I. Of the Eleven: Acts 1:8; Acts 4:19, 20; Acts 8:4; Acts 10:35; Acts 13:46, 47.

II. Of Paul: Acts 26:16-18; Acts 13:2; Acts 16:9, 10; Acts 9:15; Rom. 1:13-15; Eph. 3:8-11; Rom. 9:3.

III. Their Success: Acts 2:41; Acts 4:4; Acts 6:7; Acts 9:35; Acts 17:4, 5, 12; Acts 18:8; Acts 19:20; Acts 21:20; Col. 1:6, 23.

CONCLUSION.

I. The Field: Matt. 13:38; Matt. 24:14.

II. The Commission: Mark 16:15.

III. The Triumph: Rev. 5:9-13.

Norwood, Cincinnati.

What Most Interests Me Now

By J. S. LAMAR

III. Light from the New Creation

When as a boy I read the opening chapters of Genesis, I naturally thought that the earth and all things were created in six days of twenty-four hours each. Even then I could see, as taught from the pulpit and by such hand-books as fell in my way, the wisdom and goodness of God as displayed in the order of creative work—in providing food for animals and men before they were created. At that time I had looked no deeper into the earth than to the bottom of an ordinary well, and if I heard of strange bones and shells found anywhere, I accepted them as proofs of the universality of the flood. These inadequate and surface views of the subject sufficed for my youthful mind, as they did for the childhood of the world; and my ever increasing wonder is that the story could be so told that its surface meaning could teach the essential truth, and at the same time be fitted to harmonize with discoveries the most remote and researches the most profound.

As I now see it the six solar days of my boyhood's conception have expanded into "times eternal," while the momentary creative acts are linked on to processes extending back through measureless ages. Let me say here also that while I think the current theory of evolution is a mistake, an error which, as I judge, sprang from a superficial consideration of facts rather than from an insight into their deeper meaning, it is now so widely spread, and by its adherents so confidently taken for granted as an established truth, that probably only time and some master's presentation of a better one can displace it. It is not for me nor one like me to attempt this task, nor is it my purpose to do so.

Still I have my own distinct views of the subject, and, so far as I know, they are peculiarly my own. I shall not press their acceptance upon any one, nor shall I close my humble presentation of them with a triumphant and brassy *quod erat demonstrandum*. Whatever may be the claims and pretensions of others, I recognize that in this science it is not often safe or becoming to write Q. E. D.

Besides, as my views, strange as it may seem, spring directly from the New Testament, I can not anticipate that they will be seriously considered by those who hold to that book, if at all, by a very feeble and uncertain grasp. In presenting them here, as clearly and briefly as I can, I do so in the hope that a few of my readers may derive from them the satisfaction and comfort which they have brought to my own mind.

To bring the subject immediately before us, I remark that, beyond all reasonable doubt, there was some sort of structural and vital connection between the first man and the living creatures that preceded him. The evidence in support of this is so abundant and cogent that, to my own mind at least, it is beyond question; but whether it is to be explained and accounted for upon the theory of evolution, or in some other way, is open to question.

In the New Testament Christians are spoken of as "new creatures." All of us have heard this phrase explained as a strong figurative expression—a sort of hyperbole. And perhaps we have also heard an analogy traced between what was called the new creation and what at that time was supposed to be the process of the old creation. But in any case the effort was to explain the new by the old. Now, however, it is the old that needs explanation. If, therefore, there is anything original in my view, it arises right here: I begin by reversing the whole process. Accepting the phrase before us as expressing *the literal truth, I explain the old creation*, encompassed now with uncertainty and darkness, *by the new*, about which we know so much more, and which we understand so much better. This expresses the essence and substance of the whole matter. Without another word, the reader might apply the principle for himself; but for his convenience I will illustrate my meaning and trace the proposed process to some of its more important and luminous results.

I might instance Peter or any of the original apostles, but owing to our familiarity with his history, the apostle Paul is selected as a typical example—and one that will most clearly show how the facts in the old creation may be explained by those in the new. Of course the facts involved in this latter creation are of a different order. They belong to a different realm, to another kingdom. They are spiritual and not material. We cannot see, or handle, or measure them; but they are real, notwithstanding, and by a competent mind may be as distinctly cognized and as accurately estimated as any other facts.

Such a mind will not fail to see that the distance between Paul the apostle and Saul the persecutor is practically infinite, just as Mr. Huxley says is the distance between man and the very highest of the brute creation. It is a "gulf" which the unaided Saul could not pass in the one case, nor the unaided brute in the other. We notice, furthermore, that, immense as is the difference between Paul and Saul—a difference in life and spirit, in aspirations, hopes, fears, purposes—amounting in fact to an entire transformation of his whole inner being, still the characteristic and constitutional likenesses between "the old man" and "the new," are as marked and numerous as they are between physical man and the higher animals.

So far, then, taking Paul as a typical example of the new creation, the parallel is complete. Already the case begins to cast light into the darkness and mystery of the creative process. We know, for instance, as a matter of fact, that Paul was not the result of some accidental variation of native faculty, or of natural selection, or of special environment, or of some abnormal prenatal appetite and tendency on the part of his parents. All of these, whatever they might have been, could only make him *Saul*—neither one nor all of them made him *Paul*.

In brief, the bitter and relentless persecutor was *born* by natural generation; the holy apostle *was not*. He was a *new creation*. And this is just as really, though perhaps not so obviously, true of the other apostles. They were all re-created in Christ, to be the progenitors of a new and higher order of beings, who, by virtue of their parentage, should also be in Christ, and be equally "new creatures" in him.

This language may sound somewhat unfamiliar, but the fact, otherwise expressed, is among the commonplaces of Scripture teaching. It is well known that their maker gave to his apostles so much of his creative energy as to make them—instrumentally, of course, and by virtue of his abiding presence and power—not *creators*, certainly, but *pro*creators. And as a simple historical fact thus it was that the first Christian family was enlarged, extended and perpetuated.

But let us not fail to observe that this was the limit of their procreative power. It could introduce no higher order of being. Paul could beget *Christians* among the Corinthians, and so become their spiritual father, but he could not beget *angels*. In like manner the first created man was empowered and required to multiply himself, so to speak—to beget sons in his own likeness—but that was the end. By no possibility could he, like Paul, beget a "new creature." In order to do this he must first himself have been created anew, and have been given the seed of a higher life and a divine nature.

Possibly the example in hand will still further illuminate the facts and process of creation. For instance, even if we had no other data in hand, I should infer from the antitype—the new creation—that the first man was made of pre-existing material. And this would equally accord with the teaching of Moses, whether we interpreted the "dust" in Genesis as meaning common earth, or that same material as being already organized in some existing vital structure. I know of no reason to reject the latter alternative, which is intrinsically the more probable. I should suppose, indeed, that in the last act of the physical creation, the Creator would select, as material for the new being about to be made, some creature which he had previously formed, and which must clearly indicate the archetypal idea which he had been gradually unfolding in all antecedent creations; an archetype which in the divine purpose was at last to be fully realized and revealed in "the new creation in Christ Jesus." Nor does it matter what pre-human creature was selected as the basal material in the creation of man. It might have been a gibbon, a gorilla, an ape, or some other creature. In any case it was confined by its very nature and constitution to its own plane of existence, and it could go no higher. By no possibility could it *become* man or *produce* man. I can find no train, whether called natural selection, development, generation, or what not, that runs from brute to man. The natural passage is really and soberly unthinkable. The gulf to be crossed is immensely wide and deep. My mind is afraid to pass over it upon a bridge of ingenious fancies and assumptions.

I will not assert, for I do not know, that when it pleased God to introduce the human race into the infinite stream of his eternal purpose, he selected a full-grown pair of the highest animals and by a creative act made them over again—transforming them

not new beings, with a constitution and capacity fitted to receive and utilize the high endowment which he bestowed upon them. While I do not dogmatically affirm this, I do claim that it is thinkable and reasonable, and that it harmonizes with the deepest truth known to our hearts and the highest revelation made to our faith. The same principle, applied to all antecedent creatures, will equally explain at once the upward and interlinked progress, which throughout the whole succession is so clearly disclosed—and do this without resorting to assumptions which are so offensive to logical minds.

I do not pretend to be the first who has suggested successive creations as an explanation of the facts of which I have been speaking. But those who have done so seem to have thought, if I remember correctly, of distinct and independent creations, so making the continuity of the creative progress one of mental conception rather than of fact. Such ideas could not be strung upon my thread; nor could they satisfy the evolutionist, who clearly sees and assumes to account for a real and actual connection between the lower and higher classes of living creatures.

My ideas may have little or no value, but at any rate they are peculiarly my own in this—that I start with the new creation, the last and the highest, and extending my thread back through the first man to the infinite multitudes of living creatures that preceded him, I account for the existence and coming of them all upon the same principle, and bind them all together by the same tie.

My reader will pardon me for saying that I am glad to believe that I am a new creature in Christ; but I also rejoice to be able to see, as in some dim way I think I can, that every living thing in all the past was also in some sense created in him, and by him, and for him. And by thus distributing while at the same time unifying the prologue of the fourth gospel, it seems to shine in my mind as a brighter light, and to sound in my heart as a diviner harmony.

Evolution at Bartlett's Landing

By BURRIS A. JENKINS

CHAPTER IV CONCLUDED.

One evening in spring, Bartlett sat on the low step at the door of Widow Booth's little cabin. He had laid aside the broad-brimmed white hat, and was mopping his high, bald forehead. He had put in the afternoon making garden for the widow, and the smell of burning brush, of raspberry and grape, yet hung fragrantly in the air. He never made garden for himself. There were enough others for that about his place. But the widow's garden—that was different, and in it there was pleasure for him.

Many a time, that afternoon, the richness of her little farm had been a joy to him. The cabin had been built on an island, separated from the Clay county shore by a shallow strip of river. Her husband had "squatted" on the island; and when, as often happens in that capricious river, the stream changed, and the narrow channel was left dry, the squatter naturally fell easy heir to a fine bit of ready-cleared, rich bottom-land. Its only drawback was the danger of spring floods, but the spot where the cabin stood had not been submerged since the famous flood of fifteen years ago.

Now, as the Elder sat on the doorstep in the gathering darkness, it was with the comfortable confidence of a rich yield for the widow's ground. Like all deeds of kindness his labor was sweet; and he lingered before swinging into the saddle for home. The bees before the one hive crawled about their little bit of a public square, cooling themselves, courting, singing and exchanging experiences of the day's hunt, and were hummingly content. The children, tired with the brush-burning, in which all day they had played the important part of hindrance, were fast asleep. Ben, the oldest, now ten, had gone down the road to drive the new cow, the Elder's gift, up from the further lot.

"Ben will soon be old enough to run the place, Elder," said the widow from the bench beside the door; and her face looked as different from its appearance on that December night as did the green elm tree by her gate from its wintry aspect.

"Yes, and he's a good boy, Sarah," said the Elder, musing, possibly, on another ten-year-old he had fathered long ago.

"That he is," replied the widow enthusiastically; then poured forth a stream of commendation on all the five. What mother is there who is temperate in judgment of her own—especially when she must be mother and father, too?

Meantime the Elder still mused. Suddenly he said:

"Sarah, how long since your other friend was here?"

The widow, brought up with a round turn, laughed a bit oddly and replied:

"O, a week, about; yes, just a week today."

"Does he come at regular times?" enquired he, reaching for his hat.

"Well, no, not exactly; that is, sometimes he's regular and sometimes irregular, you see."

"Ah, I see."

"He usually is here once a week helping Ben to read, and bringing him a book now and then. Ben isn't much at readin', I guess, but Eld—that is, he likes to try to interest him."

"Books—m-m-m!" murmured Bartlett, then muttered below his breath "Pure religion and undefiled—"

"Eh? How, Bro. Bartlett?"

"I was just sayin' that the man, whoever he is, can't be far from the Kingdom of Heaven."

"Far from the Kingdom of Heaven? My land! I should say not. Last Saturday he was planting' some flowers for me, when one of them Seventh Day Advertisers—"

"Adventists, Sarah."

"Yes, yes, Adventists—come along with a big Bible, and a bigger head, and he says, says he, 'Do you expect ever to git to heaven workin' and breakin' the Sabbath?' 'Why yes,' says he, kind o' laughin' to himself, 'I'm in heaven now.' Then that Advertiser went off mighty hot under the collar."

Horses' hoofs, in a long swinging gallop, interrupted the talk, and a boy's merry shout mingled with the sound. Two short, tight-drawn leaps and the horse halted before the gate.

"There, Ben," said a deep, musical bass, as a large man swung the boy from the crupper to the ground, and strode in at the gate.

The widow rose from her seat into the light streaming from the open door, and greeted the newcomer with an unusually merry eye. Meanwhile, Bartlett, too, had risen.

"Henry!"

"Elder!" with unmistakable affection in the two words.

Both stood embarrassed. Then the widow put in—for women were schemers ever—

"I must jest go and clear up the supper dishes. You'll excuse me a little. Set down, brethren, here on the bench. Plenty of room, even on my little bench, for two sech men as you. It's beautiful to see brethren dwellin' together in unity—a-ministerin', too, to fatherless and widows in their affliction."

And the corner of her apron met the corner of her eye, as she moved into the house. But the tear had scarce been dashed aside when a shrewd and happy smile spread over her face.

"Out of the mouths of babes and sucklings—" murmured the Elder. "This simple woman has spoke truth, Henry, boy."

"Yes, Father Bartlett. Blessed are the peacemakers."

"No, no, Henry. I have never cherished enmity against you."

What matters what they said that warm, blessed night, to the low hum of the bees and the soft breath in pine and elm? What matters what they said as they rode home in the starlight—the agreement they reached, each to think his own thoughts and love his own loves?

As they reached the cross-roads near his mother's little farm, Henry said:

"I'll turn off here to mother's. Will you please tell Jane I'll be up to see her in an hour—if—if I may, Elder?"

For the third time we shall see, if we lean over, the stars of the night sunken in the shallow well. There on the stile sits a woman, all in white, in the strength and beauty of full womanhood. Her face is turned toward the horizon, where the round moon, rising, sends level rays across the world.

Henry's eyes, as he sits by her side, are turned the same way. Henry's great hands hold hers folded, and he says:

"When shall it be, Jane?"

"When you say, Henry; I am ready."

"Then I say when that moon is full again."

"Very well. Let us go in now. Father must be waiting for his gourd, though he has far better refreshment for his soul tonight than I can bring him." And she smiled.

It was half an hour, however, ere they did go in. Then they stole up behind the old man's chair to find his tears falling fast on the seventeenth chapter of John.

"Henry, there's nothing in it about differing views. Seems strange, doesn't it?"

[THE END.]

The Autobiography of an Urchin.

By Ben Greenstein.

All biographies contain a pedigree. Since heredity plays an important part in all human activities, let me begin my story by introducing you to my parents. They were born in the monarchy of Austro-Hungary near the city of Szegedin. They were simple, agricultural Jewish peasants who lived in the country. My father was educated in the little private school superintended by a professional rabbi or teacher.

Nearly all male Jews are educated in these schools and by this kind of men, and—they educate with a club. Many have wondered at the remarkable tenacity and obstinancy that are exhibited by the Jewish people in all their history. The reason is easily comprehended. These pious men narrate many fanciful and legendary stories concerning the Man of Nazareth, which the children swallow whole, without a single objection, at that tender age when they are incapable of controversy.

Many of these stories are too filthy for print and the others are too amusing for sober thought. But they are instilled into the children at a tender age, and it is exceedingly difficult to extricate ourselves from the fancies of childhood. But thank God who in his wise providence withheld my ears from these stories until they could not have any effect on me.

There was a terrible commercial depression throughout the Hungarian labor ranks, and it was very hard to make a living, so my parents came to this country under romantic circumstances, nearly 20 years ago. They lived in one of those moldering, filthy, half-ventilated, bad-smelling tenement houses for which New York has become noted—at least it was so at that time. In the midst of filth, ignorance, vice, obscurity, I was born on July 11, 1883. I grew up like all the other children, on the streets, devoid of home training. Poverty is not congenial to domestic education. I remember playing near the river around a big molasses factory where we used to take a long straw and suck the molasses that remained on the bottom of the barrel. Like Mrs. Stowe's Topsy, I "jest grew up."

After a few years we went West to try our fortune there, because the tailoring business (my father's trade at that time) was being ruined by the intense competition of middlemen. We arrived in St. Louis in December, 1892, and settled in a district where almost all the inhabitants were negroes. My first companion was a negro boy. In the course of time I almost lived with the colored people.

Association means assimilation, and I began to be like my Ethiopian companions, wild, self-willed, of a roving disposition. Of course this kind of life was not favorable to my mental and moral life. I would go to school when I liked and when I did not like I would not go. I never reached even to this day the sixth grade, but I was a reader by natural inclination. I loved to read books and sat many a night in the small hours reading a dime novel. Jesse James was my patron saint. What a hero he was to my imagination as I would read an account of one of his daring hold-ups. I read an immense amount of evil literature.

One day while walking around the city, I came across a dime museum, and in the course of time became acquainted with the manager and the company of actors. I began to play minor parts on the stage in some "blood and thunder" show, then I used to sing on what they called "Amateur Nights" the latest songs of the day. I remember also acting as a clown for a whole week for the immense salary of 75 cents. Finally I degenerated from clowning to "rushing the growler" and became quite an adept in the latter art. I learned many bad things in this vile place, until it broke up.

My parents tried to send me to school (Jewish), but I would invariably run away from it. I thank God that I did, because my Jewish prejudices might have been cultured to such an extent as to forbid my accepting Christianity. I did attend a Unitarian mission school, but I am quite sure that no religious idea ever entered my head from that source. Again I occasionally dropped into a Roman Catholic church out of mere curiosity, but I failed to comprehend its significance. Then I used to attend occasionally a Jewish synagogue, but as its services were conducted entirely in Hebrew I failed to understand its meaning.

Here I was, a boy who never saw a Bible to know it from any other book; who never had a single clear religious idea. The only approach to one was, one day when I hid myself in a large box, wondering if God saw me in my hiding place.

In January, 1896, there was a man sent from God whose name was John G. Stewart, a minister of the Presbyterian faith, who was expelled on account of certain heresies, but who nevertheless remained faithful to the cause of Christ. He started a church of his own after leaving the "Christian Alliance" people, called the "First Full Bible Church." He had a peculiar interest in the Jews and showed his interest by conducting a mission in a private house inhabited by a lonely colored woman who was heartily in sympathy with the proposed work. The meeting, although originally intended for the Jews, was attended by Christians of a darker skin than ourselves, and of course the Jews, true to their modern pharisaical training, would have no dealings with "de niggers." I, as the playmate of negro children, would go where they went, do what they did, eat where they ate, and live where they lived. A little playmate of mine, a colored lad of about 10 years of age, named Carl Roberts, invited me to attend with him that evening a religious meeting and after eating my supper with him I went. The singing attracted my boyish attention and I went another time until the following service they gave a general invitation to come to the "mourners' bench." Then a man came (he was a converted Roman Catholic) and asked me personally to go with him to the altar. I went, not knowing what I was doing, because I saw others go, and also because I did not like to refuse the gentleman's invitation.

Thank God he can save a poor ignorant boy like me. After the prayer service was over, the leader gave me a small pocket edition of the New Testament. Providence now took my strong but hitherto perverted desire for reading and used it for the reading of his own word.

I read that book through, and another time, until its stories fascinated me and impressed its beauty on my humble mind. I had a very good memory, which astonished many older Christians.

My parents were entirely ignorant of the fact that we were converted; they did not know that we even attended church. My brother started with me at the same time, but under parental threatenings turned his back on the grace that he had found. One day brother and I had a little quarrel, as brothers will have sometimes. As I had gotten the best of him, he vowed vengeance in a rather dramatic tone of voice. To "get even," as he said, he let the cat out of the bag, and from that day to this my domestic relations have been exceedingly unpleasant.

One of my first trials was the burning of the little Testament to which I had by this time become attached. I was sitting beside a stove reading it when my brother spitefully told my mother what book I was reading. Instantly she snatched it and threw it into the fire, but I managed to rescue my little treasure before much damage was done to it.

Again, my father forbade me to enter a Christian church, but I did not care for his mandate and went anyhow. He got wind of it in some way, and ordered me out of the house; I stayed out until my mother asked me to return. Then I went to church by lying and even stealing. One day I asked my mother to give me a nickel. She thought I wanted it to ride to church, but I declared that I would not go to church, and to prove it I went to the candy store and bought two cents' worth of candy and showed it to her, leading her to believe that I had spent the whole nickel. But in fact I rode to church on the remaining three cents, which was a child's fare.

I had studied a great deal until some one lent me a book called "Eternal Life," by Rev. Pettingell, which taught that man was not naturally immortal but that only through Christ could man ever be immortalized. I read the book and imbibed its teachings and wrote an article on it and presented it to the St. Louis Republic. The reporter thought it was something entirely new, when in reality it was as old as Chrysostom, and gave me a sensational "write-up." An Adventist preacher reading it in an Illinois town came to St. Louis to see such a "remarkable" boy who could contend with "learned doctors of divinity," and on that same day I went up to preach in his church for five days, and then I had to go to a larger church to finish up my meetings. After returning home I received a letter telling me to come up to Mendota, Ill., to an Adventist camp-meeting. They sent me the money and I went up there and preached to them on the subject of "Science and Conditional Immortality." Think of it! An ignorant boy from the slums preaching on such a profound subject! It makes me laugh now every time I think of it, but they seemed to be well pleased with it, and then, under the inspiration of a large crowd, I announced my advent to Adventism. Then they sent me through their theological factory.

After two years I was graduated and came home, where I got under the teaching of Rev. Dr. K——, who was kind enough to lend me certain books that turned the tide of my bald materialism into a living faith

in the spirituality of God and man. It took nearly a year to shake off the materialistic shackles of Adventism.

What am I doing? How am I getting along in my Christian life? Five years ago I did not know one thing intelligently about Christianity. Now I can read anything in English on any department of religion and theology and understand it. I have overcome so far in the strength of God the natural obstacles of environment and my greatest impediment, Semitic heredity. I expect to go to one of the best colleges in this state. Truly the Lord has been good to me.

The Martyrs of 1900.

By William Remfry Hunt.

In the terrible massacres and persecutions in China, some 150 missionaries are known to have been killed, while 63 are still missing. Tens of thousands of native Christians have died for the testimony of Jesus. Nor is the end yet. Before their martyrdom the missionaries were hunted and hounded into caves and the mountains like wild beasts. They are those "of whom the world was not worthy."

O'er seas and lands, from kindred far,
To Sinim's peopled plain,
They bore the torch of truth and light,
Nor shed its wealth of love in vain.
Behold! the rising of His star
Breaks up the Asian night.

Wondrous the love, they sang it o'er,
That sent us in His name,
To preach the riches of His grace,
And tell the heathen Jesus came
To liberate our fallen race
And these on Sinim's shore.

In perils oft, in wanderings drear,
In caves, on mountain side,
In deserts pressed by alien horde,
In court and mart by mandate tried,
Nor did they sword or scourging fear.
Brave witnesses of God.

'Neath spear and headsman's ax, their lot,
Our brothers, sisters, died,
And clouds of witnesses did see,
As angels succored by their side,
Of whom the world was worthy not;
O holy company.

Those all too short though fruitful years
In China's storm-swept field,
Sealed though it be with blood to-day,
Seed to the Kingdom's life must yield:
Then, Savior, be with us who stay,
Thyself dispel our fears.

Jesus, who thus didst bear the cross,
To save this world of woe,
Did not thy sufferings suffice?
Why here this other cross bestow,
And seeming grant thy cause the loss?
Tell us the secret, Christ.

"O Savior God, forgive," they prayed,
"They know not what they do;"
So we repeat this song divine,
Before Thee, Jesus Master, too;
That through our lives it may be said,
"Thy will be done," not mine.

All hail! with palm and crown, in white,
Robed now before the throne,
They worship and adore and praise,
Nor think of heat, or thirst or lone
But bask in the eternal light
Through the eternal days.

Light of the ages, be adored!
Exalt Thy blood-stained sign!
Till all the sons of darkness see
The brightness of Thy glory shine;
Till earth redeemed shall own Thy word
And worship only Thee.

Chu, Cheo, via Nankin, Central China.

B. B. Tyler's Letter.

Colorado is a great mission field—great in the extent of its territory, great in the character of its population, great in what it promises in the way of results. The present is a time of beginnings. Foundations are being laid. What is done now will determine the future of "the Centennial state." If it is won for Christ now it will be an incalculable power for righteousness in time to come. The population is, at present, comparatively small—only about 600,000—but it is rapidly increasing. The growth of the population from 1890 to 1900 was about 27 per cent. And the immigrants to Colorado are in the main above the average in intelligence, industry, frugality and morality. They are native Americans and Potestant in their sympathies and affiliations. The Roman Catholic Church is not strong in this state. The new settlers in Colorado are persons who come to secure homes for themselves and their children. They are not wealthy. Many are really poor, but their financial condition will improve. There is no more fruitful field on the continent than this country, the Switzerland of America, for Christian work. Men in Colorado attend church better than do men in Massachusetts. The minds of the people are open. The associations of former years have been broken up, new ties have not yet been formed. Everything is new. Now is the time to work. Do I exaggerate?

The Congregationalists will expend in Colorado this year $10,850 in aiding weak churches and in planting new ones. This $10,850 comes from the American Congregational Home Missionary Society, the Congregational society that corresponds with our American Christian Missionary Society. How much money does the American Christian Missionary Society put into this promising field? Not a dollar.

An agreement was entered into some years ago between the American Christian Missionary Society and the Christian Woman's Board of Missions by which Colorado became the field of the last named organization. It would, therefore, be hardly proper for the American Christian Missionary Society to expend money in this field, or to send evangelists into it. Colorado belongs to the Christian Woman's Board of Missions in our organized aggressive work.

But this Board sends into the state only $1,500. This may, I believe, be increased $500, conditionally. Is this a complaint? By no means—not at all. The generosity of the C. W. B. M. is fully appreciated by the Disciples of Christ in Colorado. Read this, if you please, with an unusual emphasis. The auxiliaries in connection with our churches in Colorado sent to the Christian Woman's Board at Indianapolis, last year, more than $800. If you only knew these churches, how weak they are and how they are struggling, you would say: "That is a liberal offering." But we will do better this year.

If the Congregational brethren did not regard Colorado as a promising field do you think they would place in it, this year, almost $11,000? The men who manage the missionary enterprises of the Congregational denomination are far-sighted, shrewd, successful business men. They have learned by experience where to place money to secure the most satisfactory results.

But this $10,850 is only a part of the investment of the Congregationalists in Colorado this year. There are a number of well-to-do Congregational churches in the state. They will, by their contributions, add materially, I do not doubt, to this sum. This $10,850 is distributed among thirty-eight needy congregations. The Disciples distribute the funds placed in their hands in this state through the Board of the Colorado Christian Missionary Society among about the same number of feeble congregations.

The Disciples of Christ have in Colorado only ten self-supporting churches. They are: The Central, the Highlands, the Berkeley and the South Broadway in Denver; the Central in Pueblo; the Congregations in Boulder, Colorado Springs, Ft. Collins, Longmont and Salida. The churches at Boulder, the seat of the State University, Ft. Collins, the seat of the State Agricultural College, of which, by the way, B. O. Aylesworth is president, Longmont and Salida, have become self-supporting within the last two years. From this you can see that we are making substantial progress and that the Christian Woman's Board has not expended its money for naught in Colorado.

Can we learn anything from the Congregationalists? Indeed we can—if we only will! They founded Colorado College in Colorado Springs. This institution received a charter in 1873 and was opened in 1874. It has been reorganized since 1888, and its standard of work is now the same as the best eastern colleges. The plant is worth a million dollars. I saw President Slocum a few days ago and he told me that there are now in the college 547 students. Already the graduates of this institution are taking prominent places in the state in educational work, in business and in the various professions. The influence of Colorado College is incalculable in the future of this state.

Do you know how great is the extent of our territory? Compare it with some of the *great* states in the middle west. The number of square miles in Illinois is 56,000, in Indiana 35,000, in Iowa 55,000, in Ohio 40,000, in Colorado 103,000. How small your *great* states (and they are great) of Illinois, Indiana, Iowa and Ohio, seem when placed along side of Colorado.

"But you have not the population," I hear you say. "Evangelistic work is for people, not for square miles." True. But the people are coming and they are coming rapidly. The states above named had, to put it mildly, no larger population when they were only twenty-five years old than Colorado now has.

And almost all that I have said concerning Colorado may be said with equal truth and pertinency of Wyoming, Montana and Idaho. These are the great Rocky Mountain states. Of the states on the Pacific coast I do not speak.

I have two good words for the Disciples of Christ. I have not seen them in any of our papers.

The Independent (New York) says in its "Religious Statistics for 1900:" "The Disciples of Christ show the most remarkable growth. The figures of the membership for the census were 641,051; the latest available are 1,149,982, very nearly double. It is also the denomination that has branched out most widely in its church efforts, both in the line of church extension and of distinctively church education, which may account in a degree at least for its growth."

The Boston Herald says in an article on The Growth of the Churches: "Disciples of Christ began as a denomination long after the century did, and their membership long since passed the 1,000,000 mark. As for property accumulation that exceeds $16,000,000."

The Herald also says that the Disciples spent last year in the aggregate in sustaining and carrying forward their work, $7,856,800.

Denver, Col.

Some Literary Tendencies

By W. D. HOWE
Professor of English Literature in Butler College

There is a saying that centuries, like magazines, come out before their date. Nevertheless, it is well to stop at such a turning-point in the calendar and consider some of the tendencies in the literature of the present time.

If we go to the pages of Ryland's Chronological Outlines of English Literature, we shall discover in the first half of the nineteenth century the names of Scott, Jane Austen, Thackery, Dickens, Eliot, Wordsworth, Coleridge, Keats, Byron, Shelley, Browning, Tennyson. These names indicate tendencies. In America, at the turning of the century there had lived, with the exception of Brockden Brown, not a single truly literary man, yet the first half of the century brought forth into the literary firmament many stars of considerable brilliancy. At the end of the century, on both sides of the Atlantic, great and striking differences are noticeable.

In poetry perhaps the least encouraging sign is to be observed. We look in vain for a Shelley with his sweep of imagination, for a Keats with his beauty of color, for a Wordsworth with his love of nature, though accompanied by its mysticism, for a Browning with his depths and vigor, for a Tennyson with his melody of verse. These have fallen and who have stepped into the breach? Within the past decade, exclusive of Tennyson, little has been produced of the first order except the "Recessional" of Kipling. Yet Kipling is, in my opinion, not a poet of the first order. Though his poems have *ring* and *movement*, they are rhetorical, like the poetry of Byron, rather than deeply imaginative. They lack the high truth and seriousness that Arnold maintains should belong to the highest class of poetry. Perhaps the best way to recognize the quality which is lacking in poetry of the present is by comparison with such pieces as "Ancient Mariner," "Ode to a Nightingale," "Hymn on the Vale of Chamouni," those excellent touchstones of the first quarter of the last century.

The poetry of to-day wants inspiration. There is a metallic quality or a carelessness of the spasmodic school represented by the poetry of Arthur Hugh Clough. There is little attempt to interpret life in a truly universal way. Besides the form is rough and irregular with a minimum of melody and harmony. The last few years have produced nothing more full of promise than the tragic drama of Stephen Phillips, "Paola and Francesca." This play comes nearer than any work of the time to having the classic simplicity and dignity together with a suggestiveness altogether admirable. The imagination is lofty and breathes of the heights. The spiritual quality is prominent.

The mention of these few pieces will surely impress upon us the fact that these are not years of poetry. It does not require a false prophet or a pessimistic critic to see little promise for poetry at the present time.

Nobody reads poetry, you say. But why? Was it always that people so neglected contemporary poetry? Most certainly not. The poetry of to-day seems to give us no adequate expression of life—its ideals, its hopes, its struggles and its aspirations.

Every great literature has produced a great epic. America has not had its epic, a poem knitting more closely together the various ideas that compose the heterogeneous American life. Such a work would probably spring from the south or the far west. Besides, there is need for the poets to describe the nature of America, the romantic life of the south or many a sequestered nook in every part of the country. Then there is the relation of man to man which, outside of Whitman, has found little definite expression in the poetry of America.

When we turn to fiction, we find conditions different. We have no reason for complaining at the quantity yet there is a great difference of opinion as to the value of the great number of novels daily turned out to the willing public. The question for the literary analyst is certainly a grave one. Some critics take courage, because the number of readers has so increased. They are confident that the readers will get here and there some gold among the dross. On the other hand, there are those who are so simple in their tastes as to prefer a volume of Scott, Dickens, Thackeray, Eliot, Jane Austen, Hawthorne, to the host of modern novels that pass with the day. Yet these persons of simple taste are called "old fogy" and are admonished to come out of their shells and live in the age of sensation, the age of *thrills!* and "to be modern." The practical age demands it, we are told. And so we hurry along, steaming through the morning's novel as we are carried to and from business. If we have not read the last book which has held its place a whole week in the show window of our book store, we are tabooed by the members of our social set.

It is not difficult to observe a few tendencies at work in fiction, especially in America, which now seems to offer a most fertile field for this kind of literature.

In the first place, the short story which, a few years ago, seemed destined to sweep everything before it, has now dropped back to its normal position. One of the most widely read of the books of the past few years, "Hugh Wynne," was a story in two volumes.

The historical novel has recently come into a prominence which it will scarcely be able to maintain. From present indications it would seem that the future novel of America will be the story of romance dealing with American life with an American setting. Whether this will be historical we cannot foretell.

The tendency at present is slightly in favor of the novel of incident rather than the novel of character, although there have been in the last year or two certain clever sketches of character. There is a dearth of novelty of plot. Over and over again we have impressed on our minds the old saw that there are only seven stories under the sun. Especially is this true of the modern drama. Probably the most discouraging feature of this modern fiction as a whole is its style. There is too little care in the name of expression, it is *too easy* and bears the stamp of haste or of crudeness. The novels show that for their language they do not go back to the prose of the Bible, the book which has so deeply influenced every great writer of English prose.

We should not, however, carp too much at the style of these novels. Many people are led by them to higher things. More people read to-day than ever before. Our exhortation is that we should not be engrossed by the *light* fiction so that we have not time for or care for the writers who have proved themselves worthy. One well-read man of our acquaintance had the habit, when a new book was much talked of, to take down from his library an old book and re-read it.

There are two forms of literature which to my mind are to-day exerting the widest and most wholesome influence. The first is the essay—moral and critical—showing a finish of style, a breadth of knowledge, a fineness of spirit which breathes of the atmosphere of Lamb, DeQuincey, Hazlitt. Such writers as Mabie, Van Dyke and Woodberry in America, Dowden, Lang and Birrell in England, are surely doing their part to maintain the standard of English and to stem the tide of the commonplace.

Second, the editorial articles of the great newspapers are wielding a wonderful influence in matters of style in keeping our eyes upon the great in literature and insisting upon the importance of literature to life. And these two literary forms wield their influence chiefly because they have not departed from the way of the fathers.

As we, then, survey the present, though there are many things which the purist in style or language will condemn, many things which the lover of Browning, Tennyson, Scott, Thackeray, Eliot, Lamb, does not care for, yet this is true. More people to-day are touched by the various literary forms; literature still has its hold on the world.

By it men are moved to action; by it men are quieted and comforted; in its various forms every one can find something to like, something which shows life in some of its manifestations. As life increases in complexity, it becomes increasingly difficult to look at it in that purely universal way which is wont to be the characteristic of the world's classics. How can we pierce through to the great truth which underlies all human experience, when we are hourly busied with the clutter of little truths, the details of our particular and varying experiences? The many-sidedness of modern life may make forever impossible the old-fashioned classic, which mirrored life not as a thing of sides but as a thing of universal characteristics.

There are in the past many things which we may all like, some things in the present. What is literature, only time will tell, for "literature is the lasting expression in words of the meaning of life." At all events we should like some book or some author, or we shall be like the cripple who boasted to Talleyrand that he could not play whist. The French statesman rather haughtily replied, "What a wretched old age you have prepared for yourself!"

Current Literature.

It would be difficult to ask a more fundamental question than that which is made the theme of the recent book by W. J. Russell, namely, "What is Your Life?" (Christian Publishing Company. $1.) Mr. Russell is yet a young man and he throws into the addresses which make up this book all the enthusiasm, the high ideals, the lofty aspirations which belong to young manhood at its best. No one can talk to young men's hearts quite so well as a young man. There is a glowing optimism, a sublime reaching out after the highest and the best, and an all-conquering hope which commend it to the heart of the young. This latest work of Mr. Russell deals with a class of themes which appeals directly to the best inspirations of young men and women. It comprises gems of thought and of literature from the ablest writers of the past and the present. Such themes as "The Value of Time," "The Body and Good Health," "Intellectual and Moral Culture," "Character Building," "The Value and Power of Enthusiasm," "Christian Citizenship," "Good Books and Reading," etc., suggest the general character of the work. It would be difficult to name a volume that would be more helpful to put into the hands of the young than this book of Mr. Russell, and we commend it to all who are seeking the means of intellectual quickening and of moral and spiritual growth.

The seeker after a light and graceful narrative of western travel, containing much novelty but no straining after novelty, will find it in a **A Woman Tenderfoot**, by Grace Gallatin Seton-Thompson. As the wife of the well-known naturalist, she has the advantage of a good guide in her camping trips in the Rockies, but she has eyes of her own and a pen of her own. Her descriptions are womanish and her emotions are distinctly feminine. There are pictures on almost every page. Altogether, it is the sort of book that makes you want to go and do likewise, and the author is kind enough to give some practical suggestions which will be of value to anyone in whom this desire becomes a definite purpose. (Doubleday, Page & Co.)

More February Magazines.

The series of articles dealing with the reconstruction period, now appearing in the *Atlantic Monthly* will constitute probably the most important contribution that has yet been made to the understanding of that complicated period of American history. The series will continue throughout the year. Gerald Stanley Lee, who, so far as style is concerned, is perhaps the most brilliant essayist now contributing to American periodicals, has an article on Making the Crowd Beautiful. His preceding essays have dealt with the proposition that our present civilization is built upon the "crowd principle"—that people work in crowds and think in crowds and amuse themselves in crowds and that this fact must work a change in our ideals of art as well as in our industrial and commercial methods. But while the dominance of the crowd produces a difficult situation as regards æsthetics, it is not quite hopeless and he considers now the question which from this point of view is fundamental to present day art: how to make the crowd itself beautiful. Goldwin Smith contributes an article on Lord Rosebery's recent "Napoleon: The Last Phase," which is not wholly favorable to Lord Rosebery and is still more harshly uncomplimentary to the subject of his book, especially in his last phase at St. Helena, where the essential littleness of the man came out in his stubborn maintenance of the empty forms of royal state, which to a nobler soul would have been mere mockery when all his power was gone.

Henry Norman's article on Central Asia in *Scribner's* is so far the best of his series on Russia of To-day. He describes a journey on the Russian Trans-Caspian railway, which begins on the eastern shore of the Caspian Sea and runs east nearly 2,000 miles parallel with the northern border of Afghanistan. It traverses the country where, if anywhere, Russia will begin her great move against India. Thomas F. Millard, writing on Punishment and Revenge in China, scores the Germans for keeping up military operations when there was no enemy and literally "making war" where no war existed. "The taking of Pao Ting Fu was a job for a sergeant and a squad of police. Yet it was magnified into a campaign fit to baptize a field marshal's baton." If his statements in regard to the looting and other atrocities of the allied troops are correct, there is more reason why the Powers should pay an indemnity to China than the reverse. The same magazine contains another of Hornung's Amateur Cracksman stories and more pictures of French chateaux by Peixotto. Carolyn Wells writes on the Sense of Nonsense, with dozens of quotations from the classic nonsense poems.

The *North American Review* will go far toward relieving itself of the reputation for undue seriousness if it continues to keep Mark Twain to the front as conspicuously as in the present number. The leading article is a sarcastic arraignment of the policy of our administration and the present British administration and every other administration that has a war on hand. It is highly readable but not convincing. Much better is the argument which Gen. Harrison has been conducting in the same magazine and to virtually the same end. In the present number Gen. Harrison writes learnedly and pleasingly of several things under the title, Musings upon Current Topics. The John Marshall centennial is celebrated by an article by Senator Lodge. Perry Belmont's consideration of the plight of the Democratic party issues in the propositions that after all the situation is not so bad, that victory has before now come out of worse defeat, and that the mission of the Democratic party now, as ever, is to act as a restrainer upon the power of the federal government. Mr. Howells writes an appreciative study of the work of Mark Twain.

Better than almost any other magazine—in fact better than *any* other magazine—the *Critic* helps one to know what people of brains are saying in their new books and what other people of brains think about it all. The current number, besides the usual pages of notes, comments and pictures of and about literary people and the usual pages of brief notices of new books, contains more or less elaborate articles in review of An Englishwoman's Love Letters, Lord Rosebery's Napoleon, Professor Gates' Studies and Appreciations, and Howells' Literary Friends and Acquaintance. There is an article on the work of Sir John Tenniel, who has completed a half century of service as cartoonist on Punch. As the author of many bitter cartoons against Lincoln during our civil war, he is not held in loving memory by most Americans of to-day, but he doubtless deserves his reputation as the greatest of all cartoonists.

A recent number of the weekly *Living Age* contains an article by Sir Robert Hart, for many years director of Chinese customs, on China and Reconstruction. He believes that the only possible solution for the present problem is to let China work out her own salvation. The Manchu dynasty may have outlived its usefulness, but the European powers must not ove turn it. The partition of the empire among the Powers is still more to be deprecated. There should be punishment for past crimes but not such punishment as will give to those punished the glory of martyrdom in the eyes of their countrymen. To insist upon completing the punishment before beginning negotiations for a permanent settlement is to cause unnecessary and dangerous delay. The return of the court to Pekin is a prime requisite for the restoration of normal conditions.

The *Cosmopolitan* for this month numbers among its contributors the following names which are well known in widely separated fields: Joel Chandler Harris, Harry Thurston Peck, Norman Hapgood, Mrs. Burton Harrison and Richard T. Ely. A curiously illustrated article on The Festival of Love gives the history of St. Valentine's day and its celebration.

The *Delineator*, being a magazine of fashions, comes out nearly a month before its date, so its March issue is about contemporary with the February number of the others. This gives the feminine reader a chance to get the March fashions from the March magazine and wear them in March. Those who have not seen the *Delineator* recently will need to be reminded that it has been much enlarged and improved.

It is scarcely ever possible to review a dictionary, or even a volume of a dictionary, but the *Biblical World* has reviews of several of the most important articles in Volume 3 of the Hastings' Bible Dictionary, by various recognized authorities. The dictionary represents for the most part the position of the moderate progressives in matters of biblical criticism. Professor Henry Preserved Smith quotes this summary of the article on Moses as an outline on which most modern scholars agree: (*a*) That Moses was the leader under whom Israel was delivered from bondage in Egypt and from peril of annihilation by the Red Sea, and was governed during its sojourn in the wilderness; (*b*) that through him Israel received a revelation which was a new departure in the national religion and the foundation of Judaism and Christianity; (*c*) that he originated or formulated many customs and institutions from which the later national system was developed; that thus (*d*) Israel owed to Moses its existence as a nation; and (*e*) Moses is a unique personality of supreme importance in Old Testament history.

Coffee Knocked Him.

Couldn't Move for 4 Hours After Drinking 2 Cups.

When coffee drinking affects a man's health so badly that he has to be put to bed for 4 hours after drinking 2 cups at dinner, it is high time he quit.

That was the experience of Mr. Hood, in Geneva, Mich. His wife writes: "I consider that Postum saved the life of my husband. For 2 years he had been troubled with his heart, and kept getting worse. I finally induced him to make the experiment of leaving off coffee and taking Postum Food Coffee, and he improved rapidly, but one day he drank two cups of strong coffee for dinner and had to lie on the bed for four hours before he could move, since that time no coffee is used, but Postum altogether. He has entirely recovered his health, has no more trouble with his heart, and says he likes Postum better than he ever did like the old-fashioned coffee.

"A number of our neighbors use Postum altogether to the exclusion of ordinary coffee. Once in a while I find a person who has tried Postum and does not like it, but always find, upon inquiry, that they tried to make it by boiling it 5 or 10 minutes, which absolutely will not do. It must be boiled 15 or 20 minutes after the boiling begins. Put in a little piece of butter to prevent it from boiling over, and you will have a delicious, palatable and nourishing beverage." Ada Hood, Geneva, Mich.

Our Budget.

—W. H. Boles is in a good meeting at Pratt, Kan.

—Percy T. Carnes, of Richland, Mo., has accepted the pastorate at Anniston, Ala.

—D. D. Boyle will soon assist H. Morton Gregory in a meeting at Estherville, Ia.

—The Florida State Convention will be held with the First Church at Jacksonville, Feb. 25-27.

—Any church that is in search of a young minister may find one by corresponding with Harry W. Dill, Rossville, Ill.

—W. H. Rust has resigned his pastorate at Everly, Ia., after two years' work, to accept a call to the Meriden and Larrabee (Ia.) churches.

—David C. Peters is doing some pioneer work in Colorado. He is holding a meeting this week in the town of Mosca where our plea has never yet been proclaimed.

—J. C. Leman is located at Kearney, Neb., and preaches once a month at Eddyville. He lectures at the latter point on Feb. 21, on his trip abroad.

—A good meeting is now being held at Ambia, Ind., by L. L. Carpenter. In the near future he will dedicate churches at Elliott, Ia., Albia, Ia., and Coyle, Okla.

—Roland A. Nichols, formerly of Worcester, Mass., preached his first sermon at the Union Christian Church of Chicago, Feb. 3. On Feb. 8 a reception was given to Bro. Nichols in the church parlors.

—J. J. White, son of R. G. White, late of Harrison, O., after a brief visit at his home in Ohio, has accepted a call to the church at Sacramento, Cal., and has begun his work there.

—S. G. Clay, in the name of the church at Fayette, Mo., extends a hearty invitation to all to attend the Ministerial Institute, March 18-21. Those who expect to attend will confer a favor by sending their names to William M. Pryor. Entertainment will be free to all.

—The New York Press of Feb. 3, devotes nearly half a page to the work of the Lenox Avenue Christian Church, of which J. M. Philputt is pastor. The church is now in the midst of a successful series of meetings led by Melvin Putman.

—The church at Aurora, Mo., of which M. J. Nicoson is pastor, issues a directory which contains several good features: Our poem, "What We Stand For;" a brief history of the church; a list of the prayer-meeting topics for the year, and a page of information about our work in Missouri, in addition to the list of members.

—Mrs. J. A. Betts, who died recently at Chicago, at the age of eighty-four years, had been a reader of the CHRISTIAN-EVANGELIST for nearly forty years, from the first issue of the earliest of those several papers which have gone to make up the present CHRISTIAN-EVANGELIST.

—The five churches of Denver will hold a union missionary rally on Feb. 20. The C. W. B. M. will conduct the afternoon program and B. B. Tyler will deliver an address in the evening. The St. Louis churches will also hold a rally on Feb. 20 with afternoon and evening sessions. Program to be announced later.

—W. R. Kitchen, president of the Carter Co. (Ky.) Convention, writes as follows to the churches in that county: "I desire to call you together in prayerful consultation for a spring and summer campaign. Hence I select Olive Hill as the place of meeting and Friday night, April 12, as the time for opening. The convention will continue over Saturday and Sunday. Please see that every church in the county is represented in this convention."

—The time has passed when we could consider that we had a monopoly on the idea of Christian union. A stronger or sounder plea for it could not be framed than that uttered in a recent sermon by Dr. Coyle, of the Central Presbyterian Church of Denver, as printed in the Denver Republican.

—Fred V. Loos, of Liberty, Mo., has been appointed by Gov. Dockery as a member of the State Board of Charities and Corrections for a term of six years. Bro. Loos is a prominent Democrat as well as a prominent preacher. He seconded the nomination of the governor at the Kansas City Convention.

—A Pan-American Bible Study Congress is to be held in Buffalo July 17-31, in connection with the Pan-American Exposition. It will be an interdenominational as well as an international gathering and will consider all phases of the subject. Arrangements are now being made by which we will have strong men to represent us on the program.

—Here is the record of a vigorous old age which is hard to beat: One of our subscribers, who is eighty-six years old, subscribes for and reads four of our weekly religious papers, the Missionary Tidings and two weekly secular papers—"besides odd papers and magazines." She reads her Bible through twice a year, "helps do housework and sews considerably." It is not stated what she does with her spare time.

—R. L. McHatton, now at Santa Cruz, Cal., will return east within three weeks and will make Kansas City his headquarters until a suitable pastorate opens. Meanwhile he will conduct protracted meetings wherever called. Bro. McHatton will have no difficulty in finding a place. During his years on the western coast he has not been forgotten in the east, and his tour of the central and eastern states last year had something of the character of a triumphal procession.

—The friends who visit Macatawa Park in the summer will be glad to learn that the Holland and Chicago Line announces a new steel passenger steamer which is to be 240 feet long and will sleep 200 people and have a guaranteed speed of 18 miles per hour to run between Chicago and Holland the coming season. It is said to be the finest propeller in the service to the east shore of Lake Michigan. This will run in connection with the "Soo City," the two making double daily sailings every day of the week from July 1 to September 1. The tri-weekly service commences April 1.

—"Nelson A. McConnell is dead. Will write later.—J. M. Rudy." This word, which comes to us at the last moment before our forms close, will bring a shock to many as it did to us. Bro. McConnell was foremost among the pioneers of our cause in Iowa. He knew the history of our beginnings there as scarcely any man now living knows them. It had recently been suggested that a history of our churches in Iowa ought to be compiled while Bro. McConnell and a few of the other veterans remained as sources of the history. The plan ought still to be pushed forward. We shall have more to say of Bro. McConnell when we learn the particulars of his death.

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor and general debility.

How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best of all medicines for all humors.

—Senator Stubblefield has introduced an anti-cigarette bill in the Illinois Legislature at the request of the Christian Citizenship League and it has been referred to the proper committee. We suggest that our Illinois readers stir up their state senators and representatives and urge its enactment. It should be designated as "Stubblefield Anti-cigarette Bill No. 97 in Labor and Manufactures Committee." The bill is a duplicate of the Tennessee law which has recently been confirmed by the Tennessse Supreme Court and by the United States Supreme Court.

—The question is being raised as to whether Christian Scientists shall be eligible to membership in fraternal insurance organizations. The Illinois Royal Arcanum Record suggests it as a problem which will soon have to be dealt with. When a man refuses medical treatment for pnuemonia or blood poisoning and dies, shall the company pay his insurance or rule him out under the suicide clause. The societies have no objection to Christian Science as a religion, but they cannot be blamed if they decide that it increases the risk of insurance.

—The Omaha papers contained full and flattering reports of the stag social held last week at the North Side Christian Church in that city under the management of W. T. Hilton. Over one hundred men sat about the table and it is credibly reported that the banquet was such that jokes about the meagerness of church suppers will henceforth not pass current in Omaha. Many speeches were made, all upon some phase of the subject, Men in the Twentieth Century.

—Bro. Meigs tells us that his recent appeal for a printing press and other equipment for Nankin Christian College did not meet with a hearty response. F. O. Fannon, of St. Louis, will take the matter up and try to get some of the brethren to invest in the enterprise. It is a great opportunity to do a unique and valuable work, to get in on the ground floor of the printing and publishing business in Nankin, and establish the first Christian newspaper in the great southern capital.

Rapid Bible Study

by mail. Take a course at home, leading to diploma and degree. Students in 45 states. Highest testimonials from graduates. Circulars free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

van Houten's Cocoa

Known and Prized for its nutritive and refreshing qualities.
A drink for a Prince at less than a cent a cup.
Sold at all grocery stores—order it next time.

—F. L. Moffett, pastor Christian Church, Centerville, Ia., desires a copy of the statement once written by James A. Garfield, entitled "What We Believe" for the benefit of an inquiring friend. It has been published in our papers and any one having a copy in a scrap-book or otherwise, who will send Brother Moffett a copy, will oblige him.

—During January the Board of Church Extension received $1,713.03; churches, $143; individuals, $569.10; annuities, $1,000. This is a loss compared with last January, of $1,383.68. At the meeting of the Board, Feb. 5, the following loans were granted: Mobile, Ala., $4,000; Greenville, N. C., $1,000; Water Valley, Miss., $1,000; Scott's Bluff, Neb., $150; Ridge Farm, Ill., $700; Ceres, O. T., $300; Lorain, O., $2,000; Huntsville, Tex., $500; Ocean View, Del., $500; Redlands, Cal., $1,000; Collinwood, O., $3,000.

—A letter from Benjamin L. Smith, Corresponding Secretary of the American Christian Missionary Society, announces that his mother recently passed away to her final home. She lived with her son, Albert M. Smith, at Upper Sandusky, O., where she died on Jan. 29, at the age of seventy-six years. Her death was rather unexpected, as she was not especially ill. The transition from earth to heaven of such a life is well expressed by Brother Smith's little daughter: "Grandma fell asleep on earth and awoke in heaven." Blessed be the memory of our sainted mothers who have gone on before us and who will be among the first to greet us on the "far-off shore."

—Butler College has within the last few weeks received a gift of several thousand dollars from Mr. and Mrs. Edward C. Thompson, for the erection of a memorial library in commemoration of their daughter, Miss Bona Thompson, of the class of 1897, who died two years ago. The building will be constructed of limestone and will probably cost about $30,000. The present college library contains about 10,000 volumes, by far the greater part of which are carefully selected recent books. There are few college libraries that have a smaller per cent. of accumulated rubbish and a larger portion of live and usable material. Mr. Thompson's generous gift has already stimulated considerable interest in the further enlargement of the library and a fund will be raised for that purpose.

—The following is the program for the Foreign Missionary Rally to be held at the First Christian Church, 11th and Locust St., Kansas City, Mo., Feb. 20, 10 A. M., Praise Service, C, M. Sharp. Address, Prayer and Missions, R. Lin Cave; The Preacher's Duty in Missions, E. B. Redd. 2 P. M. Address, Go or Send, J. H. Hardin; How Take the Offering, A. J. White; The Missionary Century, W. F. Richardson. Conference. 7:45 P. M. Song Service. Missions of the Twentieth Century—one or two strong addresses—speakers to be assigned. F. L. Bowen, G. H. Combs, O. P. Shrout, Committe on Program. Brethren throughout the state are cordially invited to attend. Visitors remaining over night will be entertained in the homes of brethren in the city.

—The religious census which was taken recently in Buffalo, N. Y., was a remarkable event. The plan was to have volunteer workers from all religious bodies visit every home in Buffalo within five hours on one day, Jan. 26. The plan was carried out with almost complete success and a valuable body of statistics gathered. The total number of Protestant church members in the city is 35,879; of Catholics 25,998. The Lutherans are the most numerous of Protestant bodies, followed closely by Methodist Episcopal and Protestant Episcopal. The Disciples of Christ are ninth on the list numerically. Forty-three denominations are represented, five of which have only one member each and six others have less than ten. Only fourteen persons in the whole city profess themselves infidels. The number of those who expressed no religious preference was surprisingly small and it was noticeable that the number of those who did express marked preference for one church or another was much greater than the number of those who habitually attend church in Buffalo, leaving a numerous company who have preferences but stay at home. The taking of the census was especially remarkable as a work of active Christian cooperation.

—William Remfry Hunt is back at Chu Cheo, Central China, after some months at Shanghai during the stormy times. He writes: "Peace is in the air. The wreckage of missions has been terrible. We came back to Central China under special permit from the Viceroy and with escort."

—L. L. Carpenter on Feb. 3 dedicated a new church in a new town. Stroah, Ind., is a town of several hundred inhabitants which has come into existence within the last two years. J. K. Hester, county evangelist of the adjoining county, was the first preacher on the ground and not a sermon has ever been preached in the town up to date, except by our preachers. One of the citizens gave a good piece of ground, and a church worth $2,500 has been erected. C. S. Medbury, of Angola, preached on dedication day, and in spite of the fact that no church has yet been organized and that there are only two or three Disciples in the town, more than $600 was raised. Bro. Hester has been employed to preach half time and a church will soon be organized. So far as we know this is our first case of dedication before organization.

—Bro. McLean writes as follows:

Referring to the statement of B. B. Tyler relating to the report of the Ecumenical Missionary Conference, I have to say that the price now is one dollar and a half, *net*, and postage, or one dollar and eighty-six cents. This is a marvel of cheapness. There are two large handsome volumes. Any publisher can supply those needing it.

Referring to the statement of S. T. Willis relating to the addresses at the Eighth Conference of Missionary Secretaries, I have to say that that report is not off the press. Those wishing it can address W. Henry Grant, 156 Fifth Avenue, New York City. While I am always willing to serve the brethren I cannot get these works for any less than any one else. There is no advantage in writing to me, as the Foreign Society does not handle books. A. McLEAN.

—The Christian Tribune Home for Working Girls at Baltimore, Md., has just issued its first annual report. This statement taken from the report will show the purpose of the home:

Any working girl, irrespective of her denominational affiliation, between the ages of fifteen and twenty-five, whose parents are not living in Baltimore city and whose wages are not over $5.00 a week, may be admitted into this Home on the presentation of two letters of recommendation. Board must be paid weekly and five per cent. of the amount, that is, ten cents out of $2.00, which is the amount paid weekly—is placed in the savings bank to the credit of the payer. No account is opened until the accumulation has reached $1.00. The account is opened in her name and she is encouraged to add, as her wages may allow, to this accumulation, and when she leaves the money is absolutely her own. In this way we hope to teach valuable essons of economy and frugality.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO, Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

All who have any symptoms of kidney or bladder trouble should write to-day, mentioning the generous offer made in the CHRISTIAN-EVANGELIST, to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Some Ohio Notes.

Am pleased to say that I am gradually gaining better health. Hence, will be able to do supply work. On Lord's day, Jan. 27th, conducted services at Hicksville, O. Bro. G. W. Speer is their pastor. Church is large and in a healthfully growing condition. They possess a fine church building. My visit was most pleasant. Bro. Speer, their minister, was at Mansfield, O., helping to hold a series of meetings, where, we have learned, scores of souls turned to the Lord. I attended the services of the Northwest Ohio Ministerial Association held at Toledo, O., Feb. 4th. It was well attended, and full of interest. Bro. C. W. Huffer, of Toledo, delivered a discourse on the Ten Virgins, and Bro. J. R. Ewers, of Bowling Green, O., read a paper on "The Preacher in His Study," both of which were followed with discussion. The whole was interesting and profitable. It afforded an opportunity of pleasant fellowship. Here we formed the acquaintance of a number of our ministers. Church work in our city is moving along nicely. I am to speak next Lord's day at Beavertown, O., and the day following at Eagleville, O. R. H. BOLTON.

Findlay, O.

All Competition Distanced.

The fast trains of the Union Pacific reach San Francisco fifteen hours ahead of all competitors. If you are in no hurry take a slow train by one of the detour routes, but if you want to get there without suffering any of the inconveniences of winter travel, take the only direct route, the UNION PACIFIC.

Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

Correspondence.

Missouri Mission Notes.

At a recent meeting of the Kansas City Ministers' Association, Brother T. P. Haley called attention to the recently published list of Missouri preachers, and the large number of new names it contained, and suggested that the State Board take steps to secure the attendance of these men, in fact all the preachers in the state, at the next State Convention. The resolution was carried, and the State Board took up the matter at its last meeting, and measures are being considered with that end in view. Meantime we ask the preachers themselves to take the matter in hand and determine that they will let nothing hinder them from this gathering next September. I cannot think of a suggestion that has come to us with the promise of larger things in it than this. The new men in the state need to get acquainted with the old ones and the old ones need to become acquainted with the new.

Some very important measures were adopted at the last meeting of the board other than the one mentioned above. Bro. E. J. Lampton was employed as state evangelist and will work principally on the north side of the river. Bro. Popplewell was employed as evangelist in the Southeast District. Bro. Horace Sibnell was engaged for Cape Girardeau, Charleston and vicinity, and Bro. J. J. Limerick was employed as evangelist in Osage county. This is nearly all enlargement over the work of last year and calls for a much greater expenditure of funds, because we already have taken up other fields which were not touched last year at all.

This shows that the board believed the convention meant what it said, when at Moberly it said "enlarge." Now the real question comes, will the churches furnish the means? It were useless, indeed positively shameful, for the convention to urge the board to this forward movement and then refuse to furnish the sinews of war. Neither do we believe that we shall have this complaint to make. Churches are responding, the January collection is coming in. We have heard from Mt. Gilead, (Clay), Hopkins, Lawson, Beulah, Hopewell, Richland, Mo. City, Liberty, (Randolph), Savannah, Hackbury Mission, Bloomfield, (Stoddard), Cold Water, Bluff City, Bowling Green, Humphreys, First Church, Springfield, Second Church, (St. L.), Sixth and Prospect, Rothville, Excelsior Springs, Salem, (Platte), Baury, Antioch, (Clay), Houston, Clarksville, Rising Sun, Montgomery City, Walker, Grant City, Fourth Church, (St. L.), New Point, Poplar Bluff, Lakenan, Louisiana, Hartville, Frankford, Auxvasse, Schell City, Benton City, Bethany, Steffinsville, New Boston, Platte City, Newcomer, Cowgill, Prairie City, Stanbury, E. 15 Street, (K. C.), Brunswick, Pierce City, Fifth Church, (St. L.), Union, (Franklin), Liberty, (Clay), Tuxedo, Huntsville, Paris, Blackburn, Salisbury.

Many others have sent word that the collection was taken and would be sent in a little while, but I am sure there are many preachers who are reading this who have not yet presented this work to their churches. We need your help. We cannot any longer afford to do great things in a small way. I ask you then at the very first suitable time to bring state work to the attention of your people and under them to give *all they possibly can.*

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Virginia Notes.

W. H. Book is now in a meeting with W. G. Johnson, of Wilson, N. C. Johnson is a Virginia man, a native of Craig county, which is the Virginia hotbed of preachers.

R. E. Lee Abbott has returned to his home in Craig county. He has not fully made up his mind yet to take the Crewe work. A good case of la grippe has him and he thinks it not likely that he will return. This work will pay $500 and they want a man at once to take up the work. Who will say I?

J. Preston Lewis has resigned the work in Petersburg and moved his family to Disputanta on a farm. We hope Bro. Lewis will continue to preach, and that he will plant the cause in this mission field. He made many sacrifices at Petersburg and the cause was strengthened by his untiring efforts.

The following pulpits are now vacant in the Old Dominion; Crewe, Petersburg, Newport News, Norfolk, Fredericksburg, Gordansville, Charlottesville, Marshall St., Richmond, Third Church, Richmond, and Spray, N. C., which is in the Virginia work. We need more harvesters. Wytheville, Va., is a good field and wants a man. Bluefield, W. Va., is asking for a man to come and take up that work. Virginia is the ripest field on the eastern coast, "Come over and help us" is our cry The Southeastern District, T. W. Moore, secretary, Crewe, Va., is hunting for a man to take up evangelistic work there. They have the money in the bank ready to support him in this work. Lynchburg is taking steps in the right direction. A lot has been bought and a building fund started. It received its first impetus from the offerings made in connection with the celebration of the twenty-fifth wedding anniversary of the pastor, F. F. Bullard.

Let more of us have a wedding and start a church fund.

J. C. REYNOLDS.

Reduced Rates to Pacific Coast.

On February 12th and each Tuesday thereafter during February, March and April, the Union Pacific R. R. will make special low rates to points in Oregon, Washington and California, including Portland, Seattle, San Francisco, Los Angeles, etc. For further particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.

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An Ohioan in New England.

Portland, Me., is a noted and historic place. It is known by Portland cement. Here was the home of the great and gifted Neal Dow. It was close by the sea in this city that Henry Wadsworth Longfellow was born. His old home on Congress street and the place of his nativity near the sea still stands. Tom Reed, the famous "czar" of Congress, abides in this municipality. Portland itself is a beautiful city. It is a city of churches. It is claimed that a larger per cent. of the people go to church on Sunday in Portland than in any other New England city. Up there they have a real live Prohibition sheriff. HE prohibits, too. There is not a single saloon in the city of 51,000 souls. How long, O Lord, how long, must the rest of us put up with the iniquitous traffic?

Another thing of interest to me in Portland was the congregation of Disciples meeting on West Congress street. They number about fifty souls. They have a neat but small home. But whenever an organ goes into that little home the property reverts to the original owner, the donor. It is useless to enlarge on the history and usefulness of this church. That article in their creed that says "thou shalt not have an organ or join a missionary society" has so limited this little band that its influence does not go very far. What a pity that they who could stand for such a grand potential plea in a positive way, should stultify their influence by standing on negative ground. 'Tis true, 'tis pity; and pity 'tis, 'tis true.

At Williston church in Portland is the birthplace of Christian Endeavor. That was twenty years ago. Jan. 31-Feb. 3rd was given to the celebration of the vigesimal birthday of Christian Endeavor. It was a great meeting. It was good to be there. Four hundred people came up from different parts of the land to join the Portlanders in this demonstration.

There were hoary-headed college presidents, venerable bishops, noted preachers, state presidents from Maine to Missouri, and young men and maidens not a few. The trustees of the United Society held an all-day session on Thursday, Jan. 31. Never did a body of men of such varied religious opinions and temperaments come together in a more fraternal and Christian spirit. There was quite a divergence of opinion on matters discussed, but there was great charity that endureth long and is kind. There was much prayer. Hereafter the international convention will be held biennially. On the alternate years the state and district conventions will be greatly strengthened. The work in foreign parts was discussed. A man has already been called to India as general secretary. There is a crying need for one in China. The speeches of this gathering were of a high order. They all sounded the true sentiment. They honored and upheld the word of God. The Christ was supreme in every utterance. There was no mincing of words in declaring allegiance to the King of kings. In all things he was given the pre-eminence. The tablet placed over the door of Williston church on Saturday afternoon is of bronze. In length it is about five feet by about three feet high, and weighs 1,500 pounds. On it are these words:

IN CONNECTION WITH THIS CHURCH, REV. FRANCIS E. CLARK, AT THAT TIME ITS PASTOR, ESTABLISHED ON FEBRUARY SECOND, 1881, THE FIRST SOCIETY OF CHRISTIAN ENDEAVOR. FROM THIS SPOT THE SOCIETY HAS SPREAD WITH MARVELOUS RAPIDITY UNDER THE PROVIDENCE OF GOD, AND NOW BLESSES THE CHURCH IN EVERY LAND. CHRISTIAN ENDEAVORERS OF AMERICA, EUROPE, AFRICA, ASIA, AND AUSTRALIA, ON THE TWENTIETH ANNIVERSARY OF THE FOUNDING OF THE SOCIETY, FEBRUARY SECOND, 1901, HAVE JOINED TO ERECT THIS TABLET, IN HONOR OF CHRISTIAN ENDEAVOR, AND IN LOYALTY TO THEIR MOTTO, "FOR CHRIST AND THE CHURCH."

John Willis Baer unveiled the tablet by pulling from over it the Stars and Stripes and the Union Jack. In his presentation speech he said, "Christian Endeavor stands in open hostility to sectarianism, Sabbath desecration and the saloon, and I put them all together." In the speech of acceptance, Smith Baker, pastor of Williston church said, "Williston church and Christian Endeavor stand for regeneration and not development." This meeting will be a great impetus to the movement. The Disciples of Christ preached Christian union for three-quarters of a century but it remained for Christian Endeavor to publish it so everybody should know about it. We as a people ought to heartily endorse it for it is helping us to perform our mission as no other force is.

Francis E. Clark is a great man. His humility is beautiful and refreshing. At no time is he so much embarrassed and confused as when his praises are spoken. In his speech, he has done nothing; God has wrought it all.

What a field New England is! How little we have there as a people! Only 20 churches in this territory! Only five of these self-sustaining! Ten are without pastors! Thirteen preachers have resigned and left the field the past year! It is not an easy field. Where is such? It appeals to the heroic. We have volunteers who go to China and India. Why not some volunteers for New England? They need good preachers who are *stickers*. J. H. Mohorter is doing grandly at Boston. The audiences are fine. New people of influence are hearing. They are adding to the saved. The finances are kept in a most excellent condition. Bro. M. has gone to stay. J. L. Garvin has just gone to Swampscott. Bro. Picton is at Everett and doing well. Bro. Reinl is at Brocton. But these four, and no more, constitute the Massachusetts ministry among the Disciples of Christ.

It seems to me the A. C. M. S. ought to put the very best evangelistic team we have got into New England for five years. It would be the best seed sowing that could possibly be done. May the Lord raise up the men and put it into the hearts of the people to support them.

The Buckeye commonwealth is now greatly stirred up over the Cincinnati prize-fight. The governor has interfered. When this is in print we will either be humiliated by the spectacle or rejoicing that righteousness has triumphed. We predict the latter. The other morning in Buffalo a fellow from Cincinnati was cursing Ohio's governor and said, "*Everybody* in Cincinnati is in favor of the fight." What do Harvuot, Green, Foster, Fillmore, Lord, *et al*, say to that? Are you guilty, brethren?

F. M. Green is writing the history of Hiram College through the week and preaching at Stow on Sundays. The work is nearly done and will soon be in the printer's hands. It will be a volume of 400 to 500 pages and will sell at about $1.50. Hiram has a history that deserves a reading. It is also making history these days, too.

Ohio Disciples are preparing for the March offering for Foreign Missions. We expect to do better this year than we have ever done before. Now is the time for your big sermons on missions.

Ohio is having some great meetings. Wilson and Huston at Dayton with 273 at last word. Huffer at Bowling Green with about 50. Bates at Newark over 40. Speer at Mansfield with 50. Updike and Webb at Canton with over 100. Mitchell at Lima with 125. Let the good work go on. The writer goes to McArthur for a three weeks' meeting Feb. 11. Lilian Pearl Perrin will do the solo work. J. Walter Wilson, of Indiana, will sing for Franklin Ave., Columbus, beginning March 10. M. E. Chatley, of Carnegie, Pa., will spend a week, beginning March 3, with the Fourth Ave. Church, Columbus.

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Kansas Saloons.

A REPLY.

We are in Kansas, not Missouri. In Kansas intoxicating liquors have no value. In Missouri they are of value same as sugar and coffee in Kansas. In Kansas all places where intoxicating liquors are sold and where people congregate to drink them are common nuisances and all liquors, bottles, glasses, pictures, signs, screens, tables, chairs, counters, etc., kept for the purpose of maintaining such nuisances, after conviction are to be publicly destroyed.

A man who goes into court to seek redress of his wrongs or fancied wrongs, must go with clean hands. Can a man do that who keeps a nuisance, or sells intoxicating liquors contrary to law? Our constitution declares that "Intoxicating liquors shall not be sold except for medical, mechanical and scientific purposes," and for these excepted purposes a druggist's permit must be had from the probate judge. In the large towns and cities in Kansas the law is openly violated. City officers license them the same as in rum-soaked Missouri. County and state officers violate their sworn duty by permitting them to run openly. They roll perjury under their tongues as sweet morsels. They not only permit saloons and dives to run night and day but protect them in their nefarious business. In Wichita about 400 prostitutes pay a monthly license of five dollars, from 50 to 100 houses of ill fame pay a license, from 40 to 60 saloons are licensed and as many gambling houses, and all these vile places of sin receive police protection. You cannot beg, coax or hire an officer to prosecute for any of these crimes, but woe be to the man or woman who interferes with their abominable business, and this has been the case for years. It is the home of Governor Stanley, who told me out of his own mouth that he could do nothing. The constitution says, "The supreme power of the state shall be vested in a governor who *shall see that the laws are executed.*" And yet he fails, neglects and refuses to do so.

These being indisputable facts, if a person cannot destroy and abate these nuisances before conviction the people must submit to them forever. The persons who destroy these liquors, etc., are doing so to prevent crime. If I see a man in Wichita shooting at another, I grab the revolver and dash it to pieces I would be arrested for destroying property, but the shootist would go scot free.

There is not a saloon-keeper in Kansas who read your article in the EVANGELIST but rejoiced over the words of comfort published by the leading journal of a great religious body. You are giving aid and comfort to law breakers; I hope unintentionally, but you are doing it just the same. The old common law said, a person need not wait for the slow and tedious process of the law to abate a nuisance, but could do so himself. Newspapers and a few supposed religious journals prate long and loud against law breakers, but say nothing against the saloon anarchist who violates all law and obeys none. May God enable us to see the right and then do it, is my prayer.

DAVID NATION.

Medicine Lodge, Kansas.

[That the legal status of the liquor business is different in Missouri and Kansas is true. No one (except the Kansas police) denies the criminality of the Kansas saloon-keepers. The question is as to the legal status of Mrs. Nation. The point which we insist upon is that, when the constitution guarantees to every person that he shall not be deprived of life or property without due process of law, it makes no exception of criminals. The statement that "a man who goes into court to seek redress must go with clean hands" has only this much truth: That any person of unclean hands who does go into court to prove another's wrong-doing must take his chances of having his own crime brought to light. For this reason the Kansas saloon-keepers will not prosecute. But this fact has no bearing upon the legality or illegality of Mrs. Nation's act. There is such a thing as a crime against a criminal, even though the injured criminal may not be willing to prosecute for fear of further exposing his criminality. This is exactly the way the case now stands between Mrs. Nation and the saloon-keepers.

We heartily second all that our correspondent says about the cowardice, duplicity, mendacity and venality of the officials who systematically neglect to execute the laws of the state. There has been no dispute on that point.

If the saloon-keepers of Kansas found joy and comfort in our original paragraph on this subject, in which they were compared with the vile criminal at Leavenworth, a murderer and worse, we ought not to begrudge them that crumb of comfort. Most people are not so easily pleased as our correspondent thinks the saloon-keepers are. We are glad not to be among the "few supposed religious journals" which "prate long and loud against law-breakers, but say nothing against the saloon anarchist who violates all law and obeys none." Against the latter we have said much and shall say more.

And now, the conclusion of the whole matter, so far as we are concerned, is this: There can be no rational argument to prove that the destruction of a man's property without due process of law is other than an illegal act. *But*, there are times when an illegal act is justifiable. The world's history shows many such occasions. The American Revolution was an illegal act. English history is sown with illegal acts which helped the progress of the nation. If this is anarchy let us make the most of it. It is a fact. But a grave responsibility rests upon every one who commits such an act. An illegal act can be justified only by a successful and beneficent result, not by a benevolent but futile purpose. Is this the Jesuit doctrine that the end justifies the means? Then let us make the most of that, too. There is this much truth in it: that while an act may be condemned for its own immoral quality, no act can find justification *as a means* except in its end.

An act, though illegal, may, we say, be justifiable under certain conditions. The question is, does this act of Mrs. Nation's come under that class? Here is a question upon which there can be rational argument. Our own opinion is that it does not, because it seems to us foredoomed to futility. If there were a reasonable prospect that it would be a death-blow to the saloons of Kansas, or of one town in Kansas, we would approve it as an act justifiable though illegal. Mrs. Nation's friends have weakened their case by a multitude of transparently fallacious arguments and a mass of irrelevant eloquence applied to the proof of the proposition that her hatchet-crusade was a law-abiding performance, and they have talked loosely about "the right of confiscation" and "contraband of war." In reality they do not care a rap whether her action was legal or not. They believe it was right and have tried to argue from its righteousness to its legality. What they should have done is to argue that it is justifiable, *although illegal.*

Before approving such an extraordinary action there are three questions which must be answered affirmatively: Is there a desperate condition to be remedied? Are the ordinary legal means inadequate? Will the contemplated illegal act produce the desired result? To the first of these questions all answer, YES; to the second, YES, unless something is done to get the machinery of the law in the hands of honest men; to the third, No. There can be little argument on the first two points. As to the third, it represents our firm conviction, but the record of the events of the next year or two in Kansas will be worth more than any argument.—EDITOR.]

NOT HEREDITARY

In the main, consumption is not hereditary; it is infectious.

Low vital force is hereditary; which gives consumption its chance. An infection starts it.

Between the two, the crop is a big one: about one-sixth of the human race.

We suppose it needn't be more than 5 per cent, if people would take fair care and Scott's emulsion of cod-liver oil.

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Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

Missouri Bible-school Notes.

Two interested young ladies seem to lead at Macon City, and all are hoping soon to have a minister to take active oversight of the cause. Our rally was most successful. Miss Ruth Williams is one of the secretaries who does anything toward the end in hand, while Mrs. M. S. Carter works as usual where she is assigned. With S. G. Clay I had a very cordial reception into the home of our mutual friends, the Carter and Williams families, and the offering of the friends was liberal.

One of the best Home Department reports of the new century comes from Miss Maud Wharton, Stanberry, average collection of the month 17 cents, while two of their best teachers enlisted through this department, also superintendent of both Endeavor Societies, and the department has increased its membership one-half.

W. S. St. Clair is one of the "country" preachers whose Bible-schools go right along and he is now on his eighth year at Olivet, Boone, and seventh at Lydia, Callaway.

J. J. Limerick has just organized the school again at Mint Hill, and while doing good work at other points, has his heart on running this school to 75 by spring.

Wheeling is one of the great little schools, doing the work I have so often suggested to others. Fine class of young men, the most liberal in the school and apt in their recitation. The new statistics give them 65, but their books show 100, while their teaching results in constant additions to Christ, due largely to H. F. Ritz, their devoted minister. Their liberality to our cause is abundant and constant.

J. P. Myers is at a mission in Pike, Stark, and you will hear of a new school in the spring, the outcome of his zealous work in that interest.

Mrs. Fannie M. Achauer is superintendent at Mooresville. The work is succeeding and the school very promptly meeting its apportionment.

R. B. Caldwell reports for Monticello that all things point to a most successful year, the school taking on new life with its new officers.

Prof. Megee, who is doing such efficient work in the public school of Knox City, is a fine teacher in the Bible-school and his work is telling for good, as many of his south Missouri friends will be glad to learn.

H. F. DAVIS.

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$600 for $1.00.

A Profitable Investment.

Jno. Blakely, of W. Lebanon, Pa., reports that he got more value from $1.00 worth of Grape-Nuts food than from $600 spent in noted hospitals, trying to get well from stomach trouble. He says: "After all my experience, I had to come home thinking there was no cure for me. I was so weak and nervous I could hardly walk, and for three years I hadn't a good night's sleep. I was run down until I only weighed 120 pounds.

"I commenced using Grape-Nuts about a year ago and now I weigh 163 pounds and can do as good a day's work as any one. When I go to bed I sleep all night peacefully and am refreshed in the morning. I use Grape-Nuts food every day and know it is the greatest blessing that ever was sent to suffering humanity. I believe if it had not been for this food I would have been under the sod before this." There is a reason. No food in existence contains, in a concentrated form, the elements that will rebuild the nerve centers and the brain, as Grape-Nuts, and the beauty of the food is that it is perfectly cooked at the factory and by the process of manufacture is predigested in a natural way, therefore requires but trifling power of the stomach to digest it.

Book Notes.

We have for sale one set of the "*Library of the World's Best Literature*," edited by Charles Dudley Warner. This set contains forty-five large, handsome, cloth-bound volumes. The editor of this work, with a corps of assistants, selected the best from the writings of the world's greatest authors, and has thus brought together, in convenient form, all that is most worth reading of modern literature. The work is literally a library in itself. We have but the one set. It has been placed in our hands for sale by a gentleman who purchased it six months ago, paying *seventy-five dollars* for it. For certain reasons, he desires to dispose of it, and authorizes us to offer it for forty dollars. This is a magnificent bargain. For some time past a copy of this work has occupied a place in the office library of the editor of the CHRISTIAN-EVANGELIST, and has proved to be very useful and of great value. The price, $40, may be paid in installments, if desired. Remember, we have but the one set to dispose of, and the first to come will be the only one served.

E. M. Sefton has prepared and had printed a "Bible Students' Chart"—a chart outlining the Bible, stating concisely, concerning each book of the Bible, the date of authorship, where written, why written and of whom written. The several divisions of the Bible are clearly indicated. We regard this chart as a most valuable "help" for all students of the Bible. Sunday-schools and Christian Endeavor Societies should have this chart conspicuously displayed at all times. The chart folds into handsome morocco covers, resembling, when closed, a book. We will send this chart, prepaid, for one dollar.

Not in years has there been issued a book more valuable for young people than W. J. Russell's new book, just issued from our press—*What Is Your Life?* There are a great many books giving advice and admonition to the young, but the most of these are written in such a style that no normal, healthy young person is likely to read the admirable precepts therein contained. But Mr. Russell has happily succeeded in avoiding the didactic style. His book is bright, sparkling and interesting. He resorts freely to quotation and illustration. The boy or girl, young man or young woman whom you wish to turn from frivolity, petty vice, or thoughtless squandering of time and talents, will *read* this book, where they would decline to read most books written with a similar purpose. *What Is Your Life* is a handsome volume of 316 pages, cloth-bound, sent postpaid for $1.00.

Let it be remembered that we have not announced our adoption of the installment plan as a *permanent* feature of our book business. We may make it permanent, or we may withdraw it at any time. If you intend to avail yourself of the benefit of this plan, you would do well to write us at once. Otherwise you may be too late. Those who have availed themselves of the time payment privilege express surprise at the liberality of our terms. We enable responsible parties to purchase valuable books and pay for them in such a way the purchase-money is not missed.

Christian Science Dissected retains the popularity which it has enjoyed since it was first issued. We believe there is in existence no more effective weapon against "Christian Science" than this book. It is sharp, incisive and severe at times, but never abusive. There are many ridiculous things about the claims of Mrs. Eddy and her followers, and these things the author, who is somewhat of a humorist, has not failed to find. Therefore, though the book is, in the main, a most serious and sober examination and condemnation of "Christian Science," the reader will find a number of hearty laughs in its pages. Th price is but 25 cents.

A Symposium on the Holy Spirit is the title of a neat, cloth-bound volume of 155 pages, the joint work of Alexander Campbell, A. B. Jones, G. W. Longan, Thos. Munnell and J. Z. Taylor. The price has lately been reduced to 30 cents, postpaid.

We urge our patrons and all the readers of the CHRISTIAN-EVANGELIST to remember that the Christian Publishing Company will send you, postpaid, on receipt of regular price, any book in print, wherever it may be published. If there is any book you wish, whether it be theology, science, history, fiction, biography or educational, send us your order.

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St. Louis, Mo.

Why Millionaires Can't Stop Making Money

Several articles by well-known millionaires, showing the responsibilities carried by capitalists; the difficulties of keeping investments on a sound basis, and the impossibility of retiring without sacrifice. **In this week's (February 16) number of**

THE SATURDAY EVENING POST
OF PHILADELPHIA

Sent to Any Address Three Months (13 weeks) on Trial on Receipt of Only 25 Cts.



☞We will also send, without charge, a copy of each of the two books: "The Young Man and the World" and "The Making of a Merchant." These books are reprints of the best of the famous series of articles for young men which appeared in the POST, written by such well-known men as **ex-President Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow N. Higinbotham,** of Marshall Field & Co.; **Robert C. Ogden,** of Wanamaker's, and others.

The Curtis Publishing Company, Philadelphia, Pa.

Kentucky Notes.

Hugh McLellan, who has been doing good work as minister at Shelbyville the past five years, has resigned to accept a call to Richmond, where he succeeds W. R. Lloyd.

John T. Hawkins, of Lexington, will serve the churches at Leesburg and Indian Creek again this year. He is now in a meeting at West Pullman, Ill.

Milo Atkinson, of Lexington, has succeeded W. H Newlin at Tollesboro and Sand Hill. The latter has entered Butler College for a special course.

GEO. W. KEMPER.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

DES MOINES, IA., Feb. 10.—Forty added at Central to-day. Over-flow meeting; 247 additions in 25 days; 386 so far in 1901. H. O. Breedon, pastor; Prof. Thomas, singer.—CHAS. REIGN SCOVILLE.

Special dispatch to the CHRISTIAN-EVANGELIST:

Dayton, O., Feb 11.—Three hundred and fifty-three additions up to date. Twenty-three Wednesday, 12 Thursday, 11 Friday, 33 Sunday. Overflow meeting packed. Hundreds turned away.—WILSON AND HUSTON, evangelists.

Arkadelphia, Ark., Feb. 4.—I closed my work with the church here last night. For 12 years I have given a part of my time each year to this work, for the past three years giving half time. There were four added at the last service.—E. S. ALLHANDS

Fayetteville, Ark., Feb. 8.—Two additions by baptism at the First Church last Sunday. —N. M. RAGLAND.

Alma, Ill., Feb. 1.—I preached four sermons here at home, beginning with Sunday morning and had 34 additions, 26 baptisms. The rest were reclaimed. I preached several times for the M. E. people during their revival before this. I am now on my way to Pratt, Kas., where I begin a meeting to-night. I will continue our meeting at Alma when I return home.—W. H. BOLES.

Bath, Ill.—The church at this place has been without preaching for three years. The writer is holding a two weeks' service, the attendance is large and the interest is growing nightly, several additions to date. The church has been reorganized and the house will be remodeled in the spring.—JOHN W. LARIMORE.

Coleta, Ill., Feb. 4.—We have just closed a short meeting of two weeks with home force. Nine added, six by obedience, one from Baptist, one by statement and one reclaimed. Prospect bright for future.—C. L. MCKIM.

Concord, Ill., Feb. 4.—Eight additions at Concord last week, two reclaimed, six confessions, meeting in progress with home forces.—J. W. CAMP.

Lexington, Ill., Feb. 7.—E. B. Barnes, of Normal, helped us in a meeting during January. There were 14 additions—12 confessions. —W. H. CANNON.

Normal, Ill., Feb. 7.—Closed a four weeks' meeting at Lexington, Ill., 14 added. Bro. W. H. Cannon began a meeting here last night.—E. B. BARNES.

Maroa, Ill., Feb. 4.—We closed our work at Mt. Pulaski, Ill., Jan. 27th to accept the Maroa work. Will move to Maroa at once. Two confessions yesterday at our first appointment.—S. ELWOOD-FISHER.

Shelbyville, Ill., Feb 4.—Two more confessions last night. Begin our meeting at Tower Hill to-night.—WM. DRUMMET.

Smithboro, Ill, Feb. 11.—A. Gulledge, of Mulberry Grove, Ill., has been in a meeting here for two weeks. Twenty additions up to date. Will continue at least one week longer.

Anderson, Ind., Feb. 4.—One confession yesterday at East Lynn Church. Spirit of the meeting was uplifting and inspiring. The Ostrom-Hillis union meeting began yesterday with encouraging prospects.—R. B. GIVENS.

Brazil, Ind., Feb. 4.—Our meeting of 23 days at Canton, O., closed with 133 accessions. We began here in Brazil, Jan. 27, with 63 in eight days. This is a splendid church to work with and a splendid community in which to work. —UPDIKE & WEBB.

Gowen, I. T., Feb. 6.—Have been preaching here just one week; 18 additions, 14 last night, 16 confessions, one Baptist, one Episcopalian. Gowen is a mining camp of 800 people. No church here. A Sunday-school and Y. P. S. C. E. organized Sunday night by W. S. Ambrose who has the Y. P. S. C. E. work to look after in the Indian Territory. I hope to organize a church, and very soon see a church house here.—J. C. HOWELL.

Des Moines, Ia., Central Church, Feb. 7.—Two hundred added here to date; 11 last night, all of them adults and five of them were men; 232 added in January and had five days' vacation, and 293 so far in 1901. "Like a mighty army moves *this* church of God." Bro. Breedon puts every suggestion into immediate action and leads his forces unto every opportunity. Prof. F. I. Thomas leads us in a grand chorus of song at every service.—CHAS. REIGN SCOVILLE.

Des Moines, Ia., Feb. 8.—Evangelist J. S. Clements, of Illinois, recently assisted the writer in a meeting at Indianapolis, Ia. Eleven accessions to the church and much good accomplished. Bro. Clements is now at Nichols, Ia., assisting pastor Gish in a meeting.—CHAS. D. HOUGHAM.

Keokuk, Ia., Feb. 6.—Our meeting closed Feb. 1 with 54 additions, 49 confessions. Bro. Northcutt was with us 10 days after Bro. Tyrrell left; 18 were added while he was here. Bro. Northcutt left with a warm place in our hearts. Three young men made the good confession on the Sunday after the close of our meeting.—A. F. SANDERSON.

Mason City, Ia.—Last Sunday night I closed my third meeting with the Mason City Church, all held within four years, resulting as follows: First, 237 added; second, 191; third, 131; making a total of 559. This is a great church of over 1,000 members now, blessed with the most efficient board of officers I have ever labored with. Bro. Sargent is a fine pastor, dearly beloved, and one of the finest singers in the brotherhood. I am now at Lenox, Ia., in an excellent meeting. Go to Marshalltown in March.—W. E. HARLOW.

Whitten, Ia., Feb. 5.—We have just closed a 12 days' revival meeting at St. Anthony, one of my preaching places. Visible results, 13 additions, eight by baptism, four from the old Christian Church and one from the Presbyterians. We considered it a very fine meeting in every way; good singing, good workers and good attention.—EUGENE CURLESS.

Burr Oak, Kan., Jan. 31.—Bro. J. P. Davis, of Fairfield, Neb., held a meeting for us with 14 additions. Though sickness prevailed the results are good. Bro. Davis is an able preacher.—ALIDA CARHILL.

Ft. Scott, Kan., Feb. 8.—Our meeting at Milton, Ia., closed with 60 additions. Bro. Hendrickson, the pastor, did some fine work. Go next to Goodland, Kan.—V. E. RIDENOUR, singer.

Morrill, Kan., Feb. 4.—Last night we closed a 34 days' meeting Five were added by baptism. Evangelist Otha Wilkison did the preaching and Frank McVey led the chorus work. The work here was strengthened and encouraged by the meeting, and the seed sown will no doubt yield a harvest in the future.—I. A. WILSON, pastor.

Sedgwick, Kan., Feb. 7.—We are in our second meeting at this place in the last 12 months. Had a fine meeting last April. This one bids fair to go beyond the other both in interest and the number of conversions. Ten to date, with a splendid outlook. We continue.—D. D. BOYLE.

Winfield, Kan., Feb. 5.—We closed our meeting at Hunnewell, Kan., Feb. 3, with results as follows: additions 36; by baptism, 27, 4 from Baptists, 2 from Methodists and 3 reclaimed. We also constructed a new baptistry in the building and the church there is now fully equipped for aggressive work.—P. H. GUY.

Paris, Ky., Feb. 6.—Our meeting of three weeks closed Feb. 3, with 39 additions. The meeting was conducted by home forces entirely. Bro. Lloyd Darsie did the preaching. The meeting was remarkable for the large proportion of boys and young men uniting with the church. We have had 43 additions to our membership previous to the meeting, making a total of 82 additions to the church in the year.—W. H. PARKER.

Owosso, Mich., Feb. 1.—Good meeting, 10 excellent additions.—STRAWN & LOCKIN.

Lu Verne, Minn., Feb. 6.—Last evening the eight days' debate between Apostle J. W. Wight, of Lamoni, Ia., for the Reorganized Church of Jesus Christ of Latter-day Saints, and myself, came to a close, with an intense interest in the city on religious questions. I think my worthy opponent, who is a fine debater, found the great facts that I put upon my charts and blackboard, quite stubborn things to deal with. He with three assistants begins a meeting to-night in the court house, while I hold forth at the church.—G. M. WALKER.

California, Mo., Feb. 4.—We closed a four weeks' meeting at this place last night with 21 additions, 19 by confession and baptism, one from the Methodist and one reclaimed. Bro. R. A. Omer was with us and did the preaching. This was his second meeting at California and both were eminently successful.—C. C. HILL.

Grant City, Mo.—Bro. W. H. Harris will remain with the Grant City Church another year. This is the beginning of his fifth year's work here. The church is in a very flourishing condition and is constantly growing. We are preparing to build a large and commodious church the coming season, as the old one will not accommodate the large Sunday-school and increasing congregation.—NANNIE PELLEY.

Maryville, Mo., Feb. 5.—Our meeting with home forces closed. Sunday, Feb. 3. Forty-eight additions. We had 70 additions in October and November of 1900 from a union meeting, making 118 additions in last four months. Bro. J. Walter Wilson led the singing in our recent meeting. He is a great leader and an extraordinary soloist. He is now with Bro. McNeal in Muncie, Ind.—O. W. LAWRENCE, minister

Rocheport, Mo.—The meeting conducted by Arthur N. Lindsey resulted in 11 additions and money raised with which to rebuild their house of worship.

Rosendale, Mo., Feb. 8.—I have just closed a successful meeting at Bethany, Nodaway

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

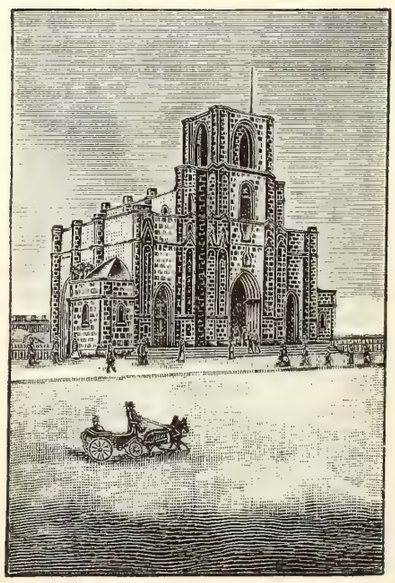
Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets causes the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

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Owner, P. O. Box 27, Havana.

Co., Mo. Fourteen confessed their Master and were baptized. Bro. Geo. A. Buthen, of Mound City, led the singing in a masterful way.—S. R. REYNOLDS.

St. Joseph, Mo., Feb. 7.—The First Christian Church closed its series of evangelistic services last night. The 38 days of the meeting resulted in adding 125 to the church. Bro. C. M. Chilton did all the preaching. Effect of the meeting upon the church and community fine.—J. C. WYATT.

Deweese, Neb., Feb. 8.—Our meeting at Ox Bow closed with six additions, two by confession, two by statement, two young men from the U. Bs., who are studying for the ministry. Bro. Menzies, of Smith Center, Kan., did the preaching. The Ox Bow church is in excellent condition. We have a bright future before us. I go to Smith Center, the eleventh, to hold a meeting.—E. W. YOCUM.

Elmwood, Neb., Feb. 7.—We are having a glorious meeting here. In progress only nine days and 12 added to the church. Bro. W. F. Lintt, singing evangelist, and Bro. N. T. Harmon, our pastor, doing the preaching. Souls are being saved and the church strengthened by the noble sermons and solos.—W. L. HARRIS.

Fairfield, Neb., Feb. 2.—We closed a three weeks' meeting with the church at Allamont, Mo., last Lord's day, which resulted in 22 accessions; 15 by baptism. They had just finished a neat house of worship, dedicated Jan. 6, by T. A. Abbott, of Kansas City. Bro. G. W. Mutz, of Auburn, Neb., had charge of the song services. We open at Fairfield to-night with Bro. L. O. Routh, of Civil Bend, Mo., in charge of the singing. Bro. L. A. Hussong is pastor. This is one of the leading churches in Nebraska.—M. L. ANTHONY.

Manley, Neb., Feb. 4.—Our meeting here continues with unabated zeal and interest; 10 added to date. Though we experienced a real old-fashioned blizzard almost all day yesterday there were four added. Bro. Lawrence Wright is truly a powerful man with a powerful theme. Our meeting continues, with bright prospects for many more additions.—E. J. EMMONS, pastor.

Unadilla, Neb., Feb. 7.—Our meeting starts nicely. Weather has been bad for the last week, but the attendance has been good and interest fine; 16 to date, 15 baptisms. Bro. W. T. Hacker is pastor. He is loved and respected both in and out of the church. He does not expect to remain here longer than this year. Any church wishing a good, safe, scholarly man, will do well to give him a call.—BEEM & HACKETT.

Columbus, O.—Annual report of Central Church for 1900, R. W. Abberley, minister: Money raised for all purposes, $2,675. For missions, $275. Accessions to local church, 72. Bro. Abberley held two protracted meetings outside during the year with 112 added. Many improvements have been made to the interior of the house of worship. The church is flourishing and outlook very hopeful. In co-operation with the other churches, a local extension board has been organized for city mission work and a fourth church of Christ is expected soon to be organized in the Buckeye capital.

Harrison, O , Feb. 5.—My relation with this church terminated with 1900, but I continued to supply for them through January. Jan. 27 we had one baptism. It was the last service I expect to enjoy with the church I have served over four years The condition of my eyes has made it necessary for me to engage in secular business, but shall continue to preach as I have opportunity.—R. G. WHITE.

Mansfield, O., Feb. 4.—Grant W. Speer, of Hicksville, O., has just closed with us a three weeks and four days' meeting with 60 additions. Bro. Speer is an excellent preacher and pastor.—L. G. BATMAN, pastor.

Shreve, O.—The church began the year 1900 over $600 in debt. They raised over $1,960 for all purposes, $350 being for missions. They closed the year without debt. L. W. Spayd, formerly of Michigan, was the pastor the last 10 months of the year. In January of the present year he held a meeting with the church. The additions were 22; 17 by primary obedience, three by letter, two by renewal. On February 10 he begins a meeting with the church at Forest Hill, Mich.

Warren, O.—Bro. W. T. Moore was with us three weeks, preaching every day. The wide reputation he has as editor, educator and lecturer made it quite certain that we should hear many good things from him. In spite of the fact that he is well on in the sixties he preached with all the vigor and earnestness and warmth of a man of 25. Not only so, but he put into his sermon-lectures so much of the strength of his ripe scholarship and wide observation and experience of travel that his preaching most profoundly stirred and inspired his audiences. Though there were few accessions, 16 in all, still we all felt that his gospel preaching, his exposition of so much Scripture teaching, hitherto hard to understand, had reconfirmed so many Disciples in their faith that we regard the meeting as one of the best ever held here. In primitive times it was found necessary that the strongest and best of preachers should visit the churches to re-establish them in their faith. "Paul returned again to Lystra, Iconium and Antioch, confirming the souls of the Disciples and exhorting them to continue in the faith." (Acts 14:21,22.) "And he went through Syria and Cilicia, confirming the churches." (Acts 15:41.) There are few, if any, young men equal to such a task. Paul with all his equipments did not undertake this until he was growing old. Our churches need such confirmation, and the men to do it are men of age, of long study and wide experience like Dr. Moore. I have been impressed with this thought never more than during our meeting. So often did I think, as I listened to Bro. Moore so ably expounding the Scripture and so convincingly driving his arguments into the minds and hearts of the people, that if he could only be utilized for this very thing, what a help it would be to our cause. I know this is a work that would be delightful to him if he could only arrange for it. No man is more capable or better fitted for it. I presume his place in the college at Columbia, Mo., will require most of his time there; but some of his time is at his own disposal and might be arranged for and any church or churches who can secure the doctor for such work should make haste to do it. I am writing out of my own deep conviction and not to advertise Dr. Moore. Our brotherhood will make a most serious mistake if it permits the wisdom and knowledge and experience which age gives to its ministry to be lost. I love the young preachers and no one is more willing than I am to reach out a helping hand to them, but I am sure that there is room and work for both old and young.—J. M. VAN HORN.

Perkins, Okla., Feb. 6.—We have just closed a protracted meeting at this place; 23 were added to the church, nine by baptism and 14 otherwise. The church is doing well here. Financially we have been a little pressed, but have met all obligations up to the present.—J. W. GARNER.

Scranton, Pa., Feb. 5.—Our meeting at the Dunmore Church was begun Jan. 6, and closed Feb 3, with Bro. A. P. Cobb, of Decatur, Ill., as evangelist; 37 by confession and baptism and one from the Episcopalian Church. This is the third meeting Bro. Cobb has held for the Dunmore Church in three successive years and by far the best. His sermons were decidedly strong. There has been a great deal of sickness among those interested in our cause here, yet in the face of the direct opposition of the Methodist Church we had excellent audiences most of the time; 28 were grown people, 15 the heads of families. The church has been greatly strengthened. Our work is in excellent condition now and our prospects for the future brighter than ever before.—J. D. DABNEY, pastor.

Amarillo, Texas, Feb. 3.—The Amarillo church is prospering. In fact everything is prospering out here in the Panhandle. I have been here five months; additions 25 in the regular work. The church is out of debt and raised my salary $15 per month, beginning Jan. 1. We will endeavor to give to all the departments of our mission work this year—including fund for old preachers.—VOLNEY JOHNSON, pastor.

Elma, Wash.—One added from the Presbyterians Sunday evening. We are making a crusade to save souls.—DANIEL TRUNDLE.

Palouse, Wash., Feb. 6.—Just closed a three weeks' meeting. Three by confession and five by letter.—E. C. WIGMORE.

CHANGES.

L. H. Barnum, Goff to Horton, Kan.
W. H. Rust, Everly to Meriden, Ia.
W. S. Cash, Hillsburg to Chatham, Ont.
A. R. McCullough, Flora to Williamsport, Ind.
J. W. Mitchell, Hopkinsville to Earlington, Ky.
M. D. Clubb, Franklinton to Midway, Ky.
Randolph Cook, Metropolis to McLeansboro, Ill.
W. P. Crouch, Johnson City to Pulaski, Tenn.
F. A. Mayhall, Vandalia to Louisiana, Mo.
C. A. Heckel, Decatur to Athens, Ill.
A. R. Adams, Blanchard, Ia., to Toluca, Ill.
S. D. Dutcher, Mexico, Mo., to Oklahoma City, O. T.
E L. Burch, Portland, Ore., to Y. M. C. A. Bldg., Stockton, Cal.
Cal Ogburn, Roswell, N. M., to 158 E. 6th St., Riverside, Cal.
J. W. Hardy, Canton, Mo., to 814 Boscobel St., Nashville, Tenn.
J. H. McCartney, Rocky Fork, O., to Box 363, Granville, O.
J. O. Brunnemer, Mayview to Rural Route No. 3, Jewell, Kan.
Ben C. Kerr, Colorado Springs, Col., to 214 N. Broadway, Lexington, Ky.
James S. Helm, South Omaha, Neb., to Canova, S. D.

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KIDNEY AND BLADDER CURE.

Mailed to all Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper methysticum*, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining from the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Professor Edward S. Fogg, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cured him in one month of severe Kidney and Bladder disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thos. M. Owen, of West Pawlet, Vt., and others give similiar testimony. Many ladies, including Mrs. Lydia Valentine, East Worcester, N. Y.; Mrs. Maria Wall, Ferry, Mich., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

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Family Circle.

Stolen—A Heart.

Alackaday! alackaday!
Somebody's stolen my heart away!
Not over-tall or under-size,
With hair gold yellow and azure eyes;
She smiled on me with a blush like dawn,
And my heart was missing when she was gone!

Alackaday! alackaday!
How can I live with no heart—oh, say?
She looked as pure as the stars above,
As true as the mate of a brooding dove.
How should I know that a thief I saw—
A thief who'd laugh at the name of law?

Alackaday! alackaday!
If hearts were sold in the mart to-day
I'd buy a heart like the one I lost,
And never grumble at what it cost;
But now, alas! I must bow the knee
And beg my heart be returned to me.

Alackaday! alackaday!
O charming thief on the world's highway!
I'll punish you well, if I but can,
For stealing the heart of a bachelor man!
As usury, when I ask for mine,
You *may* give *your* heart to—A Valentine.

—*Woman's Home Companion.*

"Reuben" in Antwerp, Belgium.

By Morton H. Pemberton.

When we were told in New York City that our steamer would land at Antwerp, Belgium, we supposed that we would find a little village on the ocean's bank with a few planks to step off on. How great was our surprise to find a magnificent city of 300,000 inhabitants—the largest and most beautiful in Belgium, with the exception of Brussels, its capital. How ignorant are people of each other! Up to this date I did not know enough of Belgium to want to see it. Antwerp as a little dot on the geography was all that I knew of it. I did not know whether its people were big or little, white or black, ignorant or wise. On the other hand, I don't believe there is a man in the whole city who has ever heard of St. Louis, Mo., or even seen it on the map. And yet people in both places are healthy, and some from both places will go to heaven.

Again, how great was our surprise when so many people told us that Antwerp was one of the most interesting cities in Europe. We found it so interesting that we remained two days.

Antwerp is an old city. Eight centuries before Christopher Columbus thought of being born people in Antwerp were building houses and steamboats. When Christopher Columbus was sailing westward to establish a republic in America, Antwerp was shipping furs and selling codfish. It has always been and is yet a thriving commercial city. But its shipping of coonskins and its commerce was not so interesting to me as its historical landmarks and other things wonderful to behold.

The first thing which strikes one in Antwerp is the appearance of the people. I supposed the people in Antwerp would be small in stature and not very good-looking; but instead they are the best-looking people up-to-date that I have seen. The men are large, strong and vigorous, and have the most beautiful complexions. My wife was so charmed with the good looks of the men that she says when she is left a widow she intends to locate here in Antwerp. As for the women, they are not so well dressed and not so good-looking as the men. They are pretty enough, but an American would not trade his wife for one without considerable boot. The ladies wear no hats on their heads, no matter how cold it is; and the men all smoke and keep fat on German beer. The fact is, if you did not know you were in a European city, you would think you were in a first-class American city. They look just like Americans until they begin to talk; and then they sound like monkeys and you feel like a fool. They all speak the French language, or their own language, the Flemish—anything but English.

Here in Antwerp is the finest and the third largest cathedral in the world. They began to build this cathedral in 1352 and they built on it for the next three centuries. It is 402 feet high and you have to go up 616 steps to get to the top of it; and when you get up there you don't feel as comfortable and as near heaven as you did at the bottom. It covers several acres of ground and has a capacity for 65,000 people. Its carvings in wood and stone, its decorations and its paintings make one open his mouth in wonder and feel that a few smart people have been born before this generation. Here in this cathedral is the "Descent from the Cross," the masterpiece of the great painter, Rubens. Here also hangs in a glass case on its walls another of Rubens' most famous paintings, "The Scourging of Christ," and the doors covering this picture are only opened on Sunday morning. Nothing could be more lifelike. One feels that the Christ is about to be struck again by the brutal hands of those who did not understand him. The silent worshiper who looks up at this picture and then sees in his priest a representative of the loving Savior who suffered here for him, has a better soul when he leaves his sacred place of prayer and devotion.

As we had never seen a Catholic service in a large church or cathedral, we went Sunday morning to see how people in a cathedral like this would worship God. Several thousand people were in attendance and there was a continual stream of people coming in and going out during the entire service. The first thing one could hear was the big choir of several hundred voices, with a full orchestral attachment. Their pipe-organ is as big as an ordinary church, and its orchestra makes you feel that you are in a theater, until you get further in and see that the men are all sitting on the back rows. People who are opposed to instrumental music would have to get out of the way in this big church to make room for the fiddle and the bass drum. The music was grand and as free as salvation. Its grand tones almost opened up heaven before one's eyes, and gave him a glimpse of his golden harp. If any good brother who is opposed to instruments in church could hear such music he would never refuse to resurrect when Gabriel blows his horn because he was opposed to instrumental music here on earth.

At the other end of the cathedral were the altars and about forty priests conducting the services. Three different sets of priests were conducting exercises in different parts of the cathedral. Their chants and songs were of course in the Latin language, and as difficult to understand as an American solo singer in English. If you did not know that you were in a house of worship you would think that the illumination of the altars was a preparation for a Fourth of July celebration. It was beautiful and grand and sublime, and the service was very impressive. Every few moments little bells would ring and jingle. I asked a man what it meant. He explained, but it was in the Flemish language and I could only understand from what he said that it had something to do with driving away the devil. I suppose they ring off the devil in this country just like we ring off the telephone in America.

To a Protestant-American whose church service has always consisted in seeing his pastor preach and pray and pass around the hat, this may seem a peculiar and extravagant form of worship. But when we think of the battles which have been fought by men for the right to worship God according to the dictates of their own consciences, we should criticise no people for the manner in which they worship God. When we think deeper and realize that religion is the life of God in the soul of man, and realize that the expression of this religion and forms of worship are mere matters of education, we must not be surprised at any form or manner in which a man gives expression to his religion. Wherever there is a human soul striving for communion with its God there is a holy



Down

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church, and let all men stand with uncovered heads and be willing to bow their knees. No expression of religion in the life of a righteous man should seem ridiculous or useless to one who wants to see men become better. We cannot think of the Heavenly Father as being much interested in the manner or form in which his children worship him. It is only character and love, the choice fruits of human life, that man can hold up to his God. If a man can be better by worshiping God with forms and imposing ceremonies, let no one put a stumbling-block in his way. Antwerp is better for the existence of this large Catholic cathedral and its thousands of members in its midst.

Many other interesting things are to be seen in Antwerp, Belgium. The old Spanish prison, erected in the eleventh century, still stands. Buildings and streets of the old Antwerp of centuries ago are relics of much interest. Here in Antwerp is said to be one of the largest zoological gardens in the world. We had a delightful visit through it. It was like a trip to a big circus where you could see all kinds of animals. I don't see how Noah ever got so many different animals in one ark; and some of them I don't see why he put in at all. What did Noah want to save a pair of flies and mosquitoes for? And why did he save the poodle-dog? Surely he did not bring a pair of poodle-dogs to amuse his wife, for I believe if Noah had caught his wife going with a poodle-dog, he would have thrown him overboard, and we would not now have so many dirty, sore-eyed poodle-dogs winning the affections of the women away from the men.

But the greatest feast we had in Antwerp was our visit to historical art galleries. Here in Antwerp in 1577 was born Peter Paul Rubens, the greatest painter of the Flemish school of art; and I understand that artists call him a big painter. The house in which he was born still stands, and to a sentimental, art-appreciating man, it would be a big thing to see this house. We visited the famous Rubens' art gallery in which are most of Rubens' renowned paintings. To look at a famous picture makes some people have an esthetic fit, but most of the time it makes me blush to see fine art. Artists are not modest. Ever since man cut his eye-teeth upon the forbidden apple and became wise and wicked, and modest enough to want to hide his nakedness, artists have been trying to take his clothes from him, until to-day the finest and most artistic statues of man are left with but a single leaf to tell the story of the Garden of Eden. Antwerp was also the home and birthplace of the famous artists, Van Dyck and Jordaens, and their works of art are also preserved in the Rubens gallery.

In conclusion, we would advise people who land at Antwerp not to hurry out of town until they have seen what the Belgians have got to show in Antwerp.

Berlin, Germany.

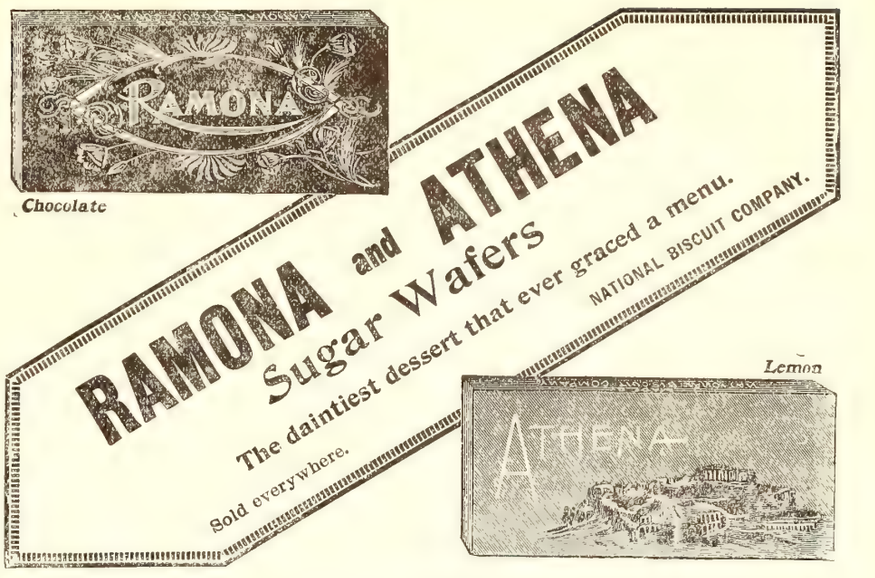
Chicago Millionaire (showing his library to distinguished novelist): "See them books?"

Distinguished Novelist: "Yes."

C. M.: "All bound in calf, ain't they?"

D. N.: "So they are."

C. M. (proudly): "Well, sir, I killed them calves myself."



The Impolitic Monkey.

A monkey once decided upon a visit to a foreign country. In due course, having arrived at his destination, he immediately proceeded to exhibit extreme and contemptuous surprise at the manners and customs of the animals he found there.

"Now, look here," said he to a horse. "My whiskers! but you are a queer lot of beasts. Just think of not being able to hang on to the bough of a tree by your tail. Why, in monkeyland everyone can do that."

"Indeed," replied the horse, who felt it incumbent upon him to be polite to a stranger. "Is that so? Well, I suppose you are all very clever beasts in monkeyland."

"Oh, yes, of course," acquiesced the monkey, turning up his nose with a disdainful air, "and I'll tell you another thing. You haven't the least conception of the proper way to spring here."

"We have not?" returned the horse, with a touch of irony in his voice.

"No," continued the monkey. "Why, it makes me grin when I think of it. I saw a dog jump after a rabbit the other day, and you should have seen the exhibition he made of himself."

"I should certainly not have cared to do so," replied the horse, decisively, "because the dog happens to be a great friend of mine."

"Is he?" laughed the monkey. "Oh, what a beast to choose for a friend. Why, we don't think anything of dogs in monkeyland. We just regard them as lower creatures. But, tell me, why in the world do you sleep on the ground instead of in trees, as we do in my country?"

"Because it is not our custom," replied the horse, suppressing a sharp retort with difficulty.

"It is! Well, I don't want to live here," retorted the monkey.

"You will pardon me," replied the horse, in a dignified tone, "but you certainly are not bound to remain."

"Now, that is insulting," complained the monkey, "really, very rude and ill-bred indeed."

The horse opened his eyes wide in astonishment. "I suppose it does not occur to you," said he, "that your criticisms of our way of doing things are even more so. Honestly, unless you can conform to our customs, I think you had better run swiftly back to your own country."

Then he went on with his grazing.

"They are an ignorant, uncouth set, these beasts," reflected the monkey. "I'll be shot if I can make any friends among them."

The moral of this fable is easily found: If you desire to make friends in a foreign country, above all things avoid derogatory comparisons.—*Pets and Animals.*

How Zulu Women Sew.

The skill of the Zulu of South Africa in sewing fur is a household word in South Africa, and some of the other tribes compete with them. The needle employed is widely different from that used by the ordinary needlewoman. In the first place, it has no eye; in the second, it is like a skewer, pointed at one end and thick at the other.

The thread is not of cotton, but is made of the sinews of various animals, the best being made from the sinews in the neck of a giraffe. It is stiff, inelastic, with a great tendency to "kink" and tangle itself up with anything near it. Before being used it is steeped in hot water until it is quite soft, and is then beaten between two smooth stones, which causes it to separate into filaments, which can thus be obtained of any strength and thickness. Thus the seamstress has a considerable amount of labor before she commences with the real work in hand.

Finally she squats on the ground (for no native stands to work, or do anything else, who can possibly help it) and, taking her needle, bores two holes in the edges of the rug or garment on which she is working. The thread is then pushed through with the butt of the needle, drawn tightly and two more holes are made with a like result, the skewer progressing very slowly compared with an English needlewoman, but fast enough for a country where time is of no value whatever.

The skin upon which the seamstress is working is dampened with water before she commences, and as the damp thread and hide dry out it brings the work very closely together. This is carefully attended to, and the work is not allowed to get dry until finished, when the seamstress lays it flat upon the ground, pulling it this way and that and mixing and arranging the hair for several hours, until, the skin being generally dry, it is impossible to find the joint or hem with the naked eye.—*St. Louis Journal of Agriculture.*

A Ballad of Kinsmen.

Apia Bay wears a smooth, bright face
When the tropic winds are low,
But the harbor curve is a fearsome place
When the great winds rise and blow.

'Tis perilous for barks to ride
At anchor, when the surge
Comes thundering in from the sea outside
And foams on the rocky verge.

From the western states three ships were there.
And one from the English Isle;
They came when the skies were bland and fair
And the ocean ways a smile.

But the fierce storm smote them, till they tossed
Like chips 'twixt sea and sky;
And two of the ships of the States were lost
And the other drifted nigh

The coral reefs, to death; but saw
The sturdy English ship
Out from the harbor's seething maw
Toward open water slip.

And sore they yearned to follow her
Beyond the barrier foam,
To swap their coral sepulcher
For the sea-leagues leading home;

But the ill-starred Trenton could not sail
Nor steam; with beams aburst,
A helpless hulk before the gale
She staggered toward the Worst.

Yet, as the English, inch by inch,
Away from the shallows drew,
The boys of the States, they did not flinch,
For they cheered the other crew.

Yea, never a soul showed craven then,
Though their fate was plain to see;
The doomed men waved to the luckier men
And gave them three times three.

Three times three, and the cheer rang high
Above the wind and the wave,
As the English ship strained safely by,
And the other on to her grave!

Oh, blood will tell, they were kinsmen all!
Give the gallant lads a place
On the good high-seats of the heroes' hall
To kindle our common race!

—*Richard Burton in Saturday Evening Post.*

The Army Mule.

The army mule in the Philippine warfare is one of the most important factors in the campaign. The mule can be depended upon to go into places where horses cannot, even if loaded with considerable weight in rations, equipments and articles of the soldier in general. The writer has accompanied several expeditions over the roughest portions of the country in the Philippines with military expeditions, and in each case the mule has proved himself a capable and faithful carrier of burdens. At first it was intended to use the mules principally for hauling rations and soldiers' outfits over the mountains in places where the regular ox teams of the country could not be taken. But the mule is used for the artillery and for the purpose of hauling escort wagons filled with commissary stores, to the amount of over 4,000 pounds oftentimes, light wagons for mail, orders, officers' luggage when the latter change stations, and for hundreds of other purposes essential to warfare in a country where there are no railroads or effective means of transportation, and where the roads are exceedingly bad. The writer has seen the mules tugging away at the wagons, heavily loaded, in places where he ordinary horse or ox would fail utterly. The mule is very ambitious to succeed in getting over the rough places in the roads in this country. The horses of the Philippines are at the best very inferior little animals, and are seldom used by the army in connection with transportation. If mules cannot be abtained, the quartermaster's department makes an effort to secure bull teams from the natives, the hire per day of which amounts to two dollars Mexican money for each team. A native driver accompanies the carts and attends to the feeding of the bull or caribon. These animals are of course very slow, but they are strong and steady and if given the time will haul considerable of a load for a long distance.

The army mule in the Philippines usually covers about fifteen miles per day over moderately level country, but if the weather is favorable, and the sun not too hot, longer distances can be covered. The sun gets very severe overhead after 10 o'clock in the morning, and the drivers usually arrange to start early in the morning so as to get as far as possible before the heat of the day sets in. Then a rest is taken until 3 o'clock in the afternoon, when a new start is made and the balance of the trip made before dark. Mules are sometimes permanently injured by overdriving during the heated part of the day and drop by the roadside, completely exhausted, and are perfectly useless for several days. A careless driver can easily permanently injure a mule by this sort of work, and there are in every stable in the Philippines from one to a dozen of the animals recovering from overdriving during the heated portion of the day.

Mules are faithful animals in many ways, one of which is in the manner in which they cross streams. The bridges of the rivers in the Philippines have either been burned by the insurgents or are useless for lack of repairs, and the army ration trains are obliged to pass through the rivers by wading the mules. The wagons usually sink to the hub and often deeper. Frequently the mules step into holes, but instead of floundering about as most horses would the mule quietly extricates himself. It is very seldom that the mules take fright or run away. In crossing one river recently a portion of it was found to be very deep and it was necessary to build a bamboo raft. This raft supported the first team, but the second one was a four-mule outfit and the additional weight caused the raft to sink at one end and allow the wagon to run off at one side, carrying with it the four mules and the driver. The latter got free but the harness of the mules kept the animals from getting away, and two of them went down for good. The other two secured a footing for their forefeet on the edge of the raft, and remained there perfectly quiet for nearly an hour while the soldiers rigged up another raft on which the rules were finally rescued.

The few bridges which are in use in the Philippines are mostly very narrow, hardly wider than the wheels of the wagon, and are in most cases without side rails, so that in driving over with a four-mule team the driver usually pulls in one of the leaders so as to guide the pole with the shaft mules. But often the wheels sink into the bridge, and as one side goes down the momentum imparted to the driver on the seat causes the springs of the latter to throw the seat up suddenly, often so high as to tip the driver off and cause the reins to become entangled. Horses might take fright at this, and the forward pair springing for the opposite end of the bridge would cause the wagon to shift its position and probably go over. Therefore the army mule in being steady, is a valuable animal for drawing the heavy wagons over the narrow bridges.

I have seen mules started out with expeditions on the artillery, shifted from the artillery to the wagon trains, and finally used for packing purposes. The artillery, as is well known to mule drivers, ordinarily impairs a mule for future service on the wagons or the pack trains, for the reason that in drilling with the guns the mules are necessarily kept at hard practice, consisting in starting out at a fast pace and keep-



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ing up the run until all are winded. This affects the wind of the animal for hauling purposes, so that as soon as a hill is reached, his wind is cut short much quicker than would have happened under other conditions of use. But the Philippine war mule is obliged to be content with all kinds of work. He is up and at it all the time. In following the enemy the mule has but little rest, and that mostly in the middle of the day, as the night is used very much for traveling purposes, especially if the weather is favorable.

The mule seems to get along comfortably in all sorts of weather. In dry weather he thrives well on the scanty grass along the roads and he can go quite a long time without water. He is issued regular rations and the teamsters always take care to draw the proper allotment when the journey begins. The mule being tall as compared with the horse and other animals of haulage in these islands, has a great advantage in that he can wade deep and wet places in roads and pastures without trouble to himself. He is high up above everything.

The trains are often fired upon by the enemy, but for the reason that the insurgents think that there is a Gatling or similar gun in each wagon they seldom come very close. However, the rattling fire which the insurgents often pour into a train on the road or which is encamped for the night, seldom disturbs the mules. I have seen mules continue to walk steadily with a load under a severe fire, paying no attention to the shooting. What would stampede untrained horses does not seem to interest the mules. They are a good animal in a fight, unless it is at night, when the sight of the flashes seems to disturb them. The mules in the Philippines are of a high quality, having been selected for this special work.—*The National Stockman.*

Brave But Frightened.

Mr. Richard Harding Davis, who has acted as war correspondent in five campaigns, the last being that in South Africa, writes in Everybody's Magazine about the Curiosities of Courage. Men do strange things when they are frightened, but it does not follow that a man is a coward because he recognizes danger and trembles with fear. Mr. Davis says:

Indeed, personally, I find my sympathy is entirely against the man "who doesn't know fear." I consider him a dull soul without any imagination. The man who does know it I rate higher; his courage is finer, and I would class him as the type of the bravest man.

There is the story of the bullying colonel who turned on one of his aides during a battle and cried, "Captain ———, you are frightened! You *are*, sir! You are scared!" "You're right," replied the captain; "and if *you* were half as scared as I am, you'd be six miles in the rear."



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When Pa Goes up to Town.

Ma gets up awful early, 'long 'bout three or four o'clock,
And wakes the hired man so he can milk and feed the stock.
And lights the kitchen fire then, and grinds the coffee mill,
And bangs the pots and lids around the stove just fit to kill!
And when she puts the mush pan on and sets the table chairs,
She stands down at the kitchen-door and calls to me upstairs;
"Now, Bob, just you get up to once and dress and hurry down;
There's lots to do this morning, for pa's going up to town!"

'T won't do to lie a-bed such times; obedience is best;
And so I rummage in the dark and pretty soon I'm drest;
And when I get downstairs there's pa a-stormin' round the place,
Because the water ain't got hot for him to shave his face.
And ma, she sets me to luggin' wood, and sis, she comes down late
Just awful cross; and ma, she says, indignant-like: "Now, Kate,
There ain't no use your being cross. You'd better tell young Brown
To stay away the night before your pa goes up to town!"

Then pa he cuts an awful gash, and ma says serves him right:
"There ain't no sense in trying for to shave by candle light!"
And pa he swears and kicks the cat, and ma she busies round
And gets some spider's web and stuff and plasters up the wound;
And then the mush it goes and burns 'cause no one's watching it,
And ma she grabs it off the stove just like she had a fit,
"Good gracious, Kate! I s'pose you'd stand and watch the house burn down!
It does seem like you'd help a bit when pa goes up to town!"

Pa hurries through his breakfast, 'cause there ain't much time to spare,
And growls because the coffee's weak, as cross as any bear;
Sis says she "isn't hungry;" ma she sniffs and stirs her cup,
And Jerry he comes in and says pa'd better hurry up.

* * * * *

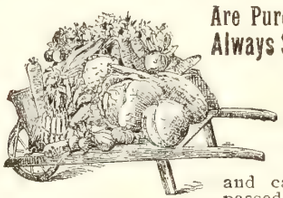
And when they're gone I sneak away out to the barn and crawl
Into the mow and burrow down 'way over nigh the wall;
And there I lie and sleep and sleep till dinner comes aroun',
Gee! home's a mighty restful place when pa's gone up to town!" —*Puck.*



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With the Children.

J. Breckenridge Ellis.

PETE.

X.—Pete's Punishment.

Everything happens at last, if you just wait; and if it doesn't happen to you, it does to somebody else. And one of the things that is always sure to come around before you want it, is the time to get up. Mrs. Morris was not one of those ladies who get up before day, and then pretend that they like it. She arose at seven and she didn't care who knew it. Some people grope out of bed in the darkness, stumble about the house by lamplight, and then crow over those who don't have to get up at such unseasonable hours. You would think to hear them, that they had to get up to wind up the sun and set the earth to rotating. Jennie made the kitchen fire, and started outdoors to get some water to put in the teakettle. She uttered a cry and her mother came to the door to look out; and there sat Pete on a hencoop, barefooted and very wide awake. Yes, it was Pete! But how had she escaped from her bedroom, the door of which was locked, with the key on the outside? If it had been earlier, Mrs. Morris might have thought it a ghost. But who ever saw a ghost at seven in the morning? Besides, Mrs. Morris stared so hard at the child that, had it really been a ghost, the lady must certainly have seen entirely through her. "*Pete!*"

"Mamma," said Pete jumping up, "come on; you might as well know the worst at first." She darted around the corner, and her mother and Jennie followed. Pete pointed to the bedclothes that hung from the upstairs window. "I slided down," she said. Of course she knew better than "*slided*," but when you are very much disturbed, you are apt to say curious words.

"Jennie," said Mrs. Morris, "run up and pull in those things before the neighbors see them. Oh, Pete, Pete! What ever will become of you, my poor, bad little girl!"

"I don't know," said the child; "I guess maybe being called 'Pete' has something to do with it. Don't you think it has a wicked sound?"

"It was your grandfather's name," said Mrs. Morris. "He used to call you that when you were a baby. I was so disappointed that you were not a boy that he said, 'Never mind, call *her* Pete!' "

"Mamma, I was disappointed, *too*, because I wasn't a boy. I wish I had of been!"

"Oh, Prudence, if you would only be good, then it wouldn't matter."

"Mamma, if I was good, I'd only be a good *girl*."

"Come in the house, Prudence." Mrs. Morris was very sad and that made Pete cry. "Tell me what you have been doing—everything; let me know the worst." She sat down by the kitchen table and the girl stood guiltily before her. By this time Jennie had returned, and she stood looking at her little sister as if she thought her a mistake in Geometry. Madge came downstairs, and sat on the carpet in the dining room (which was next door), where she could button her shoes and hear what was going on.

"I had promised Nap," said Pete (Mrs. Morris shuddered), "to bring him this morning all the nice things we girls have, and maybe he'd go away and never bother you any more a-tall, mamma, and I couldn't get the other things, so I just took my bracelet and ring and slid down the bedclothes, and I had to go 'cause I'd *promised*, and I knew if I got him to go 'way, it would pay for ever'thing. He wouldn't take my things and he said he wouldn't go 'way and he tried to put me off by telling me the interestingest story you ever heard about Elvira, a little girl in a haunted house, and ever' night they heard '*Thump, thump, thump*" right down the steps and his hair all raised on end and she scrootched in a corner and it was twelve o'clock, midnight."

"What made that noise?" demanded Madge, poising her buttonhook in the air.

"I wouldn't even let him tell, I's so anxious to beg him to go 'way, but he wouldn't. And then I did what Brother Temples said."

"What do you mean?" demanded Mrs. Morris.

"Don't you know he said ever'body ought to try to get *somebody* to be a Christian, 'cause God would ask um if they'd ever tried to save a soul; so I went to work with Nap and did what I could, like it says somewhere in the Bible, to be a light to the Gentiles. And I guessed he was a Gentile if they *is* any Gentiles, now. But he wouldn't make any promises. So I came away. And here I am," she added.

"Pete, you knew I was grieved and wounded the *other* time you went to this person who calls himself 'Nap.' "

"Yes, mamma, but I'd *promised*. But I know I've been bad. Mamma, I haven't got anything to say, except that I won't do it any more."

"Oh, Prudence," said the little woman despairingly, "What *can* I do with you?"

"Lock me up, mamma. Starve me!"

"I tell you, mamma," volunteered Madge, "you ought to be like Miss Dollie. I believe whippings are best. I don't believe we mind being locked up so much—unless we want *real bad* to be some other place."

"Mamma," said Pete, "I wish you would tell Madge to 'tend to her *own business!*"

"Well, I was just saying what I thought was best," said Madge calmly. "I don't believe locking-ups are as good as whippings."

"If it was *you*," said Pete with spirit, "you'd talk different, Miss Madge!"

"For what you have done, my child," said Mrs. Morris sadly, "you must be punished. I know it grieves me as much as it does you. No, I will not lock you up this time. Neither will I whip you. I have tried to raise you without beating you—forcing you by physical means to do what is right. I have tried to show you that the reward of doing right is the love of your friends and their respect and esteem." Pete began to sob. "But it seems that you must be taught by severe lessons what is best for you. Next Friday evening—"

"Oh, mamma!" cried Madge. "I wouldn't do *that!*"

"Next Friday evening," repeated Mrs. Morris firmly, "happens to be Linda May's birthday. She is going to give a little party. You and Madge are invited."

"Oh, mamma, don't say it," cried Madge, who suspected what was coming, "because if you *say* it, you know you'll stick to it!"

"Hush, Madge!" said Jennie. "Mamma is right."

"Yes," said Mrs. Morris, "I believe I am. And so, Prudence, you must stay at home from the party." Pete wailed.

"Oh, mamma!" said Madge. "It's the only party Linda May ever had, and I just had to *beg* and *beg* Miss Dollie. It's the *occasion* of Linda May's *life*, and she won't be *happy* if Pete ain't there, I know she won't! *Please* don't say she can't go."

"There is no use to discuss it," was the firm reply. "Come, we are late. We must hurry with our breakfast."

"I'd like to know," said Pete, "who *wants* any breakfast, when it *is* ready." Without waiting to be enlightened on this point, she ran upstairs and threw herself on her bed and sobbed and wailed at the thought of Linda May's party. "Pete!" said a voice at the bedside. Pete only wailed. "*Pete!*"

Desperate gasps and sobs. "PETE!"

"Well, what is it?"

"I'll tell you what I'll do," said Madge; "you know they have ice cream and candy and things, so you never want your orange; so I'll put mine to one side and bring it to you."

[TO BE CONTINUED.]

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

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Jesus in Gethsemane.

The account of the Lord's Supper closes with the words, "And when they had sung an hymn, they went out unto the Mount of Olives." The hymn with which Jesus and his disciples closed the Passover supper was probably Psalms 115 to 118, with which it was customary to bring the feast to a close. With the words, "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord . . . Bind the sacrifice with cords, even unto the horns of the altar," still echoing in their ears, the disciples followed their Master out into the night, in whose shadows the awful struggle should take place which should lead to the final sacrifice of infinite love. Despite the tender prayer that the eleven had heard Jesus offer up for them, in that upper room, they yet failed to understand the tragedy about to be enacted, and the peril that already threatened their faith. As they passed out of the city gate, and wended their way across the Kedron valley, Jesus warned them of the coming danger and their own cowardice; but they could not believe that it was possible for them ever to deny or desert him whom they loved so truly. So little do we know our own hearts. A possible traitor lurks in every one of us. Let us humbly watch and pray lest we enter into temptation.

The little company soon entered the garden of Gethsemane, some enclosed spot on one of the lower slopes of the Mount of Olives, where there was an oil press used for extracting the precious oil of the olives which grew abundantly there. The name Gethsemane signifies an oil press. A fitting place this, among the olives, emblem of peace, for the Prince of Peace to pass through the awful, silent struggle with the outposts of the enemy, and to win the victory which should make sure the conquest of the cross and tomb. The world was asleep under the clear Passover moon when Jesus entered the shade of the olive trees, whither he had often before resorted for rest and prayer. He bade the little company sit down beneath the trees and await his return. Then, taking the three favorite disciples with him, he went a little farther into the shadows. And now the gloom deepened over his soul. He felt that this was the hour of the Prince of Darkness, and the bitter cup was about to be pressed to his lips. The pathos of the scene is too deep for words; it calls for tears and sympathy alone. He who had suffered so long and patiently and never complained, he who seemed ever to be giving and never needing sympathy, now made a piteous appeal to his disciples: "My soul is exceeding sorrowful, even unto death: abide ye here and watch with me." Poor, lone sufferer, thou canst not have even the poor support of human sympathy in thine hour of darkness. Thou must tread the wine press alone. Thy nearest friends will sleep through thine anguish, and will flee when thine enemies approach. The willing spirit shall not conquer the weakness of the flesh, until thy redeeming work is done, and a dying and risen Christ shall impart his spirit of courage and truth to all believers.

A stone's throw from the sleeping disciples lies the Savior, prone upon the ground. Agonizing sobs and cries break from his lips, and his arms are thrown toward the skies in frantic pleading. "Father, if it be possible, let this cup pass away from me," he cries. Thrice he utters this agonizing appeal, ever humbly adding, "Nevertheless, not as I will, but as thou wilt." The evangelists emphasize the awful sufferings of our Lord in this dread hour. He was "sore amazed," and "greatly troubled," and in the stress of his agony the very blood from his veins mingled with the sweat that dropped from his brow. What was the cause of this unprecedented dread on the Savior's part? Not the mere fear of death. He who held the keys of death in his hand, and could open its doors for the return of Lazarus, or the widow's son, need not fear its power over himself. Nor was it the dread of physical suffering. He had been teaching men how to bear that, and for him no physical pain had power to turn aside a moment from the path of duty. The hours of calm and patient suffering that followed this scene, culminating with the sublime tragedy of Calvary, gave sufficient proof of Jesus' superiority to any childish weakness in view of death.

Far more than this was in that strange agony. The cross meant more to him than the martyr's reward. Else, gladly would he have welcomed it, as he has given strength to countless thousands to do, in ages since. No, death meant to him more than it could possibly mean to any other. He whose whole soul was truth incarnate, was to be crucified as a deceiver. He, the one on earth absolutely loyal to God, was to die as a blasphemer. He who knew no sin was to bear the sins of the whole world. He who could raise the dead must himself submit to death's power. It was his to disarm this last and ever-victorious enemy of man, but it was by receiving into his own breast the hated shaft. He was to deliver man from the death of the soul, which is separation from God, but it must be by himself "tasting death for every man." He could bear the hatred of his enemies and the desertion of his friends, but when his weary heart should have to cry out, "My God, my God, why hast Thou forsaken me!" it would break with its intolerable burden of grief. The 53rd chapter of Isaiah is the best commentary on Gethsemane. Upon his spotless soul the Master already felt the burden of the world's transgressions being laid; and his pure soul shrank from the ordeal. That love should be repaid by hate; purity be linked with foul sinfulness; incarnate life be subjected to loathsome death—this it was that made the prospect of the cross unbearable to the Son of Man.

As in the wilderness, thrice tempted, thrice repelling the tempter, the Master is sent an angel visitant to minister to him; so now, thrice appealing for relief, thrice submitting to the infinite will of his Father, he is heard, and heaven's ministering angel brings him comfort. "He was heard, in that he feared, and being made perfect," as a mediator, "he is become the author of eternal life unto all them that obey him." Blessed spirit of trust, how it lightens the burden and sweetens the sacrifice. "Not as I will, but as thou wilt," the heart of all true petition and devotion. "The uttermost of prayer, the uttermost of sacrifice were in the words upon which the sorrow of the race will stay itself until men shall cease to suffer, and shall no longer need to cling for courage to the heroes of pain." No wonder that from such a prayer as this the Son of God could return to his still sleeping disciples, and calmly say unto them, "Arise, let us be going; behold, he is at hand that betrayeth me." All terror was fled. Closer to the heart of infinite love had the divine sufferer been drawn, until the pain of his heart was eased, and the loving face of the Father shut from his vision the dread scene of Calvary.

(Lesson for February 24. Matt, 26:36-46. Paralle passages, Mark 14:32-42; Luke 22:39-46; John 18:1, 2.)

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Burris A. Jenkins.

TOPIC FOR FEBRUARY 24.

TRUST.

"Trusting in the Lord Jesus Christ for Strength."

(Phil. 4:4-13.)

Paul was in prison when he wrote this joyful and faith-displaying letter to his beloved Philippinas. This has been called Paul's love letter. And indeed it is one of his most beautiful epistles. Untoward circumstances could not shake his faith. More or less deserted by his friends, he did not feel deserted of God. There is scarcely a more heroic figure in the world than that of the old, lonely apostle in bonds and imprisonment for his faith, but unshaken and cheerful, trusting to the cold, dark end.

Paul probably was not physically strong. There is no greater handicap to usefulness than physical weakness. Paul besought God most earnestly that this disability might be removed; but God strengthened him only by declaring, "My strength shall be sufficient for thee." And it was. Trust took the place of health; and the most herculean labors were performed by this apostle who struggled manfully with disease. Others are tried in the same way. Many are living useful lives, doing great work, who are limited in the same manner, bound about by disease.

Schliermacher, the greatest preacher perhaps that Germany has ever known, fought all his life against most painful disease. He often went into the pulpit and preached his best sermons while in excruciating agony, and when the congregation knew nothing of his condition. This was undoubtedly a display of great strength of will; but it was also a trusting in the Lord Jesus Christ. The pulpit, as Theodore Munger says, is the place where a preacher must not spare himself, it is the place where he gives himself to die on the cross.

But there are many others who are fighting in the same way against great odds. There are those who have a weakness of the will, who are tempted and sorely tried in some way; those who stand out against inner foes that they fear at any time may overwhelm them. They can find strength in Him in whom Paul found it. Let them trust in the Lord Jesus Christ for strength, and he will help in time of need.

"I know whom I have believed," said Paul, "and am persuaded that he is able to keep that which I have committed unto him against that day." Such is the proper attitude of a life that is hid with Christ in God.

"But," says some one, "what do you mean by trusting in the Lord Jesus Christ? How can I trust in him? That's too vague." Well, do you feel weak? Do you need a strong hand to guide? Do you want to lean on "a power not ourselves which makes for righteousness?" There is that friend, that power, that stronger one. It is Jesus whom we can know by reading of him; of whom we can feel the support by imitating him; to whom we can go as the fullest representation of God in our prayers; and whom we can seek to please—for he is alive forevermore and interested in us—in our lives. That it is, I take it, to trust in the Lord Jesus Christ.

Buffalo, N. Y.

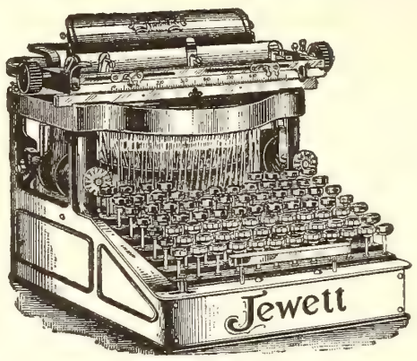
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No. 15. FOR KANSAS CITY, ST. JOSEPH, DENVER, OMAHA, COUNCIL BLUFFS, NEBRASKA, COLORADO, PACIFIC COAST. **9.00 P. M.** DAILY.

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Among our Advertisers.

Barclay Meador, Advertising Manager.

The season is well at hand for the purchase of seeds, hence seedsmen are making good use of advertising space to make known the virtues of their own respective varieties. In our columns will be found the advertisements of several different firms, notably the Storrs & Harrison Co., of Painesville, O. They have been in the business almost half a century, and enjoy an enviable reputation. They realize that it is a waste of money and of seasons too, for a planter to buy the kinds that won't grow. Their catalogue may be had for the asking.

The John A. Salzer Seed Company, of La Crosse, Wis., the great farm seed growers, also set forth the merits of their seeds in our advertising columns. They urge the trial of some splendid seed sorts to cure the hunger of the hogs and make them happy, fat, healthy and contented. In their Peaoat, a perfect food in the green state, or in their great Giant Incarnat Clover, or Sand Vetch, or Cow Peas or Rape, they have heavy cropping, quick producing foods, that tempt the appetite of the swine, or cow, or sheep, or poultry, or horse. Send five cents for their catalogue.

"Your Grandmother's Garden" is the headline of an advertisement appearing in our columns of the old established seedsmen and florists, Peter Henderson & Co., 35 & 37 Cortlandt Street, New York.

Their advertisement offers their annual superb catalogue entitled "Everything for the Garden," which is in reality a book of 190 pages, containing over seven hundred engravings and eight superb colored plates, to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the catalogue, this firm, wishing to trace the results of their advertising in different papers, will send free, to all who order catalogue and state where they saw the advertisement, a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from catalogue will be accepted as twenty-five cents in part payment.

There are but a limited number of bell foundries in the United States. The leading ones use our columns. The McShane, one of the world's greatest bell foundries, is located in Baltimore, Md. It is now somewhat more than half a century since the first McShane bell was cast. Since then this foundry has completed 10,000 single bells and hung 270 peals and 70 chimes—more than 12,000 bells in all. All McShane casts are of new ingot copper and imported block tin carefully proportioned and carefully melted to secure tonal quality and lasting quality. They are mounted very carefully and solidly for ease of ringing and neatness of design. Everything that conduces toward satisfaction is part of the McShane endeavor. The McShane Company will send catalogue free.

No class of manufacturers appreciate advertising space more than do the makers of the best pianos. The Ivers & Pond Company, of 110 Boylston Street, Boston, begin a series of advertisements in this issue. They will set forth in this series the merits of their instruments, urging the fact that Rev. F. E. Clark, president of the Society of Christian Endeavor, has one in his house, as evidence of its superior grade. They also make known their system of convenient payment, which places their instruments within easy reach. They, too, send catalogue on request.

Attention is called to the advertisement of the Natural Body Brace Co., Box 237, Salina, Kan., found in another column. These manufacturers submit testimony from skilled physicians and thousands of wearers that their brace is the best. Their book of plain, common sense reasoning, which is fully illustrated, is sent free to all who ask for it. They refund the purchase price to any who are not pleased with the brace after 30 days' trial. The high standing of the company and its management are abundantly vouched for. They offer a rare opportunity to sufferers who have found other things of no use, as well as to those who have lighter afflictions.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

ANDREWS.

Eliza Jane Andrews, daughter of Alva and Nancy Clark, was born in Jefferson County, Ill., Nov. 7, 1844. She was married to Austin S. Andrews, Nov. 27, 1867, and to this union nine children were given. When 18 years old she obeyed Christ and on Jan. 22, 1901, fell asleep in his promise. She has passed from our number but she has not passed from our memory. Her deeds yet live with those who knew her best and loved her most.

H. A. WINGARD.

State Line, Ind.

BARNES.

Little Kenneth Barnes, aged four years, two months 10 days, son of Mr. and Mrs. Geo. Barnes, died Friday, Feb. 1st. He was a bright, sweet child, and will be greatly missed by all who knew him. Although young in years he was a regular S. S. pupil, and his place is now vacant; but we know God has taken him to blossom and live in heaven. Services were held Sunday at 1:30 P. M.

MABEL BLEVINS.

Manchester, Ill.

DAY.

Frank Deloss Day, son of Mr. and Mrs. D. R. Day, passed away at his parents' home, in Shenandoah, Ia., Jan. 19, 1901, aged 21 years, 5 months and 23 days. Frank was born in Warren county, Ill., and lived there until the removal of his father to Colorado. Three years later, when Frank was 11 years old, they came to Shenandoah, and this has been his home ever since. At the age of 12 he was baptized by Bro. Fred Hagin, now missionary to Japan. Frank was an active, energetic young man until two years ago, when his health began to fail. He was highly esteemed and a large company filled the church at the funeral service which was conducted by his pastor, J. H. Wright, assisted by his former pastor, Edgar Price, of Red Oak, Ia.

LEVERINGTON.

Mrs. Lulu Lowe Leverington, wife of James Leverington, passed into the heavenly life Nov. 9, 1900, at Hannibal, Mo., aged 23 years. She was a faithful Christian having grown up in the atmosphere of a religious home. Her beautiful Christian life was a great help to others in seeing the way of duty more clearly. How uncertain is our hold on this earth life. Just established in her own home, where she had planned for comfort and continued joy, she is suddenly called away. She leaves bereaved husband and little babe, to whom the grandmother will be a mother. May this dispensation be the means of giving to those who were nearest to her the disposition to cultivate more of the upward look and the laying up of heavenly treasure.

LEVI MARSHALL.

LOWE.

Mary Elizabeth Lowe died at the home of her mother, Hannibal, Mo., Jan. 31, 1901, aged 20 years and 11 months. She was beautiful in person and character, was full of hope, and had chosen her life companion, who was near and kind to the last. Her health gradually gave way—a victim to consumption. She was a faithful member of the church and read her Bible daily until the end. She gave a lesson of patience and trust to those about her. Her multitude of young friends besides the family feel a keen loss, but they know she was ready and the future becomes more attractive. This is the fifth death in this smitten family in six years. We shall know the meaning of these things hereafter.

LEVI MARSHALL.

TAYLOR.

Christiana Durfee was born in Madison county, N. Y., Aug. 3, 1820. Dec. 28, 1844, she was married to Dr. Geo. W. Taylor. They came west in 1853 and settled in Princeton, Ill. Sister Taylor was a woman of unusual intelligence, sagacity and wisdom. She was a life member of the C. W. B. M., a liberal giver to all our missionary enterprises, as well as to our educational work in Eureka College. She was full of Christian hospitality. Her Christian morals were on a high plain. With no children of her own, she raised three, to whom she was most faithful and devoted. After more than a year's sickness and great suffering she fell asleep in Christ, Jan. 23, 1901, full of faith and hope. Her husband, now feeble by the weight of 84 years, mourns deeply the loss of a true, loving companion during 56 years. He has the warm sympathy of the church and many friends.

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WATKINS.

On Tuesday, Jan 8, Mrs. Eliza U. Watkins, full of years and satisfied with her allotted portion of love and service, with children and grandchildren by her side, closed her eyes to the scenes of this world. The end came at the family home on Riverside Drive, New York City, the funeral services being conducted by J. M. Philputt of the Lenox Avenue Christian Church. The body was interred in Mt. Vernon, Ohio. Hers was a remarkable personality. She became a Christian when but a child of ten. Her serene, triumphant faith, her uniformly calm, dignified bearing, gave her a poise and individuality, an atmosphere of her own, that impressed all with whom she came in contact. Of her life the words of Solomon are literally true: "Strength and honor are her clothing and she shall rejoice in time to come. Give her of the fruit of her hands and let her own works praise her in the gates."

ROLAND A. NICHOLS.

Worcester, Mass.

WRIGHT.

Dorris, beloved daughter of Elder Jas. B. and Ruth M. Wright, died at Osceola, Ia., January 22, 1901, aged 11 months and four days. She was bright, winsome and precious on earth, but represents now an added asset in heaven to the bereaved father and mother. Funeral services were conducted by the writer, assisted by the pastors of the city where Bro. Wright labors as pastor of the Christian Church, and by W. W. Wharton, of Murray.

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Vol. xxxviii February 21, 1901 No. 8

Wm R Warren Jan 02
Box 802

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Of heaven or hell I have no power to sing;
I cannot ease the burden of your fears,
Or make quick-coming death a little thing,
Or bring again the pleasure of past years.
Nor for my words shall ye forget your tears,
Or hope again for aught that I can say,
The idle singer of an empty day.

But rather, when aweary of your mirth,
From full hearts still unsatisfied ye sigh,
And, feeling kindly unto all the earth,
Grudge every minute as it passes by,
Made thee more mindful that the sweet days die—
Remember me a little then, I pray,
The idle singer of an empty day.

Then let the others go! and if indeed
In some old garden thou and I have wrought,
And made fresh flowers spring up from hoarded seed,
And fragrance of old days and deeds have brought
Back to folk weary—all was not for naught.
No little part it was for me to play—
The idle singer of an empty day.

—First and last stanzas of "The Earthly Paradise," by William Morris.

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Vol. xxxviii. St. Louis, Mo., Thursday, February 21, 1901. No. 8.

Current Events.

World's Fair Bill Passed. On Monday morning of this week the bill authorizing the appropriation of $5,000,000 for the World's Fair to be held in St. Louis in 1903, passed the House of Representatives by a vote of 191 to 41. The bill was taken up under a suspension of the rules, a method which shuts off amendment but requires a two-thirds vote. The measure as adopted appropriates $5,000,000 from the national treasury, but this sum is not to be used until the World's Fair Company has expended the $10,000,000 which has been raised by popular subscription in St. Louis and by act of the city council. It provides further for the establishment of a World's Fair Commission and requires that the fair shall open not later than May 1, 1903, and shall close not later than Dec. 1 of that year. There was a sharp debate before the passage of the bill, but its overwhelming victory by a vote of nearly five to one gives hope that it will have an easy passage in the Senate where it may be brought up on Thursday.

The Week in Congress. The work of Congress in these closing weeks of its session presents a combination of scramble, bustle and filibuster. Protracted debates have taken the time of Congress and now important revenue bills must be passed in haste at the risk of necessitating an extra session. The delay of the Senate in confirming Gen. Woods' appointment as major-general is said to have displeased the President more than such matters usually do, but the confirmation has now been made. The work of the conference committe on the revenue reduction bill has resulted in what seems to be a deadlock. The ship subsidy bill can scarcely be expected to come to a vote at this session in the Senate, as its opponents are using against it the senatorial prerogative of endless debate. The river and harbor appropriation bill is having an unusually hard time and may be carried over to the possible extra session. The army appropriation bill has been passed by the House. It is being pointed out that by this bill our army costs us $2,828 per soldier, which is more than ten times that of the French and German armies. This average includes the amount spent on pensions, which is more than half of the whole amount. The House has begun the consideration of the sundry civil bill.

In St. Louis. Excise Commissioner Seibert has begun the promised examination of those saloons against which complaints were entered on the ground of having wine-room attachments and the proprietors of these places will be called upon to show cause why their licenses shall not be revoked. The investigation has not yet developed any testimony sufficient to convict, but the inquiry is apparently being made in good faith and results are expected. The Committee of Public Safety, composed of fifty prominent citizens of known integrity, appointed as the result of a movement in the Ministerial Alliance, has organized and is ready for work. Its duty will be to investigate the records and characters of all candidates for city offices and make a public report of the same which can be relied upon as thoroughly non-partisan. It has been decided that the Republican nominations for the coming election on April 2, shall be made by a direct vote at the primaries, instead of at a party convention composed of delegates elected at the primaries. In spite of the danger from ballot-stuffers and repeaters at the primaries, the method of direct primaries has the advantage of forestalling the trickeries which usually play a prominent part in determining the result of a nominating convention.

McKinley Elected. During the past three months presidential campaign excitement has subsided and the popular anxiety to know who would be our next President has been satisfied by newspaper reports. The official declaration, however, was not made until Wednesday of last week when the electoral votes were counted in a joint session of the Senate and House of Representatives. The roll of the states was called alphabetically and the chosen representative of each responded with the number of its electoral votes and the name of its favored candidate. The result, 292 for McKinley and Roosevelt to 155 for Bryan and Stevenson, was announced with as much unction and enthusiasm as if the public had really been waiting for the news.

The Opening of Parliament. The formal opening of the first Parliament of the new reign was the most gorgeous state function which England has witnessed in a generation. The King's progress from Buckingham Palace to the House of Parliament in the old gilt state coach and his appearance in the House of Lords exhibited a degree of pomp and pageantry comparable in a small way to the Field of the Cloth of Gold. An eye-witness reports that the gilt coach is "neither comical nor circus-like," but if it resembles the half-dozen such at Versailles or the two score of historic imperial carriages at St. Petersburg it must be a little of both. At any rate this exhibition of royal pomp has a medieval flavor which seems strangely inconsistent with the oft-repeated statement that in Edward the world sees for the first time a strictly modern man on a throne. The King took the oath before the House of Lords and such of the Commons as could crowd into the room and read his first speech from the throne. The speech holds out no prospect of a change of policy in South Africa. The colonists are complimented on their loyalty and a brief outline is given of the measures to be introduced at this session of Parliament. According to long established custom, the crown lands and hereditary revenues of the crown are to be surrendered in exchange for a definite appropriation, called the civil list, for the expenses of the royal household. A feature of the new Parliament is the harmony which prevails among the Irish members. They are for once united to oppose every war measure and push the reforms which they desire in the Irish administration. Their eighty members, it is said, will interfere with every measure that is proposed and will obstruct and filibuster until they are bought off with the desired concessions.

Trouble in Spain. On the same day with the opening of the British Parliament, occurred an important event in the Spanish royal family which offered large opportunities for display but lacked the element of popular approval. The marriage of Princess Maria of the Asturias, an important member of the house of Hapsburg, to Prince Charles of Bourbon, was celebrated with much pomp in Madrid. The public made it the occasion of a disorderly outburst, expressing its disapproval not only of the match but of several other items in the existing order of things, and "the man in the street" is a more restless and disorderly character in Spain when he wishes to express disapproval than he is in those countries where he really has a hand in the government. The students, true to their traditions, took a lively part in the fray and directed their energies especially against the clergy. It became necessary to declare martial law and General Weyler was put in command to keep the peace, which he did by the reverse of his famous reconcentrado policy—by preventing the people from concentrating into mobs or bands. It is said that a cabinet crisis is threatened.

The Kansas Crusade. The immediate effect of the mass meeting held in Topeka on Sunday, Feb. 10, and its threat against the joints of that city seems to have been the closing of all the more conspicuous saloons without waiting until Friday, the last day of grace. Mrs. Nation meanwhile has continued her trip through Iowa, has visited Chicago and has returned to Topeka to conduct another series of hatchet battles. Last Sunday was a particularly busy day. Before daybreak a crowd collected and not only smashed some of the saloons which were closed, but broke into a storage establishment and destroyed fix-

tures which had been placed there, presumably for safe-keeping until the storm had gone by. Mrs. Nation was arrested. On Monday she refused to give a $2,000 bond to keep the peace, and is consequently in jail awaiting trial which is scheduled for Thursday. It has been agreed between the attorneys that the saloon-keeper upon whose complaint the trial is to be based shall admit keeping a saloon and that Mrs. Nation shall admit smashing it, so that the trial may be expected to show whether it is illegal for a private citizen to attack with violence an illegal establishment—or at least to show whether the court dares to declare that it is so. Whatever the decision may be, the character of the Kansas courts, as indicated by their attitude toward the saloons during all these years, will detract from the weight of their opinion in this case.

Resumption of War in China. Count von Waldersee is tired of being a commander-in-chief with nothing to command and it is dawning upon him—the whole world knew it long ago—that the position of field-marshal with no martial field in which to operate is an empty honor. The first expedition to Pao Ting Fu was, according to the best accounts that we can get at this distance, nothing more than an attempt to give the German commander-in-chief something brilliant to do. And now that the glory of that overrated episode has departed, he is planning another and more extensive expedition which will occupy several months. Gen. Chaffee has been invited to mobilize the American troops to participate in the expedition, but has referred the matter to Washington for decision. An official answer has not yet been sent, but it will doubtless be an order to remain in Pekin. For several months the American forces have been kept in Pekin as a legation guard while some of the other foreign troops were roving over the country, ostensibly keeping order and really gathering in loot. The military expedition projected by the commander-in-chief will probably lead to a crisis in Chinese affairs, unless the government speedily concedes everything which the ministers of the powers demand and so puts an end to every pretext for military operations. The Chinese government has on the whole been aggravatingly slow in coming to terms in the peace negotiations. There is every probability that the ministers will insist upon the death penalty for nine of the twelve condemned princes, as stated in our last issue. The Emperor is said to have suggested to the princes that they help him out of the difficult and embarrassing situation by committing suicide, but their loyalty was not equal to the test and they preferred to take their chances of a permanent disagreement between their government and the powers.

A Tax on Franchises. Two franchise tax bills have been introduced in the Missouri Legislature and the feeling on the subject is such that one of them or a compromise between them is pretty sure of passage. Gov. Dockery sent a message to the General Assembly a few days ago urging the passage of such a bill and discussing the principles which it ought to embody. A franchise as such, conferring merely the privilege "to be a corporation," should not be taxed because it has no real value above the mere fees for reincorporation. But a franchise which confers upon a corporation special privileges or the right to perform public functions, should be taxed according to the value of the privileges granted. In this class belong "corporations possessing the privilege of using the public streets, exercising the right of eminent domain, acting as common carriers, receiving and collecting tolls." Corporations naturally divide themselves into two distinct classes according as they do or do not enjoy some such special privilege and to tax one without taxing the other cannot be called unjust discrimination. The fact is that the privilege of using the public streets for a street railway track is just as much property as are the rails and ties. It is part of the plant and should be taxed as such. Of the bills now before the General Assembly, the House bill specifies in detail the classes of franchises which are to be taxed, while the Senate bill imposes a tax on all corporate franchises. The suggestion in the governor's message may be made the basis for a bill more satisfactory than either of these.

Education in the South. The recent annual meeting of the Armstrong Association of New York, which has for its object the advancement of education of both whites and blacks in the South, and is particularly interested in Hampton Institute, which is open to both races, was a notable event. The subject of education in the South was discussed by the presidents of the North Carolina State Normal School, Tuskegee Institute, the Industrial School for Whites at Camp Hills, Ala., Hampton Institute and Johns Hopkins University. Dr. Lyman Ward said that, great as is the need of education among the Southern negroes, the need of the poor whites is greater, and he urged that industrial training, which has proven so successful for negroes at Tuskegee and elsewhere, should be furnished for the whites. Dr. McIvor, speaking of the fact that the South has until recently had but little capital and its population has been scattered for the most part over great rural districts, said: "But we are getting out of the woods in the South. Recently we had a strike in my town. The reason we have not had strikes before is because we did not have any capital to strike against. I am glad in a way to see the strike. It means industrial development." He said that negro women were better cared for than white women now in the matter of education and placed the blame for this state of affairs on the preachers, politicians and state and federal governments. Booker T. Washington spoke truly of Lincoln as the emancipator of both the white and the black races, and said that slavery had injured the white man in the South almost as much as the negro. All t his emphasizes the fact that there is a tremendous educational work to be done in the South and that an intelligent zeal for that work is finding expression in the organization of educational institutions especially fitted to the work which is to be done.

Brevities. Kaiser William's recent exhibition of friendliness toward England in connection with the death of the Queen has been much criticized in Germany.

The Missouri Supreme Court upholds the constitutionality of the law requiring vestibules on electric cars in winter for the protection of the motormen.

Maurice Thompson, author of "Alice of Old Vincennes" and for many years a contributor to the Atlantic Monthly, died on Feb. 15, at Crawfordsville, Ind.

The Jeffries-Ruhlin prize-fight, which was to have been held in Cincinnati last Friday, is indefinitely postponed on account of the firm attitude maintained by Gov. Nash for the enforcement of the law.

The medical practice bill, opposed by the Christian Scientists, has been passed by the Missouri legislature after a debate in which many severe things, true but not wholly relevant, were said about that sect.

President Diaz, who had been given leave of absence from Mexico for eight months and was intending to make a visit to Europe, is seriously ill in the City of Mexico and the European tour is abandoned for the present.

The young Duke of Westminster, who acceded to his title and estate on the death of his father a year ago, and who is said to be the richest peer in England, was married last week to Miss Cornwallis-West, a sister of Lieutenant Cornwallis-West who married Lady Randolph Churchill.

It has been decided by the Secretary of the Treasury that, since Russia indirectly pays a bounty on the export of sugar, additional duties must be assessed on Russian sugar imported into this country. This ruling has awakened considerable resentment in Russia and it is probable that some measures of retaliation will be taken against American imports into Russia.

Tesla's promise to have his apparatus for trans-Atlantic wireless telegraphy in working order in eight months is paralleled by Marconi's accomplishment in telegraphing without wires from the Isle of Wight to the Lizard Head, a distance of 200 miles. Tesla's plan is to use the stratum of rarified air five or six miles above the earth's surface as a conductor. Captive balloons may be used as terminals.

What is known as the Lodge-Gillett New Hebrides Bill, to protect uncivilized Pacific islanders from civilized liquor and firearms, has been approved by the State Department and by the proper committees of the Senate and the House. All friends of temperance should help to secure the passage of this bill. If it fails, indifference will be more to blame than opposition. Write or telegraph your congressman and senators about it.

One encouraging feature of the growth of American foreign trade is that the increase is greatest in those parts of the world in which the great commercial nations are battling for supremacy. During the past ten years our exports to Europe have increased 63 per cent., but in that same decade our exports to Asia, Africa and Oceania have increased nearly 300 per cent. and our increase in these newer fields has been far greater than the increase in their total amount of trade with all nations.

The Needs of the Century.

The editor of an English magazine sent out to a number of the most eminent men in Great Britain the question, "What in your judgment is the greatest need of the 20th century?" They were requested to answer in a single sentence. The result is a remarkable symposium of contemporaneous opinion from high sources on the great question, only second in importance, if not equivalent in meaning, to that other great human inquiry: "What must I do to be saved?"

The editor of "Punch" answers, "*Money.*" "Punch" is the English "Puck" or "Judge" and is supposed to be facetious and funny, if anything. But, coming from a humorous source, the answer that the world's great need is money is more tragic than comic. There are at least five millions of his Imperial Majesty's subjects in the British Isles who have not a farthing they do not beg or steal, and as many more whose largest cash denomination seldom exceeds the copper coin of the realm, and other millions who have the bare necessaries and none of the luxuries of life. And there is his great Indian Empire with its teeming population of two hundred and eighty millions, not half of whom perhaps ever had enough to eat in their lives, because they have not the wherewithal to buy it. And when it comes down to the bed rock of truth and reality the "deuced question of pence" with nearly all of the rest of us is the most perplexing problem of existence and makes us long for the ideal of Oliver Wendell Homes: "I would like to have just a little more than I could spend." Yes, money is a fundamental need of the world in all its centuries, so far.

Archdeacon Farrar writes his answer in a single word, characteristic of him: "*Righteousness.*" This regnant term of Bible religion undoubtedly covers the ground, if once the practical significance could be realized among men. If men generally could be made practically to understand the eternal and transcendently important distinction between right and wrong, and the vital necessity of securing and maintaining right relations between God and man and between man and man, the most serious problem in life would have reached the final stage of its solution. We need individual and domestic righteousness, civic and municipal righteousness, commercial and political righteousness, and last, but not least, ecclesiastical righteousness, right doing in the church and through the church everywhere.

"*A sense of duty instead of a love of pleasure among young men*" is another answer sufficiently suggestive to be recorded here. It is to be feared that the dominating conception of our relation to material things, in the present day, is to enter at once into the enjoyment of them. Mammonism, to get money, and hedonism, to spend it in the pursuit of pleasure, is the American ideal with the vast majority of its young men. The idea of consecration and subordination of the material to the higher duties, more serious responsibilities and nobler ideals of existence, is not as thoroughly grounded in the consciousness of youth as it should be after nearly two thousand years of the Christian religion. But young men should return to the first principles of manhood and learn to make duty supreme and pleasure subordinate.

Max O'Rell, the noted Frenchman, answers: "*A press upright and noble, preaching concord.*" What about the cheap and nasty press known as "Yellow Journalism," upwrong and preaching discord? Max ought to know that there is a press upright and noble, preaching concord, but the trouble is the people do not read it. The partisan political press, selfish, unfair, corrupt, purchasable, vituperative and scurrilous, is a prime curse of civilization that the 20th century is not likely to see the last of. The trouble is with the people who get the kind of press they desire and deserve.

A notable answer, from the standpoint of a preacher, is given by the eloquent radical of the English Establishment, since deceased, the Rev. H. R. Haweis. "*More prophets, fewer parrots.*" Just so. A prophet is a messenger from God who is not afraid to speak the truth. A parrot is a messenger from the theological seminary who speaks what he has learned by rote. The message surges red-hot from God through the mind of the prophet direct to the hearts of the people; it is pecked and billed and scratched around by the parrot till, a third and fourth hand cinder, dead, it is offered to the people with all the fire gone out of it. Truth in the mouth of the prophet, it is cant in the bill of the ecclesiastical Poll. The man who simply repeats what he has learned, however dogmatically and fiercely, without passing it through the living furnace of his own mind and heart, and demonstrating its truth in his own experience, is a theological parrot, and not a prophet of God. Yes, a great need of the century is more prophets and fewer parrots in the pulpit.

The briefest and most pregnant and pertinent and comprehensive answer of all was that of Keir Hardie, Socialist leader and member of Parliament. In the opinion of Mr. Hardie, the greatest need of the 20th century is "*Men.*" This covers the ground completely. One cannot help thinking of old Diogenes with his lamp in broad open daylight, looking for a man on the streets of Athens. We have often wondered if the philosopher found his man. It would be interesting to know. If he was lost in classic Greece he has scarcely been found in commercial America. Yes, if we had men to mould and govern this newest born of the centuries—yes MEN, not things, not creatures, not cousins to apes and tigers, not forked radishes with carved heads, not two-legged animals without feathers, not brutes that wear clothes, cook their food, sing and chatter, not gum-chewers and beer-guzzlers, but *men*—if we had these, then money and righteousness, and a sense of duty instead of a love of pleasure, a press upright and noble, preaching concord, more prophets and fewer parrots, and every other blessing of high religion and civilization would be ours.

There are three other answers that may be set down without comment as indicating fundamental needs of the century: "A revival of the sense of reverence," F. B. Meyer. "A genuine ethical revival," Silas K. Hocking. "Strenuous self-denial for the sake of higher aims in life," Alfred Rowland. Each of these answers in the symposium would make a good text for a sermon, and all of them subjects for a series of sermons on the Needs of the New Century.

"A crippled arm; hence brevity" is the excuse which a writer in another paper gives for the shortness of his articles. We wish no one any harm and would be grieved if any of our correspondents should break an arm, but—oh well, you see the point. The article referred to was probably better than it would have been if the arm had not been crippled.

Writing of the present problem of reforming the city government of St. Louis, the Central Baptist puts the whole thing in a nutshell by saying "the politics of a foot-pad is of no concern to his victim." It has never been better stated. Municipal government as we have it is a hold-up game on a large scale and it is a matter of small concern whether the official foot-pads are anti-imperialists, gold-bugs or single-taxers. What we are looking for now is honesty.

The Chinese minister, Wu Ting Fang, is to deliver the address at the next convocation of the University of Chicago. A few months ago when popular indignation against the atrocities of the Boxers ran high, an enlightened and civilized Chinaman might have been expected to blush for his countrymen as he stood before an audience of those whose fellow-countrymen had been the victims. Now as one recalls the useless murders and robberies of which the allied powers have been guilty in their alleged attempt to restore peace, one is inclined to think that the blushes might as well be mutual.

A Presbyterian journal has an editorial on "The Use of Creeds," in which it is urged that they are a wholesome and necessary thing and that a church must know what it believes—all of which is very true. But who says anything against creeds and who denies that a church ought to know what it believes? A creed is a very good thing but it must be the right kind and in the right place. Peter's creed, which was not revealed to him by flesh and blood, suits us very well and it lets the world know what we believe. A good deal of the objection to creeds in the present day is objection to creeds containing articles which the church does not believe.

Our joy in noting Prof. McGarvey's recovery, after a few weeks of illness, and the resumption of his Department of Biblical Criticism, is marred by observing a wholly gratuitous fling which he feels called upon to make at the Disciples' Divinity House. An account of some heretical utterances of two professors in the University of Chicago—an account based professedly on nothing more than a daily newspaper report—is prefaced by a remark that "it is well known that the University of Chicago is set for the propagation of destructive criticism and that the Disciples' Divinity House has the same purpose in view." It may be granted that the utterances quoted from two of the University professors are

very loose and destructive and deserve criticism, though one would like to see it based on something more authoritative than a report in the daily press; and the statement of the relation of the University to destructive criticism may be passed as a subject in regard to which something can be said on both sides; but the reference to the Disciples' Divinity House is both gratuitous and misleading. To state seriously that the purpose of the Divinity House is the propagation of destructive criticism is to exhibit either ignorance of it or malice toward it.

Hour of Prayer.

The Church's Marching Orders.*

(Foreign Missionary Service.)

TEXT: *And he said unto them, Go ye into all the world and preach the gospel to the whole creation.—Mark 16:15.*

This is one version of the last and only command of our Lord, given to His disciples after His resurrection. His work is finished; He is about to leave them to return to His Father. They are to carry on His work. Through them His kingdom is to be established. After the comparatively short time they have spent in His company, learning His will and imbibing His spirit, they are to go forth and proclaim the everlasting gospel.

The Conditions.

Last words are always impressive. How much more the last words of the Savior of the world. The community was still stirred to its depths with the excitement attending the crucifixion of Jesus and His resurrection. But, as we learn in another place (Luke 24:47), the disciples are to begin the preaching of His gospel in Jerusalem. Though outlawed and discredited, Christ had triumphed and those who had been His betrayers and murderers first heard of forgiveness through faith in Him. Yet does it not seem strange? The few faithful souls that rallied again around their Master, without a church back of them, without a missionary society organized or even thought of, without great wealth or learning, with absolutely none of the equipment men deem necessary to the success of great undertakings, are commanded to preach the gospel to the whole creation! Yet such is ever the splendid audacity of faith.

The Jewish nation had not recognized its Messiah. "He came unto His own and His own received Him not." Now if they had finally acknowledged Him and the entire nation had come over to His standard, the conditions would have been quite favorable for the evangelization of the world. But how could they go to other nations with the story of the Christ when He was despised and rejected at home? Dare they begin in Jerusalem? The authorities had compassed the death of the Master, would they not kill the disciples also? Yes, they did kill Stephen; they shut up Peter; they tried to intimidate those first preachers. Yet when the time came, those disciples obeyed their Master.

The Command.

As indicated by the title, "Marching Orders," the first part of this command was, "Go!" They were not to stand, or sit or recline. They were bidden, and through them disciples to the end of time are bidden, to go! Have we reversed the commission? Are we, as we build our comfortable churches and open the doors, saying to the world, "Come ye now and be made disciples of"? Imagine a farmer, climbing up on a stump in his field with a bag of seed and saying to his broad acres, "Come ye now, and be sown!" There are few churches indeed that do not need to study anew and heed this command in their own local work. There is all too little going "from house to house," and from man to man.

But where must they go? "Into all the world." Study the means of travel of those days, and think what an almost insuperable task this was. They would take their lives in their hands. But God's love is world-wide and His sovereign mercy is for all men. All the world must hear the gospel. In languorous tropic wilds and amid frozen wastes, to the aristocracy of learning and to the victims of ignorance and superstition, the message must be borne. "All nations," "every creature"—these are the phrases, and there is no possibility of misunderstanding language so plain.

This command is of binding authority upon the Church. It begins to be obligatory the moment you become a disciple. You must go to your own family, to your neighbors and your friends and to the stranger within your gates, telling of the love of God through Christ Jesus the Lord. And if you cannot go in person to the regions round about, then you are to assist others who can go. Disciples of Christ have made much of the illuminating commands of Christ to repent, and be baptized; but the command to go into all the world is co-ordinate with these, and to disregard it is to disobey Him whom we call Master and Lord.

The March.

It seemed for a time as if the first disciples forgot that they were to "go." They began at Jerusalem and tarried there until persecution arose, and they were all scattered abroad except the apostles. Then they remembered and "went everywhere, preaching the word." The first preachers conquered ignorance and indifference and prejudice within the church, and traveled up and down the habitable earth preaching Christ. Theirs was a heroic march. They suffered such hardships as only good soldiers know, faced perils by land and by sea, "fought with beasts," were betrayed by false brethren, but none of these things moved them. The world's history contains no brighter page than that which records the triumphant march of the first disciples in obedience to the Captain of our salvation. Are we indeed restoring the Christianity of Christ and the apostles? In this particular feature, we must confess that our Moravian brethren do far more than we.

Prayer.

We dare not go abroad, O God, until first we come to Thee. We thank Thee from the depths of our hearts that we have heard the gospel. It has cleared our sky; it has dried our tears; it has cleansed our lives. But, O God, forbid that we should hold down the truth in unrighteousness; that we should give our lips to dumbness. Again may we hear the inspiring, enabling command, to go into all the world. Help us to bear the message to others and to support loyally our representatives abroad and at home, until "all shall know thee." For Christ's sake. Amen.

*Uniform Midweek Prayer-meeting Topic, Feb. 27.

Editor's Easy Chair.

Whereabouts: In a quiet, sleepy, dreamy village scattered along the shore line of a bay, and half hidden under the shelter of patriarchal live-oaks and magnolias, draped with moss; whose front is seamed or gashed by deep gulches down which gleam and sparkle clear streams of pure water from springs in the hills as they flow into the bay; and whose sole street is a romantic winding foot-path along the water-front, marked by rustic bridges that span these gulches, and connect the dwellings with each other and with the post office and boat-landing. Such is the village whose classic name is that of the celebrated grove in Antioch on the Orontes, made famous in "Ben Hur." Across the bay ten miles distant in a straight line is a city of commerce, with a fine harbor first settled by the French in the year 1711, and named after one of the aboriginal tribes of Indians that were there before the French. Both the city, and the village beyond the bay, are in the state whose name was given to a vessel of war fitted out in foreign waters for assisting the Confederacy during the Civil War, and which subsequently became the subject of international complications of a grave character which were ultimately settled by arbitration. Such is the editor's present address. We shall be pleased to hear from such of our friends as will require no answer.

There is a sort of aristocracy among trees, just as there is among people. The great, majestic live-oaks, which form a noble cluster in front of the house in which we are finding more than shelter and food, belong to the "First Families" of this region. Indeed it is not unlikely that they have royal blood in their veins. One of the group measures a little more than nineteen feet around its girth, and the others are scarcely inferior. But it is not size simply, there is a certain lordliness in the way they lift themselves in the air and stretch out their sinewy arms over a wide area over which they seem to claim sole dominion. This air of royalty is aided by the long gray moss, which hangs in graceful festoons from its limbs. Sitting on the front porch of the Randall mansion one can look out beneath these great monarchs of the forest at the waters of the bay glinting in the light of the setting sun, as they are doing now as we write these lines. Up the bay, a little ways, is a mammoth live-oak venerable with age and surrounded with a halo of historic renown. Under its wide-spreading branches General Jackson once reviewed his troops, in one of his Indian campaigns, and tradition says he held a conference under this same tree with some Indian chiefs, resulting in a treaty of peace. The tree is in every way worthy of the tradition, not being unlike "Old Hickory" in its rugged strength and picturesque effect in the landscape. General Jackson was gathered to his fathers long ago, but the stalwart oak remains, offering shelter to man and beast and birds. Such is the brevity of human life compared with these patriarchs of the forest.

It is a great preventive of loneliness, and of homesickness, in entering a strange place to find at least a few persons who, if you do not know them personally, are known by reputation to you, and you to them. There

are many people you know in common, and there is at once a bond of sympathy between you and them and a common basis for intercourse and friendship. Among those whom we have found in this village-by-the-bay, either as winter or all-the-year-round residents, are W. D. and B. L. Randall, father and son, with their families, who are here from Cleveland, O. They have charming homes here, side by side, under the great live-oaks described above. With the younger Randall we are finding a delightful resting-place for the present. Our next door neighbor on the north is Col. Horde and wife, of Mexico, Mo., who own and live in a romantic home perched on a knoll overlooking the bay, almost surrounded by gulches, and nearly concealed by the riot of semi-tropical vegetation which is permitted to remain, largely, in its primitive state. One would hardly expect such romance in people who rejoice in the luxury of grandchildren, but some people have learned the art of preserving their youthful tastes and loves, in spite of the flight of years. Mr. and Mrs. Shoutz, son-in-law and daughter of General Drake, have a beautiful home here which is at present undergoing repairs and the family has not yet arrived. So we are not without some tangible connection with that larger world that lies outside of this quiet village, slumbering under the moss-laden live-oaks, pines and magnolias, on the banks of the bay.

The fitness of this village as a place in which to rest may be judged by the absence of some things which are boasted of by many towns which cannot compete with it as a resort for those seeking mental repose. There is no railroad, hence no shrieking of locomotives at all hours of the night, and no rumbling of trains, and no long train of freight cars to shut off some beautiful landscape or waterscape. There is no telegraph, and hence no telegrams to rack one's nerves with apprehensions of sudden calamities. There is not even a telephone, a luxury in which many towns excel the cities. A small steamer making daily trips across the bay and return is the only method of communication with the rest of the world. There is no doctor in town, and no drug store; hence the longevity of its citizens! This is no slight on first-class physicians, who do not believe in the efficacy of drugs much more than we do. The good doctor will always be a useful adjunct to civilization, to teach people how to live normal, healthy lives—how to *keep* well rather than how to *get* well. In the languorous atmosphere of this beautiful woodland village, we are learning how to do nothing and not fret about it. We are succeeding admirably.

But, men and brethren, do not, we beseech you, neglect any necessary preparation for the March offering. Others will stir up your pure minds by way of remembrance, but we must add our personal exhortation. It was never more important to stand by the foreign mission work than now. Never has it beens so much slandered by designing politicians; never has it made in modern times so glorious a chapter of martyrdom for Christ's sake. Let us stand by it with purse and prayer and pluck.

Questions and Answers.

A lady who has been a member of the German Baptist Church wishes to unite with the Christian Church, but objects to being immersed again. Should she be received upon her trine immersion and why?

One Interested.

Why not? We believe that in trine immersion there are two superfluous immersions. But these surely do not invalidate the first one. The lady has been immersed. Surely it would not improve matters to add to her three immersions a fourth.

Do only those who are immersed receive the Holy Spirit as a Guide, Helper and Inspirer? There are some good people who, having been only sprinkled, speak with the utmost assurance of the Spirit's help and whose lives show the fruits of the Spirit.

E. C. H.

Disobedience to an understood command can never win the approval of God or the help of His Spirit, but the facts of Christian history, the records of the lives of good men, show that throughout all ages God has given his blessing to the work of men who erred in many particulars in their understanding of His will.

Were the twelve apostles converted before the crucifixion of Christ? In a discussion I said they were called and appointed to preach the gospel before the crucifixion. My opponent said not until after the ascension of Christ. *B. F. Jacks.*

Beeman, Ida.

See Matthew 10. The twelve were, of course, called and appointed before the crucifixion, but they could not preach the gospel, as we know it, until all the facts of the gospel, including the crucifixion and resurrection, had actually transpired. Matthew states it well enough when he says that they were sent to preach that "the kingdom of heaven is at hand."

Can we conscientiously use the song, "Pass Me Not, O Gentle Savior"? Does He not stand ever the same ready Helper to all suppliants alike? *H. C.*

Yes, to both parts of the question. He does stand ready to help all suppliants, but that is no reason why we should not pray for help. The song is only a prayer for that help which He stands ready to give. Jesus said "your heavenly Father knoweth what ye have need of before you ask him," but he nevertheless taught us to pray.

1. Is there any reason why we should celebrate the Savior's resurrection on Easter in a different manner from that in which we celebrate it on any other first day of the week?

2. If so, in what should the difference consist?

3. Would it be right for us as a church to dispense with our Lord's day service that our members might go to the Episcopal, Catholic and other services where Easter is observed in such a manner as to make the service attractive to the eye and pleasing to the ear? *Inquirer.*

1. There is no law either for or against such celebration. In favor of it is the universal custom of celebrating anniversaries. Patriotism should not be confined to one or two days in the year, but it is helped by a proper observance of Feb. 22 and July 4; and the Savior's resurrection should be remembered not only on every Lord's day but on every day. But many may be impressed with it upon the anniversary of the event, when it is uppermost in the thoughts of the Christian world, who cannot be brought to think seriously of it at other times. Against it is only the fact that the observance of religious anniversaries in the Catholic Church has been carried to a superstitious excess in the innumerable Saints' Days.

2. In special service which will bring to mind the resurrection in the most impressive manner.

3. Certainly not, unless arrangements are made for a union service, which could hardly be done with a Catholic or Episcopal Church.

Is the last clause in the Lord's prayer an interpolation: "For thine is the kingdom and the power and the glory forever. Amen!" Matthew 6:13? Do the ancient manuscripts contain this part?

John D.

Some of the ancient manuscripts give this sentence and others omit it. It is found in the Alexandrian manuscript (in the British Museum) and in the manuscript of Ephraim Syrus, both of the fifth century; but it is omitted from the Sinaitic manuscript of the fourth century (found by Tischendorf in 1859), the Vatican manuscript of the fourth century, the Beza manuscript of the sixth century and some others. It is omitted by three of the five most ancient and important manuscripts, and the critical editions of the text by Lachmann, Tischendorf, Tregelles, Weiss, and Westcott and Hort exhibit the opinion that the passage is an interpolation.

You speak of the possibility of a "united Protestantism." Do you despair of a union that will include Roman Catholics?

Unitas.

Yes, unless there is a very radical reformation in Roman Catholicism. The essential principles of Protestantism and Roman Catholicism are antagonistic. The former emphasizes the vital, internal and spiritual nature of Christianity, and brings the soul into direct contact with God; the latter emphasizes external organization, rites and ceremonies, and brings the church and the priesthood between the soul and God. The one makes Christ the only Master; the other interposes a hierarchy culminating in an infallible pope. The one teaches salvation by grace through faith; the other teaches salvation by submission to the authorities of the church and compliance with certain rites which it imposes. One grants spiritual freedom; the other is spiritual bondage. One looks to renovation of the heart and life; the other promises ablution on submission to its priesthood, and looks less to character than to the acknowledgment of the authority of the Church. We put no limitations on the power of God to work changes in harmony with His will; but without some revolutionary change union with those who are now under such an ecclesiastical despotism seems extremely improbable. And yet we should pray for the unity of all who are Christ's followers.

The RESULTS of MISSION WORK IN CHINA

By F. E. MEIGS, President of Nankin Christian College

To know the men and women who go to the mission field; to understand something of their purposes, hopes and ideals; to appreciate, in some measure, their zeal, their resignation, and their strong reliance upon the Almighty arm, is to be assured of their success and of the permanency of the results of their labors. The missionary army is not an army of adventurers seeking for gold or glory. They have not gone out not knowing whither they have gone nor whom they follow. They constitute a well-drilled, a thoroughly equipped host, led by a Captain who never lost a battle. But who constitute this ever victorious throng? "Among them, men and women, are scholars, thinkers, linguists, literary celebrities, physicians, surgeons, senior wranglers and college valedictorians, representing the best brain and training of western universities and the ripest grace of western christendom; all there with a common purpose, all swayed with a common aim, all submissive to one invisible head, the Captain of the Lord's host, the Lord of lords and the King of kings." Can such men and such women, prompted by such motives and under such a leadership, fail? No, a thousand times no. God the Father, whose "word shall not return unto Him void," says no; Jesus our Lord, who came to seek and save the lost, reiterates the unfailing promise of success; the Holy Spirit, the Comforter, and the Church confirm the testimony.

Let us now inquire further, what these have accomplished in China. "At first a single pioneer, Robert Morrison (1807), then two and three, then a score, then a hundred, then a thousand, and now God's army of conquest numbers 2,800 missionaries, and more to follow." They are not massed in camps, all these men and women; they are all over the empire—in the cities, in the towns, up the valleys, along the rivers, over the plains, on the mountains, on the borders of Tibet, in malarial marshes fighting epidemics, and, what is sometimes worse, the fury of devilish mobs. The weapons of this warfare are not carnal; there is no roll of the stirring drum, no confused noise of the warriors, nor garments rolled in blood; there are Bibles, there are preaching places, there are hospitals, there are sermons preached by the twenty thousand a week, there are hymns of praise, there are leaves of the tree of life flying abroad by the millions, and there is the lifting up of "holy hands without wrath and doubting."

It is not all fair weather; there are afflictions; there are distresses; there are tumults; there are watchings and fastings; fightings without and fears within. The missionaries conquer by their lives; by the word of truth; by the armor of righteousness; by honor and dishonor; by evil report and by good report. There they stand, messengers of God. They are a mere drop in the bucket, yet no class of men in human society are exerting an influence so tremendous.

"They interfere," as a Shanghai paper says, "as a buffer-state between what are considered to be the dangerous literary and official classes of China, and the dangerous and diplomatic classes of the West." "They act," as another Shanghai paper says, "as the generators of a new moral energy—the supreme need of the hour." The above quotations are from Dr. Wm. Ashmore, of Swatow, China, who has been in China since 1851, and is still engaged in active mission work. This is a part of his testimony to the character of the missionary body and the extent and success of their work, after an experience of fifty years at the front.

Some are inquiring, what of the native Christians? On this much that is encouraging might be said. When Robert Morrison died, after 34 years of self-sacrificing labor, only six natives had been baptized. As late as 1853, there were only 300 native Christians to be found in all the empire of China. In 1865 there were 4,000; in 1875, 8,000; in 1890, 60,000; in 1900, not less than 100,000. Now, while a native membership of only 100,000 in a population of 400,000,000 is a very small proportionate number, it will be seen that at the present rate of increase another century will not have passed until China will be at the Master's feet. Judging from the rapid strides of the gospel in other lands in the centuries past, and believing in the promises and power of God, we doubt not that long before the dawn of another century, China will be won for our King.

But who are these Chinese converts? Who are they among these yellow sons of the race, who have named the name of our God? Do they know Him as we know Him, and love Him as we love Him? Is the precious name of Jesus just as sweet to our brother in yellow as it is to us? Does he believe, as we believe, and trust as we trust? Does he desire that the precious news of salvation shall be told to all men, as we desire that glorious consummation? Has he beheld the same light, and does he cherish the same hope? There are many ways of testing men. Let us test our Chinese brother in the matter of his genuineness. The church in China is poor, not many rich, not many noble, have yet entered; yet they pay most liberally of their substance to the support and spread of the truth. Dr. Yates said in 1876, "the contributions average $3.50 per member." In that year, native Christians contributed $10,000 to Christian objects; in 1886, $12,847; in 1890, $37,000, and the rate of increase in contributions annually has kept pace with the increase of members.

The membership of the Christian Church in China is, according to the most recent statistics, 566. Not one of them is worth $200, while the large majority of them are very, very poor, yet last year they gave $476 to the preaching of the gospel. They give far more, in proportion to their ability to give, than is contributed by members of churches in the United States. This is the testimony of all the missions. I know of no better test of the genuineness of a man's Christianity than the test which touches his purse. The Chinese Christians stand the test.

What of their firmness when facing persecution? I wish the records of the present trouble in China were complete. Such an array of evidence would be forthcoming as would put to silence the slander-mongers who say there are no converted Chinamen, dispel the doubts of the honest doubter, and encourage the heart and strengthen the faith of them who have seen the work of the Spirit among the heathen. Thousands, yea, tens of thousands, have given up their lives for Christ, and just as willingly as ever did Huguenot or Englishman.

Our own Brother Shi, of Chu Cheo, when he and his congregation of native Christians were given the alternative of recanting or being burned in the chapel, asked the brethren whether they would go back to their idols or die with him for the testimony of Jesus. He received the unanimous response, "Let the chapel be our funeral pile." They had every reason to believe that the threat of the mob would be carried into execution. A body of one hundred girl students in Pekin were told that the building was to be burned while they were locked inside. They replied, "We do not want to die now; we wish to live longer to work for Jesus, but if we must go, won't it be glorious that we can all go to heaven together!" An old man 70 years of age, for more than 30 years a Christian, was to be nailed to a cross. He begged his persecutors to nail him with his head downward, as he thought himself unworthy even to die as his Master died. Dr. Legge, after 40 years of missionary service in China, said: "I have been by the bedside of men and women who have died in Christian peace and hope. I have heard men who had been at one time great criminals and afterward lived good lives, comforting with their latest breath, and stimulating their friends who stood weeping around. I have known not a few who took submissively the spoiling of their goods because of their faith. I know *well* one who had sealed his Christian profession with his blood, and died a faithful martyr. Yes, these converts are real." Rev. C. E. Turner said, "I have worked with Chinese Christians who have borne in their bodies the marks of the Lord Jesus; men with great burnt scars on their bodies, where they had endured the tortures of fire in the service of the gospel. I have trodden in the footsteps of a Chinese martyr who laid down his life for the Lord Jesus, and I looked upon the spot where they cast his corpse into the river."

Similar testimony might be recited to an almost unlimited extent, but this is sufficient. God *is* in the work of missions in China. He *has* a people there. He is calling us to their rescue. He is calling us by the command to "Go!" He is calling us by our Christian love and desire to see *all* men saved; He is calling us by *their* needs; He is calling us by the blood of the martyrs; He is saying to us, go that you may be saved, for to be saved you *must* save them. When I reach the fields of eternal rest I shall meet my brother in yellow who will be there because *I* went unto him with the words of life. Who would not have part in this glorious work? All may have.

English Topics.

This particular letter will be partly literary, partly sociological, partly religious, and partly political. Life is stirring strenuously at this beginning of the Twentieth Century.

London Mourning for a Bishop.

The English people are very proud of the "Bench of Bishops." It is unfortunate that it is so. This worship of bishops is a blinding bewitchment of souls and does more than anything else to prevent the progress of reform. Very few people in this old country know what New Testament episcopacy means, and very few will submit to be taught. So we have a set of about two dozen semi-popish prelates who by their social dignity and high status cast a deceptive glamor over the mind of the whole nation. But it must be frankly admitted that there is a bright side as well as a dark one to this system of Anglican prelacy. As long as the Episcopal Church maintains its ascendency it is desirable that its dignitaries should be men of the highest character, of real influence for good. Well, there have never been so many of the bishops worthy of esteem and respect as there are at this day. Several are amongst the finest scholars in the world. The Bishop of Durham, Dr. Brooke Foss Westcott, is one of the first authorities in the world on classics as applied to divinity. He is the successor of the beloved and learned Lightfoot. The greatest of living Anglican preachers is Dr. Boyd Carpenter, Bishop of Ripon. The most liberal of all bishops is Dr. Percival, Bishop of Hereford, who is a complete radical. The Queen's favorite amongst the prelates is Dr. Davidson, Bishop of Winchester, who also happens to be the chief socialist amongst his colleagues, and is constantly interesting himself in the welfare of the common people. The Archbishop of Canterbury, the renowned Dr. Temple, is the leader in England of all the total abstainers, and he is one of the finest Oxonian classic scholars England has ever seen. He was for years the head master of Rugby, the principal grammar school in the land. But no bishop ever conquered fame in this country so rapidly as Dr. Mandell Creighton, who was four years ago translated from the See of Peterborough to that of London. During those four years he became the most famous and popular man in London, next to the Prince of Wales and Lord Salisbury, and he certainly has been more beloved than even these. Alas, to-day, at St. Paul's Cathedral, the remains of this remarkable man are being interred. He died a few days since at his palace at Fulham, after undergoing a delicate and difficult abdominal operation. He was one of the two great ecclesiastical historians whose works have in our time superseded all others. The other writer is Dr. Stubbs, Bishop of Oxford. Bishop Creighton has written a number of magnificent books on the reformation age. One of the most delightful of these is his famous treatise on "The Popes During the Reformation." He was a splendid linguist, and when in Russia read publicly the Russian liturgy in the services in some of the cathedrals.

The Scare Among the Topers.

A dreadful fright has scared the brewers and their customers. There are many of us who might happen to die from accidental poisoning, but we could never be killed by poisoned beer, being total abstainers. But the millions of English beer drinkers are just now under a reign of terror. They cannot give up their beloved swill, and yet they are all over the land haunted by a fear of death. For hundreds of drinkers have been killed through taking beer manufactured with sugar containing arsenic. The cause of this adulteration is simple enough. Beer is like nearly everything else in these days. It is grossly and villainously adulterated. The chemist in these days tyrannizes over the table and concocts all kinds of mysteries, fearfully and wonderfully made. And the old-fashioned beer, made simply of malt and hops, is now practically unknown. The sugar used is manufactured not from the sugar cane but from a chemically arranged glucose. Into some varieties of this arsenic is mixed, and some of this has found its way into the brewing vats. Beer thus made has gone all over the country and large numbers of people have been laid low. The consternation is so great that parliamentary action is being agitated for. But, as in America, the legislature is very difficult to move. It is to be reasonably hoped that many people will begin to lose confidence in their beer, and will not so easily and scornfully oppose or despise the temperance cause. There is, however, one spurious article which does even more mischief than poisoned beer, and that is the adulterated gospel which is so almost universally popular. For I grieve to have to say that here in my country the pure and simple gospel, the ancient hallowed truth as it is in Jesus, finds no favor whatever with the mass of people calling themselves "religious." Mark, I do not say calling themselves "Christians." I am always struck, wherever I move in England, with the fact that very few people even in the most earnest churches, ever profess to be Christians. Now and then the name seems to occur, as if by accident, but it is employed in a very secondary accent. I everywhere meet with plenty of people who earnestly contend for their appellations of Baptist, Methodist, Churchman, Congregationalist, etc. For these they are ready to wrangle at an instant's notice, but I rarely encounter those who care to insist on being Christians or are anxious simply to induce others to become Christians. Most people of religious preferences like their religion adulterated. I know many who would like me and my brother Disciples all the better if we would poison our Christianity. Then they would accept it greedily. The most popular preachers of to-day are the purveyors of poisoned gospels. This is a very frank way of putting the matter, but this subject is the most momentous in the world. It lies close to my heart at all times. I and others have been popular preachers when we were sectarian, and we know only too well how much easier is success for those who consent to go on poisoning the water of life.

The New Century Sermon.

A welcome reaction seems to be setting in against the short sermon. The Church of England has done its best to kill the sermon, by whittling it down more and more, and by lengthening out the intoned service, and treating the people to concerts in the pretended "musical services." In a genial and chatty article the best of the great London dailies, the Daily News, my favorite English journal, discusses at considerable length "The New Century Sermon." I rejoice to see this striking article appear in a secular daily, because it is a religious sign of the time, and is a favorable omen. It is something to be reassured that the sermon as a religious institution has a real future, and that a very prosperous and important one. For the dreary prophets of decline in every department of life have long asserted that the sermon would soon be as extinct as the Dodo. It is perfectly true that the 19th century witnessed a revolt against the lengthy, argumentative discourse of sonorous periods and doctrinal substance. Brevity and point and freshness of presentation, with a tendency to the conversational, have long been in demand. All this will also have its day and cease to be. Inordinate length provoked its reaction, and so will excessive brevity. Meantime the people ask for brightness, pithiness and a living faith. Of one thing we preachers may rest convinced for our constant encouragement. We may be quite sure that the living voice can never be superseded by the press. So long as human nature abides unchanged in its needs and hopes, so long will its craving be for "life passed through the fire of thought." Great preachers will be produced in every generation, and they will always attract great audiences. But even smaller men, provided they live out the love of Christ and speak sincerely, will also find their word gladly received. Therefore, though long sermons may not be popular, I verily expect that they will again have their turn.

Lord Rosebery to the Front.

One thing which tries the patience of the English people is the erratic conduct of their most trusted public men. One of the ablest of these is Lord Rosebery. He has been prime minister once for a short time, and if he lives a few years longer he is almost sure to find himself in such a position again. But he has for some time taken to retiring for intervals to his tent; not exactly to sulk like Achilles in his ominous wrath, but to give himself repose during the still protracted Tory reign of the Salisburyites. There is no man whom the rank and file of the people love better to listen to than this Scotch nobleman. He is a middle-aged aristocrat, but he is popular in his sympathies, is full of the fire and freshness of youth, is highly cultured and splendidly versatile, and is gifted with the ability to pour forth strains of oratory which are equally interesting and informative. He is one of those men who are looked to both to voice public opinion and also to help to form and guide it. In a lucid speech just delivered by him to the chamber of commerce at Wolverhampton, Lord Rosebery has been discoursing on the next great war. And what sort of a war is this to be? Well, it is a relief to be assured that it will not be fought with cannon, rifles, swords and bayonets, nor by armies and navies, but will be simply a vast and strenuous trade conflict by competing nations for commercial supremacy. That is to be the rivalry of the 20th century. Wars of bloodshed are dictated by passion, but this war of industry and trade will be prompted by reason. This new century is going to be, in the opinion of Lord Rosebery, one of the acutest periods in the his-

tory of international conflict in point of trade. Is not Lord Rosebery most likely quite correct in his forecast? We English were the first nation of the modern world to discover that trade was an absolute necessity. For that we were named a "nation of shopkeepers." But now every nation wishes to go into shopkeeping. So much the better for the interests of all humanity! Our two great rivals will be America and Germany. Our fear is that the great trust evil will be forced on us. But I am one of those who believe that the colossal trusts carry in their own bosoms the seeds of their self-destruction. Some evils cure themselves at last. So will this one. Nature provides a balance of power in all directions, and the social and commercial equipoise will be maintained. The Leiter lesson will be repeated, and so will the new lesson just administered by the Salt Trust to the Armour Company and by the Armour Company to the Salt Trust. When salt is raised to such an exorbitant price in America by the trust system that the Armour Company is driven to import salt from Europe, even the simplest tyro in economics must perceive how the law of equilibrated values inexorably asserts itself.

WILLIAM DURBAN.

London, Jan. 17, 1901.

How to Study the Epistle to the Hebrews*

By Mark Collis

1. To understand any letter, we must know *to whom it is written.* As its name indicates this epistle was addressed to Jews, not to the Jews as such, but to those who had accepted Jesus as the Christ. Primarily, however, it seems to have been addressed to the Jewish believers who dwelt in and about Jerusalem. This is indicated: (a) by the writer's assuming the familiarity of his readers with the rites and customs of the Jewish system; (b) by numerous allusions which can be better understood when we accept this supposition. One of the most beautiful of these is 13:12-14. What tender associations would be suggested by the thought of Jesus' passing along the way, and out through the gate that led to Calvary. They knew that way, they had often passed through that gate, and, if they were true to him, they would cheerfully suffer for him and say, "Let us therefore go forth unto him without the camp bearing his reproach."

2. *The writer's object* was to guard his readers against the danger of apostasy, to which they were exposed in many ways.

(a) They were subjected to cruel persecution on account of their faith. Stephen had been stoned; then there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles; then James was killed and Peter was imprisoned. This is referred to (10:32, 33) in the words: "Call to remembrance the former days, in which, after you were enlightened, you endured a great conflict of sufferings; partly being made a gazing-stock both by reproaches and afflictions, and partly becoming partakers with them that were so used."

(b) As Jews, all the customs and the traditions of their fathers were dear to them. They were God's chosen people. Every day they gazed upon the temple, the pride of their nation. Daily the priests were ministering there, the incense rising, and the sacrifices being offered. All this, they were now taught, belonged to a dispensation that was passed, and the temple with all its beautiful ceremonies would soon come to an end.

(c) These people—influenced by such sentiments concerning the past, persecuted as followers of a crucified Nazarene, many of them, perhaps, with a weak faith at best—were in great danger of apostasy. It was to save them from the awful sin of rejecting Christ that this letter was written.

3. All this will throw much light *upon many difficult parts* of the epistles; such as 6:1-8 and 10:23-29. These passages do not teach that there is no hope for a poor disciple overcome by sin. No! No! But they do teach that there was no hope for that Jew who had accepted Jesus as his Savior, who had been enlightened, who had been made a partaker of the Holy Spirit, and then, influenced by the sophistries of unbelieving Jews or by the cruelties of their persecutions, had surrendered his faith in Christ. Why? Because, "he had crucified the Son of God afresh and had put him to an open shame," because he had trodden underfoot the Son of God, and had counted the blood of the covenant wherewith he was sanctified an unholy thing, and had done despite unto the spirit of grace!

4. We find a large number of *quotations from the Old Testament* in the epistle. Of these sixteen, just half of the whole number are from the Psalms. These may be easily recognized by the reader of the New Version—which we should all use—by their poetic form. It is not strange that the author should quote so largely from the Jewish hymn book, when we remember that a large number of the priests, who had been accustomed to chant these sacred lyrics about the temple, had become obedient to the faith.

5. We are now prepared to *take up the book and read it.* In doing so we shall be impressed with the thought that our author undertakes to prove the superiority of the Christian to the Jewish system:

(1) He shows how much the Son is better than the angels, through whom in the past God had made known his will. "Therefore we should give the more earnest heed to the things that were heard, lest haply we drift away from them." Chapters 1, 2.

(2) He points out His superiority to Moses and exhorts his readers against unfaithfulness, the sin of their forefathers. Chapter 3.

(3) He warns them of the danger of losing that rest which all may find in the Son, 4:1-13.

(4) He shows the superiority of Jesus to Aaron as a high priest, 4:14-7:28. In this discussion he points out the fact that our high priest is more venerable than the Aaronic priest because he is of the order of Melchizedek, and able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

(5) He compares the two tabernacles and the two covenants, showing that that which was Jewish was fading, while the Christian is permanent; and that the former things were intended simply to foreshadow what were to come, the blessings of the Messiah's reign, 8:1; 10:18.

(6) What remains is largely hortatory.

(a) He calls upon these Jewish believers to show their faith in Jesus and to hold fast the confession of their hope, 10:19-25.

(b) He warns them of the danger of apostasy, 10:26-31.

(c) He reminds them of their former faith and urges them not to cast away their boldness, persecuted though they might be, 10:32-39.

(d) He tries to thrill their hearts with the familiar story of their ancient heroes, men of faith, and thus to make them strong in faith. Chapter 2.

(e) Then he speaks of those ancient worthies as witnesses of those who were running the Christian race, 12:1-3.

(f) He shows that afflictions are only the chastening of a loving father and should not drive us from Christ. 12:4-17.

(g) He compares Sinai with the spiritual Zion, the city of the living God, the Heavenly Jerusalem, innumerable hosts of angels, the general assembly and church of the first born who are enrolled in heaven, God the judge of all the spirits of just men made perfect, Jesus the mediator of the New Covenant, and the blood of sprinkling that speaketh better things than that of Abel, 12:18-28.

(h) He concludes (chapter 13) with many exhortations which appear most beautiful when read in the light of what precedes.

5. *Who is the author* of this wonderful epistle? The letter is anonymous. In my opinion the many critics who ascribe it to Paul have the best of the argument. This view gives peculiar beauty to the letter. Paul was well acquainted with Jerusalem. He remembered how he had persecuted the saints there; how he had made havoc of the church; how he had guarded the clothes of those who stoned Stephen. He remembered how hard it was for the brethren in Jerusalem to have confidence in him when he first visited them and how Barnabas had gone his surety. He remembered, too, how he had not been permitted to labor among the brethren there. For them he always had the most tender feeling and when they suffered in times of want he was careful to contribute and to encourage others to contribute to their relief. And now, far away, his heart yearned for them; he trembled at the thought of their turning away from Christ; and he sat down and wrote this wonderful letter that must have strengthened the faith of many of them, moved many to tears, and made many regret the letter was so short when they came to the closing words—"Grace be with you all, Amen."

Lexington, Ky.

*Supplementary reading in the Bethany Christian Endeavor Reading Course.

A Prayer.

Jon Gorse.

Lift me, dear Lord, to Thy exalted height,
Whence I may, humbled, see the breadth of life:
That I may see my duty with Thy sight,
And learn the bitter littleness of strife:—
That I may know how all men yearn to be
As crystal pure and holy as Thou art,
E'en though they seem to turn from Thee,
Thy law is beauty to each heart.

New York Letter.

By S. T. Willis.

The growth of the cause of the Disciples in Greater New York has reduced the number of church organizations by one within recent months. Bro. R. W. Stevenson, of Lansingburg, was sent by the State Mission Board to the Kensington Church, Brooklyn, to hold a series of evangelistic meetings in December. After a few days' labor it was decided to unite the two small churches of Kensington and Flatbush. Accordingly a union meeting was called at Flatbush on December 11th, when 32 persons signed the articles of agreement by which the two congregations were consolidated. Since that time six have been added to the roll of the saved. Bro. John Smeltzer, formerly a Baptist minister, has united with them and is now the hard-working pastor of the church. His labors are being richly blessed and the people are united and happy under his leadership. They have a flourishing adult Bible-class under his instruction. The Bible-school, C. E. Society and Dorcas Society are among the auxiliary forces of the consolidated church. The Bible-school at Kensington continues to hold services and will do so for the present. We wish the consolidated church great success in the work of the Lord.

Among the helpful agencies of pastoral work none can be more useful than the church visitor and the local church paper. Especially can these agencies be used to a great advantage in the work of a city congregation where the demands are always heavy. The church on 169th street has recently added both of these auxiliaries to the working forces. Mrs. May Scheurer, formerly of Toledo, O., has been employed as our church visitor and is doing excellent work. We recently began the publishing of a weekly paper which we call the Church Bulletin, and which circulates in the local field. Five hundred copies are published each week and distributed all through the community. Good results have followed already. If you can arrange for the publication of a small weekly paper and make it serve the real interests of the cause, it will prove a valuable adjunct in the work. One of the excellent features of such a paper is the relief which it affords in the matter of multitudinous and multifarious pulpit notices. There is a gross impropriety in many of the announcements which a minister is called upon to make from the pulpit in the midst of devotional services. To make them is to cause a break in the services; to refuse to make them would cause a break in some tie of fellowship or friendship. It is a good plan to print those pertaining to the specific work of the church; and post on a bulletin board in the vestibule those not directly connected with the interests of the church. The "parish paper" can be used to great advantage in pushing all features of the work, social, devotional, missionary, evangelistic and such like.

The next conference of the Disciples of Christ of the middle Atlantic states will be held with the church at Plymouth, Pa., of which Bro. W. C. Harvey is pastor. The conference will convene on Tuesday evening, May 21st, and adjourn Thursday evening, the 23rd. Let all the churches of the conference territory make ready to send their respective pastors and other delegates. There are several matters about which we ought to confer in relation to the Atlantic Conference. We are planning to go to the National Congress at Lexington, Ky., March 26-28. Why not all the eastern men go together and confer on these importan matters en route? Leaving New York at 9 A. M., Monday, March 25th, on the "F. F. V.," Pennsylvania R. R., we would pass Philadelphia at 11:33, Baltimore at 1:46 P. M., Washington, 3:00, Gordonsville, 5:33, and Charlottesville at 6:15. This would put us in Lexington at 7:12 Tuesday morning. Will not the eastern preachers arrange to go as per this announcement so we may be together in conference on the interests of evangelizing the east? I know of no other time when we could get together, before the conference convenes. If any preacher or other person has a suggestion to offer on any feature of the program, we should be pleased to hear from him.

B. B. Tyler's Letter.

When your pastor said that the Roman Catholic Church is dying out he was in error. The Roman Catholic Church in the United States is not dying out. The latest available statistics show that there are 11,636 ministers in the Catholic Church, 12,062 churches and about 8,610,226 members. From 1890 to 1900 there was an increase of 2,470 priests, 1,817 churches and 2,367,959 members. The annual increase in the membership of the Roman Catholic Church in the United States during the last decade was about 236,000. A church having such an increase is not a dead or a dying church.

That the Roman Catholic Church suffers an enormous loss cannot be denied, Romanists themselves confess it. The following taken from a recent issue of the Denver Catholic, is to the point:

"In 1790 there were only 30,000 Catholics in the United States. These were cared for by about forty priests. Now we have a cardinal, an apostolic delegate, ninety-one archbishops and bishops, 11,636 priests and nearly fifteen millions of a Catholic population. Then we were in the proportion of one to 106 of the white population; now we are in the relation of about one to five of the entire population of the country. It is sad to think, however, that our losses have been very great. If we had been able to preserve the faith in all immigrants and their descendants, we would number close upon one-half the population of the United States. We are, thank God, at present in position to stop this leakage, and to number our converts at the rate of 30,000 a year."

Here is a confession of enormous losses. Such confessions on the part of Roman Catholic writers and speakers are not unusual. The claim that the Catholics "number" their "converts at the rate of 30,000 a year," is a confession of weakness. With 8,610,226 members, or "nearly fifteen millions of Catholic population," ministered to by 11,363 priests, "converts at the rate of 30,000 a year," is discouragingly small. But this statement is from the Denver Catholic, a weekly Catholic paper published in this city.

The figures first given are taken from the New York Independent of Jan. 4, 1901. According to these statistics the Catholic Church in the United States had an annual increase during the last decade of about 236,000. But this statement includes increase by immigration and not alone by conversion. When the fact is borne in mind that a large per cent. of the immigration to the United States from Europe is of Roman Catholics there is nothing in these figures especially encouraging to those who owe allegiance to the See of Rome.

The Rev. Daniel Dorchester, D. D., is a good authority on a subject of this character. His book entitled "The Problem of Religious Progress," was first published more than twenty years ago. It is a work, as you know, that deals largely in religious statistics. It is said that on its appearance Mr. Dana, at the time the brilliant editor of the New York Sun, employed an expert to examine critically the statistical tables, with the result that not a serious error was found. The Sun editorials on ecclesiastical, theological and religious topics have for years been favorable to the Roman Catholic Church. When Mr. Dana was in Rome, not long before his death, he had an audience with Leo XIII., and was in other ways honored by devotees of the church; yet, so far as I know, Mr. Charles Anderson Dana was not a communicant of the Catholic Church.

But to return to Dr. Dorchester and his statistics. In the Congregationalist, dated Dec. 29, 1900, is an article by the Rev. Daniel Dorchester, D. D., on the question, "Is the Church Still Gaining at the Close of the Century?" As to the comparative increase of the Roman Catholics and Protestants, I quote the following:

"Considered on the basis of the communicants alone, the Protestant evangelical churches are running steadily ahead of the Roman Catholics. While the evangelical communicants in the last decade gained only 25 per cent. of one inhabitant, the Roman Catholics in the same period lost 23 per cent. of one inhabitant. . . . The Roman Catholic rate of increase fell off from 2,212,636 from 1880 to 1890 to 1,549,711 from 1890 to 1900. I use the Roman Catholic yearbook for 1900 for the figures of that year. During the last decade the immigrants have been less numerous from Roman Catholic countries. Their greatest relative gain upon the population of the United States was in the two decades from 1850 to 1870, when a large Irish population, seven-eighths of whom are Roman Catholics, came to our shores."

From any point of view, from *every* point of view, the Roman Catholic outlook in the United States is not encouraging; but your pastor is not authorized to say that the Roman Catholic Church is dying out.

There are a number of reasons why this church in the United States cannot be what it is in Mexico, South America, Spain, Italy, or any other country which it dominates. Dr. Josiah Strong in his book, "Our Country," quotes from the "Cyclopedia of Education" for the year 1877 the following facts in regard to illiteracy in Roman Catholic countries. The rate of illiteracy in the Argentine Republic is 83

per cent., in Hungary it is 51 per cent., in Italy 73, in Mexico 93, in Poland 91, and in Spain 80 per cent. Roman Catholicism is not favorable to the education of the masses. This statement cannot be successfully controverted. The free school system and the Roman Catholic system are in deadly antagonism. The Roman Catholic Church cannot withstand our free schools, our free press, our free thought, our free speech, our free ballot, our open Bible freely circulated in the language of the people, our churches independent of state support, and our unhampered pulpit. Roman Catholicism cannot flourish in such an atmosphere as that of the United States.

Miss M. T. Elder is a niece of Archbishop Elder, of the Roman Catholic Church, and is herself a Catholic. In 1893 in connection with the "Congress of Religions" in Chicago, she said some things not palatable to Romanists. Recently she has called attention to the fact that Protestants, *not* Catholics, inaugurate such movements as the Young Men's Christian Associations, Young Women's Christian Associations, the King's Daughters, the Christian Endeavor movement, Summer Schools, Social Settlements for the rescue of "the submerged tenth," etc., and that what her own church is doing along these lines is but an imitation of what the Protestant churches are doing. This is not pleasant reading for Roman Catholics, but Miss Elder speaks the truth. There is great hope for our country in these movements among and in the interest of the young people. Protestants are training a great army of young men and young women "for Christ and the Church." In the United States there are more than 10,000,000 pupils and teachers in Protestant Sunday-schools. The members of Young Men's Christian Associations in North America number 228,568. In the Young Women's Christian Associations there are 35,000 members. The Young People's Christian Union numbers 70,000. The membership of the Luther League is 70,000. The Brotherhood of Andrew and Philip numbers 15,000 young men. The Brotherhood of St. Andrew numbers 12,000. The Epworth League has a membership of 1,900,000. In the Methodist Episcopal Church, South, the same organization has 306,580 members. The Baptist Young People's Union has about 1,000,000 members, and the latest report from John Willis Baer, Dec. 29, 1900, tells us that there are 3,640,000 Christian Endeavorers in the world. The Lord be praised!

Denver, Col.

Conquest of the World for Christ

By A. McLEAN

The Need of Patience.

Professor Clarke has done good service by showing that the conquest of the world for Christ is the longest, hardest and most exacting work ever undertaken by man. Over one thousand million souls remain to be evangelized. These people are not only to be discipled, but taught all that pertains to life and godliness. This is a vast work, and it requires time and energy and inexhaustible patience. The demand of common sense is that we settle down deliberately to it, intelligently, expecting a long pull, and planning to give to it our best strength for an indefinite time to come.

A Work of Education.

Those who expect to see a nation born in a day are certain to be disappointed. We are not authorized to look for any miracle. Faith comes by hearing, and hearing by the word of Christ. The nations must be taught. It is well known that teaching is a slow process. It is known, too, that in ages past the triumphs of the gospel were gradual and not instantaneous. It took three centuries to evangelize the Roman empire. It took a thousand years more to win the continent of Europe for Christ. There is no reason for holding that the conquests in this age will be more swift or more remarkable than they were then.

The Heathen are Satisfied.

There are those who believe that the non-Christian nations are eager to know the truth; that they are athirst for God; that they are waiting to welcome the herald and ready to receive His message with gladness and gratitude. It is not so. The non-Christian nations are not hungering and thirsting after righteousness. They are not aware of thier own lost condition and are not asking for the way of life and salvation. As a matter of fact they have no sense of sin and no desire to change their faith. They have ancient and venerated systems of their own, and they are satisfied with them. Here and there are noble spirits who are searching after God. Before the missionaries know enough of the language to answer their inquiries, they ask what they must do to be saved. But the great majority are joined to their idols and wish to be left alone. The sense of sin has to be created. People have to be shown what their true condition is. That takes time and much patient labor.

A Serious Business.

There are those who want to hear romantic tales from the mission fields. They want to be placed in direct communication with some evangelist or teacher or child. They desire photographs and biographical details. But this is a great work, and it needs a great purpose behind it. Christian people should adopt it, knowing what it is and knowing the strain upon time and patience and resources which it involves. We should go at this work as we do any other great enterprise. It requires business methods, common sense and statesmanship in administration, and dogged persistence that will admit no such thing as even the possibility of failure.

There would be no trouble in sustaining and carrying forward this work if the churches everywhere took it up in the way our Lord intended, and determined to labor gladly and patiently until it is done. If they would settle down intelligently to the real work of missions, making it one of their great concerns in life, long plans would be laid, deficits would be unknown, opportunities could be seized, and a work could be done worthy of Him whose name it bears. At this season of the year, when offerings are being made for world-wide missions, the churches should try to understand the magnitude of the task, and enter upon it as those who propose to carry it on until it is finished.

China's Greatest Need.

By W. Remfry Hunt.

An ambitious English general once asked the East India Company for an army of 50,000 men with which to conquer China. This proposed conquest by subjection never took place.

A humble Christian missionary named Morrison asked God for a few consecrated, self-sacrificing and courageous native Christians with whom he proposed to begin the moral transformation of the great heathen colossus.

Morrison worked under ground for twelve years by the light of a candle, translating scriptures, printing tracts and training helpers for the wide evangelization of the Chinese empire.

His work undermined idolatry and is to-day a living testimony of Christian devotion and sacrifice. One hundred thousand native Christians to-day enjoy an open Chinese Bible, and thousands have laid down their lives in their testimony to the gospel.

China's greatest need is evangelists. We need men of sterling character, Christian love, self-abnegating men, who will come to live and die for the Chinese. We need also trained native evangelists in thousands who will enter the newly opened fields.

The recent collision of Christian civilization and heathen power means a new era. Doors are opening anew. Spheres of influence will be wider than ever before. The break-up of heathenism introduces China into the family of Christian nations.

This is the nick of time. God is calling to us as a missionary people to go forward. We have put gold, men, women and faithful lives into China. Our work is rich with fruit and with achievement. But the great field calls for *equipment, reinforcement and larger investment.*

Every church, Y. P. S. C. E. and Sunday-school should have its own native missionary. This would enrich the Church in its spiritual wealth. Forty dollars a year will support an evangelist or Bible woman. Who will act? Chinese Evangelist Shi is supported by the Y. P. S. C. E. of Stanford Christian Church, Ill. This is a commendable example. We ought to have five hundred of such "witnessing churches."

It was through a native evangelist named "Fountain of Happiness" that Mr. Shi first heard the gospel story. These men are the future successful heralds of the new evangel. In city, village and mart they preach, proclaim and exhibit the gospel.

China has 1,700 walled cities and a million villages to be thoroughly evangelized. The imperative need is for men and means. One without the other means a stationary condition. Let us help in a practical way to add to the voices of the new evangel which shall ring in the true music of the new century in the pealing of the gospel bells unto the ends of the earth.

In Nankin, Lu Choe fu, Chu Cheo, Wuhu, Shanghai and Tsung Ming, we have a score

of native preachers at work. They shine out like little stars in the gloom of heathendom. Some are able men. They are heroes of the true type. Their message has the ring of true gold. They endure hardness and enjoy the service. Their pleading prayers would move the churches into action: "Lord of the imperial commission, send us more ambassadors, the fields are so wide and the laborers so few."

The native preachers and converts do not know the small percentage of those at home that contribute to missions. If they knew it, their faith would be assailed. A Chinaman does not believe in a religion that costs nothing. He reads the meaning of the gospel in the cross.

Oh that the March offering shall be such a steady, full and quick-march offering that the greatest needs of the heathen fields shall be satisfied, the hearts of the toil-tried workers cheered, and the supreme commission of the Savior gladly and universally obeyed.

A VISIT TO MOUNT VERNON

By EDWARD B. BAGBY

Mt. Vernon is the Mecca of all visitors to the nation's capital. Those who have never made the pilgrimage are invited to accompany us to-day to this hallowed place. A choice of two routes confronts us. As it is an imaginary trip we can go by water and return by land without extra expense.

The steamer Macalester has scarcely left the pier when the grounds of the Arsenal come into view. The buildings peeping through interstices of stately trees, wide stretches of lawn and weeping willows that droop their branches to the water's edge, give the impression that this must be some peaceful sylvan retreat. As we approach we see the cannon, piles of shot and shell and soldiers drilling upon the lawn and are reminded of the grim work in which Uncle Sam has of late engaged.

The building which crowns the bluff at the mouth of the Anacostia river is not, as you might suppose, an old baronial mansion with lofty towers and battlemented stories, but the Government Hospital for the Insane.

Having left Alexandria, which is the only stopping place, we have time during the ride of ten miles to consult the guide books and learn something of the Potomac and the home of Washington. The Mount Vernon Estate is owned and controlled by the Mt. Vernon Ladies' Association. The sum of $200,000 was raised by them to purchase the property. The income derived from a small admission fee is sufficient for the maintenance of the buildings and grounds and for the purchase of valuable relics.

The broadening Potomac reminds us of the story of how Edward Everett when Secretary of State was conducting a party of diplomats to Mt. Vernon. He told them of how Washington was said to have thrown a silver dollar across the river at this point. The French Minister said he did not believe it possible for a man to throw such a distance. Mr. Everett replied, "Well, you see a dollar went a good deal farther in those days than now," which is a good story to tell on church extension day with the proper application.

The tolling of the steamer's bell reminds us that we are now passing the tomb of Washington. This beautiful custom is said to owe its origin to Commodore Gordon of the British Navy who ordered his ship's bell to be tolled while passing Mt. Vernon in 1814. This recalls the fact that Washington's home is named in honor of another representative of the British Navy, Admiral Vernon, with whom Lawrence Washington served before Carthagena.

After landing we have no trouble in finding the famous tomb, for the crowd files slowly up the hill, passing the weeping willows which were brought from Napoleon's grave at St. Helena to the spot where lies all that is mortal of the Father of his Country.

Nor shall we lack for information. An old colored guide, who for years was a slave on the plantation, is on hand to instruct us. The tomb of plain brick is after a plan drawn by Washington himself. The marble sarcophagi of General and Mrs. Washington occupy the ante-room to the vault and the inscriptions can be plainly read. On a simple slab above is the verse, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." In the vault back of the ante-room are the bodies of thirty or more members of the Washington family.

Leaving the tomb we climb the hill to the mansion, passing the old coach house and see the style of conveyance used a hundred years before the automobile was thought of. We are not sorry that our entrance to the mansion should be through the kitchen. There we find a bountiful supply of eatables for sale. As we examine the big fireplace, clumsy pothooks and cooking utensils of the olden time, as true and hungry patriots we eat and drink for the benefit of the Mt. Vernon Association and ourselves. As we pass into the house we find the walls lined with cabinets filled with interesting relics. Here is a key of the Bastille sent to Washington by Lafayette in 1789, just after the destruction of the famous French prison. "It is a tribute," wrote the donor, "which I owe as a son to my adopted father, as a missionary of liberty to its patriarch." Here is the sword used by General Washington in battle and a footstool used in church. We are told that there are seventeen secret doors in the wainscoting leading to closets and wonder to what use they could have been put.

The airy sleeping rooms upstairs are more interesting than the confusing mass of relics below. The cosiest of the rooms is that of Nellie Custis. We step into the room in which Washington died. All the furniture here was used by him and the bedstead is the one upon which he breathed his last. We climb a crooked stairway to the third story to find the apartment occupied by Mrs. Washington after her husband's death. By the window yonder the disconsolate widow would sit for hours and look out upon the lonely grave, and during the year and a half she survived her husband refused to be comforted. We call upon the guide to confirm this tradition. "No," he says, "that is a popular mistake. She never isolated herself. Her descendants have written that she continued to preside with her wonted grace and dignity until she died."

The trip home on the trolley with a stop at Alexandria and a visit to the old Christ Church ends a delightful day.

Progress In Japan.

By Bertha Clawson.

Christmas has come and gone, and when we think of it as it was celebrated in our little Japanese Sunday-school, a glad joy steals into our heart of hearts. Where last year we had a howling mob of dirty, untrained children with an illy-prepared program, this year we had an orderly, well-trained class of thirty-four boys and girls, ranging in ages between eighteen years and mere babies (not in arms) on back, who came in their prettiest dresses, with faces clean and hair tidy, and sang from memory their beautiful songs and recited without promptings their Scripture verses which tell the story of the lovely Babe of Bethlehem.

This simple entertainment was more wonderful to us than the splendid cantatas that it was the privilege of many of you to hear. To many of you, perhaps, their music would not have been music, and their simple recitations would have been meaningless, but to us their songs were sweetest music and their words were full of meaning. One item of success was the fact that we had present as guests of the evening about thirty grown people — mothers, sisters, brothers and friends of the children, many of whom came for the first time into the little preaching place, and some of whom *heard for the first time* from the mouths of the little children the "old story ever new." Our great ambition is to reach these same fathers, mothers, sisters and brothers of our children with the gospel, but one thing greatly hinders our quickly accomplishing this. Our preaching place is only a poor little Japanese home which, if the people were packed into it, would not hold more than one hundred and fifty people. All shoes must be removed at the door; all must sit on the floor on mats; the house is heated by a few live charcoals in a fire box, the room meanwhile reeking with gaseous fumes. In such a room, poorly lighted and poorly ventilated, all must sit if they care to attend the service. Many of the best people will not submit to these things, because they consider it beneath their dignity to visit a house that is not equally as good as their own homes. Besides, many Japanese men have adopted the foreign customs in dress, and do not care to take the time to attend a service where they must remove their shoes, nor to undergo the torture of sitting on the floor in foreign costume. You may say this ought not to be so, yet if you will stop to consider, you may remember that even in Christian America people do not care to discommode themselves too much to attend public worship, and we ought not to expect

any more from people who are totally ignorant even of the first principles of Christianity. It takes even more to hold the young people in Japan than it does at home, and they are not to be too severely criticised if they prefer to attend the services of the denominations about us who have beautiful houses of worship with all the modern conveniences.

We have in Osaka a young man who is cashier in one of the leading banks who was baptized by Bro. Stevens in the early days, who worships with the Congregationalists here, because he is ashamed of our surroundings. Again, when we have a candidate for baptism, we must either take him to the river where the scene may be witnessed by a scoffing mob, to whom the service so sacred to us has not a particle of meaning, or we must go across the city to our Baptist brethren and borrow from them the use of their baptistry; either of which lowers the dignity and impressiveness of the service. You see my point. We need a new chapel, and we feel that we must have it this year if we are expected to do our best work in Osaka the first year in the new century. The watchword among Japanese pastors and evangelists is, "The evangelization of Japan in the present generation." The board cannot meet all the demands that will be made upon its resources this year, maybe. The Lord has blessed us abundantly in the past. He will bless us still more abundantly if you, out of your exceeding abundance, will make it possible for the board to grant our request *this* year.

Osaka, Japan.

The Great Commission.

By Charles Louis Loos.

What is the "strong rock" on which the impregnable argument for the evangelization of the whole world rests? It is the commission given by our Lord to his disciples on the Mount of Ascension. To the entire church such a positive mandate from its King should come with a power of authority that would at once and forever command prompt and universal obedience. As the prophet Isaiah, in sublimest language, has said:

> "Hear, O ye heavens,
> And give ear, thou earth,
> For Jehovah has spoken!"

With such profoundest reverence Christians should evermore hear the voice of the Almighty.

No more momentous command, none delivered on an occasion of higher importance, or clothed in words of greater authority, was ever given by God to men, than the charge given to the church to preach the gospel to all the nations.

What are the qualities of this divine command?

First, it is an expression of the *will* of God that embodies his supreme authority before which the universe must bow. Secondly, it is a revelation of his *wisdom*. Finally, it has for its motive the unspeakably gracious purpose of God to save the human race. What sinful presumption, therefore, it would be, before heaven and earth, for us by our foolish reasonings to seek to make void and thwart the will and wisdom of the most high God, to strive to make of no effect this charge of highest and holiest purpose and of vastest design, fraught with infinite love and mercy for our fallen race.

That which gives this command of our Lord the supremest importance is that it is the expression of the perfected development of God's plan to save the world. The preparatory dispensation of the Old Testament had fulfilled its mission. Jesus had come, the desire of all nations, the Messiah of the prophets. He had lived, labored and suffered on the cross; had been buried and had risen again from the dead in "fulfillment of Moses, the Law and the Prophets." His dying words were, "It is finished!" The last, the greatest, and most glorious age in the execution of God's designs with the world, that was to end in the restoration of all things, in a new heaven and a new earth, with his triumph over all his enemies, was now to begin.

Standing on the Mount of Ascension, now clothed with "all authority in heaven and on the earth," Jesus proclaims the solemn decree that shall be a law to his people for all ages—"to the end of the world."

The momentous significance of this divine behest to the church lies in this, that it declares what its great office shall be as the minister of its Sovereign Head in the consummation of the transcendently glorious designs of his kingdom on earth. In the presence of this command no language can worthily express the tremendous weight of obligation that will, through all time, rest upon the church.

And let us consider well, also, that if this charge had not been committed by our Lord to his disciples, neither the apostles in their day, nor any evangelists in aftertimes,would have gone forth to preach the gospel to the world; indeed, there would have been no apostolic nor evangelistic office. On this commission and its execution the destiny of the kingdom of the Messiah on this earth depends.

Does any one in the spirit of contradiction say that this command was given only to the disciples to whom it was immediately delivered and that it does not extend to the church in after times? To such we answer:

The tenor of the command is to "go into all the world and preach the gospel to every creature"—to the whole creation; to "go and make disciples of all nations."

These words declare the universality of God's purpose, a purpose that has never yet been fulfilled. The gospel has never yet been preached to every creature, it has not yet reached all nations, nor accomplished its work with them. But shall this "vast design" of heaven fail? This cannot be. The church has not yet executed the task appointed to it of God. Therefore, until the gospel has been preached in every land and to all the inhabitants of it, and with persistence, power and effect, this great commission will rest with all its weight upon the church. For it is not only to be thus universally preached, but so preached as to make disciples, i. e., followers of Christ, of them; they must be effectually instructed in all things whatsoever our Lord has commanded his apostles to teach. The church must execute this order of our king to the utmost extent of its meaning.

But can this great victory be achieved? Let it be noted that the doubt involved in such a question is wholly unknown to the New Testament. No apostle, no enlightened believer, nor the spirit of the Apocalypse, looking to the very end of all time, ever uttered such a doubt. This alone should suffice to quell all such unbelieving questionings.

No! An interpretation of the great commission that would either limit it to the apostolic age, or justify any misgivings as to its final victorious execution, is utterly impossible.

Thus Jehovah speaks by the mouth of the prophet Isaiah: "The word that goeth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I send it." "I have sworn by myself that unto me every knee shall bow, every tongue shall confess."

The seventh chapter of Revelation unfolds to us the scene, sublime beyond description, which heaven and earth shall witness when the entire drama of human history shall have been ended.

There shall stand before the throne and before the Lamb an innumerable multitude of the redeemed of all nations, and kindreds, and peoples, and tongues, clothed with white robes of righteousness and palms of victory in their hands. The history of the world unrolls before us the records of the mighty triumphs the cross has won through the ages, in lifting up great nations from the deepest depths of heathenism into the glorious light and life of the Christian faith. The power revealed and the victories won by the gospel in these latest times constitute the most wonderful chapter in the annals of our own age.

Had the church been obedient to the command of its King throughout the two millenniums past, the gospel of salvation would long since have been preached over all the earth.

But we are sure in the firm conviction and soul-entrancing hope that we are now living in the radiant morn of the victorious missionary age of the world that with mighty progress bears the triumphant banner of the cross over every continent, and plants it in every island of the seas, until "all the kingdoms of the world shall become the kingdoms of our Lord and his Christ."

Blessed is he that so believes and that joyfully labors with God to this glorious end!

Archbishop Kain has recently given out an argument against compulsory education which presents some curious features. His ostensible objection is on the ground that the enforcement of the law may involve a degree of "prying into family affairs" which is distasteful to him and inconsistent with his democratic ideas. The law excuses from school attendance children who have no proper clothing and those whose services are absolutely necessary to the support of the family, and to determine whether or not these excuses apply in any particular case, the officer must "pry" into the family's affairs. For a distinguished prelate in a church which has a confessional and authorizes its priests to probe to the bottom of the soul and uncover the hidden thought which had not yet even risen to the surface of consciousness, to protest against such "prying" as is necessary to find out whether a child's absence from school is due to real necessity or to the indifference of its parents, is a curious spectacle. No, the argument will not do. No one can be reasonably expected to believe that the archbishop really objects to "prying". What he objects to is education outside of the parochial schools.

Current Literature.

In its purpose, plan and fundamental idea, S. Law Wilson's **Theology of Modern Literature** reminds one of Prof. Strong's "Great Poets and Their Theology." Both are literary criticisms from a standpoint other than that of the professional literary critic. Both are attempts to collect and systematize what has been said by some of the world's great writers about God and His relations to the world and to men. The scope of the book is, of course, different, for, while Prof. Strong includes the great poets of all lands and ages—Dante, Shakespeare, Milton, Goethe, as well as the more recent masters—Mr. Wilson's book deals only with English literature in the nineteenth century and his most important chapters are on Tennyson, Carlyle, Browning, Arnold and Mrs. Humphry Ward. One cannot, of course, give an adequate view of the attitude of modern literature toward religious questions without including Mrs. Ward and the large class of contemporary writers which she represents. But one cannot escape a certain sense of incongruity in the juxtaposition of her name with those of the really great in literature. Matthew Arnold was not orthodox, but at least he did not use his doubts as a stock in trade; and one can but feel that some of our contemporary iconoclasts have attempted to make capital of the heresy which they boast—and that that is about all the capital they have. Mr. Wilson's book is valuable in giving clear recognition to the fact that the men who rise to the highest eminence as thinkers of great thoughts and as spokesmen for a world of silent thinkers, cannot choose but speak of God and His relations to man, whether or not they have the conscious purpose of teaching religion. His treatment furnishes a useful and convenient guide to the study of modern literature from the religious point of view. (T. & T. Clark.)

I cannot forgive Mr. Stockton for seizing upon a title, **A Bicycle of Cathay,** which I had already spoken for. It seemed such an easy and obvious thing, to take that phrase from "Locksley Hall," "A cycle in Cathay," and use it as the title of something different from what was in the poet's mind when he wrote it. Probably many have had the same thought, but Mr. Stockton has gotten ahead of us all. In the story which bears this title there appears no diminution in his power of constructing a plot at once absurd and plausible, at once curiously complicated and transparently clear, and his style is still as colorless and inconspicuous as ever—a style that one never notices, a style which never calls attention from the story to itself. Perhaps that is one reason why his wildest vagaries of fancy are always so easy to believe. There is the same fertility in the invention of unhackneyed episodes and the construction of novel situations out of a few simple elements. A young man, the teacher of a village school, starts upon a summer cycling tour wherever fancy may call him, and the land of his fancy he nicknames "Cathay," for no apparent reason except to utilize the pun on Tennyson's famous line. The young man develops a marvelous facility for making the acquaintance of interesting young women. He is entertained by an heiress, proposes marriage to an inn-keeping widow, comes into sudden possession of a tame bear, stops a runaway horse, gets himself psychologically dissected by the young woman whom he has saved, and finally marries the doctor's daughter in his own village, whose parting gift as he started on his tour had been a box of quinine pills. (Harpers. $1.50.)

F. N. Peloubet, widely known as the author of the annual "Select Notes" on the Sunday-school lessons, has issued **The Teacher's Commentary on Matthew.** It is a work for laymen and presupposes in its readers neither the disposition nor the equipment for minute and scholarly study. The harmony of the life of Christ, given among other introductory matter, differs only in minute details from the arrangement in Stevens and Burton's well-known and invaluable Harmony. The commentary follows the text verse by verse but introduces considerable matter of an archeological and historical sort. It is not homiletical and is the better for that. The author has as much trouble as most commentators do in explaining Matthew 24, maintaining the usual theory that the discourse on the Last Things mingles the answers to two questions, the destruction of the temple and the second coming of Christ. (Oxford University Press, American Branch.)

Maurice Thompson, whose death on February 15 was an event much to be regretted in the literary world, did not achieve his highest artistic triumph in the book which brought him the most fame and money. **My Winter Garden** is better literature ten to one than the more famous "Alice of Old Vincennes." It was the story and not the style which won for the latter its popularity. "My Winter Garden" is not a story but a group of descriptions and reflections connected with a winter sojourn, or a series of winter sojourns, on the Gulf Coast. It is in the same vein and spirit as "Elizabeth and Her German Garden" and its style is so good, its atmosphere so clear and its flavor so delightful, that it is a matter rather of private taste than of literary criticism whether one shall not say that it is even better than that anonymous prose idyl (Century Company, $1.50.)

Mr. Frederic Harrison writing in the Fortnightly Review compares Walter Scott's picture of Richard Coeur de Lion with that which Mr. Hewlett presents in "Richard Yea-and-Nay." After pointing out the fact that Scott, following the method which was habitual with him in dealing with historic characters, gives Richard only a subordinate place in "The Talisman" and gives only a glance of him in "Ivanhoe," while Mr. Hewlett keeps his royal hero in the center of the stage from beginning to end, Mr. Harrison says: "Scott's immortal pictures of chivalry are poems, Faery Queen idealizations of a world seen in an imaginative dreamland, from which the gross and savage realities are purged. Mr. Hewlett bravely sets himself to rehearse sublimities and savageries in black and white, as set down by men of the time, who thought heaven and hell to be equally real and all men and women equally destined for one or the other, according to their diligence in masses and prayer."

The publishers of "The Reign of Law" have issued a little booklet containing President McGarvey's criticism of the book, Mr. Allen's reply to President McGarvey, and several opinions both pro and con taken, for the most part, from sermons. The publishers in their preface still speak of "The Brotherhood of Christ" as the name of the denomination from which the hero of the story is supposed to have been cast out, and they contrast this body with "those religious denominations who have availed themselves of the broad teaching of modern religious scholars." Here, as is often the case, ignorance and arrogance are exhibited in the same sentence.

As the winter months pass away and signs of approaching spring are seen in the land (there happens to be a snow-storm to-day, but no matter) the fancy of the suburbanite, as well as of the farmer, lightly turns to thoughts of spring vegetables and early flowers. *Ferry's Seed Annual*, representing the well-known firm of D. M. Ferry & Co., of Detroit, presents a list of the sort of green-goods against which there is no law. We have received also a package of seeds which we would take great pleasure in using were it not for the inherent difficulty involved in raising a corn crop on a window-sill or a cabbage bed in a jardiniere.

A new serial by the author of "Eben Holden" will begin in the March Century and run for six months. The title is "D'ri and I," its scene is the region of Lake Champlain, and its time 1812.

It is worth while to call attention to the extent to which the Revell Company has become the publisher of missionary literature. Their recently published catalogue of missionary books includes a large proportion of the best recent works.

The frugal and discriminating reader will be glad to know that a cheaper edition, still fully illustrated, of Mabie's "William Shakespeare" has been issued. The decrease of price from $6.00 to $3.50 ought to gain it many new readers. (Macmillan.)

Unique among the records of recent wars is Mortimer Menpes' "War Impressions." The author is more artist than writer and the feature of his book is its seventy-five illustrations in color, reproduced by an entirely new process. The book will appear shortly from the press of the Macmillan Company.

A new interest is aroused in "The Colombian and Venezuelan Republics," by Hon. William M. Scruggs, by reason of the present disturbances in those countries and the possibility of our being brought into close and possibly unfriendly relations with one of them.

The *Missionary Review of the World* this month is devoted especially to China. An account as full as possible is given of the murder of the missionaries in the interior. A flight through Siberia to escape the Boxers is described, and Dr. Griffith John writes of the anti-foreign crusade in China.

Nixon Waterman's new magazine, *Good Cheer*, lives up to its name about as well as any periodical on the market. It is light enough to be lively, but is cheerful without being flippant. There are a good many of Mr. Waterman's poems in each number and many editorial paragraphs embodying his whimsical and sagacious philosophy. The opening article is a sketch of Ben King by the editor, who collected and edited the popular volume of Ben King's verse.

"Sweet" Eaters.

Way to Correct Children's Taste.

Sometimes children become wilful and refuse nourishing food, demanding sweets, candy, ice cream, etc., much to their detriment. It is a great help in such cases to have a food that is naturally sweet and attractive. A case in Phila. will illustrate.

The daughter of Mrs. M. E. Searles, living at 1330 Mifflin St., was a delicate child from infancy and had been indulged in many things. She gradually got thinner and more fretful daily, refusing food other than sweets, etc., finally contracting whooping cough which undermined her health to such an extent that her attending physicians agreed that her cough had developed into bronchial catarrh, and that only a short time would ensue before consumption would relieve her sufferings.

In despair, the child's aunt was sent for, and knowing the wonderful nutritive value of Grape-Nuts food, she prepared some and induced the little one to eat it. At the first taste she said: "Oh, auntie, this is so nice, I want some more" From that time the child acquired an appetite and began to improve. She was fed on Grape-Nuts steadily until now she is a perfectly healthy, strong child, attends the Girls' Grammar School, and is a bright and apt pupil.

Our Budget.

—Foreign Mission Day, March 3.

—Don't forget it. Don't neglect it. Don't postpone it.

—Preach for it. Pray for it. Beg for it. Give for it.

—Procrastination is the thief of other things than time. Take the offering on the first Lord's day in March.

—If your church is strong, the cause of Foreign Missions needs your help. If your church is weak, the cause needs the few dollars you can give and the church needs the inspiration which will come with giving them.

—"I nevah knowed a chuch to die ob givin' too much," said the colored preacher. "And if I evah finds such a chuch, I'll stan' befoe dat chuch an' lif' up my han's an' say: 'Blessed am de dead what die in de Lawd'."

—The offerings this year should be on a more generous scale than ever before. The country is prosperous; money is abundant. Hitherto the average offering has been less than it should have been. The gifts on the first Sunday in March should be worthy of the great cause of missions, and worthy of the divine Lord whom we serve.

—The program of the Florida State Convention which will be held in Jacksonville, Feb. 25-27, reached us too late for publication in full. The C. W. B. M. has a large place on the program and an excellent list of speakers and subjects. In the remainder of the program the names of Miss Adelaide Gail Frost, C. C. Smith and A. McLean, among others, insure a profitable session.

—Joseph Lowe writes from Bakersfield, Cal., that the ladies of the church there, organized under the name of the Golden Rule Association, have built a ten-room house on the church lot, which rents for $40 a month, which is equivalent to a permanent endowment for the church. The Endeavor Society has adopted on orphan boy in India and named him Paul Bakersfield.

—The trustees of the United Society of Christian Endeavor in their recent meeting at Portland, Me., took two important actions: First, it was decided henceforth to hold the international convention bi-annually instead of annually and to recommend the holding of state conventions in alternate years. Second, it was decided that acceptance of the particular form of pledge which has hitherto been in use shall not be required so long as the fundamental principles of Christian Endeavor are observed.

—President D. R. Dungan, of Christian University at Canton, Mo., reports that the Hawkins' Literary Society gave a reception to the faculty and students Feb. 8, which was largely attended and highly satisfactory. A program of an hour was followed by a six course banquet. This entertainment is to be followed by a number of lectures, five of which will be given by B. L. Smith, of Cincinnati, and one by L. H. Stine, of Quincy. A smallpox quarantine has seriously interfered with the school since the holidays.

—The following extract from a letter from P. S. Olson, Wilno, Minn., gives an idea of what frontier missionary work is like: "Here on a new railroad is a town already incorporated and forty thriving places of business, where six months ago there was only a wheat field. I preached every Sunday in the Chicago and Northwestern railroad depot waiting room, the only available place. This field and call seem wholly providential so far as my effort is concerned. I came here after the death of my dear companion, because opportunity was offered for the care of my children, and almost before I knew it a real mission field came to my door."

—T. D. Garvin has decided not to return to Honolulu. He is preaching now for the church at Los Angeles.

—E. L. Burch moves from Portland, Ore., to become general secretary of the Y. M. C. A., at Stockton, Cal.

—A. F. Sanderson, of Keokuk, will assist James T. Nichols, of Vinton, in a short meeting, beginning Feb. 20.

—The Foreign Society has just received $1,690 in three gifts. One direct gift of $690 and the remainder on the annuity plan.

—G. A. Griffith, late of Crowell, Texas, and now at 13 Jones St., Ashtabula, O., can be engaged for evangelistic work beginning at once.

—The congregation at Clay Center, Neb., is preparing to erect a handsome building during the summer. It will be complete in every respect, even to dining hall and kitchen.

—W. W. Hopkins, formerly assistant editor of the CHRISTIAN-EVANGELIST and widely known as an able speaker and writer, is open to engagements for the evangelistic work. He can be addressed at Kirkwood, Mo.

—At the St. Louis Ministers' meeting held at the office of the CHRISTIAN-EVANGELIST last Monday, there was a discussion of the temperance crusade in Kansas. It was a lively meeting and all opinions were presented and defended.

—The executive committee of the Orphans' Home, of Louisville, Ky., is gratified with the results of the efforts to raise a $50,000 endowment. About $14,000 has now been subscribed. Send a dollar or two now before you forget it to Robert H. Otter, Box 300, Louisville, Ky.

—If churches have no stated minister, they should not on that account neglect the offering for Foreign Missions. This duty is not contingent on having a minister. This is the work of the whole body of believers. Every redeemed soul should have fellowship with Christ in His efforts to save the whole world.

—If churches are in debt, or are putting up a building, or are in a series of meetings, or are weak, they should still do something for Foreign Missions. This duty will not interfere with any other. On the contrary, it will make it easier for the church to perform its other duties.

—We publish elsewhere an appeal from Chancellor Craig in behalf of Drake University. Drake needs no commendation from us. It is an institution of great actualities and greater possibilities, and the brethren in Iowa and elsewhere should give it the means of doing the best possible grade of work. Read Chancellor Craig's statement in another column.

—A correspondent in the east calls our attention to some facts about the work of women of our New York (state) churches which deserve recognition. There are 37 auxiliaries having 1,417 members, an increase of 457 during the last year. They raised for all purposes an average of $2.10 per member, or nearly $3,000. The auxiliary at Jefferson Street, Buffalo, has 102 members and that of the Richmond Avenue Church, Buffalo, has 130 members and contributed nearly $3 per member. This is an exhibition of missionary zeal and enterprise which is worthy of emulation.

Scrofula

Is a disease as old as antiquity, and as young as the newest born infant.

It has infested the blood of humanity from ancient times down to the present minute.

It is hereditary or may be acquired.

It appears in swollen glands, scrofulous sores, hip disease, boils, pimples, eruptions, and, as believed by high authorities, even in the forms of catarrh and rheumatism.

It can be cured by taking Hood's Sarsaparilla faithfully and persistently.

We know this, because Hood's Sarsaparilla has done it.

It will cure you if you give it a trial.

You should begin to take it today.

Hip Disease—"I suffered from hip disease; had 5 running sores; used crutches and each winter I was confined to my bed for weeks at a time. Hood's Sarsaparilla has accomplished a perfect cure—saved my life. I have a good appetite and feel strong and well." ANNIE ROBERT, 49 Fourth St., Fall River, Mass.

In Her Eyes—"My little girl had scrofula and sores appeared in her eyes. A few bottles of Hood's Sarsaparilla entirely cured her and she has never had scrofula since." MRS. HOWARD POPE, Alpha, Oregon.

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

—Theodore J. Freed has accepted a call to the church at Remington, Ind., where the Fountain Park Assembly is held annually and has begun his work there with good prospects.

—A. P. Cobb, who is now in a meeting at Rochester, N. Y., and goes from there to Bloomington, Ind., is open to engagements for meetings during April and May. For the present he can be addressed at 208 Alexander St., Rochester, N. Y.

—Dr. W. Booz, of Carthage, Ill., one of our pioneer preachers and a constant subscriber of the CHRISTIAN-EVANGELIST since its birth, and of the Christian and the Gospel Echo before it, has been dangerously ill for several weeks. There is believed to be little hope of his recovery.

—The Central Church at Pueblo, Col., is to be congratulated on being entirely out of debt for the first time in 14 years. The mortgage has been paid and all out-standing bills met. The event was celebrated in a jubilee meeting Feb. 15. Prof. H. L. Willett recently gave a course of lectures at this church on "The Life of Christ."

van Houten's Cocoa

is of Unequalled Value as a Household beverage. Economical in use. Easy to make—Easy to Digest and of Exquisite Flavor.

Sold at all grocery stores—order it next time.

—The work of world-wide evangelism is the first work of the Church of Christ. It was to carry on this work to completion that the church was called into existence.

—W. A. Meloan is preaching every night in his home church, East St. Louis, Ill. He has found 125 unconnected Disciples in that city and no doubt many are still in hiding.

—Clark Bateman, of Keosauqua, Ia., informs us that the church at that place has received a well-located residence to be used as a parsonage by the generous gift of Brother Ely De Hart.

—Miss Eva Lemert is assisting J. P. Lichtenberger in his meeting with the Jefferson Street Church, Buffalo, N. Y., acting as a house-to-house evangelist. Her work is said to be most gratifying in its results.

—Bro. Wessil T. Stevenson, formerly of Zearing, Ia., has taken charge of the church at Malvern, Ia., beginning Feb. 1. On his first Sunday the other churches dismissed their congregations to the Christian Church to welcome the new pastor.

—It already seems apparent that there will be a more general participation in the March offering than ever before. The recent uprising in China has not abated but rather intensified the enthusiasm of the churches.

—The Benevolent Association has prepared an Easter concert exercise which will be sent gratis to the Sunday-schools that will make an offering for the National Orphans' Home. Address Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis.

—T. W. Pinkerton, who has been pastor at Kenton, O., for five years has been called to remain with that church indefinitely. This is a high mark of the well-merited esteem in which he is held by his people. He reports that Dr. Willett has recently given his lectures on The Beginnings of Christianity to their great satisfaction.

—The following letter contains the fullest information which we have received concerning the death of Bro. McConnell:

CEDAR RAPIDS, IA., Feb. 17.

Rev. N. A. McConnell died suddenly at Cedar Rapids, Ia., on Wednesday morning at 9:10, Feb. 6, 1901. He had attended the funeral of his sister at Urbana on the Sunday previous, returning Tuesday night, driving six miles to the train. From the depot in Cedar Rapids he went to the church and from the church to his home, which was with his daughter, Mrs. H. F. White, arriving there about 9:00 P. M. He talked with the family an hour. Seemed in good spirits and said he was well.

The next morning he did not respond when called to breakfast, and on going to his room he was found to be unconscious. A physician was called who said he was suffering from capillary bronchitis, and that he was dying. The funeral services were held Friday P. M. at 3.00 in the First Christian Church, Rev. J. M. Rudy officiating; interred at Marshalltown, Ia., Feb. 9, 1901. He was 77 years old on Jan. 23. He leaves two daughters, Mrs. Mary C. Huffaker, of Des Moines, and Mrs. H. F. White, of Cedar Rapids, Ia. H. F. WHITE.

—The following are some choice bits which were uttered at the Christian Endeavor anniversary at Portland, Me., as reported to the Christian Endeavor World:

Apropos to his discussion of Portland saloons, Dr. Burrell told the story of a German who had just arrived in Minneapolis, and saw the sign of Helfendstine over a saloon. He read it slowly and painfully: "'H-e-l'—Hell—'f-e-n-d-s-t'—fenced—'i-n-e'—in,—Hell fenced in."

"New Testament meekness does not mean making a foot-mat of yourself."—*Dr. Hoyt.*

"There were many words of fear and of anxiety rattling in the throat of the dying century a few weeks ago, but one brave word rang out, 'Christ! Christ.'"—*John Henry Barrows.*

"I pity the Christian Endeavor Society that has no associate members. It is like a college that is all professors and no pupils."—*President Lathrop.*

"Communion without service is a dream. Service without communion is ashes."—*William R. Moody.*

WOMAN'S KIDNEYS.

Women as Well as Men Suffer and Are Made Miserable by Kidney and Bladder Troubles.

To Prove What SWAMP-ROOT, the Great Kidney Remedy, will do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one published this week for the benefit of CHRISTIAN-EVANGELIST readers.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys; but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

SPECIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of the CHRISTIAN-EVANGELIST readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in the CHRISTIAN-EVANGELIST, St. Louis, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

—The Central Church, of Indianapolis, on Feb. 10 raised $1,500 and completely wiped out its debt. There was a debt of $9,000 when A. B. Philputt began his pastorate three years ago. The property has cost $50,000 and is now clear. On next Sunday Bro. Philputt, as chaplain of the Sons of the Revolution, will preach a Washington's birthday sermon, on which occasion several patriotic organizations will attend in a body.

—W. F. Hamann will preach his last sermon as pastor of the Fifth Church, this city, Feb. 24, and leave next week for his new field at Windsor, Mo. The church tendered him a farewell reception Thursday night, the 21st inst. J. F. Quisenberry, of Canton, Mo., his successor, will take charge March 3. Mr. Hamann has done a most excellent work in south St. Louis, and has made many sacrifices for it.

Correspondence.

Wisconsin Items.

As the newly chosen state evangelist of Wisconsin, I arise to make my bow. I have not entered into any meeting as yet; have met with most of the members.

Executive Board the first of this month at Madison. The brethren have shown wisdom in the selection of those to lead in the mission work of the state.

I have visited Platteville, Werley and Pardeeville. While they are weak organizations, they all deserve much credit for their faithfulness. Platteville seems much encouraged since the meeting I held for them in December. Werley has a neat little church house all paid for. Pardeeville has the best house in the town. While they are still in debt they can easily manage it. They seemed well pleased with their state evangelist and urgently insisted he should return soon.

I came to Chilton yesterday and am to preach my first sermon in the "Union Church" to-night. There is not an English speaking resident minister in the town of 1,400 inhabitants, although it is a county-seat. We have three sisters in the town. Brother Brokaw is the only one of our brethren who ever preached here.

Brethren, I ask your prayers, your counsel and your sympathy. I am much pleased with the acquaintances I have thus far formed, and hope this is only an earnest of a larger and fuller acquaintanceship that will lead to great results in the building up of the kingdom.

My permanent address is Oelwein, Ia., where my family still resides.

J. H. STARK, State Evangelist.

Chilton, Wis., Feb. 13.

Drake University.

Drake University appeals to the brotherhood for $500,000 additional endowment. We have no power to tax the people, we can only appeal in the name of Christian love and loyalty. The institution has earned the confidence of its friends. In less than twenty years it has made its way to the front rank of Iowa educational institutions. Last year it enrolled 1,003 students in the college year and 590 in the summer schools making a total of 1,593. This year the enrollment will exceed 1,700.

The location is all the most exacting could ask for. Des Moines is the capital and chief city of the state. State and city libraries with the state historical department give the student unusual advantages.

We have outgrown our accommodations and resources. Our income is insufficient to care for the students who throng our halls and those who are planning to come. Help us to provide for them and we will soon have an institution with a national reputation.

Governor Drake has already given $150,000. He will give $25,000 more if we will raise $75,000 before June and thus complete the first $100,000. The day for larger things is here. We have 125 young men preparing for the ministry, and they ought to have every possible advantage. We have students from 23 states and from foreign lands. We have many shades of religious belief in the student body. We have hearty support from the city of Des Moines.

Many disciples responded to the call to help Hiram College and all are gratified by the result. It has strengthened and encouraged a most deserving college. It seems to be Drake's turn now. We have secured A. J. Marshall and Joel Brown to help in the canvass in Iowa and surrounding territory. These brethren are well and favorably known. We bespeak for them a hearty welcome and co-operation. Many who will read this we cannot reach by personal solicitation. Save us the expense and the necessity of that by responding to this appeal on your own motion. Any amount from $1.00 to $100,000 will be acceptable. WM. BAYARD CRAIG,

Chancellor.

A United Protestantism.

EDITOR OF THE CHRISTIAN-EVANGELIST:—There is scarcely a Protestant religious people to-day that does not favor Christian unity. The time seems to be approaching for some decided move toward the consummation of this much desired object. In the meantime, creeds are made, patched and discarded, as the case may be, that they may fit the progress of the creed-makers. One of the great evangelical bodies is rapidly approaching the revision of a time-honored creed. Should this be done, it may be that for many years no opportunity will be presented for this great body to freely discuss a feasible basis of the union of Protestantism. It is true, too, that the religious world is made expectant and open to general discussion of this great question by the position of the revisionists. Public attention is directed toward the subject of the true creed of the church, which should be sought for and adopted.

In the light of the foregoing, is not the time propitious for a movement, among all evangelical Protestants, that shall accomplish the desired end? It might not prove successful, but even then the cause for which the Master prayed would be advanced by the agitation. If successful, the progress of the Church of Christ would doubtless be beyond our present fondest hopes.

To this end let me suggest:

1. That the president of the American Christian Missionary Society, upon receiving expression of a favorable sentiment from leading men of our brotherhood, appoint a committee of seven.

2. That this committee present an address to the various Protestant bodies, setting forth the desirability of a closer affiliation of the Lord's people, and outlining a general plan for a United Prostestant Congress; this congress to be representative of the various religious bodies interested at the ratio of one delegate to each 100,000 adherents; this congress to consider the feasibility of unity, to seek for a scriptural co-operation of all Churches of Christ, to recommend to all Protestant bodies of worhipers the adoption of the divine method of unity.

This would present an opportunity for the discussion of this great question. The leading men of all parties might freely express their convictions, and present what they understand to be the scriptural basis of unity. It is a well-known fact that the great scholars of the world stand almost united in their conceptions of the fundamental teachings of the word of God. The time seems ripe for all such to stand forth and for the sake of our King and his Church to seek to further the answering of his prayer "that they all may be one." JOHN RHODES.

Gilroy, Cal.

College Courses by Mail.

Rapid text-book work in Greek, Evidences, Homiletics, Philosophy and History. Terms, $1.00 per month. Diploma on finishing. Circulars per request free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

NO MAN IS STRONGER THAN HIS STOMACH.

The stomach is the vital center of the body. It is the organ from which all other organs are fed. A weak stomach means a weak man. There never was a strong man with a weak stomach. What is called "weak stomach" is in general a diseased condition of the stomach and other organs of digestion and nutrition, which prevents the proper digestion of the food which is taken into the stomach, and so reduces the nutrition of the body. When all food is taken away the body starves. When the food eaten is only digested and assimilated in part it only nourishes the body in part, and so the body is partly starved. And this starvation is felt in every organ of the body dependent on the blood which is made from food.

The great variety of the cures performed by Dr. Pierce's Golden Medical Discovery is due to its remarkable power to heal diseases of the stomach and allied organs. It cures through the stomach diseases seemingly remote, but which have their origin in a diseased condition of the stomach and the other organs of digestion and nutrition. "Weak" heart, lungs, kidneys and weakness of other organs is cured with the cure of the weak stomach.

Mr. Thomas A. Swarts, Box 103, Sub-Station C., Columbus, Ohio, writes: "I was taken very sick with severe headache, then cramps in the stomach, and food would not digest, then kidney and liver trouble, and my back got weak so I could scarcely get around. The more I doctored the worse I got until six years passed. I had become so poorly I could only walk in the house by the aid of a chair, and I got so thin I had *given up to die*, thinking that I could not be cured. Then one of my neighbors said, 'Take Dr. Pierce's Golden Medical Discovery and make a new man out of yourself.' The first bottle helped me so I thought I would get another, and after I had taken eight bottles I was weighed and found I had gained twenty-seven (27) lbs. in about six weeks. I have done more hard work in the past eleven months than I did in two years before, and I am as stout and healthy to-day, I think, as I ever was."

Dr. Pierce's Pleasant Pellets cure constipation.

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The Lesson Helper for 1901 is the most thorough and complete commentary for Christian Sunday-schools published, with the single exception of the *Lesson Commentary*, and it has many of the features of that work. This book is intended for the Junior and Senior classes and their teachers, as well as for members of the Home Department. It has Geographical, Biographical and Expository Notes, Lesson Lights, Lesson Themes, Lesson Questions, Lesson Points, and Suggestions for Home Study and Work; also, Maps, Chronological Tables, Illustrations, and four distinct Orders of Service. Price, 35 cents per copy, $3.60 per dozen. Christian Publishing Company, St. Louis.

BROWN'S BRONCHIAL TROCHES

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Concerning the Lord's Supper.

Is it within the limits of Christian liberty to observe the Lord's supper on other than the Lord's day? This question is asked by "a learner" and answered by an editor in the CHRISTIAN-EVANGELIST of January 31. I think the editor is in error. My opinion is that he has not voiced the sentiment of the people who are giving themselves to the effort to restore Apostolic Christianity. I think ninety-eight of every hundred would condemn his position.

This matter may be easily, quickly and rightly decided in the light of the purpose or object of the Lord's supper.

For what was it given to us?

Why do we do this?

Is it necessary for us to say, we can not add any new purpose? If *we* can not none could since its giving.

Among us it is a recognized fact that the religionists of our time do not know the purpose of it.

The priest in the Catholic Church "administers" it to the dying man *to prepare him for dying.* Not in memory of Jesus. Not to show the death of Jesus. Something of this mediæval idea clings to our editor who to a sick person would "administer" the institution. The thoughts of "priest," "administering," "eucharist," "sacrament," etc., are of a kind. He who has the impression that a sick man may be benefited by having the Lord's supper "administered" to him, gets his impression from Roman Catholicism, not from the Bible. This is the foundation of this whole matter of "administering" it to the sick. In addition to this the Roman Catholic has made a high mass or low mass of it, to be celebrated with more or less pomp and ceremony on funeral occasions; high mass for the high or rich and great, and low mass for the poor and small and obscure.

The Episcopalian follows closely, "elevating the host," celebrating the "eucharist" several times in a day and at off times without a thought of the scriptural idea of the Lord's supper.

The M. E. Church follows after with her closer than Baptist close communion, in which a preacher's wife can not commune with her husband for the reason that the ministers—priests, reverends— are a separate class above the common people. The clergy above the laity. And, then it requires a reverend to "administer" it to the laity, and this is done once a quarter because the Discipline says do it.

Do these people know that Jesus said "do this in memory of me"? "As oft as you eat this bread and drink this cup you do show the Lord's death till he come." They do not know the purpose of it.

Our Baptist brethren don't know what it is for. If they did they would not say to those who in love and loyalty to Christ wish to do this in his memory, "You shall not do this here at our table."

Thousands of the followers of Jesus, and many of them are found in our ranks, have received from that old Catholic and Episcopal idea, the thought of the Lord's supper as a "sacrament," or "the eucharist," and that it is something so severely sacred and holy that only the very religious are "worthy to partake of it."

This is as great a mistake as to think it is to be "administered" to a sick man to prepare him for dying.

The Lord's supper is a memorial, a monument. It was given for a purpose, one purpose. "Do this in remembrance of me," said Jesus. "As often as you eat this bread, and drink this cup you do show the Lord's death till he come," said Paul the inspired, who received his knowledge of it from the Lord. When and where is this monument erected? Where does it stand that men may see it and be shown the Lord's death?

The editor says: "Let us say first of all that we believe the custom, well established among us, of observing the Lord's supper on each first day of the week, has the sanction of the early church after it had settled down to its normal life, and that there is a fitness in associating this institution with the day observed in memory of Christ's resurrection, the Lord's day." Amen.

Now leave it where we find it in the "normal life" of the church divinely guided, and never allow any post-apostolic church or teaching to mar its beauty or destroy its design.

If the Lord's supper was instituted to show the Lord's death, and if the early church, Spirit-guided, established the time of its observance, then that settles it, and he is unwise, if not presumptuous, who would "do this" at other times and for other purposes.

And if this be true, what the editor has said about its being instituted on Thursday, and about the first church's doing it daily before the church had "settled down to its normal life," and about the probability or possibility that Paul at Troas did it on Monday, is wholly gratuitous and of no force.

The record says, "And upon the first day of the week when the disciples came together to break bread."

It is not "within the limits of Christian liberty" to make changes in the Lord's plans.

Marion, Ind. E. L. FRAZIER.

[In giving the foregoing to our readers we regret that the writer did not direct his remarks to the real issue involved instead of making the excursus into matters which have no bearing on the point before us. Whether our opinion "voiced the sentiment" of the brotherhood, or whether "ninety-eight of every hundred would condemn" our position, were questions that did not occur to us in seeking for the truth on the matter in hand.

The writer starts off as if he were coming right to the point. "This matter," he says, "may be easily, quickly and rightly decided in the light of the purpose or object of the Lord's supper." After a long preamble into the Catholic and Episcopal Churches, he comes to what the purpose is: "The Lord's supper is a memorial, a monument. It was given for a purpose, one purpose: 'Do this in remembrance of me.'" Of course, then, the inference is that the Lord's supper cannot be partaken of in memory of Christ on any other day of the week than the first. Otherwise the argument is inconsequential. This being the case, the apostles and first Christians at Jerusalem who observed the Lord's supper daily, did not do it in memory of their recently risen Lord. Nor was the institution observed in memory of Christ by the Christians of the first centuries, who, according to the most reliable church history, sometimes observed it on other days of the week than the Lord's day. Even Paul and the church at Troas, who, in all probability, observed the Lord's supper on Monday morning, did not do it in memory of Christ! Is this not dealing in rather a high-handed manner with apostolic authority and example?

The writer quotes what we said in approval of our custom of observing the Lord's supper on the first day of the week as sanctioned by the example of the early church and adds: "Now leave it where we find it in the 'normal life' of the church divinely guided." Well, we certainly did not propose to take the institution out of the first day of the week, but to let it remain there, as the established custom of the churches. But our critic adds: "If the Lord's supper was instituted to show the Lord's death, and if the early church, Spirit-guided, established the time of its observance, then that settles it, and he is unwise if not presumptuous who would do this at other times and for other purposes." The phrase, "and for other purposes" should not have been added. It has no relevancy to this controversy. It is not a question of changing the purpose. It is only a question of whether it is impossible for that purpose to be served on any other day than Lord's day. Let us see if our brother is willing to abide by the rule he has laid down in the foregoing. In 1 Cor. 16:2, Paul says: "Upon the first day of the week let each one of you lay by him in store as he may be prospered that no collection may be made when I come." The custom has become universal of taking the collection on the first day of the week, and the above passage shows that it became the custom of the early church when it had settled down into its "normal life." But are we prohibited by that scripture, and by the custom of the early church, from taking an offering on any other day in the week except the Lord's day? Our brother would hardly so argue. Is it not clear that the Lord's supper was observed and the collections taken on the first day of the week because that was the day on which the disciples met for worship and they met on that day because of Christ's resurrection from the dead on the first day of the week?

Our brother's conclusion is that, "It is not within the limits of Christian liberty to make changes in the Lord's plans." That, of course, is assuming the point at issue. What he means is that "it is not within the limits of Christian liberty" to observe the Lord's supper on any other day than the first day of the week. Then the church at Jerusalem, under apostolic guidance, and the church at Troas with Paul as the preacher, went beyond the limits of Christian liberty. Their action was "unwise, not to say presumptuous." A view which thus discounts the force of apostolic example is not likely to find favor with "ninety-eight per cent." of those who are set for the defense of apostolic Christianity, a prime article of which was "to stand fast in the liberty wherewith Christ hath made us free."—EDITOR]

Masters of Men

By Morgan Robertson

The story of a man who ran away from a fortune. Contrasting stories of life on a battleship, and the torments of existence on a cargo-boat with a brutal captain. Begins in this week's (February 23) number of

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The Curtis Publishing Company, Philadelphia

California Notes.

The Bay District convention at San Jose is thought to have been the best we ever had. We met, not only to talk, but to put things in shape for something to be done.

The Central Church gave us a royal welcome. Bro. Sapp, the minister, had things in fine shape. The "hand-maids" of the church, the C. W. B. M., S. S. and C. E., were represented by good papers. Bro. E. T. Nesbit, the district evangelist, had been doing a good work at Salinas, near the great sugar mill.

Dean Van Kirk and Prof. Elston, of the Berkeley Bible Seminary, gave such addresses as their culture and knowledge would furnish. They are the right men in the right place.

The Bible Seminary is gaining ground in the ranks of the university workers and students and the dean's lectures are well attended.

A new building is about to be erected at Palo Alto, in the shadow of Stanford University. We have a live congregation there, and Bro. D. A. Russell has been the preacher there for three years. We expect to build a church at Berkeley not many months hence, so that our work will be known and read at both the great universities. Bro. Elston administers the word to the people at Berkeley in Stile's hall for the present.

Bro. J. W. Ingram was in the midst of a fine meeting at Santa Cruz, with a number of additions, when he took sick. Bro. Ingram has been called to the Alameda church, one to the best locations in California, and will begin March 1. Bro. A. R. Hathaway, from Alameda, goes to Santa Clara, a suburban city to San Jose. The First Day Adventists and our church had a nuptial feast not many years ago. They united and the Advent house was moved, joined on to the old like a T. They all possessed the spirit of the Master and general prosperity has perched upon their banners.

It is expected that Bro. Sumner T. Martin will be the city evangelist for San Francisco and the cities contiguous to the bay. He will be warmly welcomed to the "Golden Gate."

Bro. T. A. Boyer has been loosed from his Stockton moorings by the Pacific Coast Lecture Bureau. His eloquence has placed him with Dr. Jordan, of Stanford, and Benj. Ide Wheeler, of the University of California.

Bro. McHatton has done a good work at Santa Cruz. He stayed with the little church till they had a good house finished. He now resigns and goes east of the Rockies to evangelize.

Bro. J. H. Hughes, of Chico, goes to an Ohio church. We will do our level best to get on without these able brethren. We think they will soon be longing for the garnered sweetness of the fig, the luscious apricot and peach, the golden oranges and endless flowers, and will soon be swinging about the "Golden Gate."

Bro. and Sister Hazen, two of our good young preachers, have been called to the First Church, San Jose, in place of Bro. Burton, who will enter the general field as evangelist.

Our veteran, Bro. Wilmot, organized a church at Vallejo about two years ago and every department is in a prosperous condition.

Bro. J. C. Williams seems to be a fixture at Winters.

Anyone who knows Bro. T. D. Butler and Bro. W. F. Reagor, knows that Willows and Colusa are gaining strength on every hand. These brethren have a large field, in fact more than they can occupy. Bro. Powers, of Butte City, is the only preacher very near them, and Bro. Powers has a large diocese as well.

Bro. Bonnell, our evangelist of Sonoma District, will probably have to work in the Sacramento District. No one can be found to do the work better. Bro. Shadle, in the San Joaquin District, has more calls than he can meet. Each of these districts is larger than two or three of the New England states.

Bro. Murphy, now of Geyserville, reports advance movements, and Bro. Dixon is holding the fort at Healdsburg bravely and his work prospers, while Bro. Colvin is so entrenched at Santa Rosa that the enemy trembles at his power and the people obey the gospel.

Bro. J. S. Pierce at Upper Lake and Bro. Dargitz at Lake Port are all the preachers we have in Lake county, but these brethren are in the front of the battle and their fields are well managed.

It appears now that California is to lead the country in oil as well as gold and quicksilver. Oil is found in almost every direction, but every investment will not pay a fortune.

Spring is opening upon us and the "almond tree flourisheth."

Bro. Ford, of the First Church in San Francisco, and Bro W. M. White, of the West Side Church, are making their influence felt in that great metropolis. Scarcely a week passes without additions. The city evangelist will find these brethren most noble yokefellows.

Bro J. J. White has returned from his visit to his Ohio home and will take charge of the Sacramento church.

Bro. and Sister McKeever are greatly beloved by the Fresno church. They will have Bro. W. H. Martin, who has retired to his raisin farm, to second every good movement set on foot.

Bro. and Sister Johnson, who came to us from the Methodists, are both good preachers and are in the golden hills and orange groves of Oroville, in a fine meeting.

The churches at Lodi and Acampo are keeping Bro. Shopshire busy, as they are three miles apart and he is at both prayer-meetings. But he is still limping along a single man.

A general forward movement all along the Pacific slope, through California, Oregon and Washington. Our State Board wants to meet all the pressing calls, but it is impossible, hence several independent evangelists are doing more or less work.

J. DURHAM.

To District and County Boards.

O. P. Shrout, Kansas City, R. H. Fife, Weston and myself have been appointed a corresponding committee for Missouri, by our Foreign Christian Missionary Society. We have undertaken to try to help the work of keeping our Missouri brotherhood in touch with that great department. Bro. Fife and Bro. Shrout have in hand the keeping of corrected lists of our new churches, ministers, Sunday-schools and Christian Endeavor Societies, etc. I will have charge of seeing, as far as possible, that addresses on foreign missions are made at all of our state, district and county conventions. Will brethren and sisters who have the arranging of programs for such conventions please make places on all such programs for addresses on this subject, and write me to that effect? If you have difficulty in arranging for speakers, let me know and I will do what I can to help you to secure them. I would be especially glad to have the dates and places of all conventions of our people to be held in Missouri this spring or summer. By systematic attention to a few of these matters we can greatly advance the cause of world-wide missions. Correspond with Bros. Fife and Shrout on the part of the work in their hands, as above. Let me hear from you. J. H. HARDIN.

Liberty, Mo.

Free to Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

All Competition Distanced.

The fast trains of the Union Pacific reach San Francisco fifteen hours ahead of all competitors. If you are in no hurry take a slow train by one of the detour routes, but if you want to get there without suffering any of the inconveniences of winter travel, take the only direct route, the UNION PACIFIC.

Low Rates West.

On February 12th and Tuesdays thereafter until April 30th, the Union Pacific Railroad will make reduced rates to Pacific Coast points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc., $30.00. From St. Louis to San Francisco, Los Angeles and other California points $27.50. For further information address F. L. Hastedt, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

Low Round Trip Rates to Texas via the Iron Mountain Route.

On February 19th, the Iron Mountain Route will sell tickets to following points at $15.00 for the round trip: Dallas, Waco, Fort Worth, Houston, Galveston, San Antonio, Beaumont and Port Arthur, Texas, and to Lake Charles, Louisiana. Write City Ticket Office, N. W. Corner Broadway and Olive St., St. Louis.

Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

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Missouri Missions.

The new venture of the board in the employment of more men for the needy field is calling forth the very highest commendation from brethren in various parts of the state. Many preachers have written to us and given hearty commendations of the work of enlargement. Not only so, but from other sources as well have come highest congratulations, especially on the high character of the men employed. The Louisiana Press, published in Louisiana, where Bro. Lampton preached for seven years, by Bro. I. N. Bryson, in mentioning the engagement of Bro. Lampton as state evangelist, gives him the highest commendations and congratulates the board on his employment.

In regard to Bro. Popplewell, I have received the following letter, which was inspired by seeing the notice of his employment in the papers. It is dated Midford, Okla., and says:

"DEAR BROTHER ABBOTT:—I have learned that you are employing Bro. Thomas H. Popplewell in the Southeastern district in Missouri. That is a very wise move on the part of the Mission Board. Bro. Popplewell is one of our ablest and most earnest men. He is one of the most thorough men among us. A logical and clear defender of our plea, and up-to-date in all our work. He is, if necessary, a good debater, and can meet any man who assails our position. The writer has known him ever since he began to travel and preach, and feels assured that his work in his new field will be good one both for himself and the brethren in Missouri.

Yours fraternally,
H. R. WALLING."

Such words make us feel that we are carrying out the will of the brethren in Missouri. Some of them are accompanying their words of commendation with that which shows they are in earnest, the apportionment in full and, in many cases, something over, and that is the very best endorsement one can give. We have sent over 200 postal cards to preachers whose churches have not yet responded to the call for State Mission collection, and the replies are now coming in. Nearly all of them have some very good excuse for not having yet lifted the collection, and express the determination to raise it later on. The difficulty is, that the secretary was uninformed as to the reason and was left in doubt.

We spent last Sunday morning at Laddonia, and never were more happily received. They have one of the best working Bible-schools in the state, and that means a great church. J. C. De Laporte is the superintendent, and he has a fine corps of teachers. Evening found me at Louisiana, and I sure enjoyed being back among home folks. Bro. Mayhall is taking hold splendidly, and the church is giving him generous support. The next night I was in old Corinth neighborhood, my first church. B. G. Reaves, of Canton, is their preacher, and he is a first-class one, too. The next night was spent at Jefferson City, where I was made to rejoice in the good work of Bro. Pinkerton. The reports from every part of the field are full of encouragement. No sign of defeat anywhere, but the church is moving to the watchword: "Speak to the children of Israel, that they move forward."

Yours in His name,
T. A. ABBOTT.

1123 Oak St., Kansas City, Mo.

"What kind of a man is Bloggs?" "He's the kind of a man who would fill the candy bags on a Christmas tree with cough drops."

"The job that would suit me," said a man who admitted that he was born lazy, "is that of lineman to a wireless telegraph company."

"Papa, what do the papers mean when they speak of the 'aggressive policy?'"
"Ask your mother."

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

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OUR Sunday-School Supplies are recognized as the leading publications of the Christian Church, and the high standard of excellency which we have established during the Quarter of a Century of work in this field has won for us an enviable reputation, of which we are proud. Almost every school of importance throughout the land has used, or is using, our Literature. Are you among the number?

Fact Number Two.

Some Ten Years ago we printed the first number of a promising and needed publication which we intended especially for the YOUNG People. It met with an enthusiastic welcome everywhere, and as we improved it from time to time our subscription lists became larger and larger, for our workers recognized in it the very best paper of the kind in the field, devoted to The Sunday-school, The Home, and The Young People. It is useless to state that our lists are still growing, for with every issue the pages of this popular journal become brighter and brighter. Have you sent in your subscription? Don't delay. There is no time like the present.

Fact Number Three.

We have publications for all kinds of Workers. There is THE LITTLE ONES, for the very small people, THE SUNDAY-SCHOOL EVANGELIST for the boys and girls of the Intermediate Classes, and last, but not the least by any manner of means, OUR YOUNG for the Young People. Are you a subscriber for any of these publications. If not, send for a sample of each one and begin at once. FOLKS

Fact Number Four.

THE Successful Superintendent is sure to be the one that puts his whole heart in the Work and strives to interest his School in the Lessons. How can you better accomplish the desired results than by placing in the hands of all first-class Literature? *We have just what you want and urge you to let us help you place your School on a successful Working basis.* We think that we can do it, and respectfully ask you for a trial.

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Then there are the Quarterlies, or Lesson Magazines for The Youngest Classes, The Junior Classes, The Senior Classes and The Advanced Classes. The immense circulation of these four graded Lesson Magazines shows them to be among the very BEST of the kind published, and you will be delighted with the Lesson Stories and the Helpful Readings, with the Explanatory Notes, Etc. If you have not seen any of these Helps, send for Sample Copies at once. We are sure you will be pleased with them, and henceforth will not be without them.

Fact Number Six.

OF Course you want to keep fully "abreast of the times," and the Superintendent, teacher or pupil who has the benefit of our supples will be fully informed on all matters of importance appertaining to Sunday-School Work. We want to number you among our subscribers and we earnestly urge you to take advantage of the splendid inducements we are now making for new subscribers. On the back of our order-sheet you will find our price list, and we think you will agree that our rates are very reasonable considering the very high standard of our publications. We assure you that ALL of our periodicals are the result of long years of Editorial Experience, and the great facilities and resources of the foremost Publishing House of the Christian Brotherhood.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust Street, - St. Louis, Mo.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

INDIANAPOLIS, IND., Feb. 18.—Four hundred and twenty-seven additions in Dayton, O., meeting. We are continuing. Thirteen hundred and forty-two added in our first year's work as a team. We all rejoice.

WILSON & HUSTON.

Fayetteville, Ark., Feb. 16.—There were three additions to the First Church on last Sunday; two by letter and one conversion.—N. M. RAGLAND.

Little Rock, Ark.—We had planned for a great meeting to begin Jan. 6. Prof. C. E. Millard was to help with the music. He was on hand when the day arrived but the writer was down with the grippe. Bro. W. J. Hudspeth, chaplain of the penitentiary, was asked to preach until the pastor was able to take up the work. He and Bro. Millard worked together with good result for one week when the pastor took charge, but was able to preach only four days when he was compelled to take to his bed again, and the meeting closed. But it was a good meeting in spite of la grippe, and a number were added to the church. Seven have been added since. I intend to preach next Sunday an ante-election sermon on "The Lawlessness of Law Officers."—J. N. JESSUP.

Clay City, Ill., Feb. 11.—The first week of meeting here closed yesterday with three confessions. Fine attendance and interest. The singing by the large chorus is good. Our next meeting is at Fairfield, Ill. Write at once for dates.—C. M. HUGHES, gospel singer.

Clinton, Ill., Feb. 18.—Two confessions yesterday, 19 in regular services since Jan. 1.—E. A. GILLILAND.

Concord, Ill., Feb. 11.—The meeting at this place commenced Jan. 27th. Twelve additions up to Feb. 10. Large audiences and fine interest. Bro. J. W. Camp, the pastor, is doing the preaching. This church has been greatly strengthened and encouraged by the good and faithful work of the pastor.—LULA E. HENDERSON.

Cowden, Ill., Feb. 18.—R. Leland Brown, state evangelist for the sixth district, has just closed the greatest revival ever held in this little city. Thirty-six names have been added to our church roll, between the ages of 17 and 73. All married except four. Twenty-six by baptism.—M. E. STEELE, clerk.

Decatur, Ill., Feb. 12.—We have had eight more additions since my last report, two last Lord's day and two last night in our meeting conducted by the writer. We have had additions every Sunday for nine consecutive weeks. I have 52 in my Sunday-school class. Mrs. Coggins organized an intermediate C. E. Society last Lord's day with 25 members. Our present church membership is 790. I expect to hold an all the year round revival.—J. C. COGGINS.

Girard, Ill., Feb. 11.—Our meeting of 28 days just closed. Bro. A. A. Wilson, of Mattoon, did nearly all the preaching. Result, 30 baptized and eight received by relation and reclaimed. A number were received from the Dunkard church and were baptized. The Girard church has just completed and almost paid for a new house costing $5,000. Every department of the work is in good condition.—E. O. SHARPE.

Hower Hill, Ill., Feb. 18.—Fifteen additions to date. House packed and many turned away last night.—WM. DRUMMET.

Jacksonville, Ill., Feb. 18.—Seven have been added to the church here during the last three Lord's days. With one exception all are by confession or from the denominations. Bro. Snively preaches to crowded houses at every service.—WALLACE BROCKMAN.

Sullivan, Ill., Feb. 11.—Two added here yesterday one by statement, one by baptism. Our C. E. Society is steadily on the upgrade; our prayer-meetings also. The outlook is very encouraging.—EDWIN E. CURRY.

Tower Hill, Ill., Feb. 11.—Meeting well begun. House packed to the rostrum last night. Four additions yesterday. The brethren here have recently dedicated a new house of worship and are in good spirits.—WM. DRUMMET.

Watseka, Ill., Feb. 11.—In a conspicuous place over the pulpit hangs the motto we have chosen for the year, viz.: "1901—A SOUL SAVING YEAR." And it is proving to be true. The son of our Co. Y. M. C. A. Sec., united with the church at our regular prayer-meeting recently. Four persons at our mission station responded to the gospel invitation and four more here, and one was added by letter, making 10 in the last few days.—B. S. FERRALL, pastor.

Watseka, Ill., Feb. 18.—Another confession as a result of our work here yesterday. Eight were baptized at the prayer-meeting service last week. I should like to have our evangelists all over the United States know that at almost every one of our regular prayer-meetings their work is lifted to God in fervent prayer. These hard-working worthy servants are not forgotten by this people. God bless them!—B. S. FERRALL.

Brazil, Ind., Feb. 11.—We are in a fine meeting in Brazil. Ninety-four added the first 15 days, all confessions but 11. Two hundred and seventy-seven in the Sunday-school yesterday with a $6.87 collection.—GEO. A. WEBB, singing evangelist.

Brazil, Ind. Feb. 18.—Meeting 22 days old with 163 additions. Others have promised to come. Meeting continues indefinitely.—UPDIKE AND WEBB.

Delphi, Ind., Feb. 9.—We have had six confessions since January report, as the result of special effort to win our Sunday-school pupils to Christ.—WM. GRANT SMITH.

Marion, Ind., Feb. 11.—The Central Church at this place is in a healthful condition. Our present pastor, we feel, is doing much toward maintaining this state of affairs. Twenty-two have been added since he began Oct. 14, 1900. The cause is looking upward in this city.—R. H. SMITH.

Muncie, Ind., Feb. 16.—Our meeting here is two weeks old. There have been 10 additions. I am doing the preaching. J. Walter Wilson is song leader. He is a great singer. His solo work is especially fine. Bro. E. L. Powell, of Louisville, Ky., will be with me Monday for 10 days.—J. H. MACNEILL.

Thorntown, Ind., Feb. 11.—J. H. Stotler, of Mt. Carmel, Ill., assisted us in a meeting here. Closed last night with 10 accessions. The church was strengthened by the meeting and we press forward for greater things in the future. I go to-day to help Bro. Stotler in a meeting at Mt. Carmel.—LEE TINSLEY, pastor.

Audubon, Iowa.—A splendid meeting here, J. H. McSparran, pastor, and A. B. Moore evangelist, has just closed with 25 additions. When Bro. McSparran took this work in 1899 the congregation felt in almost a hopeless condition and had no church home. Now it has a property including parsonage, lot and house of worship worth nearly $5,000, the best location in town and over 100 members. He closes his work there next month.

Brandon, Iowa, Feb. 11.—At our appointment at Prairie Creek yesterday morning two were added by letter from the M. E. Church, and in the evening one by confession.—SAM B. ROSS.

Davenport, Ia., Feb. 16.—Our meeting with J. A. L. Romig began last Sunday with good audiences; two confessions. Bro. Romig's sermons and his stereopticon outfit together constitute an almost irresistible power for righteousness.—C. C. DAVIS.

Des Moines, Iowa, Feb. 11.—Since Jan. 20, the University Place Church received 16 by letter and there have been 16 confessions. Charles R. Scoville will begin a meeting with us on Feb. 17.—G. T. WILSON.

Des Moines, Iowa, Feb. 11.—Sunday even-

BLEEDING PILES

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The Pyramid Pile Cure is not only the safest and surest pile remedy but it is by far the widest known and most popular, because so many thousands have tried it and found it exactly as represented.

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WANTED—Competent subscription solicitors for the CHRISTIAN-EVANGELIST in Kansas, Oklahoma, Arkansas, Texas, Missouri, Nebraska, Illinois, Indiana, Kentucky and Tennessee. Only those who are capable and who can furnish first-class reference need apply. Address C, care this office.

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ng a husband came by letter and his noble vife confessed the Lord and was baptized the ame hour of the night. Another was bap-ized who had formerly confessed the Lord.—E. W. BRICKERT, pastor East Side Church of Christ.

Farlin, Iowa, Feb. 12.—Thirty-two addi-ions at Adaya; $500 pledged for church build-ng and the meeting still continues. The neeting is conducted by myself and wife as-isted by a few live members.—FRANK A. PARISH.

Keosauqua, Iowa.—Three more added since ast report; came forward and confessed Christ it our regular service.—CLARK BATEMAN.

Lenox, Ia., Feb. 16.—At our meeting in Lenox, 11 days old, 20 additions; 17 confes-sions; W. E. Harlow, evangelist; Mrs. Murphy, eader of song.—ROBT. J. SMITH, pastor.

Pleasantville, Iowa, Feb. 11.—I am here in a meeting just begun. We are having big audiences and fine interest.—H. C PATTER-SON.

Seymour, Ia., Feb. 18.—Fifty-seven addi-tions to the church here, most of them by con-fession and baptism.—D. W. HASTINGS.

Shenandoah, Iowa, Feb. 11.—Our second year's pastorate opened auspiciously yester-day with four accessions by letter at the morning service and two confessions and two by letter at the evening service.—J. H. WRIGHT.

Shenandoah, Ia., Feb. 18.—Two more con-fessions since last report.—J. H. WRIGHT.

Sioux City, Iowa, Feb. 12.—Our meeting is progressing nicely and is increasing nightly in attendance and interest. Bro. C. M. Wickham is doing the preaching. During Bro. Wickham's pastorate of less than a year the membership has more than doubled. Ten additions to date. I will be associated with J. A. L. Romig after April 1. Have no engagement as yet for March. Any church desiring a singer for March write me at once No. 1011 W. 5th St., Sioux City, Ia.—E. W. KERR, singing evangelist.

Storm Lake, Iowa, Feb. 11.—One more added last night. Have secured Bro. C. M. Wick-ham, of Sioux City, to begin a meeting March 7.—LEGRAND BACE.

Belleville, Kan., Feb. 18.—Four additions since last report to EVANGELIST—three by baptism and one by statement.—C. HENDER-SON.

Eureka, Kan., Feb. 11.—Two accessions here yesterday; a man and his wife. Outlook hopeful.—J. D. FORSYTH.

Horton, Kan., Feb. 11.—One by statement at my regular appointment here yesterday.—L. H. BARNUM.

Mayview, Kan.—The meeting held here by J. W. Babcock resulted in 46 additions and the church is revived spiritually as it has never been before.—J. O. BRUNNEMER.

Sedgwick, Kan., Feb. 18.—Thirty-six to date, 25 young men, 20 in the last four days. Estherville, Iowa, will be the next point.—D. D. BOYLE.

Kirksville, Mo., Feb. 13.—We had eight ad-ditions to the church here last Sunday.—H. A. NORTHCUTT, pastor.

Oxford, Mo.—C. E. Pomeroy, of Darlington, Mo., closed a meeting of 14 days, with six ac-cessions, two reclaimed, four confessions.

Savannah, Mo., Feb. 10.—One addition here to-day, a Bro. J. A. Davis, who was baptized by a Baptist minister in Illinois in 1891. He went immediately after his baptism to the Moody Institute in Chicago, where he spent two years, since which time he has been doing evangelistic work. Bro. Davis stated as his reason for remaining so long out of the church that he was unwilling to unite with any church that had a human creed or wore a name not recognized by the Bible.—A. R. HUNT.

Slater, Mo., Feb. 12.—The work at this place moves along very acceptably. There have been additions nearly every Sunday since I took the work six months ago. The Bible-school is large and enthusiastic. The C. W. B. M. held an open session last Wednesday afternoon; 10 new members. They are one of the largest and best societies in the state.—R. L. WILSON.

Springfield, Mo., Feb. 12.—I have just closed a good meeting at Northview, Mo. Ten ac-cessions; six by confession. Organized a Bi-ble-school and raised part of the money for a new house.—JOSEPH GAYLOR.

St Louis, Mo., Feb. 18.—The following ad-ditions were reported at the preachers' meet-ing to-day: Central, one; East St. Louis, six; West End, one; Mount Cabanne, two; Fifth, three. A revival is in prospect at the Central and a series of meetings by the pas-tor, F. G. Tyrrell, will begin March 10, at Mt. Cabanne.

Warrensburg, Mo., Feb. 18.—Four confes-sions at Osceola last appointment. One con-fession at Lee's Summit yesterday. One by statement two weeks ago. My work is pros-pering at both points.—KING STARK.

Exeter, Neb. Feb. 11.—Bro. F. S. White, pastor of the church here, held a 16 days' meeting at Cordova, resulting in 12 additions to the church. The brethren have a comfort-able house and have the only English speak-ing church in the town. The writer led the music. The Exeter church has called Bro. C. C. Atwood and wife to begin a meeting the latter part of this month.—S. W. CHRISTY.

Fairfield, Neb., Feb. 14.—I am just home from a good meeting in Burr Oak, Kan., with 14 additions. I shall continue for the present to labor as an evangelist.—J. P. DAVIS.

Humboldt, Neb., Feb. 19.—Meeting 15 days old, house *not* large, *no one* turned away; town *not* deeply stirred, no one has confessed Christ and not very many indications in that direction at this time. We expect to bombard this sectarian and infidel stronghold for two weeks more, then go to Centralia, Ill. Brethren, we need your prayers very much just now.—BEN F. HILL & GUY B. WILLIAM-SON.

Memphis, Neb., Feb. 11.—Evangelist H. A. Lemon is holding a good meeting at the Plainview church four miles north of Mem-phis. Large attendance, good interest and 15 additions; 10 by baptism, 5 reclaimed; meet-ing two weeks old.—THOS. A. MAXWELL, pas-tor.

Omaha, Neb., Feb. 12.—Yesterday there were three additions to our membership mak-ing 110 in the ten months of my ministry here. Our C. E. Society is far the largest and most active in the city, having now very close to 100 members. There were 31 a year ago. Four young men and a young woman united with the Endeavor last evening. We are laying plans to wipe out the entire indebtedness of the church—mortgage and floating. It is believed that the latter will be cleared up within the next month, and the other by the end of the year. We have just had a canvass of Omaha and South Omaha for the CHRIS-TIAN EVANGELIST which resulted in over 150 new subscribers being secured, half of them among the families connected with the First Church. The debate on Mormonism between D. H. Bays, of Iowa, for the Disciples of Christ and Herman Smith for the Mormons, has been in progress since Feb. 4, each night in the North Side Church. A full house is pres-ent each evening but there is little general interest. I think both sides are satisfied with their respective champions. We are planning for a great meeting with one of our greatest evangelists to begin some time next month. We confidently expect 200 or 300 additions to result from this meeting. As far as I can learn no really great meeting has ever been held here by the Disciples. We must have one this spring. Keep your eye this way.—SUM-NER T. MARTIN.

Akron, O., Feb. 11.—Our meeting at the High Street Church of Christ closed with 51 additions. Bro. J. E. Hawes, of Ada, O., led the song service.—J. G. SLAYTER.

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Warren, O., Feb. 11.—Our meeting closed Lord's day, Feb. 3, but we are still gathering the fruit. At yesterday's services there were four more additions, making 20 in all. Bro. Albert Billingham, of Worcester, Mass., was our leader of the evening service and soloist. —J. M. VAN HORN.

Enid, O. T., Feb. 13.—Meeting one week old with nine additions.—J. H. MARSHALL.

Perry, Okla., Feb. 9.—I closed a meeting last night here with over 50 additions. Bro. W. M. Hollett is the pastor.—JOHN A. STEVENS.

Pulaski, Tenn., Feb. 13.—I began my work with the church here last Lord's day. The brethren generally seem happy and hopeful. We had one addition at the morning service.—W. P. CROUCH.

Jetersville, Va., Feb. 6.—The church here has just received a visit from Bro. J. C. Reynolds, who organized and left in good con-dition a C. W. B. M. auxiliary and a society of Junior Builders. We still deeply feel the loss we sustained when Bro. Reynolds re-signed his position as our pastor. We are yet without a pastor but Bro. Reynolds promises that we shall soon have one.—HAT-TIE CRENSHAW.

Washington, D. C.—The three Endeavor Societies of the Ninth St. Christian Church, of Washington, D. C., joined in the celebra-tion of Christian Endeavor day, Sunday, Feb. 3. A number of Endeavorers had pledged themselves the week previous to pray every day that many should make a wise decision and 10 made the confession on this occasion.

Milwaukee, Wis., Feb. 16.—Sixteen added since last report; 49 additions to date.—C. M. KREIDLER.

CHANGES.

Simpson Ely, Liberty, Mo., to 692 19th St., Des Moines, Ia.

J. H. Marshall, Oklahoma City, O. T., to Enid, Okla.

J. H. O. Smith, Los Angeles, Cal., to Mid-land, Texas.

W. W. Willyard, Rossville to Henning, Ill.

S. R. Maxwell, Richmond, Va., to Stubble-field House, Macon, Ga.

E. L. Burch, Portland, Ore., to Y. M. C. A. Building, Stockton, Cal.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Build-ing, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Family Circle.

Birthright.

You pelt me for barbarian,
  Little son of Italy;
Your laughing sister cries you on,
  Mischief-dancing prettily.
    Yet, to your cerulean sky
    Which more native, you or I?

You peasant, in your stage-land cloak,
  Turning out so charily
To let me pass, below your brow
  Though you eye me warily,
    To your cypress-pillared sky
    Which more native, you or I?

My scornful goatherd—while your flock
  Clips the young flowers fragrantly—
Up the long hill to Tusculum
  Loitering, singing vagrantly,
    Where that green path meets the sky
    Which has birthright, you or I?

You will but sit and take the sun
  On the warm stones prosily;
For me will come old dreams, old loves,
  Old Pan, piping dozily.
    Ah, to this memorial sky
    Which more native, you or I?

—*Maud Caldwell Perry, in Century.*

A Kind Life.

By Elizabeth Flower Willis.

"Ah, girl-queen, seated on the throne
  Which youth and beauty claim as dower,
  Seekest thou some secret word of power,
Which shall make every heart thine own?
  In this one word the answer find,
    Be kind!"

The word "kindness" means so much. We give it little thought, for we hear it so often. In its broadest, truest sense it means thought for others, helpful encouragement, bright hopefulness and cheering faith for the good of those about us. The great souls of earth have been, and still are, the kind lives. Every one can be kind. True it is that "kindness is the bond of friendship and the hook of love."

Dean Stanley says, "Every kindness done others is a step nearer to the life of Christ."

Few lives have such a halo around their brows for kindness done others as we see reflected from the life of the sweet-souled Quaker woman,

Lucretia Mott,

whose life began in a quiet country home in Nantucket more than one hundred years ago. When Lucretia was twelve years of age the family moved to Boston. At first the father, Capt. Coffin, sent his children to a private school, but afterwards, fearing this would make them proud, removed them to a public school so they would be thrown with all classes. In later years Lucretia said, "I am glad, because it gave me sympathy for the patient, struggling poor, which, but for this experience, I might never have understood."

At the age of eighteen she was united in marriage with James Mott, a successful school teacher, afterwards engaged in the cotton, then the wool business. In every phase of life Mrs. Lucretia Mott was kindness itself. Her greatest thought and interest was in human nature and human needs.

Always most deeply interested in the slave, it was not surprising that she was chosen president of the Female Anti-Slavery Society, as soon as it was formed in Philadelphia, and from the first she was the society's inspiration.

Years of martyrdom followed, and anti-slavery lecturers were often tarred and feathered. At one time an anti-slavery meeting held in New York City was broken up by a mob who began ill-treating the speaker. The ladies in the audience were frightened. Mrs. Mott immediately turned to a gentleman near her and said, "Won't thee look after those ladies?"

"Who will take care of you?" he asked, looking around for a moment.

With a sweet smile covering her face she said with kind voice, "This man," as she laid her hand on the arm of the roughest of the mob. "I know he will see me safely through." Most respectfully did the leader of the disturbance escort her to a place of safety.

All through her life-work as the lovely "Quaker preacher," the woman speaker on total abstinence, the anti-slavery lecturer, a woman who was living for the elevation and happiness of all races, she realized in her great work that few could be driven, while most people could be won and led by kindness.

Their large house was a home for the poor, the sick, the slave. In the broad hall of their home were two arm chairs which the children called "beggars'" chairs, because they were constantly used by those who "waited to see the missns." Never did Mrs. Mott refuse to see anybody. Although she had plenty of help at her command, she would often stand for hours preparing extra pies, puddings and meats for the hungry. We often see that those women whose lives are crowded with outside interests are the best housekeepers.

At the age of sixty-three Mrs. Mott had been seen and loved by thousands for forty years. Often would she be stopped on the street by strangers who would say, "God bless you, Lucretia Mott!"

A slave was being tried for running away, Mrs. Mott's son-in-law, Mr. Hopper, defending the accused. The opposing counsel asked that Mrs. Mott's chair be moved so she would not face the jury, as they would be influenced against him if they looked into her face.

When about seventy years of age, this benevolent woman's health demanded a change from her home. This caused heart sorrows and moanings among all her friends, largely of the poorer class. The following is the end of a poem that was read before leaving:

"Who constantly will ring the bell,
And ask if they will please to tell
Where Mrs. Mott has gone to dwell?
  The beggars.

"And who persistently will say,
We cannot, cannot go away;
Here in the entry let us stay?
  Colored beggars.

"Who never, never, nevermore
Will see the 'lions' at the door,
That they've so often seen before?
  The neighbors.

"And who will miss, for months at least,
That place of rest for man and beast,
From north and south, from west and east?
  Everybody."

When a person is so considerate and kind to others they will always be loved.

One cold, rainy day in Philadelphia Mrs. Mott entered a street car. Seeing a poorly dressed colored woman standing on the outside in the rain, she asked the conductor to let her in the car. "Can't do it," said the conductor. "The company's orders must be obeyed." Then the frail little lady of seventy years stepped upon the outside platform. The conductor knew it would never do to allow Mrs. Mott to stand in the rain, so he entreated her to come inside. "Not without this woman," was the reply. "Oh, well; bring her in, then!" Soon the company's orders were changed in the interests of humanity.

She lived to see the slave freed, and at the age of eighty-five was speaking in great meetings. When Christmas came she never failed to take turkeys, pies and some present for each one at the Home for Aged Colored People in Philadelphia. When her long life of kindness and usefulness was ended, and the time came for the last words to be said, scarcely a person could speak—their voices choked, and as they stood silently around the open grave a low voice said, "Will no one say anything?" Another responded, "Who can speak? Our preacher is dead"—she was so kind to all.

"Think kindly and do kindly all the day;
Be useful where thou livest, that they may
Both want and wish thy helpful presence here.
All worldly joys are less
Than the one joy of doing kindnesses."

The cheerful greetings, small courtesies, unselfish acts, little kindnesses, bring to us the real sunshine of life.

No Nibbler.

An Old Fish Knows Good Bait From Poor.

A good old family doctor down in Edenburg, Miss., says he is not afraid to tell the truth about coffee and its effect on him and the remarkable change produced by leaving off and taking Postum Food Coffee in its place.

He used coffee for many years, and says: "Of late years I have been so nervous that I dreaded to perform an operation, and my eyesight had bothered me a considerable. I think about two years ago I first heard of Postum Food Coffee, and gave it a trial. I am not quick to bite at humbugs, but the change in my physical condition brought about by leaving off coffee and taking Postum Food Coffee was a complete surprise. I began to eat well, sleep well, and in just three months my eyesight was restored, my nerves strong, headaches disappeared, and my chronic catarrh of thirteen years standing was cured with little or no treatment except the change in coffee.

I am to-day stout, erect, and weigh 20 pounds more than I did before giving up coffee. I have an extensive practice and have had very satisfactory results among my patients where I have induced them to leave off coffee and take Postum in its place.

Coffee is ruining and destroying thousands of our young Americans, and it is a pleasure to know of a nutritious and palatable breakfast beverage that rebuilds the nervous system rather than tears it down, as the old coffee does.

It may interest you to know that we had much the same experience as many others when we first began to prepare Postum. We boiled it in a desultory sort of way for a few minutes and the product was not satisfactory. Turning to the directions we discovered the fault and from that time we have followed those directions, which are simple enough, with the most satisfactory results in point of flavor and food value.

With my best wishes for your continued success." DR. A. G. ALSTON.

Three Weeks' Supplies.

The land-looker was waiting for the team that was to transport him and his partner, with their packs, six miles down the shore of Lake Superior, where the trail struck north through the pine timber. The liveryman had gone to catch the horses, for the land breeze had blown the flies into town, and the stock had taken to the brush.

"And do you carry all that on your back?" asked the young lady, who had never seen a land-looker before. She pointed to the fat pack that lay on the hotel porch.

"That ain't much of a load, miss," said the land-looker. "Not more'n sixty pounds. My partner goes me ten to twenty better. He's younger'n I be."

"My!" said the young lady, and tried to lift the pack. "What's in it—ore specimens?"

"Grub mostly, miss."

"Sixty pounds of grub!" cried the young lady.

"Three weeks' supplies, miss," said the land-looker. "Seems a hull lot, don't it? I lost a pack like that in the woods once, an' half a week's work with it."

"I suppose it slipped off and you didn't notice it," said the young lady. The land-looker smiled appreciatively, and filled his pipe.

"It was while I was up on Kimball Crick last fall," said he. "It's up the same trail we're going to-day. Pretty hard jaunt—two miles of it straight up hill from the lake, and a darned poor trail. When I got to Bailey's shanty I was right tuckered.

"The shanty was empty. Bailey died a spell before from eatin' raw grub. He was too busy workin' his claim to cook, 'cordin' to the obituaries.

"It was no great shakes—the shanty; hardly taller'n I be, an' well ventilated; but the 'scoop' roof was water-tight, an' there was a feather-mattress in one room. There's more poetry, miss, in a bed of balsam boughs; but poetry and land-lookin' are sep'rate propositions.

"The first thing was to yank a few trouts outer the crick an' get 'em into the fryin'-pan; an' while they was turnin' up their edges, an' the coffee was b'ilin', I emptied my pack an' put the grub on the shelves in the shanty. I had a number of 'forties' to look over round there, an' I figgered on stayin' in camp three or four days.

"As I was comin' out of the shanty to turn the fish I seen a big black bear meanderin' up through the grass from the crick. Men in my line, miss, don't carry guns. But I hev a yell of larger caliber and great penetration, an' I threw it at the bear. He came right along. I chucked a piece of birchwood after the yell, and then I backed into the shanty.

"The bear cuffed the fryin'-pan off'n the fire, an' while he was chawin' up the fish I barred the door, slipped out a side winder, lettin' the sash fall behind me, an' started on a run down the trail, to borrer a rifle of a homesteader I chinned with on the way up.

"It was something more'n a mile, but I made good time, coming back faster. I was mad and hungry. When I got to the clearin' there wasn't any bear, an' I was thrashin' roun' for his tracks when I heard a rattle of tinware in the shanty. The creature had gotten in by cuffin' off one end of the 'scoop' roof.

"'Come outer there, you black thief!' said I, poundin' on the door. He come in a hurry, an' I got back for a shot; but when he stuck his head through the hole in the roof I most shouted. A black bear had went in, an' a white one was comin' out.

"All of a sudden I tumbled to the truth, an' I cussed an' fired at the same time.

"The inside of the shanty was a wreck. I 'most wept when I looked at it. That bear'd chawed or pawed over all my supplies. He'd ripped open the sack of flour and rolled in it till the critter looked like a polar bear. He was dead as a door-nail, but he looked happy.

"I eat bear-steak for supper, without bread or butter, an' coffee—what I could scrape up—without sugar. Next mornin' I started back to town for another three weeks' supplies."

"How interesting!" said the young lady. And just then the liveryman came with the horses and a million horse-flies.—*Woman's Home Companion.*



Afraid of Being Fined.

The story is told of a drunken man who fell asleep by the roadside at Delagoa Bay. A patrol coming along, thought he was dead, and, as burial in that part of the world follows straight upon the heels of death, he was speedily taken to the cemetery, where there are always some open graves. The lowering into the grave aroused the toper, who made such a commotion that he was released. He was immediately fined $25 for creating a disturbance at a funeral.

Perhaps some of the sleeping society members remain silent for fear of being fined for creating a disturbance. For some to wake up and go to work would be as surprising as to see a man creating a disturbance at his own funeral.

Since Paderewski's marriage, the story is being revived of a well-known society woman who wrote to him for "a lock of hair." She received this reply:

Dear Madam:—M. Paderewski directs me to say that it affords him much pleasure to comply with your request. You failed to specify whose hair you desire, so he sends samples of that of his suite, valet, cook, waiter, and mattress belonging to M. Pullman, proprietor of the coach in which he traveled in America.

Mistaken Identity.

A Scotch minister was christening a baby, and took occasion to speak on the possible future of the infant. "This child," he said, "may grow to be the Archbishop of Canterbury. It may become a great politician and shine in the House of Commons, or even be prime minister of the realm. It may become a soldier like the Duke of Wellington, or a sailor like Lord Nelson. This child"—then turning to the mother—"What did you say the child's name was?"

"Mary Jane," replied the mother.

Tit for Tat.

The diners at a popular New York restaurant are said to have had the privilege of witnessing an amusing little incident one evening not long ago.

An anglicized young man seated himself at a table at which there was only one other person, a writer well known throughout the country, but evidently a stranger to the newcomer.

The writer is a man whose dress is always fastidiously neat, but by no means fashionable in cut or expensive in material. When the young man took his seat, the writer glanced up at him, and seeing that it was no one whom he knew, returned to his study of the bill of fare.

The young man languidly placed his monocle in his eye, and screwing up his face to keep the glass in position, treated the other guest at the table to a prolonged stare.

The stare ended abruptly, however, for suddenly the writer looked up. Quick as thought he seized an empty tumbler, and applying it to his right eye, stared gravely through its bottom at his *vis-a-vis*.

The monocle was dropped in a very few seconds, and then the tumbler was replaced on the table. But the young Anglomaniac's face was crimson, while that of the writer remained grave and unmoved, and through the dining-room rustled the sound of something that suggested repressed merriment. —*Youth's Companion.*

For Loss of Appetite

Take Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

The Builders-Up and Tearers-Down.

Ye Builders-up and Tearers-down,
Lo, here is work for you,—
To level down the ignoble Old
And build the grander New.
There's music in the blow that frames
And in the blow that breaks;
There's virtue in the strength that builds
And in the strength that shakes.
Blest and thrice blest the hand that smites,
And blest the hand that rears;
Blest be the hand that rears and reaps,
And blest the hand that smites and sweeps
And cleans the cluttered years.

Ye Builders-up and Tearers-down,
A long day's work is yours,
To clear the rubbish and the wreck
For the temple that endures.
Shake down the faiths that cringe and blink
And, owl-like, love the night,
And build cathedrals for the souls
That dare to front the light.
Shake down all thrones built on a lie,
And bid their princes cease;
Drive forth the strife the world abhors,
And melt the cannons of your wars
To build the shrines of peace.

The great years greaten; learn to grow,
Ye sons of faith and skill;
A plastic world is in your hands,
Go, mold it to your will.
Go, guide your rivers through the sands,
And make your dead fens fair;
Pour sunlight through your swamps of gloom,
Make deserts glad with apple-bloom,
And grow your harvests there.

Tear down the world, build up the world;
Thus shall ye live your day;
And music sweet as woodland brooks
The noisy years shall play.
There's many a city yet to build
Where forest rivers gleam,
And many a snow-choked waste must hear
The thunder-steed of steam.
There are towering mountains to be scooped
On swamps of mist and murk;
Yet inland cities wed the seas,
The seas surge through the isthmuses—
Tear down! Build up! To work!

Ye Builders-up and Tearers-down,
The great years gaze on you,
And the work of thrice a thousand years
A hundred years must do.
Tear down the castes that make men hate,
The castes of creed and clan;
Build up the universal church
That makes man kin to man.
Strength to the merciless arm that smites,
The loving arm that rears;
Blest be the hand that rears and reaps,
And blest the hand that smites and sweeps
And cleans the cluttered years.

—*Sam Walter Foss, in Christian Endeavor World.*

As One That Serveth.

"What most impressed you at Oberammergau?" was asked of a returned tourist recently.

"It was none of the things that the magazines tell about," replied the tourist. "It was the conduct of the young woman who waited on our table where we lodged."

"Tell me about it," said his friend.

"It was Anna Flunger, who took the part of Mary, the mother of Jesus. The only remarkable thing about it was that she was just as simple and unaffected as we might have expected any young woman of the village to be, though hers was the part which the young women of Oberammergau count worthy a life's ambition, and the greatest honor that can come to one of them in ten years, and but once to one.

"Saturday night she served us at table, and Sunday morning she served our simple breakfast, all as if unconscious that in an hour she would be the heroine in that sublime drama. I could not help wondering how many American girls would have done so, even on so much smaller an occasion as their graduation."

"And did it seem inappropriate?" asked his friend.

"Not at all. Indeed, that was the most interesting thing about it. It was a sort of revelation of the spirit of Christian service. Would not Mary, the mother of Jesus, have done the same? I could not help thinking that she would, and in much the same way. And then I could not help reflecting that Christ himself was among us as one that serveth.

"The best thing I got at Oberammergau was not anything that I saw on the stage. It was that simple exhibition of unaffected Christian service, and it helped me toward a truer interpretation of the true Christian spirit."—*Youth's Companion.*

The Foxy Fox.

By an old hunter and naturalist of local repute, a story has been told confirming as absolutely true and trustworthy the published account, which has had few believers until now, of how foxes rid themselves of fleas. The fox, according to the book narrative, simply backs slowly into a stream of water, with a portion of the pelt of a rabbit in his mouth, after the fox has made a meal of the rabbit. The water drives the fleas first up the fox's legs and then toward his head, and finally out upon the piece of rabbit fur, and then the fox drops the fur and his pests are done for.

The local hunter and naturalist referred to, strange to say, had never heard or read this story when he told of the actions of a fox which he observed the other day in the waters of the Patapsco river. The little animal, he stated, backed into the river slowly, with so much deliberation that he wondered what it meant. It carried something, he did not know what, in its mouth, and dropped the something when out in the deep water.

Then the fox hurried away. The object left floated near to the observer, and he hauled it ashore with a stick. Fleas literally swarmed through the object, which was found to be a bit of raw rabbit fur. The observer had a puzzling mystery explained to him. He says his admiration for the shrewdness of the fox grows more and more as he grows older and learns his ways.—*Baltimore Sun.*

Miss Smith is as slim as a cherry tree sprout,
Mr. Brown is as thin as a stick.
But when they are together and no one's around,
Oh, then, they are awfully thick.

"The Mewl," wrote a school boy, "is a hardier bird than the guse or turkey. It has two legs to walk with, two more to kick with and it wears its wings on the side of its head. It is stubbornly backward about going forward."

"What," exclaimed the orator, "what two things are helping mankind to get up in the world?"

"The alarm clock and the stepladder," answered the dense person in the rear of the hall.

Amelia.—Swear not by the moon, the inconstant moon.

Augustus.—Then what shall I swear by?

"Swear by that which you hold invaluable; something that you cannot live without."

"Then, Amelia, I love you; I swear it by my salary."

As Horace Mann sat in his studio one evening, an insane man rushed into the room, and after abusing him for all kinds of fancied grievances challenged him to a fight. Mr. Mann replied:

"My dear fellow, it would give me a great pleasure to accommodate you, but I can't do it, the odds are so unfair. I am a Mann by name and a man by nature—two against one! It would never do to fight."

The insane man answered: "Come ahead; I am a man, and a man beside myself; let us four have a fight."

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Only Half True.

The following is an opinion doubtless to be shared by many Americans who heard Matthew Arnold lecture during his stay among us. After his return to London, at the close of his first American tour, he visited Mrs. Procter, the widow of "Barry Cornwall" and mother of Adelaide Procter.

The lady was then eighty years old, and in giving Mr. Arnold a cup of tea, she asked, with the pardonable frankness of age:

"And what did they say about you in America?"

"Well," said the literary autocrat, "they said I was conceited. They said my clothes did not fit me."

"Well, now," commented the old lady, "I think they were mistaken as to the clothes."—*Youth's Companion.*

Peking or Pekin.

The editor of the Utica (N. Y.) Observer, believing himself to be in the right in spelling Peking, took steps to satisfy himself by addressing a letter of inquiry to Minister Wu, who promptly replied as follows:

DEAR SIR: I am in receipt of your letter of the 14th inst., relating to the proper spelling of the Chinese capital. My opinion is that Peking is correct; for in the Chinese pronunciation, its final sound is that of "ng," and not of "n." The French I believe, write it "Pekin," because in their pronunciation of the word thus written, the Chinese sounds are preserved. But the spelling in English should be "Peking."

Very truly yours,

WU TING-FANG.

A Little Too Much.

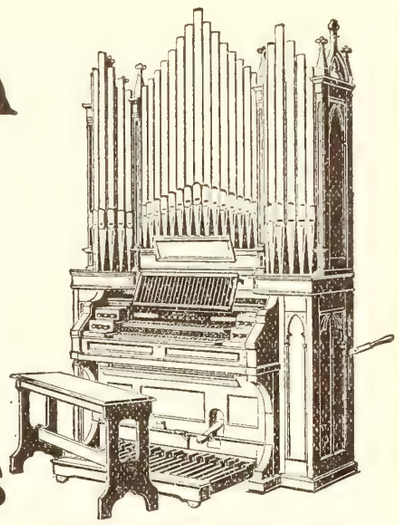
The stranger in any city half a hundred years old, if he knew nothing of the city's history, would learn from many of the signs that the second and third generations had succeeded to the business of father and grandfather. It is especially true of New York. The New York Times mentions some peculiar signs, and relates the following, which we take to be true, although we do not vouch for it:

A Londoner, who had strolled about the streets of the city with a New Yorker who called his attention to some of the signs of sons, agreed that in this respect New York was very like London, but in neither city was there any such sign as he saw in one of the old English towns a few hours' run from the world's metropolis. The sign reads:

JOHN LITTLEJOHN'S SONS AND LITTLE
(LITTLE LITTLEJOHN, DOOLITTLE
LITTLEJOHN AND JOHN LITTLE).

According to the Londoner, the first Littlejohn and Little were partners. The former gave his first son his partner's family name, and Little gave his boy his partner's Christian name. Littlejohn's second son was named, for his mother's family, Doolittle. The three sons succeeded to their fathers' business, hence the sign is entirely correct, and the Londoner was right in saying that the successors had no intention of being "funny" when they had their sign written as it appears.—*Youth's Companion.*

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Catalogues, prices and terms sent on request.

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Brilliant But Useless.

Sir Astley Cooper on visiting Paris was asked by a surgeon-in-chief of empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times in the course of his career.

"Ah, but Monsieur, I have done it one hundred and sixty times.

"How many times did you save life?" continued the curious Frenchman.

"I," said the Englishman, "saved eleven out of the thirteen. How many did you save?"

"Ah, Monsieur, I lose dem all; but de operation was very brilliant."

How many sermons are very brilliant, but for spiritual purposes only useless!—*Union Gospel News.*

A few years since two gentlemen, each bearing the surname of Homer, not an unusual one in Dorset, contested a county division, and at a public meeting one of them, feeling suddenly unwell, had to retire, when a local humorist, on his opponent's side, remarked:

"Homer's Odd, I see."

"Homer's Ill, I add!" promptly rejoined an adherent.

"Johnny, did you take your cough medicine regularly in school, as I told you?"

"No'm. Johnny Budds liked it, an' he gimme an apple fer it."

Eight fishermen fished in a pond 16x18 in circumference. What were the net proceeds? How many fish went in seine?

"What's the difference between wit and humor?"

"If a man says humorous things about you, it makes you laugh; if he says witty things about you, it makes you mad."—*Chicago Record.*

He—Oh, by the way, the doctor advises me to eat a water cracker before going to bed; said it would prevent my insomnia. Are there any in the house?

She—The only thing in the house approaching a water cracker is the ice-pick.

I heard an old farmer whine out the other day, "My—hay—crop—is—a—failure."

Said I, "Is your potato crop a failure?"

"No."

"Your oats?"

"No."

"Your corn?"

"O, no! O, no!"

"Well, brother, why not begin with success and thankfulness, and then put your one failure in parenthesis at the end?" No answer. Pause for reflection.—*C. E. World.*

The Topical Hand-Book for 1901 contains an analysis of each of the 52 Sunday-school lessons of the year, with the Golden Texts, Persons, Places and Leading Thought; the outlines of the Midweek Church Prayer-Meeting, with copious Scripture references; an analysis of each of the Y. P. S. C. E. Topics, with carefully selected Daily Readings, and Helpful Outlines of the Junior Topics. So much valuable material is rarely found in a single book. Price, 50 cents per dozen; or $3.00 per hundred. Christian Publishing Co., St. Louis.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

With the Children.

J. Breckenridge Ellis.

PETE.

XI.—Letitia's Punishment.

"This is always the way," said Letitia Pendleton, looking gloomily out of her window. It was the same Saturday morning on which Pete had had her last interview with Nap; but it was about two hours later; and it was raining. "It always takes Saturday to rain on," said Letitia despondingly. "And when it rains on other days it stops sometimes and clears off; but it never clears off on Saturday. When it begins to rain on Saturday, you know it has set in for all day. It does it to spite me!"

"Letitia," said her father, looking up from his newspaper, "don't be cross, my daughter." Now if there is anything calculated to try a girl's spirits it is to be told, "Don't be cross, my daughter," or, "Now you are getting mad," or something *along that line*, as the preachers say. So Letitia crept out of her room—she dared not flounce out, since her father had such a quick temper you really did not dare to trifle with him—and she went out on the porch. The rain was splashing at the edge of the porch and gurgling in the water-pipes and spattering on the rock steps. Letitia looked over the fence at Mrs. Morris' house. She saw Pete at her window. Pete made a face at her and went away. Pete was doubly cross, both on account of the rain and because her mother was firm about not letting her go to Linda May's party. The cat ran up on the porch to get out of the rain, but Letitia ran him off, just because she was unhappy and she wanted the cat to be unhappy. She saw her brother Arthur going down town in his rubber boots, walking in the middle of the road—because what's the use of wearing rubber boots if you stay on the sidewalk? Letitia was a little society lady and what she loved was making calls, dressed up very primly, or receiving little visitors. She did not care for romping games; she didn't like to read; she took no pleasure in banging on a piano, or in climbing. She was pretty good at doing fancy-work, and she liked to work flowers and leaves, after they had been marked off, if she was in her nice clothes and another girl was with her. In short, she enjoyed being a grown young lady, and she was as near a grown young lady as anybody at ten can be. Her father was an old gentleman who had married a lady very much younger than he; so it suited him for Letitia to sit on chairs and cross her feet. Well, it rained and rained and rained. Late in the afternoon Letitia saw Pete splashing about in her backyard in her bare feet and holding an old umbrella over her hair—which was done up in a tight knot on top of her head, just for fun. Letitia shuddered. She wouldn't have had that black mud oozing up between her toes for anything.

"Hi, Letitia!" called Pete, seeing her at her window, "come on. It's *fun!*"

"Thank you," said Letitia with dignity, "I never go barefooted."

"Aw, Tishy, Tishy, Tishy!" mocked Pete. Letitia burst into sobs. The next day was Sunday—naturally. Letitia seemed to get up in a wrong way. Do not get the impression that she was a child with an ugly disposition. Not at all. But you know there are days and seasons when most children are a burden to themselves, not to mention the spectators. It was a bright, cheery Sunday morning. That made it all the worse, to her mind. Here was all this sunshine as good as wasted. Why hadn't the sun shone on Saturday? Can you play on Sunday? She looked so cross when she came to the breakfast table that her brother Arthur, who was fourteen, asked her if she hadn't got out of bed on the wrong foot. That always made her cry, so she cried, and Mr. Pendleton sent her from the table. When her mother curled her hair for Sunday-school, she couldn't bring the comb near the gloomy head without eliciting a whine from Letitia. At last Mrs. Pendleton slapped her. Then she was not allowed to wear the dress she wanted to wear; and that is nearly more than one can bear, but not quite, of course; nothing is. And as she was setting forth for the church, looking glum and sulky, Arthur, who could see no sense in her unpleasant humor (because he was a boy) called after her, "Aw, baby, baby, baby; aw, baby, baby, baby!"

Letitia ran back in the house, her cheeks burning. Her father stood in the hall, his head very erect while his wife was fastening his collar. "Papa, make Arthur quit!" said Letitia. "What is he doing?" demanded Mr. Pendleton. "Well,"—this was to his wife—"can't you get it *buttoned?*"

"He's saying 'Aw, baby, baby, baby,'" complained Letitia. At that moment Mrs. Pendleton succeeded in fastening the collar. This was such a relief to Mr. Pendleton, whose neck had began to stiffen, that he only laughed. That made Arthur laugh, and then Mrs. Pendleton laughed. Letitia didn't. She went on to Sunday-school feeling that if she had ever had any friends, they had fallen one by one from her side. Letitia is acting so badly that I feel it necessary to say once more that usually she was a sweet-tempered, good little girl. What makes her act this way I'm sure I don't know, and I doubt if she does, herself. She usually sat with Pete and Madge and Linda May before classes, but to-day she pretended she didn't see them. She sat with some girls that she didn't like, just so she could be as miserable as she wanted to be. She heard Pete whisper to Linda May, "She's ma-a-a-a-ad." Linda May said, "What's she mad about?" " 'Cause I called her 'Tishy, Tishy, Tishy,' " said Pete. Letitia pretended like she didn't hear this dialogue. They began to sing a song—one of that kind that has a place in it where the bass and tenor rest, and only the women and girls ought to sing. Brother Gruck sat right in front of Letitia. Now there are some men that would rather have a spell of sickness than stop singing when the music tells them that the bass rests. Instead of resting they *will* croak along on the alto although they know men can't sing alto, and it spoils the music. Brother Gruck was just such a man. He meant well and he was a good man, but if there was one time he sang loudest and harshest, it was when he had no business to sing at all. So when they sang this song, every man stopped at the right place except Brother Gruck; he just croaked along as if he thought if he stopped it would ruin everything. This annoyed Letitia, who was a good singer. "Don't Brother Gruck think he's smart," she said to the girl next her, forgetting that the girl was Brother Gruck's daughter. "I've heard people say 'd be good thing 'fe'd move away!" As soon as Sunday-school was over, the girl told Brother Gruck what Letitia had said, and Brother Gruck told Mrs. Pendleton, and Mrs. Pendleton called Letitia to her side and said; "Letitia, I want you to go home and stay till I come. And you're not going to Linda May's party, *either!* This will be a lesson to you for repeating what you hear my visitors say in my parlor, in confidence." So there are two girls you know won't be at Linda May's party; Letitia and Pete; it's to be hoped Linda May's other friends will be better children, or there will be a good deal of ice cream left in the freezer.

[TO BE CONTINUED.]

COLDS

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That's relief. If you tackle it quick, the relief is quick; if you wait, the relief won't come—you know how colds hang on.

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Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the *Christian Advocate*, that it completely cured him of Kidney and Bladder Disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks the Kava-Kava Shrub cured him of Rheumatism and Kidney and Bladder disease after ten years' suffering, the bladder trouble being so great he had to rise ten to twelve times during the night. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, 401 Fourth Avenue, New York City.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Sunday-School.

W. F. Richardson.

Jesus Betrayed.*

John omits from his narrative the story of the agony of Jesus in Gethsemane, which is found in all the other evangelists. Did his loving soul shrink from the recital of such a scene? Perhaps so; for we find that he tells the story of the indignities heaped upon the Lord during his hasty and unjust trial in as few words as possible, as though it was more than he could bear to linger over the details. But the agony of the struggle was over. Perfect submission had brought its perfect peace; and Jesus came forth to where the three disciples were sleeping and said quietly, "Arise, let us be going: behold, he is at hand that betrayeth me." As the disciples sprang to their feet bewildered and ashamed, they could hear the clank of arms and see the gleam of spears through the boughs of the olives. The traitor, Judas, had secured from the Jewish authorities a company of guards from the temple, supported by a part of the Roman cohort that was stationed in the tower of Antonia, which overlooked the temple enclosure from the northwest corner. So important did the chief priests regard the arrest of Jesus that they had persuaded the "chief captain," or "chiliarch" who was in command of the Roman cohort to take charge of the forces. (See verse 12.) The soldiers and temple guards may have been accompanied by others of the hangers-on about the palace of the high priest, forming the disorderly "multitude" which had now reached Gethsemane. Those who had no swords bore clubs, while some carried lanterns and torches, that they might be able to discover Jesus, should he seek a refuge amid the dense shadows of the olives, or in some wayside cave of the rocks.

Conspicuous among this evil company was Judas, whose base betrayal of his Master must have earned for him even the scarce-concealed contempt of the Jewish leaders. He had given them a sign by which they should know Jesus amid his disciples. It was customary for teachers to be greeted by their loving followers with a kiss upon the cheek. He would thus salute the Nazarene, and they should then promptly seize him and lead him away. For Judas seems to have feared that some act, either on the part of Jesus himself or his disciples, would thwart his infamous plot. So soon, therefore, as the little company amid the olive trees became visible to Judas and his band, he hastened in advance, and calling out, "Hail, Rabbi," pressed upon the grief-marked cheeek of Jesus the kiss of betrayal. "The kisses of an enemy are deceitful." But never was there a caress so loathsome as this. The flesh of Jesus must have shrunk from the touch of those polluted lips. Only the high resolve which had led to his willing acceptance of the cup of dishonor and death could have enabled him to bear this most repulsive act of hypocrisy. As Judas approached to kiss Jesus, the Master gently asked him, "Judas, betrayest thou the Son of man with a kiss?" How could the traitor carry out his purpose, with this stinging rebuke ringing in his ears? But he had sold himself to do this great wrong and nothing could draw him back. As his foul lips touched the immaculate cheek of the Savior, Jesus said to him, "Friend, do that for which thou art come." Judas slunk back into the midst of the multitude, breathing easier now that his base task was done.

"Jesus, knowing all the things that were coming upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." To their surprise, there is no attempt at escape or evasion. Meekly he waits upon their will. They are about to seize him when, lo, a sudden panic lays hold upon them all and they press backward upon one another in confusion, and stumbling fall on the ground. "In the person of the entrapped Rabbi stood majesty incarnate. He stood at his kingly height. His eye swept the soldiers and the Hebrews until it seemed as if it would have mown them down, man by man." While they lay there half stupefied, they heard again his calm voice, asking, "Whom seek ye?" Rising in confusion, they answer him as before, "Jesus of Nazareth." Then he said, "I have told you that I am he; let these others go their way; they have done no wrong." His disciples then remembered how, in his prayer for them in the upper room, he had said of his chosen ones, "None of them is lost but the son of perdition," and they felt once more how dearly their Lord loved them.

The soldiers and Jewish officers began to feel ashamed of their sudden fright. Why had they fallen to the earth? No fire had flashed forth to consume them. No thunder had smitten them. No armed host confronted them. Only a meek and unarmed man, surrounded by a little group of terrified disciples. They could not have told why. Often during the life of Jesus had his calm dignity disarmed his enemies and thwarted their malice. Such is often the power of a noble character surrounded by baseness. The slave who was sent to the prison to murder the noble Marius came running out at its gate and, throwing the sword to the earth, cried out, "I cannot slay Marius!" Jesus, a poor, obscure Jewish teacher, had but to let a little of his indwelling glory shine forth and it blinded the eyes and dismayed the hearts of all his foes. The officers now laid hands on Jesus to bind him, when the impetuous disciple could no longer restrain his indignation, and drawing his sword, smote one of the servants of the high priest, cutting off his right ear. Could this be the same disciple who was, within a few hours, to deny that he knew the Master? Such is the weakness of our poor humanity, driven to and fro by every wind of passion. Jesus rebuked the ardent disciple, telling him that such weapons were not those of the heavenly kingdom. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Many a follower of Jesus since Peter's day has tried to wield the sword of the Spirit in much the same disposition as that of the rash disciple, and has only succeeded in cutting off the ears of his auditors, instead of winning them to a hearing of the truth. In love must the message ever be carried, or it will fall powerless upon men's hearts. "The cup which my Father hath given me to drink, shall I seek to evade it? Could I not summon twelve legions of angels to my defense, were that my present need? But the Scriptures must be fulfilled and the Son of man must die for the sins of the world, as I have often told you before."

Turning then to the wounded man. Jesus touched his ear and it was immediately healed. With a pathos that might have moved a heart of stone the Master said to the officers and the chief priests; "Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour and the power of darkness." It was too late to move them from their purpose, reached through a long process of spiritual hardening, which had made their souls almost indifferent to truth or virtue. He was in their power at last and they eagerly bound his hands and led him hurriedly back into the city, to a trial that was a mockery and a death that made the city and nation forever the object of human scorn. "He carried himself before the people of his nation, a law-abiding man for thirty-three pure and blameless years. How did the law treat him? A sham trial, an illegal sentence, hurried him to a barbarous death. Between the moment of his arrest and that of his execution there dashed by, at the most, fifteen hours." Into the presence of Annas first, and then of Caiaphas, the Lord of life was led as an accused criminal, while those who ought to have been beside him, sharing his suffering and shame, were fleeing for safety in shameless and cowardly abandonment, for which they would afterwards have to drink the bitter cup of remembrance and remorse.

*Lesson for March 3. John 18:1-14. Parallel passages, Matt. 26:47-56; Mark 14:43-52; Luke 22:47-54.

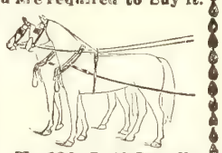


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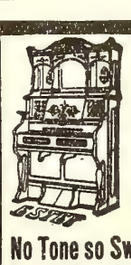
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TOPIC FOR MARCH 3.

Religious Barrenness.

(Luke 13:6–9.)

The heart of this parable is to be found in the truth that good is growing often in that which appears to be barren. Here is a tree which one despairs of, a flower that seems never on the road to bloom, a life that appears to have no fruitfulness in good. What shall be done with them? Wait. Be patient. Bring to bear all possible influences for good. Something will set them right, perhaps.

It may be a very little thing that makes a life fruitful in true religious usefulness. A few drops of water seem very insignificant, but they will often save the life of a beautiful plant. A sprinkle of fertilizer is a very humble thing; but it may cause a fig tree to bear. A single word spoken to men or women about their eternal good may seem scarcely worth while, yet it may cause them to change the whole course of life.

And so, indeed, a very little thing may stand in the way of a large fruitage in the life. A hard-baked surface of ground only half an inch thick may ruin a tree. A few stones in a pot may kill certain kinds of plants. A small grain of dust in the eye may prevent the reading and the writing of masterpieces. A little thickening in the ear-drum may cause a great musical message or an inspiring word to be forever lost. So, also, a very little cherished wrong in the soul may keep a life from largeness and usefulness that might be truly great.

We all remember the powerful Corliss engine at the Centennial in Philadelphia, which would not go, until after days of search, they found a bit of two-inch steel that had slipped into the wrong place. So a life sometimes is kept out of great usefulness and power by a very little thing. Find it out! Cast it away! Is it the eye—very, very dear? Pluck it out! Is it the right hand—apparently indispensable? Cut it off! What is it, fellow-endeavorer, that keeps your life or mine from its largest usefulness and dignity? Away with it from the earth, whatsoever it is! Let the life loose for fruit-bearing!

It is life and fruitfulness that are the essential things in this world. Anything that stands in the way of life must be hunted out and cast away like the disease-breathing offal. Whatever stands in the way of man and man's largest development must go. Jesus said, "The Sabbath was made for man, and not man for the Sabbath." Therefore, just so soon as the Sabbath began to cripple man and to make his life barren, it had to go. So, whatever stands in the way of man and man's largest growth, be it a Sabbath, a church, an organization, a system, a book, anything—that thing must go.

If we sweep away all such hindrances, open or hidden, that may be in our way, we shall not be "barren or unfruitful." There is no fig tree but, in proper conditions, it can be made to bear; no life but, with proper care, it can be made to bloom and bring forth fruit. It is ours to find the need of our hearts in one way and another, and to bring them into harmony with God and with God's laws in the world around.

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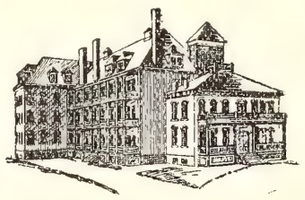
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Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BRAZELTON.

William Brazelton was born Dec. 31, 1821, in Sangamon county, Ill., and died Feb. 7, 1901, at Monticello, Ia. He was married to Ruth Minton in 1879, who, with eight children, survives him. When 20 years old he united with the Church of Christ and lived a faithful life. He has entered into a fuller and more blessed life. C. B.

BRISCOE.

After an illness of a few weeks at his home near Holden, Johnson county, Mo., O. H. P. Briscoe departed this life. He was born Jan. 2, 1814, died Jan. 5, 1901, at the age of 86 years. Was born in Kentucky and moved to Missouri in an early day and settled in Cooper county, near what is now Belaire. He was one of the pioneers of the state of Missouri; moved to Johnson county in 1854, where he resided until the time of his death. In 1836 he was united in marriage with Miss Ursula P. Huff who preceded him in 1887. To this union 12 children were born, 11 of whom survive him. He was united with the Christian Church soon after his marriage and has lived a consistent Christian life to his death. He was an elder in the church for several years before he died. It was one of the joys of his life to listen to the preaching of George Longan and other prominent ministers of an early day. He took great interest in the education of his children and was a kind and loving husband and father. LOLA BRISCOE.

CHRISTOPHER.

Departed this life in the city of St. Joseph, Mo., at the residence of his son-in-law, Dr. H. W. Westover, at 10 A. M., January 21, 1901, Hiram Cristopher, M. D., in the 82nd year of his age. He was born in the state of Maryland, but was brought up on a farm near the city of Louisville, Ky. In his early manhood he went into the city and learned the trade of a carpenter. About this time he confessed his faith in Christ and became a member of the First Christian Church. While at his trade he secured a position in the Louisville post office. Living economically he saved a sufficient amount to pay his way at college. He was a member of the first graduating class of Bethany College. He distinguished himself in all his college studies, but especially in the natural sciences. After his graduation he returned to Louisville and studied medicine, and was graduated from Louisville Medical College. In the year 1849 he settled in St. Louis and began the practice of medicine. During that year the cholera prevailed in St. Louis, and the young doctor secured at once an extensive practice. He was an active and prominent member of the First Church under the ministry of the lamented S. S. Church. For many years he was an elder in this church, which he never ceased to love. In 1854 he was married in Fayette, Mo., to Miss Nannie S. McGarvey, sister of Pres. J. W. McGarvey. Of this union three daughters were born, all of whom are members of the church. They are Mrs. Dr. Westover, of St. Joseph, Mrs. Jno. A. Sea and Mrs. Fannie Buford, widow of the late Geo. Buford, of Independence, Mo. He continued the practice of medicine in St. Louis until the fall of 1858, when he was elected professor of natural sciences in Bethany College. Here he taught until the college was practically closed on account of the Civil War. Returning to Missouri in 1862 he located in Lexington, where he practiced for a time and then returned to St. Louis; but just as he was gathering up his old friends and his practice he fell from a street car and was lamed for life. After partial recovery he was made medical examiner of the Mound City Mutual Life Insurance Co. and continued till the company failed. He again resumed the practice of his profession, but it was now too late to gather up his practice again. In the year '78 or '79 he removed with Prof. J. W. Ellis to Independence, Mo., to establish a school for young men. This enterprise was not as successful as he had hoped. One of his daughters having married and settled in St. Joseph, Mo., he removed to that place and opened an office for office practice. He was soon thereafter made the Dean of Enright Medical College and subsequently became the editor of the Medical Herald, which positions he held to the time of his death. Dr. Christopher was a student all his professional life and regarded as an able man in his profession. He was indeed a recognized leader among physicians, but he was also a lover of Christianity and a profound student of the Scriptures. By his mental constitution he was radically conservative. He was profoundly orthodox. Those who knew him only by his controversial papers had little idea of the man. His heart was as tender as a woman's and no man loved his friends and brothers with a tenderer love. He was the author of several very thoughtful books. Of these the "Remedial System" was, perhaps, the ablest, though his recent work "On the Immanence of God in Nature" is a most thoughtful and interesting work. Dr. Christopher was a devoted and tender husband, a fond father and a true friend. In his profession he was transparently honest. In his deportment he was modest, almost bashful. In his last illness he was patient and hopeful. He died of indigestion, though of course he was greatly enfeebled by age. He passed away in the full possession of his mental faculties and did not murmur. The writer knew him well and loved him as a brother. His funeral sermon was preached by the writer from the words: "Know ye not that a prince and a great man in Israel is fallen this day." T. P. H.

HARRIELL.

Geo. W. Harriell died of pneumonia, Feb. 2, 1901. He was born near Bismarck, Mo., April 3, 1866. Joined the Christian Church in January, 1886; was married to Miss Lucy Mays, Oct. 28, 1886. He was baptized by Bro. W. H. Hale at New Tennessee Church, St. Genevieve county. He has lived a consistent Christian life. He leaves a wife, two children, an aged mother, one brother and many other relatives to mourn their loss. After a funeral discourse by the writer, he was laid to rest in the DeLassus cemetery.

S. W. ROBINSON.

HOSTETTER.

Enos Hostetter, born in Frankfort, Pike county, Mo., March 16, 1821. Married Miss Caroline M. Taliaferro July, 1840. Came to Carroll county in 1859, resided in Carrollton, Mo., since 1869. Departed this life Wednesday, February 6, 1901. Besides his faithful life companion he leaves nine children. Bro. Hostetter was a faithful Christian and so reared his family. His funeral was held at the church where he felt so much at home. It was conducted by Bro. J. T. Ogle, of Guthrie, O. T., and the writer. E. H. KELLAR.

MILLER.

Died at Council Bluffs, Ia., Feb. 3, 1901, Mr. Wm. Miller. Funeral services held by the writer. W. B. CREWDSON.

OTT.

Died at his home in Council Bluffs, Ia., on Feb 10, at 10:30 A. M., Bro. Henry Ott. The death of Bro. Ott was very unexpected and a great shock to his many friends. Funeral service from the church was largely attended.

W. B. CREWDSON.

RUSSELL.

Died at Council Bluffs, Ia., Baby Russell, on Feb. 11. Funeral services by the writer.

W. B. CREWDSON.

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Book Notes.

In preparing to issue a book, the publisher may proceed upon one of two policies: He may say, "I will see how cheap a book I can produce," or he may say, "I will see how good a book I can prepare," and then when his book is ready, say further, "Now how cheap can I afford to sell this book?" There is a mighty difference in these two policies. The latter course is the one followed by this company. This is especially true of *The Christian Lesson Commentary*. We have never tried to see how cheap a book we could produce, making cheapness the primary consideration. We have, instead, labored to make the best commentary possible, regardless of expense, and then figured to see how cheaply we could sell it, when prepared. We could prepare a fairly good commentary, as good as many that are published, which we could sell for forty or fifty cents per copy. We believe, however, that our patrons prefer a strictly first-class book at a little higher price. Therefore *The Christian Lesson Commentary* stands in a class all by itself—the favorite help of all our leading Sunday-school workers.

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What is Your Life? by W. J. Russell, our latest book, is a delightful volume. It is a book of most wholesome advice and admonition to the young but—*mirabile dictu!*—it is at the same time a bright, breezy, entertaining, interesting volume. Fact! Mr Russell is neither a crank nor a fanatic. He is still a young man himself, is certainly young in spirit, and writes in a manner acceptable to young people. His language is the best. He has made a very liberal use of quotation and illustration. *What is Your Life?* is easily worth $10,000 to any young man or woman who will carefully follow its precepts and advice, but it can be purchased for the ten-thousandth part of that amount—one dollar. It is a volume of 302 pages, handsomely bound.

Not long ago we received a letter that ran about like this: "I want you to send me a pair of baptismal pants. I have bought two pair from another house, and I want to see if yours will not last better. I enclose herewith —— dollars, which is the price the other house has charged me." We sent him the pants, and *also returned part of the money*, for he had sent more than our price for a superior article. The moral of this incident is that it pays to deal with the house that does the largest business and sells at lowest prices.

How to Understand and Use the Bible, by J. H. Bryan, is a book that may be read and studied with profit by preachers, teachers and all engaged in Christian work. A sword is a practically useless weapon to the man who does not know how to handle it. The workman cannot accomplish much with a tool which he does not understand. The Bible, which is the chief tool used by the Christian worker and the chief weapon of the Christian soldier, must be thoroughly understood if it is to be effective. *How to Understand and Use the Bible*, is a plain, practical book of instruction. There are none so ignorant that they cannot comprehend this book, and none so learned that they may not profit by reading it. The price is but 50 cents.

For simplicity, conciseness, cheapness and practical, every-day use, no commentary is superior to *The People's New Testament, with Notes*, by B. W. Johnson. It is a work that grows in popularity as the years go by. Instead of being a ponderous work in twenty volumes, costing forty dollars, or more, it is comprised in two volumes, costing two dollars per volume, or four dollars, complete. Its comments are full enough for the preacher or the profound scholar, and simple enough for use in the home, by young people, Sunday-school teachers, etc.

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The regular issue of Our Young Folks for this week was the largest in its history—much larger, without doubt, than that of any similar paper ever printed among the Disciples of Christ. Yet large as the circulation is, it is not at all commensurate with the merits of that great Young People's Weekly. *Young* People's, we said, but in fact it is a journal for all classes, and is as largely read by "fathers and mothers in Israel" as by the young folks of the Sunday-school and Endeavor Society. It should circulate extensively in every Christian Sunday-school, Society, Church and community.

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Among our Advertisers.

Barclay Meador, Advertising Manager.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii February 28, 1901 No. 9

Wm. Rhea Warren Box 802 Jan 02

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Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

. . . . . .

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

—*George Eliot.*

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THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, February 28, 1901. No. 9.

Current Events.

Our Relations With Cuba. The Cuban constitution was completed and signed by the members of the constitutional convention on Feb. 21. Senor Cisneros refused to sign the copy which is to be transmitted through Gen. Wood to Washington, on the ground that the submission of the constitution to any one outside of Cuba for approval was inconsistent with their claim of independence. The constitution makes no attempt to define the relations which are to subsist between the United States and Cuba. It seems to be a common-sense view of the case that, if the United States has undertaken to govern Cuba until the Cubans can establish a stable government, it has a right to consider whether or not the new government which is being formed is one to which it can safely turn over the task. Senator Platt has introduced an amendment to the army appropriation bill, to the effect that the President be authorized to surrender the government of Cuba to the people thereof as soon as a government shall be established which, by the constitution or statute, shall define the relations of the United States to Cuba as follows: That no treaty shall be made with any foreign power impairing the independence of Cuba; that a public debt shall not be contracted disproportionate to the revenue; that the United States may intervene to preserve Cuban independence and maintain a government adequate for the protection of life, property and liberty and to discharge the obligations imposed by the treaty of Paris; that the acts of the United States in Cuba during its military occupancy shall be ratified; that plans for the sanitation of Cuban cities be agreed upon and carried into effect; that the title to the Isle of Pines shall be left to future adjustment by treaty; that the United States be permitted to buy or lease lands in Cuba for coaling or naval stations; and that these provisions be embodied in a permanent treaty between Cuba and the United States. This represents practically the ground taken by the administration, and if this bill is passed an extra session of Congress will not be necessary so far as this matter is concerned. Many of the Cubans will consider that these provisions infringe upon their independence and there will be Democratic opposition in Congress on the ground of imperialism.

Congress. Both houses of Congress are involved in the rush of business preceding their adjournment on March 3. The Senate has been called to meet in extra session on March 4 to ratify executive appointments. It is still uncertain whether a special session of Congress will be called to consider the Cuban constitution. The necessity for this may be obviated by the passage of Senator Platt's amendment to the army appropriation bill. The deadlock on the revenue bill, which is in conference, has not yet been broken. The House has passed the sundry civil bill and has begun the consideration of the general deficiency bill, the last of the big appropriation bills. The Senate has passed the post office and the diplomatic and consular appropriation bills. In the former the appropriation for maintaining the pneumatic tube service for distributing the mails to the sub-stations in some of the larger cities was discontinued. An amendment was adopted authorizing the postmaster-general to investigate the matter of establishing a telegraph system in connection with the postal service. The Senate refused to concur in the House bill punishing hazing at the military and naval academies with dismissal and permanent disability for holding office. It was held that expulsion from the academy was punishment enough.

World's Fair Legislation. The bill appropriating $5,000,000 for the Louisiana Purchase Exposition has been unanimously passed by the Senate, but the House measure was not concurred in without amendment. Mr. Tillman, of South Carolina, added a rider appropriating $250,000 for the Interstate and West Indian Exposition to be held in Charleston, D. C., and Mr. Teller offered an amendment requiring the St. Louis fair to be closed on Sunday. Both of these amendments were adopted with the bill. The time remaining at this session is very short, and it will require hard work on the part of those in charge of the measure to get the House to agree to these amendments or to effect a compromise in conference before the date of adjournment. The Sunday closing feature is objectionable to many and it has been suggested that there be a compromise on the basis of a "still Sunday," allowing the fair to be open as a park, but the machinery not running and no entertainments being given. It will be remembered that in the Word's Fair of 1893 the question of Sunday opening settled itself. When it was found that the Fair did not pay expenses on that day, it was closed in self-defense. Something like that will very probably happen in this case even if Sunday opening is permitted.

St. Louis Appointments. Gov. Dockery has at last announced the names of his appointees for police and election commissioners in St. Louis. The police commissioners are Harry B. Hawes, William F. Woerner, Theodore R. Ballard, and Andrew F. Blong and the election commissioners are James J. McCaffery, chairman, John M. Wood and William A. Hobbs. The comments in the daily press are to the effect that these appointments will come as near to "satisfying all the Democrats" as any appointments could. It is not suggested that they will be specially satisfactory outside of the party ranks. Mr. Hawes and Mr. McCaffery have already served one term each on their respective boards, both unacceptably in the judgment of most of the citizens of St. Louis. Mr. Hawes, as President of the Board of Police Commissioners during the past two years, must bear his share of the responsibility for a notoriously corrupt administration of the police department, and Mr. McCaffery is not believed to be entirely blameless in connection with the disgraceful proceedings which characterized the conduct of the election last November. The leading Democratic paper of St. Louis finds it necessary to explain editorially that it "did not directly or indirectly recommend the appointment of Mr. Hawes." St. Louis, it seems to us, had a right to expect better things of the new governor than the re-appointment of the very men who have been conspicuous in the corruptions of which St. Louis is now heartily ashamed. Excise Commissioner Seibert is pursuing his investigation of the saloons and wine rooms and has revoked the licenses of two saloon-keepers. Most of the testimony received from policemen and others seems intended to prove that the saloons are nurseries of virtue and encouragers of domestic peace. They are all "patronized by the most respectable persons and conducted in a quiet, orderly manner." But occasionally the truth will out and a license is revoked, as in the cases cited. Mr. Seibert is apparently doing the best he can, against odds, to clean up the city.

China. Perhaps as a result of Count von Waldersee's bullying threat of a military demonstration, or perhaps as the outcome of more legitimate diplomacy, China has come to a sudden agreement with the Powers on the question of punishments. Without surrendering completely to every demand, the Emperor has instructed his envoys to concede the following punishments: three of the accused leaders are to be beheaded, three are to be forced to commit suicide, Prince Tuan and Duke Lan are to be disgraced and exiled, and Tung Fu Hsian is to be deprived of military rank, with the assumption that he will receive still heavier punishment after his army has been taken from him so that he cannot resist. Some of the executions took place last Sunday and it is believed that this part of the negotiations is now virtually at an end. The point remaining to be discussed is the matter of indemnities. It is reported that an international agreement has been made that no Power shall acquire territory in China without the consent of the others. Minister Conger is coming home on leave of absence and Mr. Rockhill has been commissioned to act as the representative of the United States in the peace negotia-

tions. Count von Waldersee's military expedition has been indefinitely postponed. The suggestion met with a flat refusal from the United States and with varying degrees of disapproval from the other Powers.

Mrs. Nation Acquitted. On Thursday of last week the case of the proprietors of the Senate saloon *versus* Mrs. Nation was tried in Topeka by Judge McCabe. The facts agreed upon by the attorneys were that she and her followers smashed the contents and fixtures of the place, but did so without malice and only with the purpose of abating a public nuisance. The court decided (1) that a person cannot be convicted under the "malicious mischief" statutes when it is conceded that malice did not exist; (2) that if there had been no stipulation that malice did not exist, the court might have indulged the presumption, judging from the act, that it did exist. This acquittal did not affect the other cases in which complaint had been entered against Mrs. Nation and she was held on her refusal to give a $2,000 bond to keep the peace. Sunday night she decided to give the bond and was released. Monday night there was a lively raid on a liquor supply house. Mrs. Nation has gone to Peoria, Ill., where she will have charge of one issue of the Peoria Evening Journal. In the course of a raid on a saloon at Millwood, fourteen miles north of Leavenworth, the bartender's wife was shot and killed. There is reason to believe that the raid was not conducted by temperance people, but that men who had a grudge against the saloon-keeper seized upon the raid idea, now so popular in Kansas, as an occasion to get even with him.

Tariff War With Russia. It looks at present very much as if the United States were getting the worst end of the bargain in the dealings which have taken place lately between our Treasury Department and the Russian authorities. Our present tariff law provides for a special tariff upon imported goods which are favored with a bounty by the country from which they are exported. Beet-sugar, which is one of the increasingly important products of Russia, is made the object of an internal revenue tax by that government, but this tax is remitted upon beet-sugar which is exported from Russia. Secretary Gage has ruled that this constitutes practically a bounty upon the export of beet-sugar and has accordingly directed that a countervailing duty be levied on Russian sugar imported into this country. Russia has instantly retaliated by increasing the tax on American imports 20 to 50 per cent. The promptness with which this action was taken almost suggests that Russia was looking for a chance to give a set-back to American trade and seized upon this as a pretext. As our exports to Russia are more than ten times greater than our imports of her beet-sugar, it seems that we do not stand to win by the arrangement. It is worth remembering, too, that of our exports to Russia by far the greater part are products of our manufactories and that this is the branch of our foreign trade, the development of which is now of the greatest importance. Russia's retaliation may indicate that she is realizing, as the other Powers have already, that the United States has become a dangerous competitor in the battle for commercial supremacy.

South Africa. Ex-President Steyn and Gen. De Wet have issued a proclamation denouncing the British for employing modes of warfare which are contrary to the usage of civilized Powers, capturing ambulances and doctors and maltreating women and children and destroying the property of noncombatants. Just where the truth lies between the accusations of brutality which the British and Boer leaders have hurled back at each other at intervals throughout the war, the world will perhaps never know. Gen. Kitchener is not a man of mild methods, but since the Boers have adopted a method of continuing the war after all reasonable hope of victory had vanished and have adopted a plan of campaign which can be met only by a policy of general starvation they cannot throw the blame entirely upon Gen. Kitchener. Since they have made their soldiers indistinguishable from the noncombatants, they ought not to be surprised if the latter suffer. It is reported with the appearance of truth that DeWet's raid into Cape Colony has been a complete failure and has ended in a serious defeat near Hopetown by the troops under Col. Plumer, involving the capture of many prisoners and a large amount of supplies. Gen. French is operating with equal success against Gen. Botha's commandoes, and has captured still greater quantities of provisions. Gen. Kitchener's policy has made the veldt so complete a wilderness that even the Boers can scarcely find upon it the means of subsistence.

Pacification in the Philippines. So far as one can judge from reports, very gratifying progress is being made in the restoration of peace in the Philippines. There is less fighting now than there has been at any time and the losses are small. Many voluntary surrenders are being made by bands of Filipinos. The recent tour of the Peace Commissioners through the northern part of Luzon produced many evidences that the feeling of the natives toward the United States is becoming more friendly. As local self-government is more and more fully established, it is increasingly obvious even to the wayfaring man, though a Tagal and an habitual revolutionist, that good government without political independence is better than chaos under the name of freedom. Nevertheless we hope that the time may soon come when they can have both good government and independence. Meanwhile the Commission is getting on fairly well in establishing civil government as far as it has been authorized.

A Use for the North Pole. Capt. Bernier, a Canadian navigator, who intends to sail early in the spring on a pole-seeking expedition, differs from the other Arctic enthusiasts in having a practical end in view. The northern sea-coast of North America and the islands beyond it have been so little explored that the northern boundary of the Dominion of Canada remains somewhat vague and indeterminate. But here in this unexplored region are valuable fisheries which are being invaded by Americans to the extent of several million dollars annually. Canada cannot claim this territory by right of discovery because she has neither discovered nor explored it. Capt. Bernier believes that the northern boundary of Canada ought to be the North Pole at which point a boundary line drawn through Behring Sea will converge with a continuation of the line between Canada and Alaska. If he succeeds in reaching the North Pole, he will, he says, lay claim in the name of Canada to the entire territory within these lines, by right of discovery. Whether or not his government will back up his claim in the improbable event of his finding the pole is another matter, but here, at least, is a polar expedition which alleges some other motive than the interests of pure science.

Brevities. John Alexander Dowie's Zion Bank is being investigated by a committee of the Illinois legislature.

The Nesbit law will probably be reconstructed in some degree by the Missouri legislature. It needs it.

Daniel C. Gilman resigned the presidency of Johns Hopkins University on the occasion of its twenty-fifth anniversary.

John M. Mitchell has been elected United States Senator from Oregon after a deadlock for six weeks in the legislature.

It is estimated that the South African war will cost the British fully $600,000,000 or twice the cost of the Spanish-American war.

There were two attempts at lynching in Kansas, one in Tennessee and one actual lynching in Arkansas on one day of last week.

The publication of the official documents of the Civil War has just been completed in 127 volumes at a cost to the government of $2,750,000.

The Missouri Senate and House have each unanimously passed a franchise tax law. The two laws are constructed on different principles.

King Edward has gone to Germany to visit his sister, the Dowager Empress Frederick, the mother of Emperor William, who has been seriously ill for several weeks.

The construction of the third bridge over the Mississippi at St. Louis, with a center span of 700 feet, is authorized by a bill which has passed the Senate.

The Pacific liner Rio Janeiro struck a rock and sank in San Francisco harbor Friday morning with a loss, according to present estimates, of 128 lives.

The Morgan-Rockefeller syndicate, which has just effected the billion-dollar combination of steel interests, has acquired the Dominion Iron and Steel Company, one of the most important companies of Canada.

An Irish nationalist member of the House of Commons started to address that body in Irish and when interrupted asserted his right to use his native tongue. He was ruled out of order.

The ship subsidy bill is hopelessly crowded out in the rush of business preceding the adjournment of Congress. The methods used to keep it from coming to a vote have looked so much like filibustering that the plain citizen could not tell the difference. But after all we are glad to see it left over.

What it Has Done For Us.

No doubt many of our writers will tell what we have done for the foreign mission work and what remains to be done. Let us mention a few things the work of foreign missions has done for us as a religious movement. There is a reciprocity here which we do well to remember.

1. It has, first of all, given the most convincing proof to ourselves and to others of our faith in the universality of the gospel and in its power to save and elevate the most degraded peoples. It has demonstrated our conviction, too, of the ability of Christianity to cope with pagan religions, and of the utter inability of the latter to meet the wants of our human nature. Those who class Christianity along with the ethnic religions, and regard it as having no higher claim to the faith and reverence of men, do not engage in foreign mission work to any extent. Why should they?

2. It has turned our attention and energies away from the refined subtleties of theological and ecclesiastical discussions to the supreme task of evangelizing the world, and has, therefore, contributed mightily to prevent division and to promote unity among us. Whatever tendencies toward schisms there have been among us have not originated with those actively enlisted in world-wide evangelization.

3. It has perhaps done more than any other one thing to develop a more spiritual conception of religion and to deepen the spiritual life. No people can seriously face the problems involved in such a work without realizing the need of a closer fellowship with Christ, and of much prayer for divine strength and guidance. It broadens our sympathies, widens the range of our thoughts, enlarges the bounds of our fellowship, and in every way ennobles the character, to give ourselves earnestly to this unselfish service for humanity. We are indeed debtors to the whole heathen world from the reflex influence that has come to us from our efforts to give them the gospel. We have saved ourselves in trying to save others.

4. It has kept alive in us the sense of heroism as applied to religion, and has produced the noblest and most useful type of hero that the world has seen. The age of the crusades for the recovery of Christ's tomb and of knightly wanderings in search of the Holy Grail—splendid futilities in the name of religion—is past. Our era is prone to forget the high ideals of personal heroism in other than military matters, and to rely upon the social machinery of institutions, committees and associations for the work of lifting the fallen and saving the world. Foreign missionary work has shown us Christian heroes, not seeking but carrying to others the holy cup of divine love, not fighting for the tomb of the dead Christ but conquering in the name and power of a risen and saving Christ. More than any other factor of our present-day Christianity, the foreign missionary has nourished a sane and wholesome conception of the heroic.

5. Finally, nothing has done so much to win the respect and recognition of the religious world as what we have done in behalf of the world's evangelization. Religious movements are measured like individuals, by what they accomplish—what part they perform of the great task which Christ laid on the Church. Until we had taken up this work in earnest, the world lacked the highest evidence that we had been called of God to advance His kingdom in the world.

If God has thus blessed us for the limited efforts we have put forth to carry out the command of Christ to "preach the gospel to every creature," what will He not do for us when we give ourselves to this work as fully and as whole-heartedly as its supreme importance demands? We may confidently rely upon Christ's blessing to rest richly upon those who undertake seriously to do His work in the world and for the world.

The Theology of Experience.

The thirtieth Fernley lecture, delivered at Burslem, England, last July, by Dr. Charles J. Little, president of Garrett Biblical Institute, Evanston, Ill., is now published under the title of *Christianity and the Nineteenth Century*. The lecture, as a whole, is very suggestive, and certainly affords food for serious reflection. After giving a somewhat unsatisfactory sketch of the Christianity of the Pope, the Czar and the people, the lecture proceeds to discuss what the author calls the "Christianity of experience." The chief value of the lecture will be found in that part where the author estimates the true character of the Reformation under Luther and his colaborers. "The hidden root of the Reformation," he says, "was and is the attainment and paramount authority of a living experience of Christ in the soul of the believer." As to the Theology of the Reformation, he claims that, "like the mechanics of Galileo, it started from experience." He then points out how soon theology departed from its original starting point and as a consequence became what it now is, a bewildering maze of metaphysical subtleties. In short, the volume, as we now have it, is a strong plea for a scientific treatment of theology, as the only method that will bring order out of the present confusion.

What is stated in respect to this matter is precisely what the Disciples have been saying ever since their religious movement was started. They have contended that the inductive method of reasoning should be applied to the Scriptures, just as it is applied to nature, in the area of science. Indeed, it was a maxim with Alexander Campbell and those associated with him that "where the Scriptures speak we should speak; and where they are silent we should be silent." This clearly implies that the Scriptures must be searched and properly interpreted in order that they may be clearly understood. It furthermore implies that this searching must be by the inductive method; and this is exactly the method which was constantly used by the Campbells, and it is still the method of all Disciple teachers who understand the reformation for which they plead. Indeed, it is this very method which has made their plea such a decided force in the religious world. The old dogmatic method brought confusion rather than harmony. It did not ask the Scriptures what they said, but did they say what was declared to be true before any appeal was made to them? The inductive method sought earnestly for the truth, no matter whether it supported this or that theory. In fact, all theories should bend under the influence of a true interpretation of the word of God. It is not affirmed that the Disciples have always been free from a preconceived opinion while studying the Scriptures. They, like others, no doubt have, at times, been more or less influenced by a certain bias which has had its growth in a denominational atmosphere. A desire to be consistent with what is understood as Disciple teaching has unquestionably sometimes led to a false method of studying the Scriptures. But, upon the whole, it can, we think, be truthfully said of the leaders of the Disciple movement that their aim has always been to accept loyally the result of an honest induction of the Scriptures, no matter what that result might be.

There is, however, another view of this matter which deserves very special attention. Dr. Little seems to reach the conclusion that experience must be the final test as regards theology, as well as the religious life. In this connection, much depends upon the meaning of the word *experience*. Saul of Tarsus had had as definite experimental proof that he was doing God's service, while he was persecuting the church, as he ever had during his Christian life. He tells us that he was "fully persuaded" that the course he pursued was right and that he "ought to do many things contrary to Jesus of Nazareth, which things also he did." This language expresses the very highest degree of conviction and certainly nothing of the character of personal experience could be better proof of fidelity to God than that which is here produced. Nevertheless, Saul's experience did not make his conduct right. It would not be very far wrong to say that he was at least half right.

The ethical sphere is made up of two hemispheres. These are God and man—the divine and human; the objective truth and the subjective recognition of it. These supplement each other and make assurance doubly sure in the case of every soul that seeks to rest in God. We can no more do without an objective revelation than we can do without the inner consciousness that recognizes that revelation. Consequently, a theology that is wholly based on human experience cannot be trustworthy, for the reason that human experience is itself untrustworthy. It is freely admitted that just here we touch a very difficult problem. Still, it is a problem which can be solved, though every factor must be carefully reckoned with.

It is easy, however, just here to wreck upon either Scylla or Charybdis. Some have gone to one extreme and some to the other. Dr. Little, we fear, has not wholly guarded against the extreme of the human side of this question. Much of the mysticism, in certain religious circles, comes from the notion that what experience justifies is all that is needed as an assurance of salvation. Hence, there are those who make their appeals entirely to what is called their inner consciousness, and trust wholly to its response, for all the certainty they have in their religious life. This inner consciousness is right as far as it goes, but it must correspond with the word of God, or it will not answer the purposes of the soul in seeking full assurance and perfect rest. The experimental method is the only safe one in both theology and the practical duties of Christianity, but this method must hold fast to both of the hemispheres which we have indicated as belonging to the whole circle of truth. This is the only way of escape from the extremes to which attention has been called.

Hour of Prayer.

The Light of the World.

TEXT.—*There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light, there was the true light, even the light which lighteth every man, coming into the world.* —John 1:6-9

Jesus declared of Himself, "I am the light of the world." At another time He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." When He was transfigured, it was said of Him, "And His face did shine as the sun, and His raiment was white as the light." Thus over and over this brilliant metaphor is applied to our Lord and Master.

The True Light.

Lights are primary and secondary. "John, as a professed Savior, would have been weak and contemptible; but as a witness, he was a burning and a shining light." There had been many witnesses, a long and illustrious line, from Moses to John. They had caught faint glimpses of the coming day; they all in turn bore witness to the Light. And now it has come. The orient dawn has blossomed into universal day. The stars are light-giving; the moon is a brilliant and beautiful reflector; but stars and moon pale into obscurity when the sun rises.

Jesus Christ is the true light, because He is at once universal and individual. He shines for all, yet the humblest can look up and say, "Thou art mine!" The sun does not shine, says a great preacher, for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its sombre boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind and makes answer, "Thou art my sun." So Christ shines, evermore and everywhere radiant, and there is no human creature so mean or so obscure that he may not say, "The Lord is my light and my salvation, whom shall I fear?"

The Luminous Word.

"Thy word is a lamp unto my feet,
And light unto my path."—*Ps. 119:105.*

God's heart throbs in His word, and wherever it goes, go life and light. It tells us what our duty and destiny are; it reveals things otherwise hidden. It disperses our doubts like clouds before the sun, and shows us the way we should traverse. The words of the Master are alive with His spirit. Every word of God is sure. There is energy in the living word, like the life that sleeps in the tiny seed. This is a fact to be tested by human experience, and there are millions who can bear witness to it, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The Sun Outshone.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:19). This strange prophecy seems to have been momentarily and literally fulfilled in the career of one Saul of Tarsus. To him there appeared a light, "above the brightness of the sun." And that celestial splendor was Christ. But in a still higher sense, this declaration is coming to pass; for the most colossal figure of the times is that same Jesus who was persecuted. John, the witness-bearer, said, "He must increase, but I must decrease." And so all other lights are growing dim, while the true Light brightens.

It can scarcely be questioned that the historic Christ is a nearer and grander figure to-day than at any period since the first century. Criticism has placed us under obligations by clearing away theological mists and cobwebbed creeds, that Christ may shine upon us. Human wisdom becomes foolishness and human personalities grow dim as this process of increase continues. By its marvels in foreign lands, and its irresistible energy of reform in our own land, the gospel is proving more and more the life-giving character of Him who constitutes its story.

Radiant Lives.

But while Christ is the Light of the world, He honors His followers by saying, "Ye are the light of the world." And again, "Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 4:16). A light is meant not to be gazed at and admired, but to shine. Indeed, if we look at the light, we render it useless. We look rather at that upon which the light is shining. Christ has promised to dwell with us and be in us, and He makes our lives radiant. If you are in darkness, then Christ has been driven out of your heart. Seek again to make your heart His temple, and then as the light by night streams through the many windows of the cathedral, so let Him shine out in loving words, noble acts, and a glowing atmosphere.

A closer fellowship with Jesus Christ is the need of the church to-day. There is darkness all about her, the darkness of ignorance, of vice, of hatred. Let the light shine! But it cannot shine unless it is kindled. How many are without oil in their lamps! Let us look to Him of whom George MacDonald says:

He, who from the Father forth was sent,
Came the true Light, light to our hearts to bring;
The Word of God,—the telling of His thought;
The Light of God,—the making visible;
The far-transcending glory brought
In human form with man to dwell;
The dazzling gone—the power not less
To show, irradiate and bless;
The gathering of the primal rays divine,
Informing Chaos to a pure sunshine!

PRAYER.

O Thou who art Light, shine upon us, and drive away the shadows of sin and the mists of sorrow. The way is dark, the burden is heavy; but Thou canst pierce the deepest gloom and lighten all heavy burdens. We thank Thee for the light that we have already received, in the knowledge of a Savior, Friend; for the Light that is spreading abroad throughout the earth. May it shine more and more, to the perfect day, whose Sun is Christ Jesus the Lord. Amen.

* Uniform Midweek Prayer-meeting Topic, March 6.

Editor's Easy Chair.

"Here we rest!" Such is the meaning, in English, of the name of the state wherein we now abide for a few days. Perhaps the weary tribes, pushed toward the setting sun by the encroachments of civilization, felt that at last they had found a place where their wanderings might cease, when they uttered the beautiful Indian name we have translated above. But alas for the hope which the word implied! Their rest was only temporary. Ours must be even more so in these parts. Most of us pass through life looking for resting places which we never find until we take our place in "that low, green tent, whose curtain never outward swings." Modifying Pope's lines we might almost say: "Hope springs eternal in the human breast: Man never *does* but always *intends* to rest." He always promises himself, in the stress and conflict of life's duties, that, later on, he will take life easier; he will unburden himself and enjoy a little well-earned rest. A few carry out this plan, but the great majority of people never reach the point where they feel they would be justified in laying aside their tasks, or even lightening them, until they are compelled to do so. But "here we rest," for a season, that we may work awhile longer.

The glory of a sunrise is a luxury which most people deny themselves because the sun has a fixed habit of rising early. We have been enjoying the luxury for several mornings in this southern region, under conditions which have deprived it of its disagreeable features. Early rising is not necessary to enjoy the beauty of a sunrise, provided one's bedroom faces the east, and there is no obstruction to the view; and provided further that one has the habit of waking early. It is delightful, on opening one's eyes in the early dawn, to look out at the eastern horizon and watch the glowing white light driving back the shades of the night, and later, taking on a saffron hue, to be changed a little later into gold and crimson bars, and finally into the splendor of perfect day, as the sun, coming forth from his chamber, and rejoicing as a strong man to run a race, unveils his glory to a waking world. It in no way detracts from the enjoyment of this succession of views if the passage between the different scenes is occupied with short dozes, and one gets the beauty of the glowing east mixed up with visions of that glory that is to fill the new heaven and the new earth, when old things have passed away and all things have been made new. It is worth while to see the sun rise occasionally even if one is compelled to go to the country and rise early to enjoy it.

It is high praise of this quiet village in the southland, which, of course, the readers of the Easy Chair identified by our last week's description as Daphne, Alabama, to say that it constantly reminds us of Macatawa Park. Located on the eastern shore of Mobile Bay, southeast from Mobile, which is on the western shore about ten miles distant, and on high ground covered with a heavy forest, it possesses the same combination of wood and water which we have at the Michigan resort. Here, as there, we watch the sunset over the water, but with this difference, that here we can see the dark shore line on the opposite side

of the bay, and the sun does not seem to sink into the water as if he were taking his evening bath, as it does at Macatawa Park. Another difference is, the water of the bay at this season of the year is yellow as the Tiber or the Missouri, on account of the Mobile river, formed by the junction of the Alabama and Tombigbee rivers forty miles above Mobile, which carries into the bay its yellow flood and gives color to all this part of the bay. And then the timber here is different. The magnificent live oaks and magnolias—the largest we have ever seen anywhere—are of course wanting in the northern landscape. But here as there the pine—the most unsectional, perhaps, of all the trees—abounds, and its splendid groves back of the town on the upland look as if they might furnish masts for the shipping of the world.

But as a matter of fact these pine forests are being devoted to a more humble service than furnishing masts to bear the sails of the world's commerce on the high seas. Millions of these tall, straight pines are being "boxed" or tapped, as the sugar trees are, and the sap from their veins is used in the manufacture of turpentine. We have nothing to say against turpentine. The truth is our old-fashioned mothers have more confidence in that simple remedy as a cure for a variety of ailments, including cuts, sprains and bruises, than in all the pharmacopœia of modern medicines. But it does seem a pity to see these splendid forests sacrificed on the altar of even so useful a remedy as turpentine, when we remember the price of lumber and the number of houses the world needs. The reason why these pineries are being converted into turpentine rather than lumber no doubt is that it costs less to do it, and that transportation rates do not take away so much of the profit on turpentine as they do on lumber. Of course a large amount of lumber is made from the pine forests in this state, but in this region a much larger part of these forests is being used in the manufacture of turpentine. To be in the midst of these forests, as we have been in the past few days, with no human habitation in sight, and listen to the soughing of the wind through the tops of the trees, like the coming of a distant storm or the roar of a far-away waterfall, gives one a sense of loneliness which scarcely any other situation can equal. It is like returning to primitive conditions, and one can easily imagine himself a pioneer blazing the way for some future civilization.

Daphne, Ala.

One of our preachers is quoted as saying recently that "we no longer look upon God as a distant personage having his throne upon a particular star, as did the men of a century ago," and one of our papers comments upon this as "coming pretty near being Pantheism." It is to be assumed, then, that the editor in the interest of pure theism thinks it necessary to maintain that God is "a distant personage having his throne upon a particular star." The profound knowledge of Pantheism exhibited in this characterization reminds us of a zealous brother who recently identified Buddhism and theistic evolution, and ascribed them both indiscriminately to Kant, Fichte, Schelling and Hegel.

Questions and Answers.

1. What is the substance of Herbert Spencer's philosophy?

2. Where can I get his writings?

3. Did Robert Owen, by the terror of his name, have the sectarian clergy stampeded until Alexander Campbell dared to measure swords with him?

4. Distinguish between an atheist and an infidel.

T. E. Higgins.

1. Mr. Spencer needed about ten large volumes to state his philosophy; we cannot put it in a paragraph. He is an evolutionist.

2. Through the Christian Publishing Company.

3. Robert Owen was a man of wide fame and great ability, which was recognized in the camp of his enemies, but it is probably not fair to say that he had the sectarian clergy stampeded. Mr. Campbell probably answered him more ably than any other man in America could have done at the time.

4. An atheist denies the existence of a God, *i. e.*, of a spiritual First Cause or World-Ground, however defined. An infidel disbelieves the mission and message of Christ, or, broadly speaking, disbelieves in the revelation of God to man, but does not necessarily deny the existence of God. The deists, for instance, were infidels but not atheists.

When a person desires a letter of commendation, is it proper or scriptural to say to the congregation, "Sister B. desires a letter. Any one knowing any just reason why such letter should not be granted, please make it known," stating that if no objection is to be made, the letter will be granted?

A Learner.

In the absence of scriptural precedent, we see no objection to this form.

Some of our churches have adopted the custom of distributing the bread and wine at the same time, the cup following the loaf immediately. Is this right? *X.*

While we do not approve of attempting to hurry the Lord's supper as if it were a thing to be gotten through with as quickly as possible, the plan mentioned does not seem to us necessarily objectionable. The bread is blessed, thanks are given for the cup, both are partaken of, and the Lord is remembered. Those are the essential elements of what our Savior asks us to do in memory of Him.

1. Is it true "that there is no scriptural authority for giving the right hand of fellowship"; that it is "simply an old custom," one to be approved but which should be called a "hand of welcome"? If so, explain Gal. 2:9.

2. If the Disciples of Christ was the church established by the apostles, then how is it that we find so many other churches, Methodist, Baptist, etc., years before the Disciples were known?

3. How could Alexander Campbell be the founder of the Church of Christ if it was founded by the apostles under the authority of Christ? *A Disciple.*

1. There is no scriptural precedent for the giving of the hand of fellowship on receiving members into the church, but it is a custom expressing the idea of brotherhood and fellowship, which is eminently scriptural. The "hand of fellowship" in Galatians 2:9 was given to Paul and Barnabas, not to receive them into the Jerusalem Church, but as a mark of approval and fellowship in the missionary work which they were about to undertake.

2. The Disciples of Christ represent, as we believe, a restoration of the essential elements of the primitive church. If the several denominations, representing more or less serious departures from the apostolic model, had not existed before the restoration, there would have been no need for restoration.

3. Alexander Campbell was not the founder of the Church of Christ, nor of any church, but the leader of a restoration movement.

Do you think it would be wrong for a Christian to take an agency for "The Negro a Beast?" *L. M. O.*

It would be more than wrong. It would be idiotic. The book is stupid and blasphemous nonsense. To "talk it up," as an agent must, one must bid farewell to intelligence as well as conscience.

A pastor, wishing to resign, addresses his letter "To the elders and the church," and hands it to a member of the board to be read at the regular board meeting. Had the board a right to take action on the resignation before submitting it to the congregation? *Subscriber.*

Yes. The final decision rests with the congregation, but it is better for the board to advise the congregation than for the congregation to advise the board. The action of the board can be considered only advisory, like the report of a committee, unless the board has been empowered to act authoritatively upon the matter.

Explain 1 Samuel 18:10 and 19:9.

S. A. Seat.

The reference is to the "evil spirit from the Lord" which afflicted King Saul after the favor of Jehovah had been taken from him. The subject of demonology is an obscure one. One can either take the account literally as it stands, that an evil spirit was sent upon Saul by the Lord as a punishment, or, bearing in mind the tendency to personification in the ancient writers, one can understand that Saul had an epileptic affliction sent upon him for the same purpose.

Would it be Christlike to prosecute a man who had more faith in God to heal and cause a prayer than he had in doctors and drugs? Would it be Christian to pass such a law as: Those shall not pray for the recovery of the sick, nor help them in any biblical way, for that is contrary to the law of the medical trust? *Eddie.*

This question is not asked in good faith for information, but as an argument against the enactment of a law requiring medical practitioners to pass an examination in medicine. The passage of such a law restrains no one from praying for the recovery of the sick, but it will, it is hoped, prevent many an avaricious hypocrite from obtaining the money of frightened and credulous sick people under pretense of curing them by prayer, and it will give merited punishment to many a charlatan who makes his superior "faith" a cloak for his abounding ignorance of the human body which he professes to heal and of the laws of nature, which are the laws of God, by which it has been ordained that health shall be preserved and restored.

The NEW CENTURY AND MISSIONS

By Edward Scribner Ames

A glance at the statistics of Christianity for the last nineteen centuries indicates that marvelous things may be expected in the next hundred years. At the end of the first thousand years there were fifty million Christians; at the end of the XVth century one hundred millions; at the end of the XVIIIth two hundred millions; in 1880, four hundred and ten millions. In the XVIIIth century Christianity gained almost as much as in the first thousand years of its history, and in the first eighty years of the XIXth century there was a gain of two hundred and ten millions as against two hundred millions in all the previous eighteen hundred years.

Another phase of the growth of Christianity is seen in the development of the rule of Christian races over the population of the earth. In 1786 36 per cent. of the people of the world were under Christian control, while in 1886, 55 per cent. were so governed. To-day one-third of the inhabitants of the globe are nominal Christians, but they govern two-thirds of the world. It is most significant that the methods of these Christian governments and the condition of the peoples under them are vastly superior to those of non-Christian governments. Since the partition of Africa among the powers there is not a single polytheistic self-governing country of any importance in the world.

This astonishing growth may also be stated in terms of territory. The Christian powers have increased their rule in the last four hundred years from 7 to 82 per cent. of the surface of the globe, while the non-Christian powers have receded from the control of 93 to about 18 per cent. in that period. At present the Protestant nations alone rule about twice as much territory as all the non-Christian nations combined.

The farther a falling body descends, the greater becomes its velocity, and the older missions are, the greater is their rate of progress. Many things indicate a growth in the present century which will speedily enable the church to evangelize, if not to Christianize, the whole world. For instance, the church is convinced of its missionary duty, the methods of getting funds and men and of dealing with the heathen have been discovered, all countries have been opened to missionaries, the Scriptures have been translated into hundreds of languages and dialects, and many other difficulties of beginning missionary work have been overcome. The further development will be much more rapid.

New agencies for evangelizing the world have become operative in recent years and will be wonderfully improved in this century. These means may be classified as secular and Christian. By secular means are meant such as are not directly developed by the church and are perfected without immediate reference to extending Christianity—among these are scientific invention and the predominance of a few languages if not of one universal language. Christianity more than any other religion profits by inventions which facilitate travel and communication, and the shrinking of the world. No other faith fosters so much all kinds of knowledge and achievements, and no other flourishes so well in the midst of these things.

Ninety years ago English was used by a smaller number of people than any other European language; to-day it is used by the largest number. The dominance of the English and German languages is a fact of momentous interest; for the language and literature of these two Protestant nations are steeped in Christian, in Protestant, thought. It is impossible to become familiar with the language and literature of either England or Germany without learning much of Christianity and even of the Bible. English is to-day the language of diplomacy. Several millions of Hindus and Africans, and tens of thousands of Chinese, Japanese and Siamese have come to know and speak this language with considerable ease. It bids fair to become the world-language. Already missionaries are going to foreign fields to preach the gospel in English, thus saving much time and trouble and at the same time reaching a higher class of people.

Within the church itself three tendencies, already well developed, prophesy a great advance in the cause of missions: (1) the progress of Christian union; (2) the better realization of the Christian virtues, such as liberality and love to one's neighbor; (3) emphasis upon the ethical and practical teaching and example of Christ.

Christian union was a very essential condition in the mind of Jesus for the evangelization of the world. The churches all feel the importance of this problem now as never before. But the union most likely to come first will be one of co-operation and federation for practical undertakings such as the purification of municipal life at home and the apportionment of fields of labor abroad. Both of these ideals are already acted upon, and when Christian workers have gotten acquainted with each other and have seen the good fruits of their united labor they will be less and less solicitous about denominational differences. Already the missionaries themselves, as in Japan, have gone far beyond the home forces in the realization of union. The full appreciation of the saving of money and effort and the relief of foreigners from the entanglement of worn-out theological disputes has not yet dawned upon the religious world. The Disciples can argue union better than any other religious body. When they learn to practice it as well as they theorize about it, then they will make great contributions toward the missionary conquests of the XXth century.

The second element in the success of the church everywhere will be in its own better realization of *the Christian graces*. Among these will be a better appreciation of what stewardship of wealth means. No heavier indictment can be brought against Christian countries to-day than to state how they spend their money. In America there is annually spent ten times as much for liquor and tobacco as is spent for all church purposes, and three hundred times as much as is given for foreign missions. What will be accomplished when America has become Christianized enough to give for religious purposes as much as it now gives to the saloon?

The contact of peoples and the means of communication reveals to the world not only the ideals but the actual conditions of Christian lands. How much are the Christian doctrines of purity, unselfishness, neighborly love, not to speak of honesty, fidelity and courage, exemplified in the daily life of Christians? The heathen are enabled to know that it is not all smooth sailing with us at home. Perhaps a knowledge of our personal, civic and national life would lead them to think that we had gone abroad with our religion because we could not do anything with it at home. Before the greatest results therefore can be achieved in missions, those who send out missionaries must more completely embody the life and character of the Savior whom the missionaries preach.

The motive and method of missionary work in the new century will be more *ethical* and Christian and less mechanical and external. This will apply both to securing support from the churches and also to the work in the field. It has been customary to talk about the heathen and to them as though they were utterly lost without the missionary's message. Is God the God of the Jews only? Is he not the God also of the Gentiles? Has he not written his law in their hearts, and given them a conscience which bears witness? No man can read the sayings of Confucius or of Buddha and the representatives of other great religions and fail to find something good, something God-given, in them. If you say the people do not live up to them, then you have only said what applies to Christians, too. Because these systems of religion are not as good as Christianity, are they, therefore, totally bad, any more than Judaism is wholly wrong because it is not the best? The policy of Paul at Athens is not a bad example to follow. He began as every tactful missionary will do, with the religion at hand, starting from the gods already worshiped and the literature familiar in order to lead the way to Christ. Christianity was immediately and primarily the fulfillment and the completion of the Jewish religion, but it is also the climax and perfected goal toward which every other world religion strives.

The character which a religion develops in its adherents is the supreme test of its value. It is because Christianity, even very imperfectly followed, makes better men and women, better homes, schools, laws, business and industrial conditions, that it is sure to triumph over all other religions. That triumph will not exclude, but rather comprehend and fulfill completely, the best elements of those religions.

This ethical conception of salvation, along with other conditions, will change the nature of the appeal to churches for the support of missions. Heretofore missions

have rested upon vague ideas regarding the lands and peoples to be reached. Mystery and romance have vied in gaining contributions for a very remote and unknown work. To-day every one reads of the history, customs, peoples of China, India and the islands of the sea. Commerce and war have opened the eyes of millions of Christians to the conditions abroad. It is less possible than it was even ten years ago to "galvanize a congregation into temporary enthusiasm by an exceptionally thrilling missionary address." But all missionary enterprises have gained immeasurably in being conceived as very sane, practical and really fruitful. All missions are coming to have the attraction that has always attached to home work, because the whole world now stands so close to us.

On this account missionary evangelization will be supplemented more and more by pastoral, and particularly by educational, work. It is a significant fact that there are to-day so many mission schools, ranging from kindergartens to well equipped colleges. Only by the slower but more efficient instruction of childhood and youth can the ideals and principles of Christianity be made really effective and permanently fruitful. Because of these things, because of the momentum which Christianity has gained through the centuries, because of the demonstration of the possibility of missions and the best methods by which to promote them, because of facilities of travel, communication and the scientific comparisons of religion, because of the deeper Christian life and consecration which comes with the ethical interpretation of the gospel, because of all these things, the great day is at hand when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Robert Graham.*

"A prince and a great man is fallen this day in Israel."

"He came to his grave in full age, like as a shock of corn cometh in his season."

It is with feelings of infinite sorrow, and a deep sense of personal loss, that we come to lay this tribute of love on the grave of our old friend, pastor, and teacher. He has gone, it is true, beyond the reach of either praise or blame. Still we must give some public expression to the feelings of affection, honor, and adoring gratitude with which his name and memory will ever be held by the members of this church, which he planted, and to which he ministered in holy things for fourteen years. The most fascinating subject that can engage the attention of a thoughtful mind is the study of the life and character of a great and a good man in an important period of the world's history. History is God's story told in the lives of men and women who have come upon the stage of life, acted their parts in the great drama, and passed out into the infinite and the unknown. Aristotle defines a man as a hunter after truth. A greater than Aristotle said: "I came to bear witness to the truth." The life of Jesus of Nazareth is the most luminous illustration of the religion he came to teach. Next to that of the Master, the life of an intelligent and devoted disciple is the most radiant testimony to our holy religion.

Such a lesson is the life of Robert Graham, in whose memory this service is held. He lived through three-fourths of the most wonderful century in the world's history. He was never an idle spectator in the drama of which he was a part. With busy brain and heart and hand he was an important factor in the religious and educational work of his adopted country. This day are these things mentioned as a memorial for one whom we can no longer see, but will ever love.

At his birth in Liverpool—in sight of the pulsing waves of the beautiful Irish Sea—nature and fortune conspired to make him great. In his veins flowed gentle blood. He had the instincts and the traditions of the Anglo-Saxons—a strangely gifted and restless people who, like the Greeks, thirst for the horizon! His father was a sea captain. Robert, when a lad, sometimes went with his father on long voyages. This experience was both an education and inspiration to his active mind and eager heart. They that go down to the sea in ships, who do business in great waters, these see the works of the Lord, and his wonders in the deep. To use the language of Mr. Blaine on a great occasion: "He looked out wistfully on the ocean's changing wonders; on its far sails whitening in the morning light; on its restless waves rolling shoreward to break and die beneath the noonday sun; on the red clouds of evening, arching low to the horizon; on the serene and shining pathway of the stars." In all these he read a mystic meaning which made on his young mind and tender heart an ineffaceable impression. He never lost his love for the sea and for travel on great rivers. He says in one of his graceful letters: "I have preached on two oceans, the Gulf of Mexico, the Caribbean Sea and on many rivers."

At the age of five years he came with his father's family to New York city which was his home until he was thirteen. On the streets of this great town he saw strange sights and heard strange sounds. He also looked on the stately ships from every clime that had found this haven under the hill and were resting at anchor in the peaceful bay.

He finally went to Pittsburg, Pa., where he attended the public school; and, like Saul of Tarsus, was trained to an honorable and useful handicraft. Following the example of his Lord, whose he was and whom he served, he became a carpenter. He was by nature as well as by choice a builder. God designed him, however, to work on finer material and for higher ends than any that ever engaged the attention of the greatest architect that ever built a palace or a temple.

A visitor to St. Paul's Cathedral in London said to his guide: "Where is the monument to the architect of this structure?" "Look up and around," said the guide, "this whole building is the monument to Sir Christopher Wren!" Lift up your eyes and look over the world to-day, and you will see men in every quarter of the globe whom President Graham prepared for the lives of usefulness they are living. For fifty years he was the presiding officer and teacher in some of the leading institutions of learning in this country. Robert Graham taught both by example and by precept. He was the best model for a young man who wanted to live for high aims and high issues and spotless integrity.

"His words were bonds, his oaths were oracles—
His love sincere, his thoughts immaculate,
His tears pure messages sent from his heart,
His heart as far from fraud as heaven from earth."

The event that finally changed the whole course of his life, and made his name known in many lands, was his entrance into Bethany College. Mr. Graham says of this interesting experience: "Shortly after the expiration of my apprenticeship, I was induced to go to Bethany, Virginia, to work upon the college then in course of erection, though occupied in part both by professors and students. I began my Bethany life on the first day of January, 1843. In compliance with Mr. Campbell's wish, I entered the college till the weather would allow labor to be resumed on the building. On the following commencement I represented one of the societies of the college. That was, I suppose, the turning point in my life, for after working on the college building during vacation, Mr. Campbell insisted that I begin a regular course of preparation for the ministry, proposing to furnish whatever means were necessary to that end." He had the grace and good sense to accept the generous offer of the Sage of Bethany, and the world knows the result.

After graduating he turned his face toward the southwest. That fact meant much for the cause of Christ in this state, as the journey of the Apostle Paul from Troas to Philippi did for Christianity in Macedonia. His first great work was the planting of this church at Fayetteville, Ark., which at once became the centre from which the light of the gospel radiated into the regions around.

Speaking of this church fifty years after it was founded, when it had been tried by varied experiences, both in times of peace and in times of cruel war, he said: "Out of a wide acquaintance with the Disciples, I know of no church that has done more good for the cause of Christ, according to its ability and its opportunity, than the church in Fayetteville." He says further of his experience here and its influence on his own life and destiny: "It molded my character as a minister of the gospel, and laid the foundation of my usefulness in after years." These are tributes to himself as well as to this church that he started on its long career of usefulness. "Like priest like people" is a true old saying. He was not only a great preacher, but also a great teacher. His work in Arkansas College was felt through the whole state. It gave the town prestige as an educational center. This made it an easy matter for Fayetteville to secure the State University when the time came to select a location for this great institution of learning. The splendid school on yonder hill is largely the result of Robert Graham's work in Fayetteville.

President Graham says: "Of all my ministerial life, perhaps that in Arkansas was marked by the greatest trials and triumphs, and, it may be added, the greatest enjoyment. While my home was in Fayetteville, my labors extended to most of the state, and that little mountain city, the church and the college established there, and the influence of both, were felt and acknowledged, not only through the whole state, but in Missouri, Texas and Louisiana,

*A memorial sermon preached by Rev. N. M. Ragland in the First Christian Church, Fayetteville, Ark., Sunday, Feb. 4, 1901.

and the regions beyond." He left his impress upon the affairs of state as well as on the church. His work was done in quiet ways. The greatest forces move through silent courses. Measured by the standard of the Sermon on the Mount, Robert Graham was both great and rich. His was the greatness and the glory of service. He was rich in spiritual treasures. These never take wings and fly away. "How much did he leave?" asked one man of another as they were talking of a millionaire whose death had been announced in a morning paper. "All he had," was the solemn and suggestive answer. One who is rich in faith and good works, as was our venerable brother, takes all his possessions into the better life.

President Graham's disposition was singularly sweet, affectionate and confiding. His heart was tender as a woman's. His benevolent face, and large, wondering blue eyes were such as won the love and respect of women and little children. No gentler man ever graced the circle of a court. To say or do a harsh thing gave him nights of solitude and sorrow. His character was molded after the model of Saint John, the disciple whom Jesus loved. In physical stature he was rather below the medium, but compactly built. His discourse was stately and strangely attractive. The first sentence would draw a congregation still as death and he would hold the attention without flagging till the end. His thought was chaste, his delivery faultless, his spirit such as to suggest that he had been with Jesus. He was a master of assemblies, and swayed the listening multitudes with the fervor of his eloquence even as the pulsing tides obey the changing moon. Both in personal appearance and in the manner of preaching there was a striking resemblance between President Graham and Dr. Charles F. Deems, who was pastor of The Church of the Strangers in New York, many years. Any one who ever heard either of these gifted men could never forget either the speaker or the theme. Mr. Graham excelled every other man in the beauty of his autograph letters. They are perfect models of this almost forgotten art. He did more correspondence with friends in every part of the world, perhaps, than any other man whose life was so filled with daily toil. This was the chief reason that he never did more writing for the religious press. He took more pains in the writing of a letter to a friend than most writers do in an article for a public journal.

He says of his ministry in West Virginia and the border states: "It was spent mostly among the poor, with but little compensation, long and laborious journeys, much exposure through swamps and over mountains, by day and by night."

While visiting in his old home in Pittsburg, where he was converted and began his career as a Disciple of Christ, the summons came.

He died at the home of his niece, Mrs. H. A. Spangler, in Bellevue, a suburb of Pittsburg, on Sunday, Jan. 20, at high noon. He was conscious till within two hours of the end. He gave directions concerning the funeral services, even selecting the text and one of the hymns. The Scripture he wished read is a passage in the Savior's last discourse uttered in the seclusion of the upper room after the shadow of accented death had fallen over his soul: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." On this promise—a pillow soft and satisfying—he rested his dying head, and passed peacefully into the sleep of death!

B. B. Tyler's Letter.

In my letter of February the seventh I said that the report of the Ecumenical Missionary Conference can be obtained from A. McLean, Cincinnati, O., and that the price of the two volumes is one dollar. When I wrote this I did not tell the truth! The book cannot be obtained from A. McLean. The price is not one dollar. The price of the report is a dollar and a half. I did not mean to lie about this. I cannot imagine in what way or by whom I was misled in this matter. Now, please, do not conclude from this incident that I am a member in good and regular standing of "the Ananias and Sapphira Society." I am not a member of that association, nor do I belong to "the Amalgamated Association of Newspaper Liars." I have no connection whatever with that or any similar organization. When I indulge in prevarication I do it on my own hook and as a free-born American citizen. No person other than myself is to be held responsible for my blunders.

I obtained my copy of the report of the Ecumenical Missionary Conference from A. McLean, Cincinnati, O., and I supposed that any other person in the United States could obtain the book from the same person. I regret to learn that the Foreign Christian Missionary Society does not sell the book. There are persons who would buy and read it if they could buy the book from our missionary society in Cincinnati. It doubtless would increase the labors of our secretaries and their helpers if they would attempt to supply the brotherhood with missionary literature; but it would pay in an increase of interest in the work and of contributions to its support.

Prof. H. L. Willett, of the University of Chicago, recently paid Colorado a visit. He spent a week in Pueblo with the Central Christian Church, of which Charles S. Early is pastor. A despatch to the Denver papers spoke of his reception by students of the Bible in Pueblo as an "ovation." This is a compliment to the good people of Pueblo as well as to Dr. Willett. The people of any city honor themselves when they give enthusiastic attention to such a Bible teacher as H. L. Willett. We are getting ready for him in Denver. The manifestly increasing interest in the study of the Bible is one of the encouraging signs of the times.

R. A. Schell is the vigorous young pastor of the Church of Christ at Hebron, Neb. He is also president of the Christian Ministerial Association of the state of Nebraska. He is himself a diligent student of "the Old Book," and is zealously engaged in promoting Bible intelligence. He is arranging for a "Summer Ministerial Institute," to continue three weeks in the month of July, at Cotner University. Prof. C. A. Young has been engaged to deliver two lectures daily, four days in the week, during the institute and state meeting. The lectures will be on the following subjects: "Hebrew Prophecy, from the Exodus to the Exile;" "Book Studies in the Bible;" "Studies in the Life of Our Lord;" "Two Biblical Masterpieces" (Isaiah and Romans); "The Minor Prophets," and "The Poetry of the Bible." This general program of the Disciples of Christ in Nebraska is worthy the attention of preachers and Bible students in other states.

I have received an "outline program" of the "Pan-American Bible Study Congress" which will meet in Buffalo, N. Y., July 17-31, 1901. The purposes of the congress are stated in the words following:

"1. To conduct a carefully planned series of meetings during the period of the Pan-American Exposition for the discussion of principles and methods of Bible study and Bible teaching.

"2. For a fair and just comparison of the various plans for Bible study now in operation, each to be considered strictly upon its merits, without fear, favor or prejudice.

"3. To provide a platform upon which all who love and revere the word of God may freely exchange views for the betterment of Bible study, with absolute freedom of expression within the appropriate limits of such an occasion.

"4. To arrange for the exhibition and comparison of the various material and appliances that represent the most progressive plans for Bible study.

"5. To secure from every available source and in uniform style for publication, the statistics and such details of methods as will properly set forth American methods of Bible study and the results gained in comparison with those of other countries."

The congress will be non-partisan, nonsectarian, and non-ecclesiastical. Its aim will be strictly educational.

How does this strike you? It commends itself to me as an important step in the right direction. The time, place and occasion are auspicious for such a congress. More permanent and far-reaching good will probably result from this "Bible Study Congress" in Buffalo than came from "The Congress of Religions" in Chicago in '93.

Uncle John Sutton entered into the possession of life eternal this, Monday morning, Feb. 18. His end was peaceful and painless. Uncle John was the real founder of the South Broadway Christian Church. He had accumulated $25,000 or $30,000. He gave all to the church. But for the liberality of Uncle John it is probable there would be no South Broadway Christian Church in Denver. He was tenderly loved and cared for by those whom his bounty had blessed. He died at the home of Bro. and Sister W. H. Kerr. He was with them not more than ten days. He was stricken with paralysis after he went to their home. From the first shock he rallied; but last Friday he was again stricken and remained unconscious until he passed from the sad experiences of earth to the infinite joys of his eternal home. I have never seen a congregation more deeply moved than was our church yesterday morning when I made known the condition of Uncle John and that we would probably see his face no more. Bro. Sutton was about eighty years old. He came to Colorado from Ohio many years ago. Chancellor W. B. Craig is the

man to tell the story of Uncle John's liberality.

Just as this letter is ready for the mail a message comes to me by post, that J. H. Pickerell is dead. This sad message comes from his sister, Mrs. A. E. Edwards, Buffalo, Ill. For almost forty years I knew J. H. Pickerell, and loved him. He was a noble man. A few weeks ago he was in Denver and worshiped with us in the South Broadway Church. The simple announcement that he was a brother of Mrs. W. B. Craig, the wife of a former pastor of the church, was enough to secure for him a most cordial reception. How glad we were to see and greet him. How happy he was that morning! Little did any of us think that this was a farewell reception to our brother. J. H. Pickerell was true to the Christ and his church from boyhood. With what enthusiasm he talked to us about the New Year's Christian Union meeting in the Christian church in Springfield, Ill., his home. That meeting gave him joy beyond expression. But his work is finished. It was well done. He now enjoys the reward of a well spent life. The Lord be praised for the hope of the gospel.

What Most Interests Me Now

By J. S. LAMAR

IV. The Creative Powers Exemplified

The belief that man and other distinct families of living beings originated in immediate and separate creative acts, is not always rejected for the same reason. Some do so because they cannot believe in the existence of a Personal Creator—a Being whom as they say, and doubtless with truth, they do not know. This class was never large and is now becoming very small.

Another and much more numerous class believe in a Creator, and think they attribute even more honor to him by denying distinct and successive creations, and postulating instead, the law of development, which, as they assume, the Creator imparted to primal matter when he had made it, and then retired—leaving to this law to do all that through the ages had yet to be done. In process of time—perhaps a few millions of years—a little of the primal matter was developed by force of this law into the lowest form of life, which increased and multiplied through other long ages, till at length the same law developed, out of some of these lowest, the parents of a form of life a little higher. Again, after more millions of years, the same process was repeated with a few of these. And so on and on, to the next higher and then the higher still, and the next above, and the next—on and on, till at last man, the very highest, was reached. He too was developed, not created, save in the creation of the original matter—developed by the independent operation of the law which had been in the beginning stamped upon matter.

Others modify this extreme doctrine, rendering it less objectionable to common sense and less offensive to the religious sense. These hold that God did not retire after he had enacted the law of development, but perpetually remained with it, giving it life and power. This view brings the Creator a little closer to us, and to that extent is preferable to the other which places him beyond the reach of personal communication with him. This latter view, too, is *conceivably* true. We so understand his relation to the laws of nature, that they are but expressions of his unchangeable character and will. Consequently, to *us* they are *laws*—settled, proved, demonstrated—we can always count upon them as immutably the same and uniform in their action. Furthermore, under the same conditions they *always act*. We should hardly speak of the *law* of gravitation if the so-called law acted only at rare and uncertain intervals. We expect the laws of light and heat and electricity and the rest to be constant—acting just as certainly and with the same effect to-day as they did yesterday and last week and last year; and this because they are *laws*. But what has the "law" of development been doing all these many years? We have not heard of a single instance attributed to its operation for a long time. Still, the materials have been abundant—animals of all sorts, higher in the scale and lower, beasts and birds and creeping things and fishes. And yet it has been thousands of years since we have had even a supposed case. It seems that this "law" has retired from business. And that is strange—for a *law!* for a law of *nature!*

Some of us have been led to believe that when the Creator has had ends in contemplation which were above the realm of physical nature and beyond the reach and operation of its laws, he has sometimes acted independently of them—accomplishing his purpose either immediately, or through the instrumentality of some higher law which may be natural in the upper sphere, but which, here below, we cannot discover or understand. To us, therefore, such works are *wonders*. We call them *miracles*. But being performed under the conditions above stated, they do not seem to us unreasonable, nor, being properly attested, incredible. They rather appear as the necessary and to-be-expected links connecting the lower with the higher sphere. But our religion has never called upon us to give credence to anything so stupendously miraculous as the apparent *suicide*, or at any rate, the suspension for ages, of a law of nature. It is prodigious. It is paralyzing!

We come back, then, with increased confidence to postulate *creation* by a personal *Creator* as the most reasonable explanation of the existence of the world and all things therein. Unfortunately, this doctrine is unwelcome to many, solely, as I think, in consequence of the inadequacy and grossness of their conception of the creative process. No one now, I suppose, entertains an idea so distinctly "statuesque" as that given out by the negro preacher, who, in describing the creation of Adam, represented the Lord as collecting his clay, mixing up his mortar into the proper consistency and then with his hands carefully molding and shaping it into the right form and size, "untwel, at las', finally, it was all finished, smooth an' nice, an' de Lawd sot him up agin de fence to dry—and so dar was his man!" This is an extreme case. What I refer to is something very different. The picture before the mind may not be distinct. Indeed, it is more likely to be undefined and shadowy; and we attribute this to our ignorance—to the fact that we do not know precisely what was done, nor how it was done. Still, we may have some sort of visualized conception, if I may so call it—an idea that though we cannot clearly discern the process with the *mental* eye, still it was something visible, and if we had been present in any case we could have seen it and noted it and described it. And it is the thought of this sort of ungodlike mechanical work that some seek to escape by taking refuge in the mysteries of development or evolution. Happily for the believer his New Testament is at hand; and it records in detail instances, not only of new creations, of which I spoke in a previous chapter, but also of physical creations; and these can hardly fail to give us a correct and worthy conception of the whole creative process.

We take up the creation of wine, as recorded in John 2:3-11, and carefully observe what was done and what was visible in the doing of it. We note the following particulars:

1. That Jesus made no parade or display and gave no manifestation of effort or exertion in doing the work, which seemed easy and natural to him, and to be accomplished as a sort of matter-of-course.

2. That he made the wine out of something already in existence—just as we saw in the new creation.

3. That he chose for the basal matter of this creation, not a solid nor a gas, but the one natural substance which approached nearest to wine—which at any rate was like it in the essential quality of liquidity.

4. That the only action visible in the case was that of the servants openly filling the water pots with water at his command, and after a few moments drawing from them and bearing the draft to the governor of the feast, who immediately tasted it and to his surprise found that it was *wine*, the best of wine. *It was not water*—the old had *passed away*, and its place had been taken by something *entirely new* and *essentially* different—different in taste, appearance, properties, constituent elements, and in its effects. Of course there was still water *in* it, for it was genuine wine, and there is water in all wine.

We are obliged to concede that this was an immediate work, a miraculous work and that it was done by Jesus—a *creative* work that attested his divinity and manifested forth his glory. It was a *God-work* of *creation*, at which *we have been virtually present and looking on.* And what have we seen? Not, of course, the creative *force* going forth and acting—for *no force can ever be seen* save in its effects; nor have we seen so much as the putting forth of a finger by the mighty worker—for he did not touch the water. He simply stood apart, undemonstrative and calm, as if conscious of his divinity and power. And it was in that serene composure that the work was done, and so quietly and unostentatiously that at the moment it was not seen or known

that anything had been done. And in fact, what *was* done? For he did *something*: "This beginning of miracles *did* Jesus." We are obliged to conclude that he simply *willed* that the water be made wine and it obeyed its Creator.

If now we apply the luminous doctrine here taught to the creation of man, as pointed out in the preceding chapter, it should remove from the mind, on the one hand, all ground of opposition to it as being a special *creation*, and on the other, all offensiveness from the idea that it was a creation whose *basal matter was some highly organized but still vastly inferior animal*. In believing this latter, one does not experience any feeling of personal degradation, as he must when he thinks of such animal as his *ancestor*—his blood *kin*—from whom he has descended in a direct line by natural generation. On the contrary, he recognizes, as coming between himself and that animal, the direct and personal intervention of a Creator, absolutely divine and infinitely exalted; and it is in *him alone* that he finds his first and true *Father*, whose image and likeness he bears as his own *peculiar and pre-eminent distinction*.

He may believe, as I most certainly do, in the law of evolution. He sees it operating before his eyes every day. For example, he sees that the original dog has been developed under this law into many kinds of dogs—the bull, the poodle, the greyhound and the rest; but he notices that the law of development has never carried one of them beyond the *dog line*. From the lowest to the highest they are all dogs and nothing else. And what is remarkable, they all recognize and treat each other as dogs. Here we see the limit which its divine author prescribed to the operation of the law of evolution. Under favoring conditions it can evolve all the dog and all the kinds of dog that are latent and undeveloped in the dog nature. But that is the end. By a divine and irreversible decree it can go no further. By no possibility and in no assumed length of time could it, out of the dog, evolve a sheep or a goat or a monkey or a man. These are distinct creations, each of which is confined to its own level of existence—each has its law of development, but limited in its operation to the same level—and never even once, so far as known, crossing over to another and higher level. *This* law of development is a *law*—patent to everybody. The vast array of facts with which eminent scientists seek to give plausibility to *their* theory of evolution go really and only to the extent of supporting *this law of development*, not theirs. Until they find the bridge that crosses the gulf lying between two distinct species of living creatures, a bridge over which the law of evolution could convey one species into another, it may be a question whether it is the man who accepts or he that rejects the theory, that has—to quote from the former—the "untutored mind." They tell me that I shall be obliged mentally to cross this gulf or be considered an ignoramus and a weakling. This consequence seems probable, but nevertheless *I shall wait for the bridge!* Perhaps a few persons may agree with me that the facts of the living creation are explicable upon an hypothesis consistent with the word of God, and with his manifest and declared purpose as revealed in the higher spiritual sphere; and showing that the eternal past harmonizes with the divine processes and most blessed human experiences of the bright and gracious present. But I shall pursue this special line no further. If I have succeeded in making my thought clear, and presenting it in proper spirit, I am content. It will doubtless be received with all the respect and consideration that it merits, be it much or little. And so I leave it with the reader, to be accepted, modified or rejected, as his own intelligence may determine.

A Century of Dishonor.

By W. J. Wright.

I refer, not to our treatment of the American Indian, for under the above title another has set forth "the oppressor's wrong" as practised upon "Poor Lo"; I refer to the manner in which the Church has treated the great commission, the Lord who gave it, and the heathen world which is suffering in consequence.

It is granted that the century just closed was one of missionary enterprise, and that more was done in behalf of world-wide evangelization in the past one hundred years than in the dozen preceding centuries. That, however, is due not to the fact that we did so much, but rather that they did so little; not that we did so well, but they so poorly; not to our consuming zeal in this divine enterprise, but to their utter negligence and indifference.

The eighteenth century rediscovered the great commission and gave it as a sacred heritage to the nineteenth; God proceeded to open doors and break down barriers; steam annihilated distance, and electricity joined together far distant lands; continents were explored, languages learned, the Bible translated, and a highway prepared for the entrance of our God.

In view of these magnificent opportunities and her boundless wealth, the Church has done but little short of covering herself with dishonor. The bulk of her membership have acted as if the commission embraced nothing more than the local neighborhood. "All the world" is clipped and pared so as to fit within their physical horizon; and "every creature" includes those in the same township or ward. We expend upon the erection of one house of worship enough money to erect five good buildings; we support at home one preacher to every hundred or so of our membership, oblivious of the fact that we support but one ordained missionary for a hundred thousand or so; we know of two lost souls in our neighborhood, and so near our eyes do we hold them as to shut out the vision of two millions in heathen lands; we pay vast sums to have precentors, prima donnas, quartettes, and choruses render music which Hermes himself cannot interpret, but fling our coppers into offerings for sending abroad the gospel, "whose music is the gladness of the earth."

The above contrast is confined to religious matters. Bring into view what we expend in luxuries and extravagances annually. Plenty of money even in "hard times" for what we want; very little money in prosperous times for what the Lord commands us to do. More money is spent for ice cream each summer in America than is raised in the entire year to evangelize the world. With our professions of loyalty to Jesus Christ, our open Bibles, our knowledge of the great commission, our vast wealth, our vision of hopeless millions, our easy access to them, our acquaintance with their languages, customs and religions, the latter of which are seen to be in a state of decay, with the providential openings and opportunities of reaching them with the gospel, we have no reason to feel elated with our success. Our efforts are unworthy of us. Our negligence is a reproach to us. Our playing and trifling with this, the chief work of the Church, is a disgrace to us. In short, we have closed a century of dishonor. But a new century is upon us, and

"What greater to man can belong
Than the right to redeem in the future, the wrong
To the past?"

Let us raise the $200,000 asked for by our Foreign Society. Let us wipe out our record of dishonor, and usher in his blest eternal reign!

Washington, D. C.

Japan's Great Need.

By C. S. Weaver.

Japan with its 45,000,000 people is a great nation. To the thoughtful observer signs of wonderful progress are apparent. This small people with small ways are indeed a mighty people. It has only been within the last decade that the most gigantic strides in Western civilization have been made. Japan of twenty years ago is not acquainted with the Japan of to-day. While all this development has been going on there has been a wonderful lack of any true morality. The great danger is that Japan shall become intensely intellectual, and be poverty-stricken in true spirituality. Just such a state has been reached that much uneasiness is manifested; the people are dissatisfied with their idolatry and paganism and are drifting about, not exactly in search of something better, for they do not know of anything better than that which they have. At this stage there can be no better time than now to preach the gospel of the Son of God. It fills the heart with sorrow to see how quickly a people take up with evil, and how reluctantly they accept that which would be a blessing. While American civilization is extending rapidly all over the world, so is there much that is not civilization in the true sense of the word. In our English newspaper in the city of Tokyo almost every morning appears on the front page an advertisement of whiskey and as a recommendation of the brand and quality there is added: "The best whiskey that America produces." Hence civilization is not all that Japan needs; indeed if there were less of certain kinds it would be far better. This time may safely be called the "putting off the old and putting on the new period" of Japan. It remains with the church of Jesus Christ to say what kind of garments Japan shall wear in the coming years. Shall the idolatrous worship of Buddha and Shinto continue or shall Jesus Christ be acknowledged "Lord of lords and King of kings"?

It is a sad sight to see the worshipers throng the temples and fall down before the stone gods, or to see those suffering with diseases crowd around the god of diseases and hope to be cured by passing

their hands over the dirty old god. They need to know of the Great Physician.

While Japan needs no less of education and the finer arts, yet the greatest need is Jesus Christ. She sorely lacks the higher life without which the strongest government must sooner or later fail. While the professional globe-trotter who passes through Tokyo and other important Japanese cities sees only the very best side of the life of the people yet a very few weeks of close association with the people will convince one that Japan is intensely heathen.

The only remedy for this condition is to preach and live the message which our King has given to his servants. This is not an irksome duty but a high and holy privilege. The call is not so much for dead martyrs as for living ones. Scores of the best men and women should step forth and say, "Here am I, send me." The need is apparent, it is urgent, it is even alarming. The people are here without Christ, the gospel we have. "What shall we do?" We must go or send those who can and are willing to go. The King's business demands haste and his followers must not wait too long before they go in obedience to the great commission.

A Students' Conference in India

By W. M. FORREST, of Calcutta, India

Serampore, India, is a most beautiful city of about 30,000 inhabitants. It lies along the west bank of the river Ganges, about twelve miles northwest of Calcutta. In former days it was a Danish settlement, and did not pass from the control of the Danes to the English until 1845, when all the possessions of Denmark in India were ceded to the East India Company.

When William Carey arrived in India, more than a century ago, he found the representatives of the East India Company so hostile to his intended work that a settlement in Calcutta was impracticable. Thereupon he sought and found shelter and sympathy in the town of Serampore. That is why the place has been made forever historic in connection with the pioneer missionary work of the great Carey and his almost equally great fellow-laborers, Marshman and Ward. And that is why a flourishing Baptist church and school are now found there, and the city is beautified by the noble buildings of Serampore College.

During Christmas week a notable gathering was held at Serampore. By the kindness of the college authorities, the National College Committee of the Y. C. M. A. for India and Ceylon were permitted to use its buildings for the entertainment of the students and the holding of the sessions of the Bengal-Burmah Students' Conference. It was my privilege to attend that conference and to be entertained in the delightful home of Prof. Sommers, principal of the college.

Both the college buildings and the instructors' residences are of stately proportions, and bear little evidence of having stood for nearly a century. The spacious grounds are entered from a shaded highway that skirts the banks of the river. Just across the water may be seen the parks and palaces that make up the suburban residence of the Viceroy of India. The entrance to the college grounds is through massive iron gates that were a present from a former king of Denmark. The grounds themselves are laid out in driveways and paths, and are carpeted with grass, ornamented with gorgeous flowers and crowned with majestic trees. The church building is situated several hundred yards farther up the road on the river bank.

The purpose of the conference was to gather together native Christian students for Bible study, prayer, the consideration of the difficulties and responsibilities of the Indian student's life, and for mutual acquaintance and fellowship. The addresses and studies were given both in Bengali and in English. The sessions were presided over by that noble Bengali Christian gentleman and scholar, Mr. K. C. Banurji, M. A. B. L. More than fifty students from Bengal and Burmah were in attendance. Such was the spirit of the meetings, and the character of the addresses, and such delightful Christian fellowship among the students and speakers, that all of the young men must have gone back to their colleges better fitted to live for Christ amid the temptations of their Hindoo and Mohammedan environment. During the conference quite a number of the men definitely vowed to devote their lives to the Christianizing of Bengal and Burmah.

The most notable of all the sessions of this convention was held on Friday afternoon, Dec. 28. The occasion was the celebration of the 100th anniversary of the baptism of the first Bengali convert to Christianity. The place of meeting was upon the river bank, just in front of the Baptist church and near where the man had been buried with Christ in baptism beneath the waters of the Ganges. Krishna Pal was the first fruits of the labors of Carey and his coadjutors. Who realized at that time that just a century hence a company of representative students from various parts of Bengal would be gathered together to celebrate the conversion of their fellow countryman, and to dedicate themselves to the work of taking Bengal for Christ? The service was attended by a few Hindoos, Mohammedans and Brahmas, as well as many Christians. An interesting feature of the meeting was the singing of a hymn, composed by Krishna Pal in 1801, and rendered into English by Dr. Marshman. The following stanzas are a part of the hymn:

"Oh thou, my soul, forget no more
The Friend who all thy misery bore:
Let every idol be forgot,
But, O my soul, forget Him not.

"Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt,
And canst thou e'er such love forget?

"Infinite truth and mercy shine
In Him, and He Himself is Thine;
And canst thou, then, with sin beset,
Such charms, such matchless charms, forget?

"Ah! no: till life itself depart
His name shall cheer and warm my heart:
And lisping this, from earth I rise,
And join the chorus of the skies."

The century that has passed since Krishna Pal turned from his idols to serve the living God, has been filled with missionary activity in Bengal. Many souls have been led to follow his example, for some time the native Christian community has been increasing at the rate of more than 30 per cent. every decade. It is believed that the ten years just ended will reveal a far higher percentage of growth, when the census returns are in, than has hitherto been shown. But the work is not yet done; Serampore is still a stronghold of Hindooism. Close by the spot where that anniversary meeting was held was seen a holy place containing an image of the god Krishna, and other more revolting symbols of idolatrous worship, with the offerings of their devotees lying about them. When another hundred years have passed, men may have occasion gratefully to remember that such inspiration was gathered by Bengal students at that conference that the Christianizing of Bengal and of all India went forward with rapid strides thereafter. Standing upon ground made sacred by the labors and triumphs of him whose watchword was, "Attempt great things for God; expect great things of God," why should we not hope for the conquest of Bengal by the power of the gospel before the sunset of the twentieth century?

How to Study James, Peter and Jude.*

By J. H. Mohorter.

We are to study four of the seven, commonly called, catholic epistles. They are spoken of as catholic because they are not addressed to any church in particular.

1. In beginning the study of these epistles, try to realize that they are some very old letters that we have just found. Think of them as being written by one who was deeply and tenderly interested in those to whom he wrote and who sought to encourage them and to save them from error. Try to form some idea, from the writer, of the Christian character of the times and the conditions under which it was formed.

2. Think of these letters as being written by inspiration and as having a spiritual application. Try to think of them, therefore, as addressed to yourself, to aid in the same discouragements, to save from the same errors, and in every way to serve you as they did the first reader, the need being the same. Open these letters as though they were fresh from the writer's hand to yours, and they will have a new charm.

If you carry these two ideas with you in this study you will enrich both head and heart.

The Epistle of James.

1. Since the author is not well known, it will help us to understand his letter, if we first learn something about the writer himself. Note first that he was our Lord's brother (Matt. 13:55). He was a doubter before the Savior's death (John 7:5), but the resurrection established his faith (Acts 1:14), and he was granted a special vision of our risen Lord (1 Cor. 15:7). Note that he was a man of great power and prominence

*Supplementary reading in the Bethany Christian Endeavor Reading Course. This article completes the series on Bible Study.

in the Jerusalem church. Peter, released from prison, reported to him (Acts 12:17). He presided over the council (Acts 15:13-19). Paul visited him after his conversion (Gal. 1:19) and reported his Gentile work to him (Acts 21:18).

2. Note that it was addressed to Jews, wherever by necessity or pleasure they were living. He wrote as a Christian (1:1), to those who had faith in Christ (2:1), who wore his name (2:7), and who expected his coming (5:7)—to Christian Jews. As the brother of Jesus and the leader in the Jewish Christian Church, the church in Jerusalem, he would have great influence among the Jewish Christians.

3. Now take your tablet and pencil and read this letter through with a view of discovering its purpose. As a suggestion, it was written to rebuke and correct a sentimental, formal Christianity, the form of godliness void of its power.

4. Now you are ready for a closer study. Make an analysis, one that you can easily carry in mind, and then be sure to put it into the mind. Commit to memory a few key passages; for example, 1:12,22; 2:5, 18, and 3:6,17. These will furnish you handles by which you can carry the contents and hardly realize it.

The Epistles of Peter.

What has been said about James applies to the epistles of Peter and Jude.

1. He addressed the same people as did James. Some to whom he wrote had no doubt heard him preach the first gospel sermon. (Compare Acts 2:9-11 with 1 Pet. 1:1.) They therefore had a mutual interest.

2. Note the purpose of these epistles. The brethren addressed were in fiery persecution (1 Pet. 4:12). They were accused of being evil-doers (1 Pet. 4:15,16). The enemies of the cross had brought the name Christian into disrepute so that it exposed its wearers to odium (1 Pet. 4:16). They were written to give comfort and encouragement to these brethren in trial, and to prepare them for greater trials still to come. Note that the second epistle was written to remind them of what he had said in the first (3:1-3).

3. Now, as in James, make a careful analysis of both epistles, noting a similarity in sentiment and commit the kernel verse of each division.

A suggested outline follows:

(1) God's unfailing word gives a living hope by the resurrection (ch. 1); (2) Growth in grace and the endurance of persecution are therefore encouraged for Christ's sake (ch. 2); (3) Council to holy living and conduct in all the relations of life (3:1-12); (4) Christ an example in persecution (3:13-4:6); (5) Counsel to elders and to all (4:7-5:14); (6) The riches of God's promises should lead to growth in the fruit of the spirit (2 Pet. ch. 1); (7) Avoid false teachers, who may be known by their character (ch. 2); (8) Believing in God's fidelity to his promises they should be governed thereby (ch. 3).

The Epistle of Jude.

Treat this as you have the others. Don't fail to note that he is a brother of James (1:1), therefore a brother of Jesus, that he wrote to Jews (note reference to Jewish history), and that he wrote to warn against false teachers (compare 2 Pet. ch. 2), and to defend the faith. While we may not be in danger of persecution as were these disciples, we are in as much danger from false teachers. If with pencil, pad and patience we study these epistles, and pursue the Bethany C. E. Reading Courses, we will be able to give a reason for our hope and "the faith once for all delivered unto the saints" will never lack defenders.

Boston, Mass.

New York Letter.

By S. T. Willis.

The editor of a local New Jersey paper recently wrote this question to a number of noted persons, "What is it to be a Christian?" Among other replies these were given: Dr. Lyman Abbott: "To be a Christian is to be a follower of Christ—not to think something about him, but to appreciate him, love him, try to be like him and trust in the help that comes through him for accomplishing the work which he gives his followers to do." Prof. B. P. Bowne: "It is to live in loving submission and active obedience to the will of God, trusting in his mercy in Jesus Christ." Mrs. G. R. Alden ("Pansy"): "In my opinion it is to love the Lord so much that I shall desire to have him reign supreme in my heart." Marion Harland: "It is to believe in Christ, and as the fruit of this faith, to grow daily into likeness to him and nearness to him, looking to him for counsel, comfort and strength." Prof. C. G. Ames: "One known by his fruits to be a partaker of the divine nature—the ideal 'good man' as described by Christ. One finds in the New Testament no exhortations to be Christian."

Alexander Campbell once said, "To be a Christian is to believe in Jesus Christ as the Son of God and follow him to the best of one's ability."

Dr. Joseph Silverman, rabbi of Temple Emanu-El, New York, took occasion recently to criticise Minister Wu and Prof. Felix Adler in their discussions of Christianity and Confucianism. The Sermon on the Mount came in also for a share of criticism. The Chinese Minister endeavored to make a point in saying that many of the best precepts of Jesus had been uttered by Confucius 500 years before. Prof. Adler said, "Regarding the teachings of Jesus as coming from a wise man, not as the dicta of a Divine Being, they must be held to constitute the most perfect moral system known."

Rabbi Silverman, in speaking of the Sermon of Jesus on the Mount, said: "Blessing and happiness are promised to the poor, the hungry, the weeping; and misfortune to the rich, the wise, the merry and the self-satisfied. Here Jesus erred in supposing that riches were a crime, and that the wealthy were altogether sinful and that the poor possessed all virtues." He said further that "the Sermon on the Mount contains no new principle or teaching until we reach the words 'resist not him that is evil, but whosoever smiteth thee on one cheek turn to him the other also, and if any man would go to the law with thee and take away thy coat, let him have thy cloak also.' Minister Wu characterized this as 'meekness with a vengeance,' regarding it as impracticable and inapplicable to present conditions; and thought the injunction of Confucius, 'Do not quarrel with those who offend you' is more reasonable."

Dr. Silverman says both are alike impracticable; for the fact is, human nature and ethics are alike based on resistance of all evil, of every injustice. Moses founded his code upon love to our fellowmen. But in matters pertaining to the protection of right to life, liberty and property, the Mosaic civil law was most severely strict. "The principle of non-resistance as presented in the Sermon on the Mount is subversive of all justice. It seeks to abrogate all courts of jurisdiction and human punishment for wrongdoing. It reveals clearly the intention of the Nazarene teacher to separate man from society and established governments. Even the Christian world has never taken this command seriously, and it has for almost 2,000 years remained a dead letter."

"But the point I wish to emphasize is simply the fact which is so often overlooked, that the Golden Rule is not of Chinese nor of Christian, but of Jewish origin. For Jesus says, after stating this rule, 'for such is the law and the prophets.'"

In conclusion Dr. Silverman said: "Moses was the world's first and greatest prophet of true monotheism, of man's brotherhood, of eternal justice and righteousness. He taught and instituted the first democratic government, and it has formed a pattern for all nations. He broke the fetters of slavery and declared that man, being the servant of God, shall be vassal to no man. He weakened ancient polygamy and prepared the way for the purity and sanctity of marriage and home. He foresaw the evils of competition and laid the basis of an ideal social institution that has not yet found its equal."

These words come from one of the most distinguished and learned rabbis in America. Is his criticism of Jesus just in the least?

Mr. Robert C. Ogden, advertising manager of the Wanamaker store in New York, made a stirring address on "Individuality" before the "People's Institute" at Cooper Union last Sunday night, in which he pled for the development of the individuality of men in all the relations of life. The dignity of manhood is illustrated by what a man can do himself; and the man that can plan and execute is sought after in all the walks of life. Mr. Ogden, who has had long and varied experience with business men, told this story to show the man who is lacking in this quality:

A young man in the clothing business went to a friend for advice. "Place yourself under my guidance," said the friend. "Go back and work thirty days. Try to discover a way to improve your employer's business and increase his profits. Then go to him and tell him your ideas." At the end of the month the young man returned and said that he had not been able to think of anything to increase the profits. "Don't be discouraged," said his friend. "Go back and try thirty days more, and see if you can't think of some way to cut down the expenses." The young man again came back and confessed that he had been unable to think of anything. "Well, go back again," said his friend, "and keep very quiet so that you are not found out. The man in the office has to do all the thinking. You have demonstrated thoroughly that you have no capacity."

The same quality is needed to-day in all the churches, in every department of the work. Does not Jesus commend the worldly-wisdom of the unjust steward?

Current Literature.

Prof. George T. Purves' **Christianity in the Apostolic Age** is an important addition to the history of the early church. Dr. Purves is a leader among the moderate conservatives and a scholar whose opinions are listened to with respect even by those who do not agree with them. The first question to be raised in considering any treatment of the Apostolic Age is, what view does the author take of the book of Acts? Does he regard it as absolutely trustworthy history, or does he consider that the narrative is in some degree colored by the writer's purpose of justifying some particular view of Christianity or reconciling elements which co-existed in the church as he knew it? Dr. Purves does not discuss this question at length, devoting only a page or two to "the historical value of Acts," but he takes strong ground that the book is an absolutely reliable historical document. The parts into which he divides the treatment of his subject are: Rise of Christianity in Jerusalem; Early Expansion of Christianity; Judaic Christianity; Expansion of Christianity under Paul; Progress of Christianity to the Close of the Apostolic Age. The author's final estimate of the Christianity of the Apostolic Age lays emphasis upon its unity. He minimizes the differences between Jewish and Gentile Christianity. In spite of the passing diversities of opinion growing out of the fact that, as the church passed out of the bonds of Judaism, some parts traveled faster than others, the total aspect of the church in that age was unified and this unity "certifies that apostolic Christianity was the normal and authoritative exposition of the religion of Jesus." The chronology of the Apostolic Age is treated briefly in an appendix. The author maintains the usual view (opposed by Harnack and McGiffert) that Paul suffered a second imprisonment and was put to death about the year 67. The arrangement of the volume and its general method make it suitable for use as a text-book by those who do not care to go into the antecedent conditions of Jewish and Graeco-Roman society as fully as Fisher's "Beginnings of Christianity," and those who do not care for such detailed critical inquiries and such doubtful opinions as are furnished in McGiffert's "Apostolic Age." The maps are adequate, the indexes convenient and the appended bibliography sufficiently full for ordinary use. (Scribner's. $1.25.)

A book dealing with the history of our language comes to many readers as a great boon. They have shunned the more scientific volumes because an understanding of them requires a knowledge of philology with its confusing terminology. It is, therefore, with pleasure that we note the appearance of **Outlines of the History of the English Language** by T. N. Toller, Professor of English in Owens College, Manchester, Eng. Professor Toller is a competent scholar in Early English and has shown himself amply able to deal with his subject. The first few chapters treat of language in general, the relationship of different languages, accompanied by numerous illustrations. Then follows a detailed history of our own language from its beginning on English soil, an account of the influence of foreign languages, of the peculiarities of the different periods of development, with careful observations on the changes in grammar. Especially valuable is chapter 11 which shows the beginnings of French influence. The last two chapters deal with the important events of the 15th century, the chief literary works and the characteristics of the language through the 16th, 17th and 18th centuries. The volume is of genuine value to the average student and should be known to every one who is interested in the changes in the English language. It is a happy combination of the scientific and popular treatments of a difficult subject. (Macmillan Co.)

The immediate results of our adoption of a policy of expansion seem likely to find expression in literature as promptly and notably as in the growth of commerce. Not only has there been a flood of more or less reprehensible patriotic poetry, but there has been a new impulse to the writing and reading of books dealing with international affairs. **World Politics**, by Prof. Reinsch, is one of the best introductions to this subject. It presupposes in the reader no special acquaintance with current history. The most conspicuous characteristic of present day politics is the tendency toward territorial expansion. The spirit of nationalism has been developing for centuries and is a legitimate and necessary factor of human progress, but the undue exaltation of the concept of the nation leads to imperialism and may end in the emergence of one state as the leader of the world, and the reproduction of the Roman empire. The method by which national imperialism operates is essentially machiavelian, not necessarily involving poison, daggars and crude prevarication, but embodying the idea that everything is to be sacrificed to the good of the state. The volume treats especially of the far eastern question and its influence on world politics. The greatest danger of imperialism, the author says, is that it may take our attention from home affairs and thus lead to increased corruption in our domestic administration. It is a book of information rather than of theories and no reader need fear that he will find his political faith violently assailed in it. (Macmillan. $1.25.)

It is perhaps not too late even yet to say a word about **Deacon Bradbury**, though it has already been before the public long enough for its author, Edwin Asa Dix, to reap a large harvest of that quick crop of reputation which comes from a successful novel. He has won a firm place among the writers who are making genuine literature out of such materials as are lying around loose in any upcountry New England town. The reader is on friendly and sympathetic terms with the Deacon and his wife from the start—a relation which is facilitated by participating in their struggles to get at the real sense underlying the legal verbiage of a mortgage which they are placing on the farm in order to send their boy to college. The story tells of how a father, the Deacon, came to an understanding of his son and learned with much difficulty that the boy was not necessarily exactly like his father and not precisely like the ideal which the Deacon had formed, but, in the words of Mrs. Bradbury, "just like himself and nobody else." (The Century Co. $1.50.)

There was never more practical information about traveling abroad condensed into forty-three small pages than is to be found in **Six Months Abroad on $300**, by E. H. Kellar. The author and his wife made the tour through Central and Western Europe, Turkey, Palestine and Egypt at an expense of $300 each. The book is not a literary work but a notebook and it gives in detail the expenses of the trip, leaving to the guide books and the more pretentious but less practical books of travel the detailed description of the points of interest. Mr. Kellar asserts that, in spite of the cheapness of the tour, it was not a roughing trip and that the economy practiced involved no real hardship. It will pay any one who is going abroad and cares to get his money's worth to read this account, and it will encourage many to attempt the trip who have hitherto considered it beyond their reach for financial reasons. (Published by the author, Carrollton, Mo. $ .50.)

The story of life on the plains twenty-five years ago with its elements of Indian fighting, buffalo hunting, cow punching and bronco busting, is told in **Cattle Ranch to College**, by Russell Doubleday. It is not a novel and has no plot except such as is involved in a boy's finding his way from the plains to the college. It is said to be a true story. It sounds true and its many episodes and numerous illustrations give a good picture of western life as it was then. (Doubleday and McClure Co. $1.50.)

President Schurman of the Philippine Commission characterized Dr. Jose Rizal's "Noli Me Tangere" as "the Bible of the Filipinos" and its author as the greatest Filipino that ever lived. It appears in English under the title "An Eagle Flight." (McClure, Phillips & Co.)

Ida M. Tarbell's "Napoleon" which, partly by reason of the readability of its text and partly by reason of the ultra-copiousness of its illustrations, achieved a circulation of nearly 100,000 copies—marvelous for anything other than a novel—has just been published in a new edition under the title "Napoleon and Josephine." The change, as one would suppose, is wrought chiefly by an elaboration of the part relating to the unfortunate Empress. (McClure, Phillips & Co.)

The recently issued catalogue of publications of the University of Chicago Press shows what an immense amount of work the members of the university are doing toward adding to the literature of their several departments. The publications are for the most part technical books, theses and pamphlets dealing with important but more or less minute and hitherto unconsidered points in the sciences, literature, philology, philosophy, economics, pedagogy and theology. It is a noteworthy fact, too, that many of the works whose titles are the most enigmatical and austere to the uninitiated—such as "The Structure and Development of the Sporophylls and Sporangia of Isoetes" and "The Algol Variable plus 17 degrees 4,367 W. Delphine"—are marked "out of print." Somebody must understand them. Luckily the university that can turn out the books can also produce the people to read them.

Surprised.

Flavor of Food Won Her.

"When the landlady told me that the new dish at my plate was the much talked of food, Grape-Nuts, I tasted it languidly expecting the usual tasteless, insipid compound posing under some one of the various names of 'breakfast foods.'

"I am a school teacher and board. Have usually been in robust health, but last spring I had the much dreaded symptoms of spring fever set in with great severity. I could hardly keep at my work and headaches were almost constant. Food had become nauseating and I only partook of any sort of food from a sense of duty.

"My nights were spent in distress. The first taste of Grape-Nuts yielded a flavor that was new and attracted me at once. I arose from the table satisfied, having enjoyed my meal as I had not done for weeks. So I had Grape-Nuts food for breakfast every day, and soon found other reasons besides my taste for continuing the food.

"All of the spring fever symptoms disappeared, the headaches left, my complexion cleared up, and after a supper of Grape-Nuts I found myself able to sleep like a baby, in spite of a hard day and hard evening's work. The food has never palled on my appetite nor failed in furnishing a perfect meal, full of strength and vigor. I know from my own experience of the value of this food for any one who feels strength lagging under the strain of work, and it is evident that the claim made by the makers that it is a brain food is well taken. Please omit my name if you publish this." The lady lives in Hanover, Ind. Name supplied by Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—Go or send!

—Make March 3 a great day in your church.

—We hope every church may be in line with a generous offering for the evangelization of the world.

—Let us signalize the first year of the new century by unprecedented offerings.

—The Foreign Society now has 257 missionaries on the heathen field, and a number more will be sent out soon.

—We shall not do our duty if we fail to reach the $200,000 this year for foreign missions. We feel confident the full amount will be realized.

—A LIVING LINK church is one that supports a missionary on the foreign field. We have 13 such churches in our brotherhood. The number no doubt will be increased next Lord's day.

—The church or preacher without an interest in missions is doomed. A larger missionary spirit would be the beginning of a new life with many a preacher, and the beginning of a new era in the history of many a church.

—Send the March offering promptly Monday morning, March 4th. to F. M. Rains, corresponding secretary, Box 884, Cincinnati, O. Be careful to give the name of the church when different from the post office. Send by bank draft, post office order, money order or registered letter.

—Prof. H. L. Willett is giving a series of six lectures, "Book Studies in the New Testament," at the Christian Church in Springfield, Ill., from Feb. 24 to March 1.

—J. P. Lewis, now at Disputanta, Va., has ended his work with the church at Petersburg and is willing to hold a few meetings during the spring and summer for churches within reach of that point.

—Guy B. Williamson, singing evangelist, 915 Aubert Avenue, St. Louis, would like to make dates for meetings during the summer, either with evangelists or with preachers who expect to hold their own meetings.

—Mark Collis, of Lexington, Ky., writes: "Brethren and sisters are cordially invited to attend the congress of Disciples which meets in Lexington, March 26-28. Entertainment will be furnished for those who send their names to the writer."

—The first native Filipino Endeavor Society has been organized in Manila. Its exercises are in Spanish and Tagalog. Another society will soon be organized at Iloilo and the pledge is being translated in the Visayan language. Thus does Christian Endeavor follow the flag.

—N. Rollo Davis has resigned his pastorate at Burlington Junction, Mo., to take effect March 1. He will move his family to Maryville, Mo., and desires employment with churches in reach of there. He will be glad to hold protracted meetings while looking for regular work. Brother Davis is well known in Missouri as an efficient preacher with a good record and should have no difficulty in securing appointments at once.

—The following suggestion in regard to literature bearing upon one of the subjects to be considered at our coming Congress, comes from C. C. Rowlison, of Indianapolis, who is a good judge of books: To those especially interested in the session which is to be devoted to the "Psychology of Religious Experience" I should like to recommend the reading of one or all of the following books: "The Psychology of Religion" by Edward D. Starbuck (Scribner's $1.50); "The Soul of a Christian" by Frank Granger (Macmillan $1.50); and "Spiritual Life—Studies in the Science of Religion" by George A. Coe (Curts & Jennings).

—The little church at Johnston, S. C., feels keenly the loss of its pastor, P. H. Mears, who has gone to the congregation at Dublin, Ga., after eighteen months of hard, sacrificing work.

—E. M. Haile has resigned the pastorate at Sedgwick, Kan., where an excellent meeting by D. D. Boyle has just been concluded, as reported elsewhere, and he is succeeded by C. A. Burridge.

—The new church at Nora Springs, Ia., was dedicated on Feb. 17, by George F. Hall. It is reported that it is a beautiful house, that there were large and enthusiastic audiences and that all indebtedness was provided for.

—The church at Clarion, Ia., of which M. G. E. Bennett is pastor, recently paid a long standing debt of nearly $1,700. R. C. Sargent, of Mason City, and Prof. E. A. Ott, of Drake University, assisted them in a church rally.

—Herbert Yeuell, pastor of Shady Avenue Church, Allegheny, Pa., gave his stereopticon rendition of "The Tragedy of Quo Vadis" recently at Newcastle, Pulaski, Belle Vernon, Monessen, East End Pittsburg and Hazelwood. The papers speak well of it.

—There are two Christian Endeavor societies among the Indians in Oklahoma; one of forty-eight Arapahoes and the other of Cheyennes. The Arapahoes received twenty-one on Decision day and the Cheyenne Society is so large that the list of members is divided and only a part are allowed to speak at each meeting.

—We have a circular of information in regard to the summer school of Drury College at Springfield, Mo. The institution is already widely and favorably known in this part of the country as "The Yale of the West," and those who are interested in the matter of summer schools will do well to write for information to Prof. F. A. Hall, Drury College, Springfield, Mo, The summer session is from June 11 to August 1.

—The new church at Augusta, Ill., will be dedicated on March 3 and Judge Scofield, of Carthage, Ill., will preach the dedicatory sermon. A. L. Ferguson, the pastor, writes that a cordial invitation is extended to all friends who may find it possible to be with them on that day. Those coming from a distance are requested to send word in advance. L. H. Stine, of Quincy, will preach during the week following the dedication.

—The National Anti-treating Society is an organization formed about five years ago to create sentiment against the social use of intoxicating liquors. It is based upon the belief that the use of alcoholic beverages in the vast majority of cases has its motive in a misguided social impulse rather than in a perverted appetite. The treating system is the most pernicious form in which this social idea finds expression. The pledge of the Society binds one to discourage and abstain from the practice of treating. Members of the society assume no obligations other than those contained in this pledge. The president, H. G. Haring, Corner 7th and Diamond Streets, Philadelphia, will be glad to furnish further information and instruction for the organization of chapters.

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Kidney Troubles, Indigestion and
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"My son had pimples on his face, which after a while became a mass of sores.

"I began giving him Hood's Sarsaparilla and soon the sores were getting better.

"They finally healed without leaving a scar." MRS. L. THEIST, 7 Willow Avenue, Hoboken, N. J.

—I. W. Kimberly, of Brook, Ind., would like to correspond with a church or churches desiring a pastor at a reasonable salary.

—W. H. Fry, of Creal Springs, Ill., would like to secure the pastorate of some congregation. He is 35 years old, has a wife and two children and has had three years in college. Large salary not required, but a parsonage would be a great inducement.

—E. J. Willis, of Henderson, Ky., has been secured as general evangelist for western Kentucky. H. D. Smith, of Hopkinsville, Ky., says of him: "To those who do not know Bro. Willis, it gives me pleasure to say that he is regarded by those intimately associated with the management of our co-operative work in this district as in every way competent and suitable for the place to which he has been called. He is a good preacher, of marked ability, and a man of genial presence." He will assume the duties of his office about March 1. J. W. Gant, who has served the association faithfully for 20 years, will continue as corresponding secretary and treasurer.

van Houten's Cocoa

Easy to Make—Easy to Digest and of Exquisite Flavor.
Strengthening, Refreshing and most economical in use.
Sold at grocery stores—order it next time.

—The church at El Paso, Ill., held a jubilee service on Friday evening, Feb. 22, to celebrate the cancellation of the indebtedness on the church building. An address was delivered by M. Stevenson. The pastor, H. H. Jenner, reports that, besides paying a debt of $960, there is money on hand for repairs. The church has been reorganized and its prospects are bright.

—We have received from J. M. Rudy, of Cedar Rapids, an article on the life and work of Brother Nelson A. McConnell, whose death we recently chronicled. The article came too late for publication in this issue of the paper, but will be printed next week. A memorial service in memory of Brother McConnell will be held on March 10 in the Christian Church at Marion, Ia., where he was pastor for many years. A special address will be delivered by a representative of Drake University.

—John G. Fee, of Berea, Ky., whose recent death is lamented by a wide circle of friends, left his daughter about 500 copies of his book on Christian Baptism. It is a well-printed and well-bound book of about 200 pages, giving a strong and clear exposition of the doctrine that scriptural baptism is the immersion of a penitent believer. He dwells at length on the linguistic arguments from the verb *baptizo* and the prepositions *en* and *eis*, the figurative and religious uses of the term, the references in prophecy and the descriptions of individual baptisms in Acts. The book is useful and valuable both as a treatment of the subject and as a memorial of Brother Fee who was a unique character and did a unique work. Neither he nor his work will be soon forgotten. The book may be obtained for $.50 by addressing Mrs. Laura Embree, Berea, Ky. We gladly insert this notice at the request of S. J. Derthick.

—The article by J. H. Mohorter, entitled "How to Study James, Peter and Jude," which appears in the present issue of the CHRISTIAN-EVANGELIST, is the last of the series of articles supplementary to the Bethany C. E. Reading Course in the Department of Bible Study. Those who have read these articles, and still more those who have used them as a basis for systematic study, will agree with us that they have been a most helpful series. It should be borne in mind that the articles were not intended for a mere casual reading, but each is a syllabus to be used in a serious study of the subject with which it deals. In next week's paper we will begin the second series of Bethany Reading Course articles, dealing with the general subject of the work of the disciples. We give here the titles of these articles believing that the bare mention of them will persuade many who have not hitherto taken up this work to do so:

1. Reasons for a Fresh Study of Our Pioneers, by T. W. Grafton.
2. Old-world Sources of this New-world Movement, by E. S. Ames.
3. The Difference Between Reformation and Restoration, by M. E. Harlan.
4. How Much of New Testament Christianity Should be Restored? by F. M. Green.
5. Some Presuppositions of our Pioneers, by George Darsie.
6. Some Axiomatic Sayings of our Pioneers, by George Darsie.
7. The Distinction the Pioneers Made Between Faith and Opinion, by Addison Clark.
8. How the Church Divided, by W. J. Wright.
9. How the Church Should Reunite, by W. J. Wright.
10. What is Peculiar in the Plea our Pioneers Made for Union? By C. B. Colman.
11. Some Great Debates of our Pioneers, by A. B. Jones.
12. A Summary of the Points in which We Differ from Others, by A. W. Kokendoffer.
13. Why is the Bible Alone Sufficient for Faith and Practice? by W. T. Moore.

—The following outline program of the Pan-American Bible Study Congress to be held at City Convention Hall, Buffalo, N. Y., July 17-31, not only exhibits the wide scope of that conference, but suggests many pertinent subjects for consideration wherever the subject of Bible study is to be discussed:

Wednesday, July 17.—Present Status of Bible Study; The English Bible and Its Different Versions; The Study of the Bible as Literature.

Thursday, July 18.—Bible Reading and Study in the Home; The I. B. R. A; Bible Study in the Church.

Friday, July 19.—Bible Study in Public and Preparatory Schools; Bible Study in Colleges and Universities; Bible Study in Theological Seminaries.

Saturday, July 20.—Distinctive Features of Bible-school Work in the United States and Other Countries; Bible Study in Home Department Classes.

Sunday, July 21 (P. M.).—Helpful Results from modern Archeological Research; The Bible and the State.

Monday, July 22.—Principles Underlying Gradation in Bible Study; Uniform Bible Lessons.

Tuesday, July 23.—Inductive Bible Lessons; American Institute of Sacred Literature.

Wednesday, July 24.—Synthetic Study of the Bible; Constructive Studies of the Bible.

Thursday, July 25.—Bible Study Plans Based upon the Ecclesiastical Year; Catechetical Systems of Bible Study; Young Men's Christian Association International Plan for Bible Study.

Friday, July 26.—The Bible and the Child; Bible Teaching in the Primary and Junior Departments.

Saturday, July 27.—Bible Teaching in Adult Classes; Bible Teaching in Large Miscellaneous Classes; Educational Principles Adapted to Use in Bible-schools.

Sunday, July 28 (P. M.).—Bible Study in Jewish Educational Institutions; Power of the Bible to Uplift Mankind.

Monday, July 29.—Teacher Training; Bible Normal Colleges.

Tuesday, July 30.—The Bible in its Relations to Foreign Missions; The Bible in its Relations to Home Missions.

Wednesday, July 31.—The Future of Bible Study; Personal Outcome of the Congress.

Kidney and Bladder Troubles Promptly Cured.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

—J. H. Lacey, of Coats Grove, Mich., writes:

"In last week's issue of the CHRISTIAN-EVANGELIST under 'Questions and Answers,' 'One Interested' writes of 'A lady who has been a member of the German Baptist Church,' and now desires to unite with the Church of Christ. 'Should she be received upon her trine immersion and why?'" Will 'One Interested' send me his address and I will try to prove to him that trine immersion is unscriptural, and also that any *one* of the three immersions to which the lady has submitted is also unscriptural, hence, null and void, consequently she has not received Christian baptism."

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A Most Remarkable Invention. Physicians Astonished, and **thousands of grateful users testify** to the wonderful results obtained by using the new 1903 style Quaker Thermal Bath Cabinet, **Every home should have one** for bathing purposes. Seated within the Cabinet, clouds of hot air and vapor surround the body, giving a hot vapor bath which opens the millions of skin pores, sweats out of the system all impure salts, acids and poisonous matter which, if retained, overwork the vital organs and cause disease, debility and sluggishness, keeps the body absolutely clean inwardly and outwardly, vigorous and healthy without medicine. No more bath tubs, medicine or doctor bills.

We positively guarantee results.

OUR TREATMENT CURES Hard Colds, Clears the Skin, Cures Rheumatism, Catarrh, LaGrippe, Women's Troubles, Sleeplessness, Neuralgia Dropsy, Aches, Pains, Weakness and all **Diseases** of the **Nerves and Blood,** as well as **Kidney, Urinary, Liver, Stomach and Skin Troubles. Reduces Obesity.**

☞ **All symptoms of la grippe, pneumonia, fevers, throat and lung troubles are positively broken up and eradicated from the system in one night. THIS IS A GENUINE CABINET WITH A DOOR,** handsomely and durably made, best materials. Guaranteed finest on earth or your money back. Rubber lined. Firmly supported by a rigid steel frame. Will last a lifetime. Weighs 10 pounds; folds flat in 2 in. space; easily carried. In use it is an air-tight, rubber walled bathroom within itself, amply large for a grown person to comfortably rest on a chair and have **at home for 3 cents each all the cleansing, purifying and invigorating effects of the famous Turkish, Russian, Hot Air, Sulphur or Medicated Baths,** with no possible danger of taking cold or weakening the system.

Dr. E. L. Eaton was so astonished at the wonderful cures made by this treatment that he gave up his practice and has already sold over 600 Cabinets. Rt. Rev. J. C. Hartzell, Bishop of Africa, Rev. G. A. Ragan, LL.D., Chicago, recommends them highly, as also does U. S. Senator Hon. Chauncey M. Depew, Congressman John J. Lentz and hundreds of others. J. A. Hagan, afflicted fifteen years with rheumatism, was cured in six days. Rev. G. N. Barlow, D.D., afflicted for years was cured of frightful case of rheumatism, kidney troubles, la grippe, etc. L. B. Westbrook, afflicted forty-five years, was cured in three weeks of catarrh, asthma, rheumatism, heart and kidney trouble. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's trouble, pains, congestions, etc., and recommends it as a Godsend to all suffering ladies. **Thousands of others testify to marvelous cures by this Thermal Treatment.**

WE ALSO FURNISH $2.00 BOOK FREE TO PATRONS—100 pages, by Prof. Gering, "The Guide Book to Health and Beauty." Gives nature's treatment for every disease as followed at Health Resorts in Europe and America. Tells how to live, what to eat, to prolong life, etc. It is a mine of knowledge.

LADIES are enthusiastic over our **HEAD AND COMPLEXION STEAMER** Attachment, in which the head, face and neck are given the same vapor treatment as the body, drawing out all impurities, leaving the skin brilliantly clear, soft as velvet, **REMOVES ERUPTIONS, PIMPLES, BLACKHEADS,** and is a **SURE CURE FOR ECZEMA, SALT RHEUM, all SKIN DISEASES, Etc. Mothers find the Quaker a Sure Cure for all Children's Diseases, Colds, Croup, Fevers, Measles, etc.**

Don't fail to send for booklet, as it is interesting.

HOW TO GET ONE.—Every reader who wishes GOOD HEALTH, to PREVENT DISEASE and enjoy the most luxurious baths known should have one of these remarkable Cabinets. **The price is wonderfully low, only $5.00** for Cabinet complete with best stove, vapor cup, valuable formulas for medicated baths and ailments, plain directions, and Prof. Gering's 100-page **$2.00 Book FREE.** Head and face steamer attachment if desired, $1.00 extra.

DON'T FAIL TO WRITE TODAY! for **Valuable Descriptive Book** and **Testimonials from thousands of users,** sent **FREE or, better still, order a Cabinet.** Don't wait. You won't be disappointed, for we guarantee every Cabinet and **cheerfully refund your money** after 30 days' use, if not just as represented. We are a reliable old firm, Capital $100,000. Largest m'f'rs in the world, ship immediately upon receipt of your order.

AGENTS WANTED $20 to $35 Weekly and Expenses MEN AND WOMEN. No Experience. No Capital.

WRITE QUICK. THE WORLD MFG. CO., 2935 World B'ld'g, Cincinnati, O.

Correspondence.

Missions the Thought of God.

One Sunday morning, seventy years ago, in a little town in Northern Ohio, Thomas Campbell read for an opening lesson, in the public worship of the church, the first two chapters of Genesis, giving an account of the creation of the world and of man, and the last chapter of Revelation, giving an account of the New Jerusalem; and then, holding up the Bible in his thin, white hands, for he was an old gray-haired man, he said, "If it had not been for the entrance of sin into the world, the chapters I have just read would have been all the Bible we should ever have needed, for all the intervening chapters, which constitute the great bulk of the book, were written to develop the plan of human salvation." It was a striking sight to see, and a striking utterance to hear, and just as true as striking.

The plan of salvation, or God's great purpose to redeem the world in Christ, begins to unfold in the third chapter of Genesis. It was a thought which originated in the benevolent mind of God. And it runs as an increasing purpose clear through the sacred volume from lid to lid—insomuch that the paradise which disappears from view with the fall of man at the beginning of the book, reappears to view with the redemption of man at the end, only that it is now a paradise a hundred times more glorious than it ever was at the beginning.

It were interesting, indeed, to trace the widening of this streamlet as it starts in its course down the centuries. At first it is a mere *rill* of suggestion, then it widens to a *rivulet* of promise, now it has become a *brook* of types and symbols, then a *creek* of sublime prophecies, and at last it broadens to a *mighty river* of glorious fact, coursing its triumphant way through all lands and climes and bearing on its broad bosom the destinies of the race.

Or under another comparison it is like a portrait developing under the brush of a master artist. The first rough stroke gives but the faintest outline of the features of the coming Christ—"the seed of the woman shall bruise the serpent's head." The second stroke adds new lines of clearness, when to Abraham it is said, "in *thy* seed shall all the families of the earth be blessed." More and more clearly the divine face stands out in the succeeding touch—"the scepter shall not depart from Judah, nor a law giver from between his feet, till Shiloh come." Prophets, priests and kings of the Jewish age by suggestive analogy all lend new distinctness to it. Isaiah adds masterly strokes in his fifty-third chapter. And at last, at last, the four gospels give to us the finished portrait in the full flush of life and strength, in all its divine beauty and perfection, to charm and transform the world.

Now the central idea of all missions is to so expand the divine Christ thus unfolded to us that he may fill the earth. As Dr. A. H. Strong truly says: "The Church is the expanded Christ. The great purpose of missions is to multiply Christ, to reincarnate the Son of God, to enthrone him in the hearts of men, to make all men the temples for his personal indwelling that he may be the first born among many brethren, and that he may fill the world with himself." Missions thus viewed are not only the great thought of God, but a world-embracing Christ is the embodiment of that thought. And both in its conception and realization it is worthy of a God of infinite love. Grasping it in all its glory we may with the same thrill of gladness exclaim with Kepler, as he contemplated one of his greatest astronomical discoveries, "O God, I think thy thought over after thee."

All who help to realize this stupendous purpose of God are workers with him. And as the might of omnipotence is pledged to its fulfillment, they who work to this end are sure of final victory. What inspiration, therefore, in the work of missions. God is working with us and we are working with him. And the result at which we aim, a redeemed race, is as certain to come to pass as that to-morrow's sun will rise. No man on earth works with such an absolute assurance of success as the man who works along the lines of the divine purpose.

I have heard men pity foreign missionaries as the most hopeless and woe-begone of mortals. They needn't. Their pity was never more entirely wasted. There are no more heroic, hopeful and happy men and women on earth than they. Every one of them would say with Livingstone, "Away with the word sacrifice. It is emphatically no sacrifice. Say, rather it is a privilege." The man himself is to be pitied who pities such as these. He has never grasped the faintest conception of what true living really is. And we have two hundred and fifty-seven noble men and women in far-off lands who feel exactly that way about it, who know the joy and sweetness of the truly Christlike life. God bless them, every one. And God bless our churches which are striving to have part and lot with them in this precious fellowship of realizing God's great purpose of saving the world. And God bless our missionary secretaries that they may have the happiness of seeing this great thought of God firing the hearts of our people everywhere and bringing forth abundant offerings to carry on and enlarge the work.

But nature as well as revelation shows missions to be the thought of God. Not a coral island rears its head above the waters of the sea but the winds and waves, as though filled with missionary zeal at its bareness and destitution, hasten to carry to it the evangel of a new life, which quickly fringes it with vegetation and makes it fragrant and beautiful with fruits and flowers. Not a tree or plant but seems to seek for means and methods of sending out its reproductive seed far beyond the boundaries of its own location. The water-maple seed has a missionary wing by which when it falls the winds may whirl it hundreds of yards from the base of the tree. The cherry tree always has a self-appointed army of missionaries in the robins and blackbirds, whose unflagging zeal needs but barest mention. The thistle is provided with a buoyant down which lifts its seed aloft in air and bears it far over the land. Still other seeds have a knack of attaching themselves, like the cocklebur, to some moving object and compelling it, willy nilly, to become its evangelist. It may be the shaggy coat of the setter dog, the inviting hair of the horse's mane, or that most effective of all missionaries for the scattering of earth's seeds, the woolly covering of a sheep's back. Sometimes they even lay hold on human beings to do missionary work for them, and as the Spanish needles and the sticktights fasten securely to them in uncomfortable abundance, how easy to see themselves made the apostles of a new commission, saying, "Go ye into all the world and carry my deeds to the whole creation." In short, one can hardly walk with open eyes in field or forest without seeing at every step some new illustration of the fact that missions are the thought of God. And thus in the simple lessons of nature all around us he is teaching us that the seed of his kingdom, which is the word of God, must be carried abroad in the earth in order to bless and save mankind. But while nature has a multitude of effective methods for spreading its seed far and wide, God's word has only *one*, the agency of human beings, the lips and lives of redeemed men and women. And may we all bear the solemn fact in mind that, unless we strive to send redeemed men and women bearing this incorruptible seed to the destitute and perishing of our race, the blood of souls will rest upon us, and with it the condemnation of Almighty God in the measure that we *might* have sent and yet did not.

It is an easily deduced corollary that the supreme work of the church is to carry out this stupendous thought of saving the world, to use all its means and resources, all its time and toil and talent to realize the great purpose on which the divine heart is so firmly set. Our God is marching on to universal conquest. Shall we march with him or shall we loiter behind?

Is there a single soldier enlisted under the banner of our Great Captain who will not bravely and loyally turn his eyes aloft and say,

"Lead on, Almighty Lord,
Lead on to victory;
Encouraged by Thy bright reward,
With joy we'll follow Thee!"

GEORGE DARSIE.

Frankfort, Ky.

Fire! Fire!!

When that cry sounds how people rush to help and sympathize! And when some fireman rescues a woman from the flames, the streets echo with applauding shouts.



And yet if that woman had perished in the flames it is possible that she would have suffered less than she suffers almost daily from the inflammation which disease has lighted in the delicate womanly organism.

That fire of inflammation can be put out. The gnawing ulcer can be cured. Dr. Pierce's Favorite Prescription not only establishes womanly regularity and dries enfeebling drains, but it heals inflammation and ulcerations and cures female weakness. It makes weak women strong and sick women well.

"I suffered for four years with what four physicians pronounced ulceration and prolapsus of the uterus," writes Mrs. Ada Brooks, of Kirbyville, Taney Co., Missouri. "Also inflammation of bladder and urethra. My case was chronic and complicated. Had several good physicians, but kept getting worse. Had been confined to my bed five months when I wrote to you. I received your reply very soon and then dismissed my physician and began taking Dr. Pierce's medicines. I took eight bottles of his 'Favorite Prescription' and 'Golden Medical Discovery,' and began to get better at once. In two months I could sit up in a chair, and kept getting better. In four months could do all my house work, including washing and sewing."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO, Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Kentucky News Notes.

W. A. Fite will close his work with the church at Washington, Mason county, on March 1 Besides liberal offerings to missions and benevolences, the church during the past year has built a parsonage and will call a resident preacher soon.

The Orphans' Home at Louisville is making an enthusiastic effort to raise an endowment sufficient to meet the demands of such a Home. There is no worthier work among us than that of looking after the interest of our orphan children. Those giving $1,000 will be permitted to keep one child in the Home continually. We trust the brotherhood will respond liberally to the appeals made by this worthy institution.

We feared, after his resignation at Henderson, that we would lose E. J. Willis from the state, but are glad to know that the Executive Committee has secured his services for the place of general evangelist in the South Kentucky Missionary Association. We predict for him much success in the evangelistic field. His successor at Henderson has not yet been selected.

J. W. Mitchell has accepted the work at Earlington, Morton's Gap and St. Charles. All of these places are in Hopkins county and together form a good field for successful work.

T. J. Golightly, a member of the class of 1901, College of the Bible, has accepted a call to Corinth. He begins his work under favorable circumstances.

The work at Corydon starts off well this year, with J. W. Ligon as the energetic preacher. Bro. Ligon is one of the most popular preachers in South Kentucky. In a recent letter he says: "Last Saturday afternoon a storm struck our house, but it seemed to do more harm than good. A large number of brethren, most of whom were sisters, came down upon us, bringing many things that were calculated to cheer the hearts and strengthen the constitution of a preacher and his family." We dare say such "storms" are never dreaded by any preacher, but on the contrary are always received "with open arms."

The Fort Collins (Colorado) Express in a recent issue contains the following: "Rev. R. W. Elder of the Christian Church, who has been a sufferer from consumption for some time, had a hemorrhage on Sunday and has gone to Denver. It is somewhat doubtful if he will be able to renew his charge here." Bro. Elder was for several years located in Kentucky and has many friends here who will, we know, regret very much to hear this sad news. May God spare his life many more years for work in his vineyard is our earnest prayer.

The announcement that Miss Alice Lloyd, the well-known Principal of Madison Institute, Richmond, will sever her connection with that institution at the close of the present session, will no doubt come as a surprise to her many friends among the CHRISTIAN-EVANGELIST family. As an educator she has few equals, and under her efficient management the Institute has become one of the very best female schools in the South. A Richmond paper in speaking of her resignation says: "That she should be urged by the trustees to remain is the opinion of the writer and also of many of our citizens. She should have strong financial backing by the Christian Church, under the auspices of which the school is conducted."

Prof. H. L. Willett, of Chicago University, is announced for a series of lectures on "The Beginnings of Christianity" at Richmond, March 10th to 15th. He will no doubt visit other churches while in Kentucky.

Who can beat this record? Bro. J. W. Harding, of Winchester, will be 78 years old in a few months and has been preaching for more than half a century. Last year he attended nearly 400 religious services, traveled nearly 5,000 miles in keeping his appointments, not missing a single one of them, officiated at 19 marriages, 41 funerals, and received 81 members into the churches for which he preaches. This is certainly a wonderful record for a man of his age.

GEO. W. KEMPER.

Midway, Ky.

Texas Letter.

It requires a long time to correct some wrongs. One of the earliest and best remembered impressions of my childhood was when my father used to speak of the folly of raising cotton in the South and shipping it to the North to be manufactured, and then having it shipped back to the South, the planter thus, in addition to paying a good round price for its manufacturing, paying the freight on it both ways. If there were no manufacturing facilities nearer the cotton fields this would be all right. But this is not the case. The facilities here are as good as, and perhaps better than, those of New England. It is claimed that there are more than 100,000,000 cotton spindles in the world. Great Britain 45,400,000, the continent, 33,000,000, the East Indies 4,800,000, and of which the United States has 18,600,000 and the South, 6,467,000. The South furnishes about three-fourths of the world's cotton supply, while the United States owns less than one-fifth and the South about one-sixteenth of the spindles of the world. These facts show that something is radically wrong: But the outlook is encouraging, for the number of spindles in the South shows an increase during the last decade of 125 per cent.

Add-Ran University, Waco, has matriculated thirty-six new students since Christmas. Patient and faithful work, coupled with much sacrifice on the part of a few, is at last being rewarded.

Tennessee has passed an Anti-Cigarette Bill. The vote was almost unanimous. Good for Tennessee. When fathers will not do their duty, the state should protect their children. John said to Bill, "Is your father going to flog you for smoking?" "Yes," answered Bill. "When?" "As soon as he gets through smoking his cigar."

In 1850, about five years after Texas became a state, her population was 212,592. Ten years later she had 604,215 people. In 1900 this population has grown to 3,048,710, an increase over the last decade of 36.4 per cent., or more than fourteen times greater than that of 1850. Our land surface is 263,290 square miles. The average population to the square mile is therefore 11.6. If we ever reach the density of population which prevails in Massachusetts, we will have 91,000,000 people. Great is Texas, and great are her possibilities. Come down from the crowded regions where you can have room to grow.

Socialism seems destined to fail in this country. One of the latest evidences of this is found in Georgia. In 1898 about fifty socialists from Indiana and Illinois settled on a 1,000 acre tract of land in Muscogee county. The first year yielded good profits, but the second and third brought losses. The numbers were increased by recruits to about one hundred and twenty, but many were drones, and these drones destroyed the hive in the third year.

Albert Nichols, of Lincoln, Ill., is to succeed R. R. Hamlin, at Plano, and we are glad to have some new blood injected into our Texas preaching force.

J. B. Haston is to preach for the church at Sabinal. What Galveston is to do I know not.

M. M. DAVIS.

Dallas, Texas.

To raise

—your self honorably . is your ambition,
—your family nobly . . is your duty,
—your biscuit, cake and pastry perfectly . . .

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B. T. Babbitt's BEST Baking Powder

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Sold by grocers everywhere.

Uncle John Sutton.

In 1870 I became the minister of the church at Alliance, O. Brother and Sister Sutton were members of that church. They were then keeping a restaurant at the railway crossing in the midst of the city. They worked hard and gave close attention to business and lived economically. They were then laying the foundations for the neat little fortune they made which eventually went into the beautiful church house in Denver.

They were mindful to do good as they lived. Two nieces and a nephew, orphaned children, found a home with them and were reared and cared for as their own, and the church received liberal support from their generous hands.

They were among the staunch supporters of the work. Their place in the Lord's house was always filled. Religiously they did their duty. Many hungry ones they fed and helped on their way.

They were good to wait on the sick. Theirs was a religion that was not spoken so much in words, but was eloquently expressed in deeds.

The church at Alliance before my coming and again after my leaving passed through much trouble caused mostly by two preachers of unsavory memory. In these troublous times, the faith of some failed and they fainted by the way and fell out of the ranks. Not so with the Suttons. They never wavered or faltered but held on their way through it all.

Uncle Jack was one of the trustees and at one time when the shepherd had turned wolf and there was much of a stir about the matter, and he insisted on preaching his false doctrine and he and his followers were about to assume the control and the possession of the church property, Uncle Jack went to the janitor and procured the key and quietly turned it in the lock, then put it in his pocket. That settled that question.

This good man was not always a good man but God gave him a God-fearing wife and "what knowst thou, O wife, whether thou shalt save thy husband," and she did.

He is richer now that he made himself poor for the cause of Christ.

In happy memory,

E. L. FRAZIER.

BROWN'S BRONCHIAL TROCHES

"The best preparation for colds, coughs, and asthma."
MRS. S. A. WATSON, Temperance Lecturer.

"Pre-eminently the best."
REV. HENRY WARD BEECHER.

send, G. P. & T. A., St. Louis.

Pittsburg and Vicinity.

A missionary rally, intense in its interest, was conducted in the First Church, Allegheny, Feb. 18. The addresses, which were delivered by Brethren Warren, of Connellsville, Hanna, of Washington, Pa., Kershner, of Beaver Falls, Wise, of Somerset, and Latimer, of Pittsburg, were chaste and to the point.

The ministers of this section are a set of workers.

Bro. C. L. Thurgood has been a brigadier-general in the anti-cigarette crusade.

Bro. Jno. Jayne took an active part in the suppression of prize fights in the city of Pittsburg.

Bro. W. J. Lhamon is a leader in the anti-vice movement of the northern district of Allegheny.

Bro. Philip, of Braddock, has been in the midst of a battle against the saloon in his parish.

Two or three ministers have thrown stones at Mrs. Nation's hatchet. She has apparently made whet-stones out of them. Others have applauded her on the grounds that it is better to smash a whisky bottle than to have the whisky bottle smash a human heart. So far as we have discerned she has not been upheld by any saloonist or brewers' association.

Messrs. Cramblett, Jayne, Evans, Lobingier, Thurber, Smail, Philip, Nichols, Addy, MacKnight, Sherwood, Steenrod, Grier, Roll, Gardner, McGraw, Dinker, Mrs. Clay and others, have purchased lots at Bethany Beach on the Atlantic sea-board, which is to be the ocean resort for the Disciples of Christ.

Bro. T E. Cramblett left Tuesday morning for a tour through Egypt and the Holy Land. His congregation gave him a three months' vacation, paying his salary during this time. In addition to this, they gave him a purse containing over $250 for "pin money." A Presbyterian neighbor sent to the treasurer $20 and a set of silver spoons for Mrs. Cramblett, as a token of regard for the good work which is being accomplished by Bro. Cramblett and his congregation.

Reader, what have you done to show your appreciation of your faithful pastor?

R. R. BULGIN.

Make the Change

Before Coffee Wrecks You.

"The right man came along one day when he told me that coffee drinking was the cause of my gastritis, nervousness, torpid liver, and trembling hands that interfered with my business, that of mechanical drawing, but coffee was my only habit and I loved it so that I did not see how I could give it up.

If he had not been so enthusiastic regarding the relief in his case by leaving off coffee and taking Postum Food Coffee I could not have mustered up will power enough to abandon my favorite beverage.

I left off coffee that day at lunch and had a cup of Postum. It was made good and had a rich, dark color, with a delicious flavor that I could not tell from regular coffee. It pleased the eye, smell and palate, so I had it each day at the restaurant for the noonday lunch, and discovered a decided improvement in my condition, but it was not until I left off coffee for breakfast and used Postum in its place that real relief set in. Now I am free from gastritis, headaches, and fully appreciate the value of the 'nerve ease.' No more trembling hands and no more nervous prostration. I am well, and feel that I should say to others who are being poisoned by a beverage that they do not suspect, 'coffee,' 'Make the change before the poison works destruction in you.' "

This letter is from a New York mechanical draughtsman. Name can be furnished by the Postum Cereal Co., Ltd., at Battle Creek Mich.

Omaha and Council Bluffs.

The Hawkeye Itemizer got a little out of his beat—across the "Big Muddy"—to get acquainted with our people in Omaha. We have about 400 people in the First Church, where Sumner T. Martin, imported from Iowa ten months ago, is doing excellent work; 250 at the North Side Church, 26th and Grant St., W. T. Hilton, pastor, and 226 at South Omaha where Howard Cramblett has labored most heroically for four years—nearly 900 in the two cities.

There are a large number whose membership is still in their trunks, comparatively few of whom are known to the pastors. Six years ago a religious census showed 4,000 claiming some relation to the Christian Church. Those knowing brethren who have gone to Omaha in recent years could render an important service by notifying S. T. Martin, 2628 Cap. Av., W. T. Hilton, 2866 Maple St., Omaha, or Howard Cramblett, 1210 N. 26th St., So. Omaha.

The greatest difficulty with our churches is the scattered condition of their membership—the First Church covers a district nine miles long by three wide.

Bro. Martin has improved conditions materially and added 113 to the membership. His people will be very sorry if they are compelled to give him up at the end of his first year. He has accepted a call to become city evangelist at San Francisco, but the church protests so vigorously that he may reconsider and remain. The church is preparing for a meeting with Evangelist Scoville if there is anything left of him when he is through at Des Moines. Bro. Hilton has been with his church fifteen months, put it on a much better footing, added 115, 60 per cent. of them by baptism, and is full of practical plans for future work.

Bro. Cramblett decided to do missionary work in South Omaha instead of in the foreign field and deserves great credit for his faithful service. He now has the church at the point of a reasonable support and the erection of a suitable house of worship.

W. B. Crewdson, who has always been a creditable sample of the preachers turned out by Drake University, has been with the church at Council Bluffs six months, in which time 50 have been added, making the present number 350. We have here the same problem of a little leaven in a large lump. There is plenty of room for it to work and indications that it will. The CHRISTIAN-EVANGELIST is largely interested and will be pleased to publish many good reports of their work.

RAMBLER.

In Memory of John C. Sutton.

A copy of the Denver Republican of Feb. 19 brings the notice of the entrance into life eternal of Bro. John C. Sutton, which occurred at Denver on Monday morning, Feb. 18, and as one who was associated with Bro. Sutton in the work of Christ in Denver I write this word of praise in honor of his memory. As is well known Brother Sutton gave his fortune to the building of the South Broadway Church. He loved it as he loved his life—and more. How he used to delight to show strangers over that incomparable building! During my three years and four months' ministry with that splendid congregation I had in "Uncle" John, as we lovingly called him, a warm friend and helper. As he would help me robe for the baptismal service, which was an almost weekly occurrence—he would laughingly say, "Bro. Priest, I wonder who will help you when I am gone?" Dear, good Uncle John, good-bye for a little while. In that beautiful land where you have gone to be with Jesus, and the dear wife who went on before, we will all soon greet thee.

WALTER SCOTT PRIEST.

Atchison, Kan., Feb. 22, 1901.





LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write today and we will send the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an Indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, & will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,

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Doll Dept. 387 New Haven, Conn.



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BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. **Write for Booklet, New Plan, Terms, etc. FREE**

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AN active disciple wants to find a good place to start a racket or a 5 and 10 cent store, or any other good business. Address Box 267, Canfield, O.

WANTED.—Good blacksmith to take charge of or buy, on easy terms, a shop in a small town on the R. R., in a good farming community. Good business already built up, and no other shop near. Must be a good all round workman, and a *man*. Good opening for a Christian man to do service. References required. Address A. H. SLATER, Norwood, Kans.

WANTED—Competent subscription solicitors for the CHRISTIAN-EVANGELIST in Kansas, Oklahoma, Arkansas, Texas, Missouri, Nebraska, Illinois, Indiana, Kentucky and Tennessee. Only those who are capable and who can furnish first-class reference need apply. Address C, care this office.

AN Illinois teacher of fifteen years' experience, who is a State Normal graduate, possessing a life state certificate and who is recommended by all school boards who have employed him, desires to be superintendent or principal of some good school in a place in which there is an active Christian Church. Any school board in central or southern Illinois needing the services of a good man can be placed in correspondence by addressing R. B. Havener, Windsor, Mo.

An Interesting List of Southern California property to be EXCHANGED for property in other states, together with views and descriptions of San Diego, the most delightful residence spot in America, mailed for stamp. You can exchange your exasperating climate for perpetual weather comfort if you want to. Trading is my specialty. Write to J. N. BUNCH, 1433 F street, San Diego, Cal.

I can make good real estate loans at 6 per centl net. I want to sell a splendid 4,000 acre catte. ranch near Austin, Texas, well improved, at $2.00 per acre. I want to sell 320 acres of oil, timber and farming land near Beaumont, Texas, at $3.00 per acre. I want to sell 685 acres 50 miles north of Beaumont at $2.00 per acre. ALL THESE ARE BARGAINS. JAY E. ADAMS, SAN ANTONIO, TEXAS.

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

An Extract from Her Letter.

"If you could only be here this winter morning and see for yourself you would no longer doubt me. Roses are blooming in our front yard and all nature is as far advanced in this lovely American summer-land as it will be in your cold eastern home by June.

"We made the journey from Omaha to the Golden Gate on the Union Pacific to avoid the circuitous routes—an important item in the winter. A trip to California is made delightful by the perfect service and luxurious accommodation of 'The Overland Limited,' which is perhaps the most finely equipped train in the world."

Detailed information on application.

J. F. AGLAR, Gen. Agt., St. Louis, Mo.

Missouri Bible-school Notes.

Miss Anna L. May is superintendent of the school at Breckenridge. For the first time in years, the school will clear the financial decks.

The new forces in the harness at Kingston are making a united effort to have the school in keeping with their most excellent new house. They took part readily in the drill, met their apportionment in full, while Daniel Brown enrolled in our volunteer army.

Kearney school makes no pretense, but keeps such talent at the head as enables them to do the best of work, for such is their minister, H. S. Saxby. Their superintendent is pushing the Normal Drill, the school has paid its part in full, and not far in the rear is Gilead and S. H. Smith and F. V. Loos.

The present church house in Sedalia is a wonderful improvement on the first, as will be very evident to the hosts attending our State Bible-school Convention, June 10-13. The side rooms are so arranged that the entire audience of nearly 1,500 people can see the minister as well as hear every word, yet, when in use for the Bible-school work, they are so arranged as to be strictly private. The Primary room is one of the very best arranged rooms for such work in the west and Bro. Dalby seems as happy in his work as a boy with his first boots. J. W. McClain still reigns over the school forces. Mrs. J. N. Dalby's class of young ladies has raised for different funds nearly $1,000 during the ten years that she has taught them. The church in Sedalia is heated by steam from the city plant, and works like a charm. It is the only plant of the kind in the west.

In answer to the call for an increase of 100,000 in the schools of the United States, Prices Branch school sends word that they have exactly doubled their membership since December.

Miss Mattie Bound, Messrs James McAllister, Louis Cupp and J. P. McHenry join the dollar volunteers. What do you think of it, friend? H. F. DAVIS.

Commercial Bldg., St. Louis, Mo.

Idahoans, Attention!

We have at last succeeded in arranging for an evangelist who will give all of his time to the work in this state. S. G. Clay, so long and favorably known in Missouri, has been employed. He will be in our state and at work before this letter is published. He was the unanimous choice of our Board of Missions, and we confidently believe that he will do us a good work. He is a consecrated man, unblemished in character and reputation, and well qualified to present our glorious plea in any part of the state. He is not a crank, but a warm-hearted preacher of the gospel, who will preach it in love.

Now, we desire to have the hearty co-operation of all the brethren in the state of Idaho. You can materially assist us in giving us all the information that you possess with respect to localities where we have brethren living. You can call our attention to places where you think we could plant a church with a meeting and good earnest work. You can aid us in helping to support this work with your means and your prayers. We shall need both, but especially your prayers.

This is but the beginning of the work, the end is seen only by the Lord. He alone can tell the good that shall result from this work. We are sowing in faith, and we believe that we shall see a glorious harvest. Some of you who are so far away from your brethren have almost lost faith in ever seeing a Christian church established near you. May I not urge you to take courage and to hope to the end that all you have desired to see accomplished in Idaho may be brought to pass? It is my deliberate conviction that success this year, the first of our co-operative efforts, will do more to establish faith and hope in our brethren in this state than anything else. Four churches in southern Idaho have joined hands and have made great sacrifices to start this work. We believe that it is worthy to succeed, and we are sure that it will succeed.

Let me hear from you speedily as to the work needed, and also as to the amount that you are willing to give to help to sustain this work. Address the undersigned at Boise, Idaho. B. F. CLAY.

Cor. Sec. Idaho Christian Missionary Society.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

Women who suffer with ailments peculiar to their sex, from stooping shoulders, weak back and general ill-health or lack of strength and vitality, will be interested in the advertisement of the Natural Body Brace on another page. The company's high standing and business methods are vouched for by leading banks and by thousands of customers. Satisfaction is guaranteed by the fact that the full purchase price is refunded to anyone not pleased after 30 days' trial. Free book and particulars sent on application.

Ladies Troubled With Hair

On the face, neck or arms will find it to their advantage to write for free booklet to the Dermatina Co., Dept. M., St. Louis, Mo., 1805 Market St. Their remedy is the only one which permanently removes superfluous hair without the slightest injury to the skin. It is simple, effective and cheap. A trial treatment is sent prepaid on receipt of 25 cents which in some cases is sufficient to work a permanent cure. Those afflicted with superfluous hair should not fail to investigate *Dermatina* by sending for free booklet.

All Competition Distanced.

The fast trains of the Union Pacific reach San Francisco fifteen hours ahead of all competitors. If you are in no hurry take a slow train by one of the detour routes, but if you want to get there without suffering any of the inconveniences of winter travel, take the only direct route, the UNION PACIFIC.

Reduced Rates to Pacific Coast.

On February 12th and each Tuesday thereafter during February, March and April, the Union Pacific R. R. will make special low rates to points in Oregon, Washington and California, including Portland, Seattle, San Francisco, Los Angeles, etc. For further particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.

Low Rates West.

On February 12th and Tuesdays thereafter until April 30th, the Union Pacific Railroad will make reduced rates to Pacific Coast points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc., $30.00. From St. Louis to San Francisco, Los Angeles and other California points $27.50. For further information address F. L. Hastedt, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

Valuable Almanac Free.

We have received a copy of the new almanac for 1901 published by the Royal Baking Powder Co. It is an artistic and useful book and will be of interest to housekeepers. A noteworthy feature of the almanac is a prediction of the weather for every day of the year, by Prof. DeVoe, who correctly prophesied the great Galveston cyclone and other important meteorological events. We are authorized to say that any woman reader of this paper can secure a copy without cost by sending a request to the Company, at 100 William St., New York.

Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

DAYTON, O., Feb. 26.—Closed Feb. 24 with 493; 32 last day; 675 in last two meetings; 1,408 since Jan. 1, 1900. I. J. Cahill is a great pastor. Steubenville, O., next.—ALLEN WILSON AND F. C. HUSTON.

Los Angeles, Cal., Feb. 17.—The annual report of the Frst Christian Church of Los Angeles, Cal., for the year 1900 shows 89 additions during the year without any special services, 25 by baptism. Lost by letter and death 40, net gain 49. Total receipts and expenditures $5,750. Of this sum over $1,400 was for missions. This report shows an increase in all lines over last year of about 25 per cent., while in missions it more than doubled all previous records. This is by far the best record in my pastorate here, which is now in its eleventh year, or in the history of this congregation.—A. C. SMITHER, pastor.

Vinita, Ind. Ter., Feb. 23.—The work at this place is progressing nicely; the attendance increasing as well as the interest. We had three accessions last Lord's day. We now have an active Endeavor Society with 11 active members and more to follow. Our Sunday-school is well attended. Our young brother, F. M. Young, is proving an efficient leader as superintendent. We have a nice lot of young people in the church work, who work with a will.—THEO. JOHNSON.

Purcell, I. T., Feb. 15.—Seven weeks' meeting closed Feb. 14. Fifty-four additions; 40 baptisms; two from Baptists, five from Southern Methodist, one M. E. J. T. Haddock, of Bells, Tenn., did the preaching. Purcell is considered one of the hardest points in the south to do church work, but the old gospel triumphed over all. Bro. Haddock goes to Weatherford to begin Feb. 24. Our work moves along nicely. Sixty-two additions since September 1, when I began the work here.—W. A. WHERRY, pastor.

Council Bluffs, Ia., Feb. 18.—On next Lord's day we expect to begin a revival meeting with home forces (except singer) and expect Bro. J. Will Landrum to lead the hosts in song.—W. B. CREWDSON.

Council Bluffs, Ia., Feb. 25.—Our meeting began yesterday with fine interest and four additions. We hope for a good meeting. Bro. Landrum is our song leader.—W. B. CREWDSON.

Des Moines, Ia., Feb. 19.—Three accessions Sunday. Will hold a meeting next month.—E. W. BRICKERT, pastor East Side Church of Christ.

Estherville, Ia., Feb. 14.—Bro. A. A. Holmes, the young Baptist minister here, has united with us to work for the union of God's people. Bro. Holmes was a very strong Baptist less than a year ago, and it was not without a hard effort that he was reached. He is a good, clear thinker and an earnest speaker. He will surely make a strong man for the cause of New Testament Christianity. This is the second Baptist minister that we have captured out of Estherville since I have been here (14 months). These victories and the 92 additions we have had are rapidly bringing us into favorable notice of the people. Bro. D. D. Boyle is to begin a meeting next Lord's day.—H. MORTON GREGORY.

Pleasantville, Ia., Feb. 21.—We are in a great meeting, with H. C. Patterson, of Irvington, Ind., as evangelist. The large auditorium of our new church is crowded each night to hear this eloquent advocate of the word. Meeting but fairly begun with 12 added and many more to follow. Our men's meeting Sunday P. M. was a grand success. Never before did our town witness so many men gathered together in a religious meeting. Meeting for ladies only, Feb. 24, 3 P. M. Bro. Patterson combines ability both to instruct and to move men for Christ.—FORREST D. FERRALL, pastor.

Storm Lake, Ia., Feb. 18.—One confession at morning service yesterday.—LEGRAND PACE.

Sioux City, Ia., Feb. 19.—Nine added here yesterday; 24 in all to date. C. M. Wickham, the pastor, has been here just nine months and has added 103 to the membership in this time. We continue.—E. W. KERR, singing evangelist.

Tama, Ia., Feb. 18.—Report of the church for the 10 months of my pastorate ending Feb. 17: Sermons 110; pastoral calls 613; additions by baptism, six; total additions 12; loss two; net gain 10; total membership 108, of which 25 are non-resident; average attendance of Bible-school 41; average attendance of prayer-meeting 16; raised for missions $36.43; for local expense $804.41. The church never gave to missions before. We believe that in the future they will respond to all calls as they are able.—F. L. DAVIS.

Waterloo, Ia., Feb. 18.—Three more additions, making six since our arrival, in January.—JOE S. RILEY.

Clay City, Ill., Feb. 19.—We closed a two weeks' meeting here last night which resulted in six additions. Prof. C. M. Hughes, of Kentucky, had charge of the music and we are more than pleased with his work. He will next assist Bro. J. A. Battenfield in a meeting at Fairfield.—WALTER KLINE.

Clay City, Ill., Feb. 20.—We closed a very interesting meeting here Monday night. The attendance throughout was good and interest fine. I gave song lecture last night to a good house. I begin to-night at Fairfield, this state.—C. M HUGHES, singing evangelist.

Concord, Ill., Feb. 18.—The meeting at this place closed last night with 15 additions. The pastor, J. W. Camp, did the preaching. Mr. Jones, of Lynnville, led the singing the last week. There was great interest and large audiences at all the services.—L. E. H.

Decatur, Ill., Feb. 18.—We have had eight more additions at the tabernacle since last report.—J. C. COGGINS.

Exchange, Ill., Feb. 25.—I began a meeting at Union in Wayne county, Feb. 13; closed Feb. 24. Five additions by confession and baptism. I received a call for one fourth time.—LEW D. HILL, evangelist.

Galesburg, Ill., Feb. 22.—Six additions last Sunday.—C. H. WHITE, pastor.

Roodhouse, Ill., Feb. 21—We are in a meeting here. It is 12 days old, with 19 added to the church. The meetings will perhaps not close under a month. Let my correspondents address me henceforth at 692 19th St., Des Moines, Ia.—SIMPSON ELY.

Princeton, Ill , Feb. 12.—One returned with her church letter last Lord's day; three were added by letter, two obeyed the gospel and one other made the good confession, yet to be baptized. Dr. G. W. Taylor made out a deed Saturday, Feb. 9, giving to the church an elegant parsonage. This was publicly announced Sunday. It was a great day. In the last year the church has given about $250 to missions and supported its own work.—J. G. WAGGONER, minister.

Bedford, Ind., Feb. 20.—We had seven added last Sunday here. The Baptist brethren are letting us have the use of their baptistry until our new church is finished. E. S. Stephens, our missionary from Japan, was with us two Sundays ago. His addresses were strong and his spirit delightful. We will secure, I think, the largest missionary collection on the first Sunday in March that the old Bedford church has ever taken.—JAMES SMALL.

Columbus, Ind., Feb. 21.—Our meeting in the Christian church here is just closed. Bro. S. M. Martin, of St. Louis, Mo., was our evangelist. Meeting lasted seven weeks with 103 additions. Bro. Martin never lowered the gospel standard to please men. No effort was made to court popular favor nor to compromise with the world, the flesh or the devil.—A. J. FRANK, pastor.

Elwood, Ind., Feb. 20.—We are in a revival here with Bro. T. A. Hedges, of Missouri. Just started with three additions, hope for a large soul harvest Bro. Hedges is giving good sermons. Miss Mary F. Harris, of Richmond, Ind., is leading our singing. She is a splendid soloist and helper.—L. C. HOWE, pastor.

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Refuse all Imitations; demand RICQLÈS
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Madison, Ind., Feb. 25.—F. M. Rains, of Cincinnati, will dedicate our new house of worship for us the third Lord's day in March. Have had eight additions since coming here the first of the year. Madison Church has had many discouragements, but the prospects are brighter now than for some time.—J. MURRAY TAYLOR.

Michigantown, Ind., Feb. 23.—Seven additions here since last report; four came from the Church of God, three made the good confession. The superintendent of the public school united with the Christian Church at Russiaville, Ind., last Sunday.—LEWIS R. HOTALING, pastor.

Oxford, Ind., Feb. 21.—Our pastor, T. A. Hall, assisted by E. B. Kelley, of Brook, Ind., held a three weeks' meeting in January with 15 additions, 13 baptisms and the church strengthened spiritually.—PHEBE KOLB.

Terre Haute, Ind., Feb. 25.—Closed a meeting of 10 days at Fontanet last night; organized a church of 17 members and a good Sunday-school. They will build a house soon. If you can help them write J. W. Turner, Fontanet, Ind. This is a thriving town of about 800, two churches and eight saloons. This would be a good investment for some brother or sister.—L. V. BARBRE, district evangelist.

Iola, Kan., Feb. 25.—Just closed a little meeting with home forces, with 69 added, 52 of them by primary obedience. This makes 190 added since last May. Hundreds turned away for want of room. Meeting house entirely too small for Bible school and church meetings. Hence a building boom is on at fever heat. We are united, happy and grateful to our Heavenly Father.—G. M. WEIMER.

Bluff City, Kan., Feb. 21.—I visit the little congregation near Castleton once a month. In November, 1899, I began preaching once a month for the church at Sand Creek, O. T., then numbering 13 members. At the end of the year they were able to employ me for half time for this year. Last Lord's day I presented our plea to them again on Home and Foreign Mission work and we will send a small contribution for foreign work. We want this church on the list of aggressive churches before the end of this year. If any desire to correspond with them, write to C. B. Asher, Sand Creek, O. T.—E. B. HUFF.

Caney, Kan., Feb. 23.—I resigned here Feb. 17, to take effect April 1, 1901. The church at Caney has some good men in it and good women not a few, though like the church at "Pergamos", Rev. 2:13, unfavorably situated. It has not been our pleasure to live among a people more social, genial and hospitable than those of Caney and vicinity. The church is very prompt in the discharge of her financial obligations. Another pastor will soon be employed doubtless and the work move right

on. We leave with many regrets but feel that we can do more good in the Master's cause elsewhere. We go to Nortonville, Jefferson Co., Kan.—J. B. LOCKHART.

Goodland, Kan., Feb. 22.—Our meeting is getting along real well. Three additions to date. Joints all closed; town is dry.—V. E. RIDENOUR, singer.

Larned, Kan., Feb. 7.—We are holding a meeting for Pastor C. T. Hall. Meeting three weeks old. Thirty-four additions, mostly by primary obedience, over half of them young men. Will close soon.—E. W. CARR, pastor Dodge City, Kas.

Mt. Hope, Kan., Feb. 20.—I visited Garden Plain for the first time last Lord's day and report six additions as a result. People enthusiastic.—A. L. MARTIN.

Carthage, Mo., Feb. 20.—Two confessions at Golden City Sunday.—M. S. JOHNSON.

California, Mo., Feb. 22—Judge Embry, one of California's prominent citizens, 70 years of age, made the "good confession" last Sunday night and was baptized to-day. Our work is prosperous.—C. C. HILL.

Grove Spring, Mo.—I am in a good meeting here. Eight additions up to date; meeting one week old.—JOHN GIDDENS.

Kansas City, Mo., Feb. 25.—I am preaching a few days for Bro. T. P. Haley and his little mission church. We had a fine day yesterday. A deep spiritual feeling and 10 were added by confession and letter. Bro. Haley baptized two who confessed before our special services. Will continue over Sunday.—R. L. MCHATTON, 1827 Penn St.

Kansas City, Mo., Feb. 22.—I have recently assisted E. J. Fenstermacher at Lexington, Mo., at the reopening of their church auditorium, after repairs to about $3,000 had been made. They now have one of the prettiest and best auditoriums in the state. I continued with him 12 days with 11 accessions to the church. Was then summoned home because of sickness in my family. Bro. Fenstermacher is continuing the meeting and at last report four more were added.—A. W. KOKENDOFFER.

Moberly, Mo., Feb. 20.—Seven accessions last Sunday to the Central Church. Eighteen thus far in the new year; sixty in ten months at regular services. S. M. Martin is to be with us in April. No debt and church in good condition for a great meeting.—SAMUEL B. MOORE.

Niangua, Mo., Feb. 21.—I am in a good meeting here. Good crowds and fine prospects. The work is prospering in south-west Missouri, but we need more reapers.—JOS. GAYLOR.

Newport, Mo., Feb. 21.—Am in a meeting with the Round Prairie brethren. Meeting four days old, three additions. I have a valuable assistant in the person of Bro. J. W. Wise, of Newport.—H. W. MCVAY.

Plevna, Mo.—Closed short meeting here with 11 added; two weeks at Mt. Pleasant, 16 added; 20 men, seven women; next meeting, Elwood, Ind.—J. A. HEDGES.

St. Louis, Mo., Feb. 25.—One addition at Fourth Church.—E. T. MCFARLAND.

Windsor, Mo.—Am in a meeting at Franks where we have no church. Have had six additions, and think we can organize a church and Bible school.—R. B. HAVENER, state Bible-school evangelist.

Ansley, Neb., Feb. 19.—Four additions at the regular services last Lord's day. All departments of work moving along encouragingly.—JESSE R. TEAGARDEN, pastor.

Falls City, Neb., Feb. 23.—Our meetings are starting nicely. There have been 20 additions to this church, 12 confessions. The outlook is hopeful. We are expecting a good meeting. —J. M. VAWTER.

Firth, Neb., Feb. 28.—We closed the meeting at Waco last Monday evening with 26 additions, 17 by baptism, six by letter, with one from the Catholics and six from the Protestant Methodists. A net gain of 20. We began here at Firth last Wednesday evening. —R. A. GIVENS.

New York, N. Y., Feb. 21.—We have just closed a three weeks' meeting in the Lenox Avenue Church with 36 additions, mostly by baptism. Bro. Melvin Putman, of Sedalia, Mo., did the preaching. This is one of the best meetings that I remember in my sixteen years' residence in this city. Many of the additions were from new families, so that our church has gotten a stronger hold upon the community. Bro. Putman's preaching is plain and simple, and his big heart and cordial manner carry everything before him. The church has been awakened, and the entire community to some extent, and we confidently expect further fruitage. We now have a membership of something over 300. The foundations have now been laid deep and strong for a great work, and we are hoping and praying for more rapid growth in the next few years. A family in my church have just presented us with a fine individual communion set, which will be introduced in a week or two.—J. M. PHILPUTT.

Findlay, O., Feb. 25.—One confession Feb. 17; four added yesterday. Our Endeavorers have adopted a boy in India and have forwarded the means for his support to headquarters. Our interest maintains; growth is constant.—A. M. GROWDEN.

Findlay, O., Feb. 18.—One confession yesterday, a young man who drove 10 miles to obey the gospel. Our Endeavorers will support a boy in India.—A. M. GROWDEN.

Nelsonville, O., Feb. 18.—Three baptisms since last report.—C. M. KEENE.

Newark, O., Feb. 22.—Closed a five weeks' meeting Feb. 17; baptisms, 69, others, 34; total, 103. G. L. Cook, of Geneva, O., sang for us during the first three weeks, and Mr. and Mrs. E. N. Gibbs, of Kipton, O., the last two weeks. Sixteen others, not previously reported, have been added since Oct. 1; eight of them under C. A. Freer's preaching.—MINER LEE BATES.

La Grande, Ore., Feb. 20.—Dedicated our church Sunday, Feb. 17. Bro. J. B. Lister, our state evangelist, was present. After many changes and struggles our little band has a home. The lots cost $800, the building a little over $1,600. The Board of Church Extension came to our aid at a time when it meant very much. Sunday we asked for subscriptions. No noise, no announcing names of givers. It was giving to Him and not to be seen of men. We called for $500; received $544.80. In the evening asked to make it $700 and again we went beyond our call, and the total for the day was $810.40.—O. H. KING.

Lamont, O. T., Feb. 19.—We closed a six weeks' meeting with the people of Lamont, O. T., with 16 additions, 11 former members and five confessions. The brethren are making an effort to build a church house and have the foundation already laid and about $600 subscription. We go from here to a point six miles north of Perry.—C. A. SHIVE AND WIFE, territorial evangelists.

Shawnee, Okla., Feb. 17.—I closed a meeting at Perry, O. T., on Feb. 7, with 50 additions. Am in a meeting at Shawnee, O. T. The meeting here is one week old with 18 additions. Have had 145 additions in the last 121 days. Perry is a city of 6,000 inhabitants, and Shawnee is a town of 8,000. To those who are writing and asking for meetings will say that I am engaged for every day, seven months ahead, and can not promise any more work before September or October, 1901.—JOHN A. STEVENS.

Ponca City, Okla., Feb. 20.—Thirty six additions; 12 to night.—THOMAS H. POPPLEWELL.

Ponca City, Okla., Feb. 20.—Thirty-six additions; 12 to-night.—THOMAS H. POPPLEWELL.

Braddock, Pa., Feb. 18.—Began meeting here Feb. 3. Nineteen additions to date. House crowded last night. Bro. A. Dan Buttrick was engaged yesterday to aid us as leader of song and soloist. We go from here to Johnstown. June, July and August yet untaken. Churches desiring meetings write us at once.—FRED A. NICHOLS, evangelist for western Pennsylvania.

Lockhart, Tex., Feb. 18.—One addition to the church yesterday. There were 112 present at Sunday-school and $7.55 collection at Sunday-school.—J. J. CRAMER.

Everett, Wash., Feb. 21.—We closed a fine meeting at Everett, Washington, where Bro. John Young is pastor, last Sunday night. Results 22 confessions, 3 from the Baptists, 1 from the M. E. and 10 by letter and statement, 36 in all. Everett is a rapidly growing city of about 10,000 population, the church there numbers 112 now, some of the best people of Everett are members.—L. F. STEPHENS and wife, evangelists.

Waterville, Wash., Feb. 20.—This church was supposed to be dead, the members not having had a meeting of any kind for nearly a year. A debt of $2,500. I came here last December, forty responded to our appeal to go to work again and to this number we have added 14, 7 by letter and 7 by baptism, organized a Sunday-school with 15 and now have 70 enrolled, started a prayer-meeting and organized a Y. P. S. C. E. and combined them. This combination started with 10, now numbers 50. Organized a Ladies' Aid Society with 8 members and this has increased to 15 and they work as if life depended upon it.—R. E. MCKNIGHT.

FREE KIDNEY CURE.

A Trial Case of a Remarkable Remedy Mailed Free to Every Sufferer Sending Name and Address.

DEAR SIRS:—I am a passenger engineer on the H. & T. C. R. R. and have been for twenty years. I have suffered with Kidney and Liver trouble for fifteen years. Before I commenced to take your remedy I had to lay off, and was not able to turn in bed or get up in the morning, but since taking Alkavis have not suffered with my Kidneys or Rheumatism, nor have I lost a day. Before taking your medicine I made application to join insurance orders, but was rejected on account of Kidney trouble, but six months after taking I was examined again and passed O. K. CHAS. B. BRADY.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper methysticum*, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Hundreds of others, and many ladies, including Mrs. Sarah Castle, of Poestenkill, N. Y., and Mrs. L. D. Fegeley, Lancaster, Ills., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others as it deserves. It is a sure Specific cure and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

THE HOLY SPIRIT

A symposium by eminent authors. This book contains the following: "The Influence of the Holy Spirit on Conversion and Sanctification," by Alexander Campbell; "Consciousness and its Relation to the Holy Spirit," by A. B. Jones; "The Holy Spirit in Consciousness," by G. W. Longan; "The Holy Spirit in Consciousness," by Thomas Munnell, and "The Witness of the Holy Spirit," by J. Z. Taylor. The book is a neat volume, bound in cloth and gilt, containing 155 pages. The price has been lately reduced to 30 cents.

CHRISTIAN PUBLISHING COMPANY
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The Young Man From Middlefield, the charming story that occupied a prominent place in OUR YOUNG FOLKS during the first half of last year, is nearly ready for the press. It will be a handsome volume bound in cloth and will sell for $1.00.

Family Circle.

Fret Not Thyself.

The little sharp vexations,
And the briers that catch and fret
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—*Phillips Brooks.*

"God Save the Queen."

It may already have occurred to many that the accession of a new monarch to the English throne will necessitate a new version of the national anthem. Even the version in use before Queen Victoria's time will not answer. The Boston Post gives the following history of that much appropriated tune:

Of all the national songs ever written there is none which has been put to more diverse uses by the nations of the earth than "God Save the Queen."

This English national anthem has become a patriotic song in Germany even. It has been used there since 1793, under the title of "Heil der im Siegerkranz." It was also adopted in Switzerland and has received many American and other settings.

The beginning of "God Save the Queen" is wrapped in mystery. In that particular this song is not unlike many other national works.

The first claim for the music is that it was written by Doctor John Bull in 1619, and, in fact, there is such a piece of music which resembles the present national anthem, but Doctor Bull's music was written in a minor key. There is also a Scottish work entitled "Remember, O Thou Man," which bears a resemblance, but this was also written in a minor key. Another ballad, entitled "Franklin is Fled Away," written in 1669, is in the same form, but there is a difference in the melody.

In 1696 Henry Purcell wrote a harpsichord piece which bears a resemblance to the last half of the melody. Even a King figures in the claims, for it is said that James II wrote the words and music and had them sung in his chapel. It is also alleged that the song was written for James III. Lully, the French composer, laid claim to writing the tune.

And yet with all these claims there seems to be little question that Henry Carey, the composer of "Sally in Our Alley," was the author and composer of this great English anthem. Carey lived to be 80 years of age and then committed suicide. When he died he had but a single half-penny in his pocket. Carey was a genius and lived a blameless life. But here is the history of the song: It was in a tavern in Cornhill in Boston in 1740, at a meeting convened to celebrate the capture of Porto Bello, that Carey announced that the song was his own composition, both words and music. He had sung it to the gathered throng and was heartily applauded. There were many witnesses to the announcement. Many musical authorities assert that the idea that Carey could have stolen such a striking work is ridiculous.

It was "God Save Great George, Our King," when the composition was written. The resemblance to older compositions is not particularly strange, for, as Elson explains it, "any great national song intended to be performed by great masses of singers, often untrained, must be of simple construction."

The entire compass of this work is less than an octave, a great merit. "Such a tune will always bear a family resemblance to many others," said Elson, in his recent work on national music. "The chief theme of the finale of Beethoven's ninth symphony, for example, is as close to 'Yankee Doodle' as any of the before cited tunes are to 'God Save the King,' yet no one has accused the great symphonist of stealing the American melody. It is finical folly to dwell upon such resemblances as having any historical importance."

No sooner had "God Save Great George, Our King" appeared and been sung here in Boston than the whole English nation took it up. It was given a respect equal to that accorded the English flag.

Haydn, the great composer, was even impressed by the popularity of the music in England. His two visits to London in 1791 and 1794-95 impressed the popularity of the music on his mind. When he returned to Austria he determined to write a national anthem for his own country. He labored on this some time, and in January, 1797, he produced "Gott erhalt Franz der Kaiser," the words for this being written by a poet named Hauschka. This was but a version of the English national anthem. It has been said that this attempt at the composition of a national hymn is the only one on record when such composition was premeditated.

This great English hymn was appropriated by every one. In different countries it became popular and different composers took it up. Weber and Beethoven used it. It also became a Danish national air. Prussia afterwards took it, and America accepted it and applied the words of "My Country, 'Tis of Thee." There were other versions used in America and other verses written, but all were forgotten for the present.

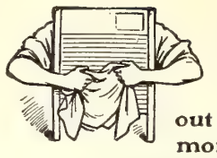
To Whip the Editor.

"What are you crying about?" asked a kind-hearted stranger of a lad standing in front of a newspaper office, weeping as if his heart would break.

"Oh, pa's gone upstairs to whip the editor."

"Well, has he come down yet?" pursued the gentle Samaritan.

"Pieces of him have," said the boy, with a fresh burst of tears, "and I'm expecting the rest every minute."



Friction is what wears out your clothes—a month of ordinary wear is less than one dose of wash-board wear. PEARLINE does away with the deadly wash-board rubbing—thus it saves wear, work, worry, and money. Can you doubt it's economy? Millions use PEARLINE—bright people. 634

His Dream.

"One night I had a funny dream," said little Tommy Drew;
"I dreamed that I was wide awake, and woke and found it true!"

—*St. Nicholas.*

A Syndicate of Sorrow.

The most selfish man in the world is the one who is the most unselfish—with his sorrows. He does not leave a single misery of his untold to you, or unsuffered by you—he gives you all of them. The world becomes to him a syndicate formed to take stock in his private cares, worries and trials. His mistake is in forming a syndicate; he should organize a trust and control it all himself, then he could keep every one from getting any of his misery.

Autobiography constitutes a large part of the conversation of some people. It is not really conversation, it is an uninterrupted monologue. These people study their individual lives with a microscope, and then they throw an enlarged view of their miseries on a screen and lecture on them, as a stereopticon man discourses on the microbes in a drop of water. They tell you that "they did not sleep a wink all night; they heard the clock strike every quarter of an hour." Now, there is no real cause for thus boasting of insomnia. It requires no peculiar talent, even though it does come only to wide-awake people.

If you ask such a man how he is feeling, he will trace the whole genealogy of his present condition down from the time he had the grip four years ago. You hope for a word; he gives you a treatise. You asked for a sentence; he delivers an encyclopedia. His motto is: "Every man his own Boswell." He is syndicating his sorrows.

The woman who makes her trials with her children, her troubles with her servants, her difficulties with her family, the subjects of conversation with her callers, is syndicating her sorrows. If she has a dear little innocent child who recites "Curfew Shall Not Ring To-night," is it not wiser for the mother to bear it calmly and discreetly and in silence, than to syndicate this sorrow?—*William George Jordan.*



LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire.

Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.

SIGNATURE on every bottle. Lea & Perrins

John Duncan's Sons AGENTS-NEW YORK.

The Bad Boy.

hair is red and tangled, and he has a turned-up nose;
His voice is loud and strident, and it never gets repose;
His face is full of freckles, and his ears are shaped like fins,
And a large front tooth is missing, as you'll notice when he grins.
He is like a comic picture, from his toes up to his head—
But his mother calls him "darling" when she tucks him into bed.

It is he who marks the carpet with the print of muddy boots;
And rejoices in a door-bell that is pulled out by the roots.
Who whistles on his fingers till he almost splits your ear,
And shocks the various callers with the slang he chanced to hear.
He fills the house with tumult and the neighborhood with dread—
But his mother calls him "darling" when she tucks him into bed.

Washington Evening Star.

Song of the Dollar.

The following apostrophe to the cart-wheel, the silver wheel upon which the car of human progress rolls forward, will touch many a heart that can not be touched by any less potent appeal. The Troy Times is responsible for it.

How dear to our heart is the old silver dollar, when some kind admirer presents it to view; the liberty head without necktie or collar, and all the strange things which to us seem so new; the wide-spreading eagle, the arrows below it, the stars and the words with the strange things they tell; the coin of our fathers, we're glad that we know it, for some time or other 'twill come in right well; the spread-eagle dollar, the star-spangled dollar, the old silver dollar we all love so well.

Slate Pencils.

The information contained in the following paragraph from the trade journal "Cement and Slate" may have some interest, not because you are particularly anxious to find out how slate pencils are made but because it never occurred to you before to think that so simple a thing as a slate pencil has to be made at all, and that by a somewhat complex process.

Slate pencils were formerly all cut from solid slate, just as it is dug from the earth, but pencils so made were objected to on account of the grit which they contain, which would scratch the slate. To overcome this difficulty, an ingenious process has been devised by which the slate is ground to a very fine powder, all grit and foreign substances removed and the powder bolted through silk cloth in much the same manner in which flour is bolted. The powder is then made into a dough, and this dough is subjected to a very heavy hydraulic pressure, which presses the pencil out the required shape and diameter, but in length of about three feet. While yet soft the pencils are cut into the desired lengths and set out to dry in the open air. After they are thoroughly dry the pencils are placed in steam baking kilns, where they receive the proper temper. Pencils made in this manner are not only free from all grit and of uniform hardness, but are stronger than those cut out of solid slate. For these reasons they have superseded the old kind. Over 25,000,000 of these pencils were made and sold in 1899 by one American concern in Chattanooga.

A Compromise.

One time on the Texas frontier, a man came into camp riding an old mule.

"How much for that mule?" asked a bystander.

"Jest a hundred dollars," answered the driver.

"I'll give you five dollars," said the other.

The driver stopped short, as if in amazement, and then slowly dismounted.

"Stranger," he said, "I ain't a-goin' to let a little matter of ninety-five dollars stand between me and a mule trade. The mule is yourn."

Regarding Luck.

If a rabbit's foot brings luck to those
Who for their happy mascot choose it,
Won't some discerning mind disclose
Just how the rabbit came to lose it?

—*By Nixon Waterman.*

He Missed Her.

An elderly villager of a New Hampshire town had just contracted a second matrimonial alliance after a brief interval of widowerhood. The ceremony was over and the invited guests gathered round, anxious to greet the bride. "Neighbors," said the groom to the assembled company, "you all know that this good friend that's consented to marry me is something of a stranger in our town. Now I feel kind of insufficient, being only a man, to make her acquainted with everybody as quick as I'd like to. So I'm a-going to depend on you women folks," he added, with a confiding smile at the members of the gentler sex, "to make her feel at home among us, just as my first wife would do if she were here to-day. I miss her consid'rable all the time, but more'n usual on an occasion like this!"

The Aunt and the General.

It happened, says a Western paper, that the death of an elderly lady in Prague was the occasion of a remarkable telegraphic correspondence between the capitals of Saxony, Bohemia and Russia. A gentleman living in Dresden had a maiden aunt who was taken sick and died in a hospital at Prague on her way to Vienna.

The nephew was notified, and he telegraphed to the Prague hospital authorities to send the body to Dresden, for entombment in the family vault.

When the coffin arrived and was opened, it was found to contain, not the body of the aunt, but that of a uniformed and bedizened Russian general. Immediately the nephew telegraphed to Prague:

"No dead aunt, but Russian general. Where dead aunt?"

From Prague came the reply: "If dead aunt not arrived, then Petersburg."

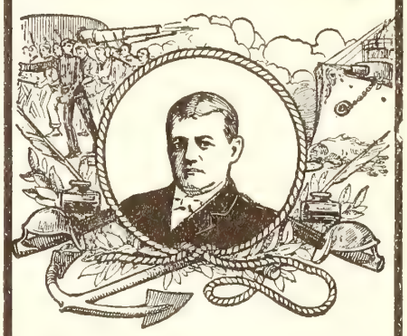
The next telegram went to the railway authorities at St. Petersburg, and read:

"What do with Russian general? Where is dead aunt?"

And from St. Petersburg was received the reply:

"Bury general in all silence. Aunt just buried here with highest military honors."

Leaves from a
Sailor's Log



By Captain
Robley D. Evans

U. S. N. "Fighting Bob" Evans will contribute to early numbers of

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The Curtis Publishing Company, Philadelphia, Pa.

Mother—Bobby, this is the third time I've caught you stealing jam, and I'm getting tired of it.

Bobby—Well, why don't you quit hangin' 'round the pantry, then?

Sunday-school Teacher: "What do we learn from the story of Samson?"

Tommy (mournfully smoothing his ragged locks): "That it doesn't pay ter have women folks cut a feller's hair."

"Oh, my dear daughter!" (to a little girl of six) "You should not be frightened and run from the goat. Don't you know you are a Christian Scientist?"

"But, mamma" (excitedly), "the billy-goat doesn't know!"

"Your husband is not looking well to-night, Mrs. Rhymer." "He isn't, and I'm not surprised at it." "No? Has he been overworking himself?" "It isn't that so much; it is his originality. Why, that man is struck by so many original ideas that his mind must be one mass of bruises."

"How tired your foot must be!" said an onlooker to a potter who was turning his wheel with one foot while the other rested on the ground.

"No," was the answer, "it isn't the foot that works that gets tired. It's the foot that stands still."

How Toggles Thought It Out.

Toggles' Sunday-school teacher had told him something he did not understand very well. As nearly as he could remember, she had said that some man had said that the whole world was like two great heaps, one of the happy things and the other of the unhappy things, and every time we took something from the unhappy heap, and put it on the happy heap, we made the whole world pleasanter and better. Then she had told them a story about how the man who said that had made the world happier by giving a penny to a little girl who had lost hers and was crying about it. Toggles thought it very unlikely that he would ever do a thing like that, because, even if he should meet such a little girl, the chances are he wouldn't have any penny, and so he didn't know just what the teacher meant. If he had been at home with his own Sunday-school teacher, he might have asked; but being at grandpa's on a visit, and having a new teacher, he just kept very quiet and put the whole matter carefully away into the back of his head, to keep until he had time to think it over.

The time came the next afternoon, when he was out by the barn, digging in the load of new, fresh sand that grandpa had had dumped there on purpose for him. He made two great piles, as nearly of a size as he could, and the one by his left foot he called the happy pile, and the one by his right hand the unhappy pile; and then he would take a big trowel full of sand from the right-hand pile, and let it sift down on to the left-foot pile, and rejoice to see the unhappy heap grow smaller, and the happy heap grow bigger. And all the time he was thinking how to tell it to Mabel, who was Toggles' little sister, and who hadn't been to Sunday-school because she had torn a great hole in one of her new shoes, and the shoemaker hadn't fixed it yet.

It was while he was very busy there that mamma called him to come into the house. Grandpa had come back with the wagon, and was all ready to take him to the big factory where they made the kind of milk Toggles had seen the men squirt out of the cows into the thick, sticky milk that Toggles's mamma bought in cans at the grocery store. It was something Toggles was very much interested in, and he had asked so many questions about it that grandpa had promised to take him to see it done.

They were just ready to start, and grandpa had just said "Get up!" to Dobbin, when Mabel, in her stocking feet, came running to the door.

"I want to go too," she called.

"Oh, no!" said mamma, "you have not any shoes to put on. Why, what would the men in the big factory say if they were to see a little girl without any shoes?"

"I want to go." repeated Mabel. "I want to see them make the thick, sticky milk."

"No," said mamma, "you can go some other time."

"And then Mabel began to cry, for she was littler than Toggles, and all of a sudden Toggles thought of his two heaps.

"I can go some other time," he said. "Mabel can wear my shoes."

And, sitting down on the steps, he began to unbutton them as fast as ever he could.

Grandpa and mamma did not say anything, while Mabel, with tear-stained cheeks, but as radiant as a little cherub, was pulling on the shoes Toggles had just taken off, but they looked at each other, and there were tears in mamma's eyes.

"Good-by," called Mabel, as grandpa gathered up the reins. "I wish you were going too."

"Oh! never mind," answered Toggles, "I can go some other time."

And then, hurrying back to his piles, he fell to digging so hard that, long before grandpa and Mabel returned, the unhappy heap was gone, and only the great, round happy heap remained.—*Frederic Hall in Sunday School Times.*

From Pop-Corn to Politics

Prominent in national affairs just now is the figure of a man who began his business career some thirty odd years ago, selling pop-corn in the depot of a certain thriving railroad town. His mother was a widow, and, as the oldest of three children, it fell to his lot to help fill the family purse. This is the way he did it:

When the through train pulled into the station to wait "twenty minutes for refreshments," and change engines, John was on hand with a big basket of crisp, freshly-popped corn, fragrant, delicious, nicely buttered and salted. Mother and sister attended to the popping and seasoning of the stock in trade, and John was salesman, general manager and hustler-in-chief. It was his business to sell the corn after it popped, and he did it. He was wide-awake, obliging, honest. The corn was of the best quality, neither burned nor leathery, and the butter was beyond reproach. A good many travelers discovered that it was pleasanter to lunch on fresh pop-corn than on stale sandwiches. When the trains pulled out, John made the rounds of stores and offices, and little by little worked up a trade that brought in quite a respectable income.

When the younger brother was old enough, the pop-corn route was made over to him, and John found employment in the office of a lawyer who had been one of his customers. He was janitor, errand-boy, copying clerk, and all-around "handy man," with little time for anything but work; but he soon saw that the trained mind is the one that wins life's race. So he made arrangements to attend night-school, and spent his spare time digging into mathematics, history and various other branches of practical education. Later, he asked and received the privilege of reading his employer's law-books, and, to make a long story short, he succeeded in passing a creditable examination, was admitted to the bar, and by and by became junior partner in the firm he had served as janitor. Law led him into politics, and today the Hon. John S——— represents in congress the very district in whose principal town he once sold pop-corn, did errands and swept offices.

So much for the pluck and perseverance of a typical American boy. He has won success for himself, and his example remains for an inspiration to others who, like him, are bound for the hilltop.—*The American Boy.*

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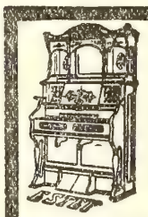
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The Talkative Rill.

Once upon a time there was a Rill, which prattled loquaciously as it fell over the stones.

A Poet came and heard it and wrote sundry rhapsodies; the next day it rained and in one way and another the Rill became much swelled as to its head, and prattled the more.

Presently a Man of Affairs chanced that way and when he heard the Rill prattling he straightway built a dam, which gathered the Rill into a great, silent millpond.

Now the Rill says nothing and saws wood.

"I might better have dried up!" it thinks, sadly.

This fable teaches the practicability of illustrating the unwisdom of extreme garrulity without recourse to the story of the profane parrot.—*Detroit Journal.*

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—*The Trumpeter.*

At the Rummage Sale.

If one has anything around the house one wants to get rid of, the proper thing to do is to send it to a rummage sale. There is a perfect craze just now for this form of entertainment or charity, whichever it may be, for all rummage sales are not alike. This true story proceeds from a recent sale held for a church fund.

An enthusiastic young woman attended the sale and returned from it in great glee.

"Wait until you see what I've found," she announced to her mother; "just what we have been looking for in every attic and antique shop for years. I knew we'd get it some day, and now you won't laugh at rummage sales any more."

"What is it?" asked the dear old lady.

"It's a mate to that antique candlestick you've had so long and never could match." She proudly unwrapped the bundle. "There! isn't that perfect?"

"It is indeed," replied her mother, a queer little smile playing about her face. "In fact, it is the same. I got tired of having it around the house, and sent it to the rummage sale to get rid of it."—*New York Mail and Express.*

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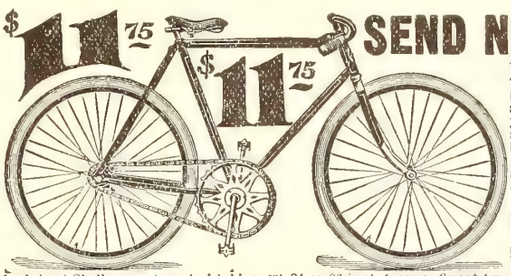
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Christian Publishing Company, St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

I know I can't print all your letters this week, but I always save over for another time. I have many guesses on "Pete," but will print none of them till the guessing-time is over; then we will have a solid page of guesses, and each will know how the others guessed. Remember, the correct solution wins "Shem" for a prize; so guess away and luck to you!

McXie Mason, Palestine, Tex.; "I have been a silent admirer of your page for some time. My only objection is that you don't get enough of that fine story 'Pete' at a time. I wish to become a member of the Advance Society. My favorite books are Black Beauty, Aunt Maria's Saturday Talks and Count up the Sunny days." Maye Heizer, Chilo, O.; "Just after I joined the Av. S., I went to Chicago on a visit for five weeks, and you know a person can't visit and read very well, so I have not kept the rules. When I came home school had commenced, and I was so very busy studying. But I intend to turn over a new leaf and try my best." Pearl Bagley, Mabelvale, Ark.; "I send my guess on 'Pete.' We still take the CHRISTIAN-EVANGELIST. Hurrah for the Av. S. I will still be a member." Maude Kelley, Beardsley, Minn.; "I am coming, but not as I should. I kept the rules for five months, but when my baby sister died, I forgot to read my poetry. I had a good time Christmas and New Year's, and hope all the members did, too. How many members have we now? I wish some of the girls would write to me." (1500 members.) Mattie Upton, Houstonia, Mo.; "My Sunday-school teacher gave a prize for the best attendance, recitation and attention. I got the prize. It was a wish-pin with blue sets. Mamma said, A happy New Year to you all!" Burleigh Cash, Pennville, Ind.; "I got a good book for Christmas, The Ironclad Pledge. I think 'Pete' fine, but I have not yet thought who the tramp Nap is. I am glad I joined the Av. S. I think those who have not joined ought to, for it is a great thing. It helps me to greater things. I wish some members would write to me." Lola Cox, Cox, Mo.: "I have been a member of the Av. S. for two years and I have kept the rules faithfully. I feel as if I were well acquainted with you." (I like that very much. By the way, I wonder if Julia and Lola Cox were named after Cox, Mo., or if Cox, Mo., was named after them?)

Floyd E. Morgan, Carlisle, Ia.; "I would like to join the Av. S. I've read the Children's Page since it began. I think Red Box Clew was fine; so is 'Pete.' I am 14. I think Nap is—" (But I mustn't print that part!) "Hoping to win the prize, I will close." Effie Smith, Carthage Mo.; I thought I would write and join the Av. S Miss Foland is my Sunday-school teacher and a nicer one I never had. Our preacher is Mr. Oldham. We have just had a protracted meeting. Mr. Hill was the minister and Mr. Guy B. Williamson was the singing evangelist. He's the man I imagine you to be like. I like him. My prize was Grandpa Goodwin's Stories, for bringing the most scholars to Sunday-school. Santa Claus brought me a work basket, silver thimble, toilet set, pair of kid gloves, box of candy, scrap book and 'Jack and Jill.'" (I don't know Mr. Williams, so I can't tell if he is the man I am like or not.) J. Halbert Erb, Clarence, N. Y.; "I am 14 and wish to join the Av. S., but I do not know all the requirements." (Resolve to read 5 pp. of history and 30 lines of poetry per week, one Bible verse each day, memorize a good quotation each week; keep an account of your work in a note book, and at the end of 12 wks., send me your report.) Vera McCain, Memphis, Tenn.; "I would like to join the Av. S. 'Pete' is real good, but you quit right in the most interesting place. I am anxious to know how Pete got out of trouble. I hope success to the Society." Edith Foote, Eldon, Mo.; "Red Box Clew is a good story, but 'Pete' is the best. I am going to join the Av. S. I think Pete should have told the truth when her mother asked her where she had been. I am nine." Mrs. A. E. Major, Laurens, Ia.; "Lynne Major (11) and Alta Vandyrite (13) wish to join the Av. S. They wished to try for three months to see if they could keep the rules—they have succeeded and now ask me to report their names. We all like the story very much. You may also place *my* name on your list. I want to try how well *I* can keep the rules." Ethel Wheat, Aurora, Mo.; "I have been reading about the Av. S. for two years and I want to join. I am 13 and have celebrated the 20th Century by joining the Church of Christ. My favorite quotation; 'Take care of the happiness of others, And God will take care of yours.'" Bertha Hare, Dawn, Mo.; "I am 10, and became a member of the Christian Church last fall. My aunt Gertrude takes the EVANGELIST and I have been a devoted reader of it for a year. Red Box Clew was just splendid. And I am now reading 'Pete.' I have read a good many Av. S. Letters, and I would like to be a member. I am in the fifth reader and I love to go to school. I would like to have some correspondents and I would answer as soon." Anna Irons; "I am very sorry to say I have not kept the rules as I ought, but I will start in new. I like this story that you wrote this last time better than the Red Box Clew. I am 10, my birthday, Apr. 8th. Please tell Maud Braley that if I knew her address I would write to her. I will close for this time. Tell her my address is Miss Anna Irons, Monitor, Oreg."

Mabel Bridgwait, Renfrow, Okla., writes that her work has been a failure for the last quarter; "but I am going to join over new again." Henry S. Bagley, Mabelvale, Ark., joins the society and sends a guess on "Pete." "I have read With the Children," he says, "from beginning to end." Melvin Ledden, Ospur, Ill., has decided to begin again. "I have been on the Honor List four times, but in the summer neglected the Av. S." Geneva Brasier, Alton, Ill.; "I am eight years to-day (written on Feb. 11th) and I want to join the Av. S. We have taken the Evangelist ever since I can remember. I think you are very kind to take so much interest in the children. I like the story. I think Pete is a very nice girl, but I do not like nicknames. I feel sorry for Linda May. I think Nap is—" (There! I was about to tell her guess. I must be more careful!) "Mr. Ellis, this is your birthday, too, but I do not know how old you are. Good-by." I see my secret can no longer be kept. I must put the best face on the matter, and own up, just as if I didn't care. After all, turn about is fair play. You have all told me your age. Besides, you might think me older than I am, if I remain silent any longer, and though it may disappoint some to find that I am not a little boy, still, this is nothing for which I am to blame. I was born 1870, but I couldn't help it. But, sure enough, I am not—like most people—ashamed of having been so long in the world. It rather makes me feel good to think how many good dinners I have eaten, and how many books I have read and how many games I have played. One of the sweetest things that happened on my last birthday was getting a beautiful tie from one of our members—Florence Belle Beattie, Dover, Mo.; I have never met her, except in this page, and yet she thought of me, when a whole long row of my kinfolks never sent me a button. Not that I needed any buttons, however. Dear me! This article is growing so extremely personal that if I don't stop I shall be telling you about the lemon-ice I froze for my birthday dinner, and about the turkey and the chocolate cake—

Albany, Mo.

[TO BE CONTINUED.]

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets causes the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

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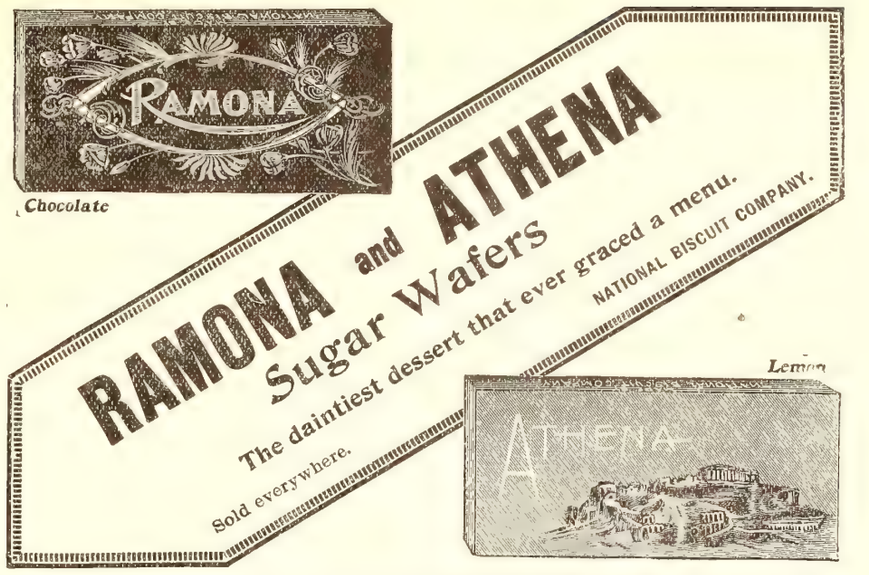
W. F. Richardson.

Jesus and Caiaphas.*

The various accounts of the trial and condemnation of our Savior are likely to be confusing, unless we remember that each evangelist tells but a part of the story, and that the different narratives must be combined in order to a clear view of the events of this awful night of our Lord's humiliation. There were six stages in his trial. The first investigation was before Annas, the ex-high priest, and is told alone by John, 18:12-24. The second was before Caiaphas and some members of the Jewish council, or Sanhedrin, taking place before daylight, and is narrated by Matthew and Mark in the passages noted in this lesson. The third was before the entire Sanhedrin, in formal session and after daylight, and Luke alone gives us this account in chapter 22:66-71. The other three were the two before Pilate and the intervening one before Herod. The Jews would gladly have executed Jesus without any formal trial, and asking no favors of Pilate, but they dared not do so. The power of legal execution belonged to the Roman governor alone. Yet, to avoid clashing with the prejudices of the Jews, their rulers often winked at gross irregularities and Pilate did so on this occasion. The trial of Jesus was a mockery of justice throughout. He was practically condemned before he was brought to trial. He was treated with gross indignity after the preliminary examination, and before the regular court could sit, which was only after daylight. He was allowed no counsel for defense, nor any witnesses to sustain his innocence. The verdict of guilty and sentence of execution were pronounced and carried out on the same day. The presiding judge had already declared that he must die, before his trial. He had done nothing that the law made a capital offense. All these facts were ignored, in the blind and cruel hatred that moved his enemies, and this supremely brutal and lawless murder was carried through with a haste that was as indecent as it was illegal.

From the brief investigation before Annas, where the brutal blow of the officer gave assurance of the base spirit in which the trial was to be conducted, Jesus was sent to Caiaphas, the actual high priest at that time, who was waiting in his palace, with a group of the priests, scribes and elders, for the coming of the hated Nazarene. The Sanhedrin was composed of the heads of the 24 courses of the priesthood, certain scribes or rabbis, learned in the Scriptures and traditions of Israel, and a number of the elders, or chief men among the "laity" of the people. They numbered about seventy in all. For the most part they were dominated by the haughty Annas, who for many years had been the chief figure in Jerusalem. The high priesthood had been filled in succession by himself, his five sons and his son-in-law, Caiaphas. He was the real "power behind the throne" during all this time. We may well believe that there were at least three members of the Sanhedrin who bore no share in this dark plot against an innocent man, namely, Nicodemus, Joseph of Arimathea and Gamaliel. There were present the priests whose greed and selfishness he had rebuked; the elders, whose hypocrisy he had branded; the scribes, whose ignorance he had exposed; and the Sadducees, whose barren materialism he had confuted. The high priest, in his sacred robe, wearing the jewelled breastplate, with the names of the twelve tribes inscribed thereon and the golden mitre on his brow, with the inscription "Holiness unto the Lord," was about to condemn to death the Savior of Israel and to cast the shame of a felon's death upon him who was incarnate holiness itself.

*Lesson for March 10. Matt. 26: 57-68. Parallel passages: Mark 14:53-65.



There was no evidence whatever that Jesus had done aught against the law, either of Rome or Jerusalem. But he must die, that was already determined. So false witnesses were bribed and one by one told their stories, but these did not agree. Two who had been hired to repeat the same tale, of Jesus' threat against the temple, could not lie alike, and "every poisoned arrow of their carefully provided perjuries fell harmless at his feet, as though blunted on the diamond shield of his white innocence." The crafty Caiaphas saw defeat threatening his well-laid plot. Desperate, he did what neither law nor justice allowed and appealed direct to the prisoner, whether he was innocent or guilty of these charges. The Master deigned no reply. He would not bandy words with those who had already bade farewell to truth and right. Silent he stood and let his accusers gnash their teeth in vain and helpless rage.

Repressing for a moment his fury, Caiaphas put to Jesus the one question which he felt would surely bring from those silent lips a response. A question, too, that would perhaps enable them to find a sure ground of condemnation on the score of blasphemy. In solemn tones the high priest addressed the calm figure that stood silent and patient in the midst: "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God!" Life and death trembled in the balance, as they waited for his answer. Would he be silent, in the face of this solemn charge? No! For this cause had he come into the world, to bear witness unto the truth. This was his hour and the culmination of his self-testimony. His answer sprang from his lips like a sword from its scabbard. "Thou hast said: nevertheless, I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power and coming on the clouds of heaven." What inordinate egotism, in the face of death! Or is it rather divine consciousness of the sure and speedy triumph of righteousness? Time sufficed to answer the question and these judges lived to see this innocent one whom they condemned becoming the spiritual ruler of a multitude of the chosen people. It is very possible that among the "multitude of priests" that "became obedient to the faith" soon after Pentecost, were some of these who joined in the cry, "He is worthy of death!" The high priest rent his sacred robe, as a sign of his horror at Jesus' blasphemy, but before the eyes of heaven the robe of his self-righteousness had been stripped from his soul, and he stood in all the naked ugliness of his hypocrisy and unbelief.

This verdict, irregular as it was, must be confirmed at a later meeting of the council, so the members went their ways, to wait the few hours until daylight would allow of formal action, of which Luke tells us, as already alluded to above. Meanwhile, the Savior is handed over to the cruel mercies of the officers and soldiers, who, taking their cue from the scene just witnessed in the court room, make sport of the silent sufferer, in ways that our hearts refuse to dwell upon. The hands they bound so tightly, until the cords cut into the flesh, were the hands that had healed the sick and raised the dead. The eyes they blindfolded had looked with tenderest compassion upon sinners and kindled with sympathy for the suffering. The lips they smote had spoken words of love to men and had calmed the winds and waves of Galilee. One word from them now and the splendors of the Mount of Transfiguration would have filled the chamber of his humiliation. One word, and the base menials who sported with his agony would have been blasted as by a breath from Jehovah. But he would not speak the word. He had come to save, not to destroy. The cup which was appointed him to drink he drained to the dregs and over the picture of his patient sufferings we draw the veil and silently weep.

Meanwhile, what of the disciples? Two only of them had followed the Master and his captors, Peter and John, the former lagging along at a distance. John, being acquainted at the high priest's palace, was admitted to its inner court and by his influence secured also the admission of Peter. The apostle who had been foremost in resisting the arrest of the Nazarene could not go unrecognized by some of those who had gone with the crowd to Gethsemane. Thrice was he questioned, whether he was not one of Jesus' followers, and thrice did he deny, at last with oaths most solemn. The awful strain under which he had been living had made him faint; and the impending death of his Lord cast its shadow over him until he became an arrant coward. Such moments of unreasoning dread sometimes come to the bravest souls. As the cock for the second time crowed outside the palace walls, the words of warning spoken by the Master on the way to Gethsemane began to force themselves through the stupor of Peter's mind, and lifting his head in sudden shock of recollection, he saw the sad, pitying eyes of Jesus fastened on his face. "Blessed are those on whom, when he looks in sorrow, the Lord also looks with love." The apostle's conscience smote him with dreadful remorse. Wrapping his cloak about his head, he rushed forth into the night, where even the stars seemed to be but a wilderness of eyes, all gazing down upon his shame and agony. "But, if the angel of innocence had left him, the angel of repentance took him gently by the hand," and he found peace and pardon in a merciful Savior's love. There is a beautiful tradition that, during his whole after life, Peter rose from slumber at the hour of his denial and prayed for pardon from his gracious and forgiving Lord. Thank God, he did not yield to despair, like Judas, but gave his years in service, and his life at last in martyrdom, for the Master whom he had once denied.

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR MARCH 10.

A Castaway.

(1 Cor. 9:24-27.)

Paul here uses the illustration of the race-course and of the games to throw light on the Christian life. He shows how hard the young men strive in the races, how carefully they train by being temperate in everything, and all for a wreath of green leaves that withers in a week. But we are engaged in a larger race, a sterner game, and for an imperishable crown. So run, then, that ye shall win.

Furthermore, there is a very definite aim to be kept in view. One should not run aimlessly. The variation of a hair's breadth from the true course may lose the race. One should not fight as one that beats the air; the wildness of a single blow may mean defeat. But the true spiritual athlete buffets his body, subdues it, lest he should, after preaching to others, be rejected.

There are those who preach against lawlessness and commit lawlessness. There are the saloon-smashers of Kansas, who aim at the observance of the laws and who break all the laws. There is set before us a very vivid illustration of the way in which a single lawless act creates others. One woman breaks the law and then others and others, till a furious mob of students led by a tomahawking preacher engage in a battle that ends, perhaps, in murder. No two wrongs ever create a right. Observance of law only can create respect for law.

The same thing can be said of lynchings. Within a week of the time of this writing, in the heart of the blue-grass of Kentucky, a barbarous act is performed to wipe out the stain of another barbarous act. This is against all law and all nature. If those who preach the keeping of the law would once keep the law and allow one of these terrible negro cases to take its course in the courts, more respect for law would be created in the hearts of the offenders than all the lynchings of the late years could create.

And all that applies to public matters of this sort will apply equally well to individual morality. More things are wrought by doing than by preaching. The all important question to be asked is not, what do you preach; but what do you do? It was, perhaps, not so much Paul's preaching of Christianity as his laborious journeys, his conscientious self-support, his facing of dangers, his overcoming enemies and obstacles in behalf of Christianity—it was these things, no doubt, that won people to him and to his plea.

So must it be with us Endeavorers. The question is not, what does the C. E. preach; but what does it do? Let us be careful that when we have preached to others, we ourselves are not rejected.

Buffalo, N. Y.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

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Marriages.

FARRELL—CLARK.—Feb. 17, 1901, at the residence of the bride's father, C. H. Strawn officiating, Mr. H. Clay Farrell to Miss L. May Clark, both of Monroe county, Mo.

HUBBARD—BENSON.—Married, at the West 56th St. Church, New York City, Jan. 31, 1901, Leonidas Hubbard, Jr., and Mina A. Benson, of Bewdley, Ontario, R. P. Shepherd officiating.

TODD—MOORE.—Married, in Paris, Mo., Feb. 14, 1901, C. H. Strawn officiating, Mr. Stephen J. Todd to Miss Ollie Moore.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BOSS.

Mrs. Jane Boss was born near Liverpool, England, Dec. 13, 1825; died at the home of her son, J. P. Boss, in Joplin, Mo., Jan. 28, 1901, after an illness of eleven days. She crossed the Atlantic in a sailing vessel at 10 years of age. She lived in Illinois, Iowa, and last in Southwest Missouri, settling on Jones' Creek, in Newton county, in 1867. On March 24, 1899, we buried her husband. Since then she lived with her son, J. P. Boss. "Grandma" Boss was an earnest Christian for years: devoted wife, honored mother and pioneer citizen—beloved of all. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised."

W. F. TURNER.

DODGE.

Mrs. Margaret Dodge (Murphy) was born on Nov. 24, 1814, in Barren county, Ky., moved with her parents to Morgan county, Ill., and lived 27 years in Morgan and Warren counties, Ill. She was married to John M. Dodge March 7, 1836, and moved to Dallas county, Ia., in 1857, and has lived ever since on the farm where she died on the 12th of Feb., aged 86 years. She was the mother of nine children, four of whom survive her—R. D. Dodge, Mrs. D. D. VanMeter, Bernice Rall and H. H. Dodge. She has lived a faithful Christian for about 70 years. When the DeSoto Church was organized she, with her husband and children, became charter members. Soon after the organization of the Christian Woman's Board of Missions Auxiliary, of DeSoto, she became a member, and until her death took a never failing interest in its work. Two days before her death a delegation from that society presented her with a certificate of life membership. The funeral services, at the home of her son, R. D. Dodge, were conducted by the writer, assisted by Gilbert Ellis, of Adel. J. E. DENTON.

HUTCHISON.

Mrs. James Hutchison (nee Ann Eliza Harriman) was born in New Jersey, May 1, 1816, and departed this life very suddenly and unexpectedly Feb. 13, 1901. In 1839 she was married to Patrick Flarerty, and in the same year moved to Missouri. To this union one child survives. In 1857 she became the wife of James Hutchison, one of the pioneer citizens of this county. They were singularly happy in each other's love for 44 years. To this union there is also but one surviving child. Sister Hutchison was a woman of beautiful Christian character and spirit. Her life was unostentatious and home-loving, but it was a beautiful and blessed one in its impress upon family and friends alike. She will be sorely missed in the home, church and community, but inexpressibly so by dear Father Hutchison. FRANK W. ALLEN.

Chillicothe, Mo., Feb. 15, 1901.

JARRETT.

Mary Elizabeth Stephenson was born at Crittendon, Grant county, Ky., Oct. 22, 1832. She was born in a family famous for its fortitude and its faith. Her father and mother were among the first to identify themselves with the Reformers who were called out by the preaching of Barton W. Stone and Alexander Campbell in that section. Her uncle was Ezra K. Fish, well-known for his faith throughout the state. At sixteen she heard from the lips of the great Campbell, at her father's fireside, the story of redemption. It fired her heart, and at his own hands she obeyed the gospel. At nineteen she was married to Andrew M. Jarrett. They were blessed with three children—Lorena, who became Mrs. W. H. Sisler, and died in Emporia, Kas., in 1879; Allie, now Mrs. J. L. Thomas, of Emporia, and Wm. E. S. Jarrett, of the Boatmen's Bank in St. Louis. Eight grandchildren grieve. Of them, the two orphan daughters of Mrs. Sisler, Edna (Mrs. G. W. Sickles, of Winfield, Kas.), and Della, suffer keener loss, for in their bereavement they mourn for her who was mother as well as grandmother to them. They know, as only God can know beside, how faithful she was in that. In 1856, she with her husband emigrated to Missouri, locating at La Grange. While there she became widely known for her kind interest in the young men preparing in Canton for the gospel ministry. Many a man, now revered by an admiring brotherhood, can tell of her unselfish interest and encouragement. The writer has listened to her accounts of her glad ministering to the giants of our cause, in the days of their decline. How she has fed feeble old Raccoon John Smith with her own hands; how the great Campbell, Stone, Burnet, and others have sat at her table; how she worked in humbler spheres beside W. H. Hopson, B. H. Smith, D. P. Henderson, Jacob Creath, J. R. Lucas, Prof. Laughlin and J. H. Carter. She came to Kansas in 1879, settling at Emporia. Here her husband died in 1886. Here her declining days were spent with her dear ones. In the home of her daughter, she fell asleep on Feb. 1st. We laid her body to rest under God's white mantle during a sunny rift in the clouds.

LANGSTON.

John M. Langston was found dead in his bed at his home in Summum, Ill., Feb. 9, 1901. He was born Dec. 19, 1833, aged at time of death 67 years, 1 month and 20 days. His birthplace was Sangamon county, Ill. He was a soldier in the Civil War, a member of Company D, 151 Illinois Infantry, was honorably discharged Jan. 24, 1866. Was united in marriage with Miss Mary Shields Feb. 11, 1867. He united with the Christian Church at Summum, Ill., about five years ago at a meeting held by W. H. Boles. Funeral was held Feb. 10, at 2 P. M. in Summum Church by the writer. His wife and three children survive him. J. E. DEIHL.

LINTHECUM.

Died, in West Plains, Mo., Feb. 7, of pneumonia, Miss Jennie Linthecum, aged 52 years, she was born in Virginia and came to Missouri when a child and when seventeen obeyed the Savior. She assisted in organizing the church at Joplin and was, for thirteen years, a member there. Since coming to West Plains she had devoted her life to the care and maintenance of an aged, blind and helpless mother, and was a model of true Christian womanhood. No death here has caused such profound sorrow. M. L.

LONG.

Died, at Boydsville, Mo., Feb. 10, 1901, Miss Lillian Long, daughter of Bro. and Sister J. C. Long, aged 15 years and nine months. I was personally and well acquainted with her from infancy. She was a loving and dutiful daughter, a kind, affectionate sister. She was baptized by J. W. Coggins. The family, the church, the Sunday-school, the neighborhood all sadly miss her. I am sure that she will have a very bright crown in heaven.

J. C. REYNOLDS.

MILLER.

Mrs. Mercy A. Miller, nee Mead, was born Dec. 17, 1818, near Manchester, Dearborn Co., Ind., and died near Rolling Prairie, Ind., Feb. 2, 1901, aged 82 years, 1 month, and 19 days. In 1834 she came with her parents to Penn Township, St. Joseph Co., Ind., where, at that time the Indians largely outnumbered the white people. On Dec. 2, 1838, she was married to Adam Miller. To them were born eight children, six sons and two daughters. The father, with three sons and one daughter, preceded her to the other shore. At the age of 14 she professed her faith in Christ, was immersed in Tanner's Creek and united with the M. E. Church. Shortly after her marriage she with her husband united with the Baptist Church. A few years later they united with the Christian Church, of which they remained devoted members till summoned to cross over the river. Her last illness was of about two weeks' duration; there seemed to be no specific disease, but a general weakening, until finally the machinery of life that had run so long and so well refused to move any longer and she gently and peacefully passed away without a struggle. The funeral services, conducted by Bro. Denham, and interment took place in Mishawaka, Ind. The writer was for a time pastor of the congregation of which Sister Miller was a member, and my acquaintance with her covered a period of 17 years. Her life was an "open book," she was a sweet-spirited soul, always the same earnest, evenly balanced, everyday Christian, cheerfully enduring the "burden and heat of the day," and now the Lord has bidden her come up higher. She was a regular subscriber to and reader of the CHRISTIAN-EVANGELIST almost from its founding. Bro. and Sister Miller's home was for many years the preachers' home, they were "given to hospitality." The preachers, their wives and children were welcome always. May the benediction of our kind heavenly Father rest upon the sorrowing members of the family and relatives who survive her.

J. H. LACEY.

Coats Grove, Mich.

ANEMIA

The face alone is no sure index of health; but headache and dizziness, no ambition, no force, no endurance, short breath, palpitation of the heart on little exertion—these with a pale face, are a clear indication of what is wrong. There is too little red in the blood.

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PICKRELL.

James Henry Pickrell died at Springfield, Ill., Feb. 12, 1901, after three days' illness of appendicitis, his age being 66 years and 11 months. He was an honored member of one of the most widely known families in Sangamon county and central Illinois, a family which has been prominently connected with the work of the Christian Church in Illinois and elsewhere. After his marriage September 20, 1860, to Margaret T. Bedford, of Paris, Ky., they settled on a farm at Harristown, Ill., where he engaged extensively in the raising and importing of fine cattle and became a recognized authority in that enterprise. In 1884 he was elected secretary and treasurer of the American Shorthorn Breeders' Association and moved to Chicago to take charge of the work of that office and later to Springfield. He was one of the most faithful Christian workers I have ever known. Always at his post, willing to assume the hardest tasks, always cheerful, hopeful, full of faith, and forgetful of self. For ten years he served as elder of the Central Christian Church, Chicago. He was a member of the World's Congress Committee of the Disciples. At the time of his death he was chairman of the Board of Deacons of the church at Springfield. He is survived by his wife, four sons, Harry E. Pickrell, Chicago, Dr. W. B., Henry A., and Scott Pickrell, of Springfield, and three daughters, Mrs. Dr. Howard Crutcher, Mrs. C. H. Jones, both of Chicago, and Mrs. C. S. Medbury, of Angolo, Ind. His body was laid to rest in the Pickrell family cemetery at Mechanicsburg, Ill. He was a man whose place no one can fill.

J. E. LYNN.

Springfield, Ill., Feb. 22, 1901.

REYNOLDS.

Died, at Boydsville, Mo., Jan. 30, 1901, my little grandson, James Wilkerson Reynolds, aged one year, three months and five days. His body, to us so precious, lies by the side of that of his little sister, Helen May Reynolds, who died March 18, 1899, aged four years and six months. Bright, beautiful, precious darlings! How we love them though gone from us! But Jesus loves them, too. Mother, father, grandfather heart-broken! Yet not without hope. We expect to join them in the "Father's House." There is no death there. J. C. REYNOLDS.

STRICKLAND.

Bro. Joseph Strickland was born in Sangamon county, Ill., in 1836. He was united in marriage with Emly Chance in 1856. Bro. Strickland and wife united with the Church of Christ in 1859. For 35 years they lived in Buffalo, Ill., where he passed from [illegible] Feb. 12, 1901. For many years he bou[illegible] shipped stock. He had a generous [illegible] heart, like his home, was full of ho[illegible] He leaves a Christian wife to mour[illegible]

J. I[illegible]

Book Notes.

We yet have a few copies of our special Bagster Teacher's Bible—"Bagster 8325"—which we sell at $2.00. This is the finest Bible ever offered anywhere for so little. The regular retail price is $5.00. The actual cost of the Bible to us at wholesale was considerably more than $2.00. "Bagster 8325" is printed in minion type, is full leather lined, silk sewed, and contains all the popular helps—concordance, tables, chronological charts, maps, etc. It is a magnificent bargain.

We regret that we must withdraw our offer of the Standard Dictionary. Our stock is exhausted, and we can obtain no more to sell at half price. We are very sorry always when we have to return orders, but our offer was so attractive and our stock so limited that it was inevitable that some would be disappointed. It was a case of "first come, first served." We could easily dispose of 500 more sets of the Standard Dictionary if we had them or could get them. It is well for our patrons to make immediate response to our special offers. Glancing over the list of purchasers of the dictionary, we note that the first set went to New York (state) and the last set to Texas. So wide is our business!

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Notes From Northern Indiana.

I am at South Milford, LaGrange county, 20 miles from the Michigan line. I came a week ago in answer to a call for a protracted meeting. Delivered popular lectures Friday and Saturday nights and have been preaching day and night since.

I stopped at Richmond and Kendallville on the way and found work prospering in both places. My former friend from Kentucky, E. V. Spicer, is at Richmond, and Erastus Conner at Kendallville. Stopping only an hour or two, I did not get to see Bro. Spicer, but he is quite well received there. Stayed over night with Bro. Conner, through whose agency I received this call. He is in a meeting and made me preach to the fine audience he had assembled. The brethren there have a beautiful house of delightful acoustics, and as the attention was of the most refined and respectful sort I enjoyed speaking there.

South Milford church is only about four years old, and its meeting place is in the old brick schoolhouse worked over into a good-looking church edifice. They are carrying their own load, supplying their own fuel and lights and paying for their own meeting. As their number is small they deserve much commendation. Bro. Wesley Diggins, of Kendallville, has been preaching for them twice a month for a year or two, free. They have a good Sunday-school. It is a field white unto the harvest, and I look for good results.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL

Vol. xxxviii March 7, 1901 No. 10

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They say that God lives very high!
But if you look above the pines
You cannot see our God. And why?

And if you dig down in the mines
You never see him in the gold,
Though, from him, all that's glory shines.

God is so good, he wears a fold
Of heaven and earth across his face—
Like secrets kept, for love, untold.

But still I feel that his embrace
Slides down by thrills, through all things made,
Through sight and sound of every place:

As if my tender mother laid
On my shut lids her kisses' pressure,
Half-waking me at night; and said
"Who kissed you through the dark, dear guesser?"

—*Elizabeth Barrett Browning.*

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For the New Earth now appearing,
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, March 7, 1901. No. 10.

Current Events.

Our New President. Under heavy skies, but with as favorable weather as one has a right to expect on March 4, Mr. McKinley was again inaugurated as President of the United States. The rain which fell while the President was delivering his inaugural address may be interpreted as nature's tears of joy or tears of sorrow, according to one's political point of view, but what it really indicated was the folly of attempting to have a great out-of-door function at this season when decent weather is the infrequent exception. The Father of his Country knew what he was about when he postponed his inauguration until April 30. The inaugural ceremonies are described as being of unusual elaborateness. A feature of the parade was the presence of a larger number of soldiers and sailors than had ever before participated in an inaugural procession. The President's address contained a summary of what had been done during the past four years and an outline of the policy which will be followed during the new administration. Cuba must be established as a "free and independent government, prepared to assume and perform the obligations of international law which now rest upon the United States under the treaty of Paris." The recent act of Congress in adopting the Platt resolution was approved. There is to be no change in policy in the Philippines. "We are not waging war against the inhabitants of the Philippine Islands. A portion of them are making war against the United States. By far the greater part of the inhabitants recognize American sovereignty and welcome it as a guarantee of order and of security for life, property, liberty, freedom of conscience and the pursuit of happiness. To them only protection will be given. They shall not be abandoned. We will not leave the destiny of the loyal millions in the Islands to the disloyal thousands who are in rebellion against the United States." Immediately before the inauguration of the President, Mr. Roosevelt took the oath of office as Vice-President in the Senate Chamber and, after a brief inaugural address, presided for a few minutes over that assembly.

Congress. A great deal of important legislation was acted upon in the closing days of Congress. Though there were night sessions and in some cases all-night sessions, it was remarked a few days before the close that the work of Congress was farther advanced than it usually is at that time. The Spooner amendment to the army appropriation bill provides for the establishment of civil government in the Philippines. It is still left largely to the President to determine the form which that government shall take. Under its authorization a civil governor will soon be appointed, probably Judge Taft, to whom the military commander will be subordinate. An amendment introduced by Senator Hoar restricts the sale of public lands and the granting of franchises and concessions. The Platt amendment in regard to our relations with Cuba, as summarized last week, was accepted both by the House and the Senate on a strictly party vote and both the Cuban and Philippine amendments became law with the passage and signing of the army appropriation bill. The sundry civil bill, freed from its exposition amendments, was passed at the last moment. The river and harbor appropriation bill succumbed under the fight which was made on it in the House and failed of passage.

World's Fair Bill Signed. One of the last official acts of the President in his first administration was the signing of the Louisiana Purchase Exposition bill a few minutes before noon, March 4. The passage of the bill was not secured without a desperate struggle, in spite of the fact that at its last session Congress had promised the appropriation on conditions which were recognized as having now been fulfilled. After the House had refused to concur in the Tillman and Teller amendments, the Senate attached the whole exposition matter to the sundry civil bill as an amendment carrying $5,000,000 for the St. Louis World's Fair, $500,000 for the Buffalo Pan-American, and $250,000 for the Charleston Exposition. The House again failed to concur because of objection to the Charleston feature, and the whole bill was sent to conference with a chance that it would stay there until adjournment and, by the failure of the sundry civil appropriation, force an extra session of Congress. An all-night session was held Sunday night, and early on the last morning the case looked blue for the bill, but at last Senator Tillman's objection was overcome, and the Senate took up and passed the original bill, which had been first passed by the House. The World's Fair of 1903 is therefore assured.

The Right of Intervention. The Cuban Constitutional Convention is evidently in a state of embarrassment. It has finished its work, with the exception of agreeing upon a statement of the relations between Cuba and the United States. The United States government has adopted as law a resolution which makes no demands, but simply states that when certain conditions have been fulfilled, the government of the island will be turned over to the organization which has fulfilled them. But the Constitutional Convention does not agree to the conditions and is delaying its adjournment apparently in the hope that something may turn up. As a partial attempt to meet the requirements, a preamble has been drawn up and adopted stating the following points: That the Cuban government will make no treaty with any power limiting its own independence or alienating any of its territory; that it will not permit its territory to serve as a basis for foreign military operations; that it accepts the treaty of Paris and undertakes to do all that is required of the United States in that treaty; that it recognizes as valid the acts of the American military government and all rights acquired under them; the commercial relations between the two countries should be based on reciprocity. These concessions fall short of the demands of the United States because they do not grant to our government the right to take steps which may conceivably be necessary to insure the preservation of just and stable government in Cuba. The United States has guaranteed to the world that certain results will follow its intervention in driving Spain out of Cuba. The Platt resolution demands that the Cuban government shall recognize our right to see to it that the government which is to be established shall meet the requirements. This preamble assures us that everything will be all right, but does not recognize our authority to make things right in case the new government fails. To grant the right of intervention in emergency is not an assumption of inefficiency, any more than the giving of security for borrowed money is an assumption of the dishonesty or bankruptcy of the borrower. All the United States can reasonably ask of Cuba is a guarantee or security that certain things will be done. A simple assurance such as this preamble contains is insufficient.

Sampson's Break. The Sampson-Schley controversy, always an acrimonious and odious dispute, has taken on new heat since there are naval appointments to be made. Sampson has damaged his case materially by an utterance, thoroughly irrelevant to the main issue, in regard to the promotion of a gunner to the rank of ensign. By stating coldly and clearly that gunners, even though they may have sufficient technical education, usually have not the social qualifications which a naval officer should possess, Admiral Sampson has stirred up a hornet's nest. It is permitted to Americans, both officers and civilians, to act as snobbishly as they please without exciting much unfavorable comment, but what we cannot stand is the utterance of a snobbish sentiment, especially in black and white. Admiral Sampson's comment in regard to the social qualifications of naval officers was simply a calm and impolitic statement of an actual condition. It represents the actual opin-

ion of probably the vast majority of the service, but most of them are politic enough to express the sentiment in the intangible and unquotable language of shrugs and glances, and certainly do not embody it in their official communications. This view of the qualifications of naval officers may be all wrong; we think it is. But Admiral Sampson, by merely accepting and stating a condition of affairs which others have created, is likely to get more than his share of the blame.

The Year in Germany. The events of the past twelve months, political and otherwise, in the German empire are summarized in an article in the Atlantic Monthly by one well acquainted with the situation. At the beginning of last year the most prominent feature in German public opinion was enthusiastic sympathy for the Boers, but this has undergone modification in spite of the stimulating effect of President Kruger's visit, until what remains is based upon a traditional antipathy to Great Britain rather than a belief in the justice of the Boer cause or expectation of profit from a possible re-establishment of their government. The dispatch of an expedition of 23,000 troops to China was a remarkable event in view of the fact that not more than 1,000 German soldiers had ever before been across the sea at one time. In spite of criticism by the press, the expedition commanded a considerable degree of popular sympathy and even developed a wave of jingoism, which was encouraged by the appointment of a German commander-in-chief over the allied forces. The retirement of Prince Hohenlohe as imperial chancellor was not greatly regretted, as he had never been considered more than a temporary incumbent in that office, and the appointment of Count von Buelow as his successor was well received. The first task of the new chancellor was to quiet the Reichstag which was excited over the emperor's encroachment upon its constitutional prerogative in dispatching the expedition to China without the consent of the legislative body. Von Buelow showed himself a master of the situation by stilling this storm quickly and completely.

Germany and America. The relations between Germany and the United States have improved during the year. The discussion of the application of the "most favored nation" clause has been settled by our agreeing to the German view. The examination of dried fruit imported into Germany, ostensibly as a sanitary measure, but really as a prohibitory measure, has been discontinued. The meat bill, which was backed by the Agrarians and had for its leading feature a blow at the importation of American meat, under the guise of sanitary inspection, was passed after its most objectionable clauses had been eliminated. The opening of a German trans-Atlantic cable gives Germany access to American news untainted by passing through England. The floating of a loan of $20,000,000 in New York for the German government was a marked reversal of the previous financial relations of the two countries. After much insistence by the Kaiser, a law has been passed which will practically double the German navy. The last step in currency reform, completely establishing the gold standard, was taken by the passage of a law decreasing the volume of legal tender silver (the old thalers) and increasing the volume of legal tender silver (marks and fractional currency). The so-called Lex Heinze, providing a rigorous censorship over literary and dramatic productions, was the subject of a vast amount of debate, and was finally passed in a weakened form. The general political situation shows an increasing prominence of the Social Democratic party, accompanied by a tendency toward moderation and conservatism. They are willing "to take their millennium on the installment plan." In education the important movements have been the placing of English in the gymnasia (high schools) in a more prominent position even than French, instead of on a par with Hebrew as heretofore, the opening of many gymnasia for women, and the lengthening of the medical course to five years.

Death of Ex-Senator Evarts. Ex-Senator William M. Evarts died at his home in New York city on Thursday, Feb. 28, at the age of eighty-three years. His advanced age and increasing feebleness rendered his death no surprise to those who knew him. Mr. Evarts was born in Boston in 1818. His father, also a Bostonian by birth and a graduate of Yale, was the editor of the Missionary Herald and throughout his long life the son maintained a lively interest in foreign missions. He was graduated from Yale College in the class of 1837, with former Chief Justice Waite and Prof. Benjamin Silliman, attended the Harvard Law School and began the practice of law in New York, where he soon became United States district attorney. He was a Republican from the organization of the party, but in the days immediately before the war he held the conservative opinions of Seward as opposed to the more radical policy of Lincoln. After Lincoln's nomination, however, he found a firm supporter in Evarts. He was appointed secretary of state under President Hayes after brilliantly advocating his cause vs. Tilden before the electoral commission. In 1885 he was elected United States Senator from New York and retired after a single term. Throughout his career, though he held high offices, he was rather the lawyer than the statesman. The practice of his profession was the foundation of his reputation and the source of his keenest delight. He was the principal attorney for the defense of President Johnson at the time of his impeachment, was counsel for the United States in the settlement of the "Alabama" claims by arbitration, and was chief counsel for Henry Ward Beecher in his famous trial. In railroad matters and points of law relating to corporations, he was an eminent authority. Up to the time of his retirement, ten years ago, it is said that his fees were the highest on record.

The End of the War? Dispatches from London and South Africa are eagerly encouraging the opinion that the Boer war is practically over, but the public, which has a lively memory of hurrahing for that event once, only to find next week that the fight was still on, will not throw up its hat until the returns are all in. It is known for certain that De Wet has left Cape Colony and is in the region north of Colesburg. But whether this should be characterized as a retreat or an escape, one can scarcely say. At all events, it appears that the invasion of Cape Colony brought no good to the Boer cause, and occasioned disaffection among some of its friends. The capture of 200 Boers lately reported by Gen. Kitchener is offset by the capture of 80 British from a scouting party. A report that Gen. Botha had surrendered was current for several days, but has been shown to be untrue. The process of driving tacks with a sledge-hammer is always difficult and expensive and the British have been at the same disadvantage in their recent operations against the depleted but still shifty ranks of their enemy. One is almost sure to smash one's thumb with so unwieldy an instrument, before the tack is in, but by and by it is driven, somewhat to the detriment of the tack and much to the disfigurement of the furniture. So it is in South Africa.

Brevities. Thirty-six lives were lost in an accident in the Diamondville mine in Wyoming.

Pope Leo celebrated his ninety-first birthday last Sunday.

A tin can combination has been effected with a capitalization of $10,000,000.

St. Louis has a new chief of police, Matthew Kiely, in place of John W. Campbell.

Frank A. Vanderlip, Assistant Secretary of the Treasury, has resigned his position and will be succeeded by Milton E. Ailes.

A national convention of Spiritualists is being held in Chicago. "Seein' Things at Night" might be suggested as a suitable hymn for opening the services.

It has been officially announced that the new steel corporation will have $400,000,000 of common stock, an equal amount of preferred stock and will issue $300,000,000 of bonds. Total, $1,100,000,000.

The adjournment of Congress again finds the Nicaragua canal bill on the list of very unfinished business. Senator Morgan in his advocacy of it is a marvel of unrewarded patience. The bill will probably outlast him.

The feature of the week in China has been the protest of the powers against the secret negotiations which have been going on in St. Petersburg between Russia and China with a view to the establishment of more complete Russian control over Manchuria.

The Republican primaries, preparatory to the city election in St. Louis, are being held on Tuesday of this week with a probability of the nomination of George W. Parker for Mayor. In this case we will have two respectable candidates, Mr. Wells and Mr. Parker of the Democratic and Republican parties respectively, supported by two corrupt machines. Both will have a considerable following of independent voters.

A wholesale raid was made on New York gambling houses Tuesday night of last week. The recent reorganization of the police department, substituting a commissioner of police with two deputies for a bipartisan board of four members, promises reform and shows some spasmodic indications of it, but so long as ex-Chief Devery, the most prominent among the corruptionists, remains first deputy, there is little hope for a genuine reform.

The Value of Theology.

A recent writer in one of our religious papers attempts to make two points: First, that Alexander Campbell's theology was not unduly influenced by Locke's philosophy; second, that Alexander Campbell did not have a theology at all. If the second of these propositions is true, the first certainly must be. But it is not necessary to go the length of denying that Mr. Campbell had a theology in order to disprove the proposition that he was *unduly* influenced by the philosophy of Locke or of any one else. So far as we know, no one has ever made such a statement, much less "industriously circulated" it. Those who have taken an interest in considering the relation of Campbell to Locke have, for the most part, maintained that the influence which the philosopher exerted upon the thinkers of that time was entirely legitimate and that they could not help using in their thinking, theological and otherwise, those concepts and principles which his philosophy had developed. This imputation of "undue influence" can be maintained only by assuming that *any* influence of philosophy upon theology is undue, and this is a statement which has certainly never been made by those who argue that Campbell was a Lockian.

In maintaining that Mr. Campbell had no theology, the article in question says: "Campbell never wrote a book of theology. . . . . It would be as appropriate to write a book on Paul's theology or Christ's theology as on Campbell's theology." Setting aside the fact that Paul and Christ and Alexander Campbell occupied somewhat different positions in regard to their inspiration, it may be admitted that this statement is substantially correct. What is the objection to writing a book upon Paul's theology—that is to say, Paul's teaching about God? If Christ had written a book, it would be equally pertinent to write about Christ's theology; as he did not, we must content ourselves with the theology of the gospels—and good books have been written on that, too.

But when one speaks of Campbell's theology there is apt to be a small panic on the part of those who think that this means that he formulated a creed or sought to construct a theology which should be used as an instrument of salvation in place of the gospel of Christ. And this imaginary danger is apt to be met by such statements as this: "The world had tried theologies and dogmas in vain. It needed a gospel instead." Nothing could be truer than this latter statement; no one appreciated this truth more thoroughly than Mr. Campbell; and no one recognizes his appreciation of it more heartily than those who maintain that he had a theology. The essential criticism which Mr. Campbell made upon the religious world of his day was aimed not at its possession of theologies but at its use of them. The world's need of a long obscured gospel does not mean that theology has henceforth no value. The removal of it from its usurped place as the means and criterion of salvation does not mean its destruction.

If the niceties of natural science were so emphasized that poor, ignorant humanity could get no inspiration from the beauty of the flowers, no uplift from the unlearned contemplation of the majesty of the stars, the need would not be for the abolition of botany and astronomy, but for the reduction of them to their proper place as sciences. So the need of the religious world at the beginning of this century was not for the destruction of theology, but for the placing of it in its proper position and the assignment of its proper function to it.

In past centuries the science of astronomy was the slave of the church, and Galileo spent years in prison because of the alleged conflict between his scientific opinions and the ecclesiastical dogmas. Since that time the church has learned that astronony can serve her better free than as a slave. Geology was once the slave of the church and he who found evidences that the age of the earth was more than 6,000 years must keep silence or incur her displeasure. The church has learned that geology can serve her more efficiently free than as a slave. Theology likewise had long been both the tyrant and the slave of the church: tyrant because its statement of human opinions supplanted the Gospel of Christ as the subject-matter for preaching and as the criterion for church membership; slave because each thinker was compelled to square his theological views with the elaborate creed of his church under pain of ecclesiastical displeasure. But the church is finding that theology can serve her better as a free science, leaving herself free to spread the Gospel of Christ for the salvation of the world. To-day among the most enlightened religious bodies, including our own, theological thought is freed from its ecclesiastical leading-strings, and the church, no longer finding its chief activity in the preservation of its ancient theology, is free to work for the salvation of sinners through the Gospel of our Lord Jesus Christ, which is alone effective to that end.

Alexander Campbell was a consummate theologian, not only because he had a theology based on the best thought of his time but because he put theology in its proper place and assigned to it its rightful function. The church which uses up its vital energy in restraining its individual members from the consideration of theology at all, is in a condition not far different from that of the church which authoritatively defends its theological system. The dogmatism of "no theology" may be as tyrannical as the most elaborate formulation of doctrine.

As a restatement of what has already been said in regard to Mr. Campbell's noncreedal use of his theology, the closing paragraph of the volume on Alexander Campbell's Theology may here be quoted:

"And, after all, the most important and significant point about Alexander Campbell's theology was the use which he made of it. It was not a creed. It was not claimed to be a statement of all truth. It was not the theology of a church. It was simply ALEXANDER CAMPBELL'S THEOLOGY."

A Catholic paper, boasting of the universality of Romanism, cites the fact that, of the thirty-four members of the diplomatic corps at Washington representing the nations with which our government has official relations, twenty-three are Catholics. This statement by itself sounds very impressive, but unfortunately the paper goes on to name the countries which are Catholic and those which are Protestant, and one notices at a glance that the Catholic countries are the ones which are cutting the smallest figure in the history of modern civilization; they are the ones in which there is the greatest amount of illiteracy; there is not even a first-class political power on the list, unless one includes France, which is open to suspicion in regard to both political importance and Catholic orthodoxy. Catholic Austria is a conglomerate empire in constant danger of dissolution by reason of the racial antipathies among its component parts. Italy is Catholic, but the government has not been on speaking terms with the hierarchy for a generation. Catholic Spain has within a fortnight witnessed for the hundredth time an anti-clerical riot which necessitated martial law. The South American republics form a majority of the Catholic countries and in a mere count Chile shows up as much as the whole British Empire.

A writer in the Christian Courier on the subject, "Does the Plea of Our Fathers Need Modification?" begins an article by saying, "It needs to be restudied." In that single sentence there is a vast amount of truth. There are too many who do not know what the plea of our fathers really was. Some of them, perhaps, think it ought to be modified and others that it ought not, but neither opinion is of any consequence unless one knows just what it was. We have reached that stage in our history where it is easy and natural to seek to modify the plea of our fathers. Such a period is always fraught with danger. At such a time the safest conservation will be found in a renewed study of our fathers in the faith, that we may know better their spirit and their times as well as their doctrines. The work of the Bethany C. E. Reading Course for the next three months will deal with the history and work of the Disciples. Now is a good time to begin the study.

One is apt to be considerably impressed on hearing that the present King of England can trace his genealogy back in a direct line to William the Conqueror, and there are many persons of less exalted station who pride themselves on having noble or royal names on their ancestral tree. To hear them speak of it, one would think they descended from these alone. It is a fact fairly well authenticated that the average person has, or has had, two parents, four grandparents, eight great grandparents, sixteen of the next generation, and so on. Allowing three generations to the century, we may say that about twenty-five generations separate our day from William the Conqueror, and by a simple calculation in geometrical progression one will find that King Edward VII, or any one else for that matter, has 33,574,912 ancestors of the generation to which William the Conqueror belonged. Some allowance is to be made, of course, for duplicates, where the intermarriage of more or less remote relatives gives the same ancestors on both sides of the house. But in any case there were several million eleventh-century barbarians to whom the ancestry of King Edward could be traced quite as directly as to the Conqueror if anybody had cared to keep the records. The blood of the first William is in his viens—yes, the fraction of a corpuscle.

Hour of Prayer.

Renewal of Strength.

TEXT.—*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.—Isa. 40:31.*

The servants of God are sustained in all their undertakings, and rewarded for their fidelity. Are they sent on some distant mission? God goes with them. Are heavy burdens laid upon them? He giveth power to the faint.

Exhaustion Unavoidable.

They that toil must grow weary. The farmer on his broad acres, the carpenter amidst his tools, the teacher, the preacher, the housekeeper—all who put forth honest effort grow weary. The same law asserts itself in spiritual things. Hope deferred makes the heart sick. In the service of God and fellow-man, you may husband your resources, be never so economical with your energies, and yet if you strive to do your duty, you will grow tired. It is in moments of weariness that temptation comes with redoubled force. For your own safety, as well as for continued usefulness, your strength must be renewed. Do not blunder by trying to keep on after your energies have been consumed. Your weariness is a gentle reminder of your dependence upon God.

Source of Strength.

"The Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1. It is only the human that is consumed. God "fainteth not, neither is weary." We need to be reminded of this fact. Earthly fathers are strong, and wise, and patient, but they stagger under the burdens of anxiety and grief their children sometimes lay upon them. You cannot stagger the Almighty; you cannot exhaust Omnipotence. He is the famed "Rock of Ages." All nature is obedient to His decree; He stays the tumbling billows, and calms the raging winds. "He toucheth the hills, and they smoke." He it is that planteth and plucketh up nations, and giveth wisdom to kings. How foolish for the wicked to say, "Let us break his bands asunder, and cast away his cords from us!" How foolish and unfilial for his children to try to serve Him in their own strength, and in their own wisdom to proclaim His glory.

While God is infinite in might, and cooperates with His servants, thus helping forward His great purposes, He likewise imparts strength to them that trust Him. This fact is forever embalmed in one of our best words—enthusiasm; literally, God in us. "It is God that worketh in us," declares one who had learned to wait upon Him. There is solidity and strength in the rock, and from it waters gush forth for the refreshment of tired pilgrims.

Waiting Upon the Lord.

Rushing headlong into the work of the Master, eager and zealous, we soon spend our shallow force. We are putting our trust, not in Egypt and her chariots, but in Organization and her wheels. Instead of waiting upon the Lord, many churches are waiting upon a great evangelist. To be sure, we cannot dispense with machinery, nor can we do without trained specialists; but we can so order our work that these will not come between us and God. On the other hand, they will be the humble channels through which divine power may flow.

People who are full of energy are in especial need of this exercise. The Salvation Army has what is called a "knee drill"; we need a drill in waiting. The quiet hour,—where in all the twenty-four is it? The shout and tumult of the street, jingling door-bells, processions of callers, committee meetings without end, and the clarion calls of those who think they need us, leave scarcely a moment for meditation. But the busier we are, the more we need the soothing and invigorating atmosphere of the quiet hour. Closet prayer is helpful, but there should be a time when there is no voice of petition or praise, no uplifted hand, no soldierly tread, only the waiting, inquiring, listening attitude of a soul in the presence of God.

Power of Achievement.

He who practices the presence of God, he who waits on the Lord, will find aspirations mounting up like eagles; his thoughts will run swiftly into the knowledge of God, and he will walk in the way of His commandments. Weights will become wings, and stumbling-blocks stepping-stones. He will be like a fruitful tree, by the rivers of water. Strength received will be expended in fruitful service, and this expenditure will create still more strength. Formidable tasks will appear easy; faith will grow strong; resources will be multiplied, and victories gained. The soul will press swiftly on, "from strength to strength."

Prayer.

Worn and wearied with the burden and heat of the day, we come to Thee, O God, for rest. Do Thou bend o'er us, and refresh our lagging energies. The triumphs we have won in the past we won in Thy strength; Thou hast never failed us. Wilt Thou still be to us the shadow of a great rock in a weary land, the guide and inspiration of all our activities. Amen.

Editor's Easy Chair.

On a rustic seat placed between two trees which have overgrown the ends of the board, with other trees behind for a back rest, on the shore overlooking Mobile Bay, while the waves are singing a lullaby at our feet, we are penning these lines for the Easy Chair. A mile south of us toward the gulf is the village post-office and boat-landing. Another mile north of us near the shore are the remains of what is known as the "Old Village," consisting of some scattered bricks, some open spaces in which houses once stood, some of the pieces of asphalt walks and one or two decaying frames of buildings which once were the habitations of men. These are the mournful reminders of a civilization which once existed on this shore, but which is now extinct. Forty years ago in that period described by the freedmen of the south as "Fo' de wah," there were lordly mansions along the shore of the bay, and constituting that earlier Daphne, inhabited in the summer season by wealthy slaveholders. The houses, for the most part, seem to have been burned or otherwise destroyed during the war, for Farragut's fleet came into this bay and shelled the village, and some of the houses yet standing bear the marks of shells from his gunboats. The last battle of the war, fought after peace had been made, is said to have been fought on the shore of this bay above Daphne, before the news of the surrender of the southern armies was received. The wealth of these slaveholders was destroyed as one of the results of the war, and trees and underbrush have grown up and almost obliterated what were once abodes of wealth and luxury. And this is only forty years! Is it strange that great changes have taken place in the cities and towns that clustered about the Sea of Galilee nineteen centuries ago? Capernaum is marked by an interrogation point on the map. Conquerors came and went and left ruin behind them. One looks at the ruins of the Roman forum. Man raised those palaces and the wrath of man has laid them low, but the Tiber still rolls turbid through the Campagna. The Acropolis is in decay, but Mars Hill stand sand Mount Hymettus, with its honey and bees, is unchanged. What man has made man may destroy in forty years or less, but forty centuries can not touch God's handiwork.

Near the Old Village, and between that and the bay, is an immense grapevine, said to be about five feet in circumference—we did not have our tapeline with us—which has sent out its branches over all the surrounding trees, encircling them as the mythical serpent did Laocoon and his sons. The vine is now dead. Some boys ran a wild animal into the hollow of its trunk, and they chopped a hole in it and set fire to it to smoke out the beast, unmindful of the fact that they were destroying the life of one of the largest vines of the world—a rival in size if not in historic renown of that one which grows in Hampton Court, London. But this vine is visited by nearly all the people who come to Daphne, and is not without its romance. About five years ago a Spanish vessel appeared in the bay one evening and anchored out opposite this vine. Some men got into a small boat and rowed to the shore. This was repeated the next evening, and the vessel departed for good. In a few days it was discovered that a large hole had been dug near this vine and left unfilled and that something too heavy to carry had been taken out and dragged down the side of the hill to the bay. A chart which had been left in the hurry marked the place where a large amount of Spanish gold had been hidden. There were four large cedar trees forming almost a complete square, one of these supporting the trunk of the immense vine, and at the foot of another the treasure was buried. The hole is there yet in proof of the truthfulness of the story! But no one questions the facts as herein stated so far as we have heard. What romance or tragedy is connected with this hidden gold? Some day when we have nothing better to do we may write a "historical novel," founded on this incident. We have a cedar cane, which, with the aid of a friend, who did most of the work, we made from one of the cedar trees which supported this vine and sheltered these Spanish coins through—who knows how many years?

Some day, we venture to predict, this shore is again to be lined with elegant

mansions built by men of the north, seeking a warmer climate in winter, and probably by men of the south seeking a cooler situation in summer. In pure, soft spring water, we know of no place which can rival it. It is much higher than Mobile across the bay, and for absolute quietness and restfulness it is all that can be desired. The sounds that greet one's ears on waking in the morning are the songs of the birds which seem to have adopted the groves along this bay as their winter resort. It may be that the robins and thrushes we have been charmed with here are the very fellows that do duty for us in the more northern regions later on. We have been enjoying a delightful ride to-day—wife and I—in company with Col. Hord and wife, through the splendid pine forests back from the bay and down the shore as far as Montrose. These pine lands when cleared produce well, and we saw many evidences of plenty and contentedness—perhaps a bit too much of the latter. The colored population in this region seems to be doing well. They are industrious, most of them owning their own little homes, and for the most part are living self-respecting and respectable lives. The climate here is semi-tropical. We saw gardens green to-day that were planted last autumn. Peach trees are in bloom. Roses bloom all through the year. The recent cold snap in the north was felt here in a temperature which registered thirty-two degrees, but it does not seem to have done any damage to speak of, while such occurrences are exceptional. Bro. H. E. McMillin and wife, prominent members of the Euclid Ave. Christian Church, Cleveland, O., have arrived and are guests at the same house which we have found so pleasant a home. But before this reaches the eyes of our readers we shall be somewhere in Florida if our plans do not miscarry.

We have been mingling a little light reading with our resting, and among other books we have at last read "David Harum." The source of its popularity is not far to seek. It strikes the average reader at his own level. It is not a book of high ideals. David Harum and John Lennox, though widely different, represent two types of men of the world who make no pretensions to living according to the highest pattern though not without admirable traits. The prevalence of champagne and wine among both the female and the male characters in the story, and that quite as a matter of course, gives the book low rank when measured by the highest ethical standard, though we doubt not it is a faithful enough portrayal of real types of character as they exist in Central New York and elsewhere. "Ramona," which we have also read for the first time, is a much stronger story and its aim and tone are higher. Mrs. Helen Hunt Jackson, its author, may have drawn the Indian character rather higher than the facts would justify in all cases, but she herself admits there are exceptions. We do not believe, however, she has drawn in too dark colors the mistreatment of the Indians by the white settlers and by the Indian agencies. "On the Suwannee River" and Robert Louis Stevenson's "Inland Voyage" are some of the other books which have helped us to rest while sojourning in these pine woods beside the bay.

Questions and Answers

What was the gift of the Holy Spirit which was promised on the day of Pentecost? J. W. Sconce.

We hesitate to attempt to state all that was involved in the gift of the Holy Spirit either to the disciples upon whom came the "cloven tongues like as of fire," or to those who received it later in accordance with the terms which Peter proclaimed, but the immediate and obvious results give us at least a starting-point for an answer. Before the day of Pentecost the disciples had been faithful in prayer and supplication (Acts 1:14) but inactive. The gift of the Holy Spirit meant first of all, just as Jesus had said it would (Acts 1:8), an impulse to bear witness. The result was that the disciples became from that hour a power in the world. The impulse to Christian activity is something which cannot be dissociated from the gift of the Holy Spirit. The group of believers in Jerusalem did not become a church until, moved by the Spirit, they began to *act* for the spread of the truth. In view of this, are we not justified in considering that any body of professed believers whose lack of activity as witnesses shows that the Spirit is not producing in them that first and most important result which it produced on Pentecost, has ceased to be a church in the truest sense, even though it may have a plurality of elders, each the husband of one wife, and all the other features of a complete and correct organization which the early church at Jerusalem did not have?

1. Do the words in the closing chapter of Revelation in regard to adding to and taking from "the book of this prophecy" refer to the entire Bible? How about Deut. 4:2 and Prov. 30:6?

2. I have heard it stated that the book of Esther and the story of Samson are religious fiction, inserted in the Bible because of the lessons they teach. Is not this teaching dangerous? A Subscriber.

1. "The book" referred to in Rev. 22: 18,19 certainly does not mean the Bible as a whole, which never constituted a single book until long after the days of John, and probably does not refer to the book of Revelation in its entirety, but to the substance of the prophecy contained in it. The words in verses 16-19 are put into the mouth of Jesus and the reference to the book can be more reasonably understood as applying to the substance of the revelation which had been given to John than to the literary record of it in the closing book of the New Testament. The passages in Deuteronomy and Proverbs certainly do not refer specifically to the whole Bible. The words in Deut. 4:2 are an injunction uttered by Moses in regard to a code which he was about to deliver to the children of Israel. The proverb mentioned refers to all divine commands whenever and wherever given.

2. There is, in our opinion, no adequate reason for doubting that the stories of Esther and Samson are historically true. Those who would deny the historicity of these accounts would probably interpret them as we do the parables, finding their value in the truth of the principles which they involve, while attaching no importance to the question as to whether or not the events described ever really happened. Whether historically true or not, the truths which they embody are doubtless the reason for their being in the Bible. It is unquestionably dangerous to fall into the habit of characterizing biblical narratives indiscriminately as fictitious. It is also dangerous to lose sight of the fact that the Old Testament narratives have a truth that is more vital than their historical truth.

When men are born, have they not within them the germs of a certain will power, of a sense of right and wrong, and of an intellect, together making heredity; and are these not developed and influenced by environment, over which the person has no control? If so, can a person ever act otherwise than he does act? R. G. B.

The reasoning which would destroy the freedom of the will by reducing human life to the resultant of two forces, heredity and environment, overlooks one factor which is stated in the question. The endowment of man with will power puts the initiative and referendum of every act in his own power. Man's power to perform certain acts is limited by inherited talent, training and environment, but no such limitation is imposed upon the will. Poverty, prison or disease may prevent action, but the pauper, the prisoner and the cripple are still free as regards the will. The strongest biblical argument against that form of fatalism which denies man's freedom is the assurance that "God created man in his own image." The image of God is not the image of an irresponsible slave to inheritance and circumstances.

It is claimed by some that washing the disciples' feet should be practiced as a church ordinance, just as the Lord's supper and baptism, and it is argued that in all three observances we have the example and precept of Jesus. Is this reasoning correct? Timothy.

There are many answers to be given to those who hold that feet washing is a church ordinance co-ordinate with baptism and the Lord's supper. If there were no others, this one would be a sufficient answer: that the apostles did not so understand the Master's wish. We read that they "continued in the breaking of bread" and that they enjoined and practiced baptism. But we nowhere read that they practiced foot-washing as an ordinance. The apostles, even if they had had no inspiration, had exceptional facilities for understanding the wishes of Jesus. They understood that he wished them to continue the practices of baptism and the Lord's supper and that he did not wish them to practice feet-washing as an ordinance.

I have heard it said that prayer is not accepted until one has believed, repented and been baptized. Is not prayer a part of repentance and are not our prayers heard when we desire to change our lives in obedience to the gospel? W. S. Austin.

There is no reason to believe that God ever refuses to hear a sincere and honest prayer. It is true, too, that an honest and sincere prayer is impossible to one who has not at least begun to believe and repent. Both are continuous processes rather than instantaneous acts. Any one who has enough faith and penitence to feel the need of prayer and see in it a source of help, has a right to pray.

At a church election a member of the board told the people they could vote, whether members of the congregation or not, and a secret ballot was cast. Is this method proper? A. B. C.

There is nothing necessarily improper about a secret ballot, but it seems obvious that only members of the congregation should vote in electing officers of the congregation. That is the common-sense rule of all organizations.

The Permanent Contribution of the XIXth Century to English Literature

By Prof. William Lyon Phelps

I. THE POETS*

There is only one period of English literature that can compare with the nineteenth century, and that is the Elizabethan. Dominated by the supreme literary genius of the world, glorified by an array of dramatists whose combined work outshines the Hellenic stage, the Elizabethan era may justly be called the greatest period of the greatest literature of the planet. But with the exception of the mighty names of Bacon and Spenser, the age of Elizabeth found its chief expression in the drama alone; while the age of Victoria bewilders the critic fully as much by the splendid variety of its literary production as by its extraordinary excellence. Poetry, fiction and criticism—in all these three great departments the century which has just closed can show masters.

Keats.

Before the nineteenth century was twenty-five years old, however, English literature suffered a terrible loss—a loss that as our perspective grows clearer, seems inexpressible. This was the premature death of John Keats. Dying at the age of twenty-five, before most men of genius have done mature work, Keats left behind him a small number of poems that have given him an undisputed place in the front rank of the English poets. Even as it is, his reputation is growing so rapidly that the critics of the year 2000 may place him as the first poet of the nineteenth century. He was born in the same year with Carlyle; had he lived one-half as long as the great Scotchman, he might have surpassed all other British poets except Shakspere. For he had the supreme gift of poetic expression; none of his followers or successors, not even his chief disciple, Tennyson, equaled him in this respect; "The Ode on a Grecian Urn," "The Ode to a Nightingale," "The Eve of St. Agnes," "Hyperion,"—these show a complete mastery of diction that no other English poets except Shakspere and Milton possessed. And the wonderful thing about the man is that he grew with such astonishing speed; nor was his growth unhealthy, tainted with the germs of disease, like his suffering frame. No one can read his letters and not see how steady and healthy was his intellectual advance; how clearly he recognized his own powers, and the proper way to use them; how noble was his ideal in poetry, and how gladly he would sacrifice everything in its pursuit. Who can tell what masterpieces this man would have produced had he lived to middle age? All we know is that they would have been masterpieces, and would in all probability have surpassed everything that is now included in his work.

> "Thou art gone from us; years go by and Spring
> Gladdens and the young earth is beautiful,
> Yet thy songs come not; other bards arise,
> But none like thee."

Wordsworth.

In addition to the name of Keats, the nineteenth century can show five other poets, who now seem to have a fixed place in the front rank. These are Wordsworth, Byron, Shelley, Tennyson, and Browning. The first and last of these were prophets as well as poets—each of the two had a right to the name *Vates* as well as *Poeta*. They wrote many beautiful poems, but in addition to their artistic creations, they bore a distinct message to humanity. It is unfortunately true to say, in estimating the value of Wordsworth's poetic production, that his reputation now rests on about one-third of it; the rest being mostly commonplace, and some of that deserving even a worse epithet. But at his best, Wordsworth appeals to thoughtful readers irresistibly, and is by many critics of to-day given the third place in English poetry, immediately after Milton. For he is our great spiritual interpreter of nature. In this field he has never had an equal in English literature, and but one successful rival in the world—his great contemporary, Goethe. His view of nature is of course a modern one, a view impossible to Shakspere and Milton, for the spirit of their times had not made such a mental attitude possible. Wordsworth regarded nature as in some mysterious way alive, spiritual and immaterial, and containing all the lessons that mankind needed to learn. The function of the poet is to discover what these truths are, and interpret them to his fellow-men. We need not seek here to analyze his teaching—it has been done by many a prose critic, notably Principal Shairp, and its essence has been poetically expressed in a final form by Matthew Arnold, and by William Watson, in his remarkable poem, "Wordsworth's Grave"—a poem worthy of the master it celebrates. Wordsworth learned from nature the lessons of peace and rest, and no century ever needed his teaching more than the turbulent nineteenth. In a striking passage in his autobiography, John Stuart Mill tells us how Wordsworth brought him from darkness to light, and no greater tribute to his power was ever paid than by this "logic-chopping engine."

Browning.

The last one of the giant race to make his appearance was Browning. This extraordinary man has a double claim on our attention. Of all English poets he is the most original. After his boyhood he never came under the influence of any of his predecessors or contemporaries, but struck out into entirely new paths, and finally forced an antagonistic public into a complete acknowledgment of his poetic gift. Besides his astonishing intellectual vigor and originality of expression, it is now generally agreed that in the width of his sympathies and in his analysis of all phases of human life and character, he has surpassed all other English poets except Shakspere. As a psychologist in verse he towers over all other writers of the nineteenth century. His message to us is manifold, but it is all summed up in the conclusion of his first poem, "Pauline"—

> "Sun-treader, I believe in God and truth
> And love."

He is an unflinching optimist, and his optimism is more encouraging and stimulating than Emerson's, because he sees and recognizes the dark side of life. What he taught in "Paracelsus" he maintained to the end—the necessity of imperfection, nay, the joy and glory of it. For imperfection is necessarily associated with progress and development, and the soul's obstacles are but the means toward its attainment of ultimate perfection. His treatment of religious doubt, for example, which casts such a shadow over the writings of his contemporaries, is a case in point. Were there no doubt, were the future life secure, there could be no real virtue. Virtue lies in the struggle, not in calm, unquestioning acquiescence.

> "I count life just a stuff
> To try the soul's strength on, educe the man."

Everything in life can be made serviceable to the strong man, the man of faith and high ideals. Perhaps the extent to which his optimism carried him is shown best by his use of figures. He loves to take a pessimistic proverb, like "No rose without its thorn," and make it a source of comfort. In the speech of the Pope in "The Ring and the Book," a speech that indicates the high-water mark of nineteenth century poetry, we find this passage, which it is safe to say no one but Browning could have written:

> "So a thorn
> Comes to the aid of and completes the rose—
> Courage to-wit, no woman's gift nor priest's."

Of all the great thought-leaders of the century, none is more thrilling, more stimulating, and more encouraging in the call to manhood.

Byron and Shelley.

Few literary men have had a greater intellectual endowment than Lord Byron. His genius has never been seriously doubted, and in fields of expression so far apart as song and satire, he ranks with the great masters. His keen wit and his lyrical gift were alike remarkable. But although he once had a European reputation and influence such as few British writers have enjoyed, and although every lover of poetry comes at times under the spell of his melody, his work has one fatal taint—insincerity. The world did not need Byron's example to show that one may be at the same time a great poet and yet lack the qualities of good citizenship. But the lack of moral force is apt to prevent a man from realizing his highest possibilities as an artist. That Byron did at times first-class work, that he must be ranked as a first-class poet, all unprejudiced critics will agree; but if he had maintained an attitude toward his art like that of Tennyson, if in short he had acted like a responsible person, there would have been much less chaff

*A second article by Professor Phelps on the Novelists and Essayists of the Nineteenth Century will appear in the CHRISTIAN-EVANGELIST of next week.

in his works, and his influence would have been mightier and more permanent. He chose, however, to write, not like a poet, but "like a gentleman"; with him poetry was not a sacred calling, it was an accomplishment. His work accordingly suffers. There is always the doubt of his sincerity: there is in his finest frenzies something of the *poseur*.

Although Shelley died before he was thirty, he apparently reached his full development. His death was a great loss to English literature, but not nearly so severe as that of Keats. It is doubtful if Shelley would have done anything better than his previous performances, which to be sure were splendid enough to make his position in English poetry unassailable. As a lyrist and song-writer he is second only to Shakspere. His lyrics are ideals of what a true lyric should be, and though, like Keats and Tennyson, he made no important contribution to the thought of the age, he left behind him a priceless legacy of beautiful poems. His reputation has increased rather than diminished with time.

Tennyson.

The most representative poet of the nineteenth century, the real Laureate in fact as well as in name, is of course Alfred, Lord Tennyson. Living as he did in every decade of the century, his is its clearest singing voice, and he is the most faithful mirror of its ideas. Tennyson was an all-around poet, succeeding in every department of poetry except the drama. There his lack of originality and of passion caused him to make almost a complete failure. For Tennyson was not an original man; his mind, as reflected in his verse and in the Memoir by his son, was distinctly commonplace. Like many writers, he stated problems rather than solved them. But one of the truest functions of the poet is to *represent* clearly, to be the mouthpiece of his age; and no one ever lived more fully up to this ideal than Tennyson. All the philosophical, religious, scientific and political thought of the nineteenth century may be found in his works, usually expressed in almost perfect forms of verse. For he was a consummate artist. As some one has said, he was an artist before he was a poet. In epical, descriptive, narrative, lyrical poetry he was generally regarded as the foremost man of his time. Historically, he is the child of Keats, and while perhaps he never wrote any one poem so perfect as the best things in his master, he wrote so immense an amount of admirable poetry that he exercised in his day an enormous influence, not merely over hundreds of thousands of readers, but over all contemporary poets except Browning. And the loyal friendship of these two men is one of the most beautiful things in the annals of literature, as beautiful as the nobleness and purity of their lives.

Besides the poets of the first rank enumerated above, a considerable number of English writers have made permanent additions to poetical literature. Perhaps Coleridge and Mrs. Browning ought to be ranked in the first class; if that be so, the latter is the only woman who has ever possessed the smallest claim to so exalted a position. In view of the prodigious number of women who read and understand poetry, such a fact is singular. Other poets of the century whose work will endure are Rossetti, Matthew Arnold, Scott, and possibly Swinburne. Clough and Landor wrote some poems that will never be forgotten, and many writers have produced a few things that the world will not willingly let die. As for Kipling and Stephen Phillips, we are too close to them to rate them judiciously. Let us hope that they will ultimately belong to the twentieth century rather than to the nineteenth.

Yale University.

A Sonnet.

By Gordon Garrett.

It is not parting from the friend I love
That makes me sad; for friendship, swift as light
And strong as armed hosts girded with might,
Can scorn the leagues and rocky barriers move.
It is not absence through the lapse of years
From one held dear that grieves the loving heart,
For time is naught, and faithful memory's part
To bridge that gulf which but the fickle fears.
But when I sit beside a trusted friend
And press the hand and gaze into the eye
And speak the words of friendship of strong men,
But find no answering pressure of the hand,
No brightening glance, no word to match my cry,
But dumb indifference—'tis then! 'tis then!

English Topics.

God Rest Our Queen!

England mourns her irreparable loss. Only one woman in all history has earned the title of Great. Catherine the Great, of Russia, could never be called the Good. Victoria the Good was also Victoria the Great. She has shone in the three ideals of womanhood. Victoria was an ideal wife, an ideal mother, an ideal queen. Hers is the longest actual reign in the history of mankind. One reign only nominally exceeded it. Louis XIV of France reigned seventy years, but he was only a little child when he ascended the throne and could for years only reign through his council. Queen Victoria was a young woman when she was crowned and she was young at heart when she passed away. Her sad obsequies are in preparation as I write, and this week is to end with a Saturday of mourning and memorial while her remains are being taken for sepulture in that magnificent mausoleum at Frogmore, near Windsor, which she erected as the tomb of Albert the Good.

Godliness and Government.

One thing above all Victoria has accomplished. She has forever demonstrated to the world in an age of hard materialism that no human polity can flourish without God in it; but that almost any kind of government may be successful in promoting the welfare of humanity if God is allowed to be supreme. Here we have in Europe a bewildering variety of governments. Some are pure despotisms. Some are gigantic military autocracies. Some are imperialisms modified by elementary constitutionalism. Some are truly, really and genuinely constitutional monarchies. Some are republican and democratic. All differ. But only one has been a happy success for the millions of the people. Britain alone has been stable, contented and prosperous. In Germany, France, Russia, Italy, Spain, the masses are miserable. Militarism is crushing the life out of every continental population and republican France is even more burdened than autocratic Germany. The truth is that godliness still affects the great heart of England, while it has become a half-effete force in the whole of Europe, with the single exception of Russia, where the masses of the people are profoundly religious, notwithstanding the dominance of gross and blind superstition. Queen Victoria elevated Christianity to a pedestal of popular supremacy which it has never occupied before in the history of any nation, excepting only in the wonderful Puritan age. The fact is that our grand old Queen was a Puritan at heart. She was a sound Protestant, a friend of the Reformation and a sincere Evangelical. At her elbow in her own private room were always to be seen a Bible, a prayer book and a hymn book. She loved to read the exquisite sermons of Frederick William Robertson, of Brighton. Those are the most beautiful sermons ever printed in the English language, as I think will be allowed by any of my American friends who are acquainted with them. Queen Victoria loved reading sermons. And she loved listening to good preaching.

The Queen's Favorite Preachers.

One of the very first printed sermons which ever made a real impression on me as a boy was a discourse which was published by the order of the Queen. It was preached before Her Majesty at Balmoral in Scotland by Dr. Norman McLeod, a Presbyterian of the Scotch Church. The topic was "Religion in Common Things." Again, the Queen took a great liking for the preaching of Principal Tulloch, of Aberdeen University, and as long as he lived he was seen at the Court on all great occasions. I personally well knew one of Her Majesty's favorite English clergymen. Dr. Connor, the dean of Windsor, whose early death was so much lamented, was the eloquent and beloved vicar of the lovely parish of Newport, Isle of Wight, during the four years while I lived and preached and worked as the Baptist minister in that town. I greatly admired Dr. Connor and retain a sweet memory of his beautiful life and character. The Queen last of all made the Bishop of Winchester, Dr. Randall Davidson, her chief spiritual confidant and adviser. But all her life she was much more a Presbyterian than an Anglican. She loved simplicity and was a simple, earnest, sincere Christian soul. History will never lay to her charge any attempt to favor this wretched revival of romanizing ritualism.

A Strange Religious Muddle.

What a singular anomaly is modern Christianity. It is a most blessed consolation that Christ is infinitely greater than Christianity. Look for instance at the strange kind of Christianity which Queen Victoria was compelled to profess. In England she was by law compelled to be a member of the Established Church of England and Wales. That is an Episcopal and very priestly Church. But the Queen lived much of her time every year in Scotland, which she learned early in her reign passionately to love. Directly she crossed the Tweed from England into Scotland, she was compelled to be a member of the Scottish Church as established by law. But that is a non-Episcopal Church, devoid of

priestcraft and purely Presbyterian instead of prelatical and sacerdotal. No two Churches could be more extremely different. Yet the Queen of England was obliged to profess allegiance on oath to each! And when Edward VII, our new King, is crowned, he also will have to be by turns of two different sects, each claiming to be the true type of Christianity. It cannot be considered wonderful that large numbers of English people are longing for the overthrow of that system of Erastianism, the State Church, which still deforms our British Christianity.

The Little Royal Palaces.

Queen Victoria endeared herself to the nation by her loving and sweet simplicity. She loved the poor. She was fond of birds, pet animals, flowers, music and children. Her great delight was to go about her estates calling on the poor old cottagers, with whom she would sit and chat for hours, entering into all their simple and humble lives with real sympathy. She did not like her vast stately palaces of Windsor and London, and at the first opportunity always hastened away to her little villas at Osborne in the Isle of Wight and Balmoral in the Highlands of Scotland. That Scotch paradise especially was her beloved abode. It is a small house, with small rooms, small furniture. Here when she was a young Queen she used to romp in the nursery with her young children. She was a merry-hearted girl. No mistake is greater than to suppose that the Queen of England was of sombre and gloomy temperament. She was naturally of the opposite extreme, filling her Highland home with laughter and music, and being in her youth fond even of dancing. It was when the dark cloud of her great bereavement shadowed her life that she passed for a considerable period into comparative seclusion. "Albert the Good," who, as Tennyson wrote in his beautiful ode, "wore the pure white flower of a blameless life," was suddenly snatched away, dying in that same home at Osborne where the Queen herself has passed away. For forty years the Queen has been widowed, meeting in that time a succession of other bitter bereavements which she sustained with the noblest fortitude. Two of her sons died before her and one of her daughters, and two of her daughters are widows. One of her grandsons, Prince Victor Christian, has fallen in battle in South Africa, and another, the Duke of Clarence, who was abruptly snatched away by influenza, would one day have been King of England.

My Visit to our Western Churches.

In the beautiful west of England we have only two churches. To these I have just paid a brief visit. In Gloucester I have had the pleasure of once more preaching anniversary sermons and lecturing. I have several times in these letters alluded to E. H. Spring, the indefatigable pastor of the church which is steadily becoming one of our strongest communions in England. Bro. Spring is a living example of the advantage of a protracted pastorate. He believes in a long ministry and so do I. I addressed large audiences at Gloucester with much enjoyment to myself. Bro. Spring will be remembered by readers who were present at the great Cincinnati Jubilee Convention in 1899. He is an all-round reformer and is developing church life along a line of great novelty and strength, for he indoctrinates his people with ideas about the Gospel of Health, teaching them to cultivate "plain living and high thinking." The results are beautiful. Here we have a people who are ready for any kind of self-denial. The Cheltenham church is not so strong. It has had to endure greater trials and difficulties of late. Our Bro. T. Herbert Bates, formerly of New Zealand and Australia, is pastor in Cheltenham. Cheltenham is a most lovely health resort. Here we should hope to have also a strong church in time. Bro. Bates, like Bro. Spring, has about him a beautiful family. Each of these ministers is helped by a gracious and devoted Christian wife and each of these churches has the advantage of a bright and useful pastor's family. That is to my mind the very finest influence which can be brought to bear on any church. When our movement extends rapidly, as some day it must, it will spread most quickly in the west of England. At present our stronghold is in the northwest, in the towns of Chester, Liverpool, Southport, Lancaster, Saltney, Ingleton, Birkenhead, but in the great southwest we are unrepresented, although there are waiting for us Bristol, Cardiff, Swansea, Exeter, Plymouth, Devonport, Falmouth. In the south we might start work in Portsmouth or Brighton, and in the heart of England we look with longing eyes on such fields as Birmingham, Leicester, Nottingham and Wolverhampton. We have not any congregations in the north, though we might hope for great success in York, Leeds, Manchester, Hull, or Newcastle; while all Scotland awaits us, as does all Wales and so does all Ireland. W. DURBAN.

43 Park Road, South Tottenham, London, Feb. 2, 1901.

Chicago Letter.

By George A. Campbell.

The long controversy between the contractors and labor unions has been at last amicably settled. The labor unions demanded recognition of their societies on the part of the contractors, a half-holiday every Saturday and a uniform day's work. So fiercely did the controversy rage all last year that many of the largest contractors refused to put up any buildings in Chicago, and those that did were compelled to work under police protection. Thus the building enterprise has been paralyzed here for some time. The trouble, however, is now settled, to the joy of all, and somewhat to the advantage of the laborers. The extent of building operations in Chicago this year promises to be unparalleled. One man alone is erecting 500 high-class houses near the home of the writer, and this is but an indication of what the entire city is planning to do this summer.

The mayoralty election promises to be exciting and exceedingly important. Mayor Carter Harrison will certainly be the Democratic candidate. It will be hard to defeat him. His stand against the encroachments of the street railway corporation on the rights of the city has deservedly made him popular with those who believe in city control of its natural monopolies. It seems to be his policy, too, to give as "wide open" a city as the political hangers-on want; but it is just for this reason that the more respectable citizens are anxious for his defeat. A petition with 70,000 signatures of voters has been presented to John M. Harlan, asking him to allow his name to be placed in nomination as the Republican candidate. He has consented. Four years ago he polled a very large vote as an independent. If he secures the nomination, which he undoubtedly will, and if he gains the election, which is equally sure, Chicago will have a most worthy mayor.

Quite a good deal of interest is manifested by Chicagoans in the action of the state legislature in appointing a committee to investigate the financial standing of Zion Bank. Mr. Dowie's business transactions are assuming large proportions, and the friends of his followers, who are freely trusting him with their hard-earned savings, are very anxious to know if he is conducting his financial institution in a business-like way.

The Union Church is rejoicing in installing, by various meetings, their new pastor, Roland A. Nichols. The first week after his arrival was one of festivities, the second one of planning, and the third one of action. Bro. Nichols has begun a meeting which will continue for at least a month. Before this meeting was begun a house to house canvass was made of the immediate community. Bro. Nichols has made a very favorable impression on Chicago Disciples.

Wallace W. Payne has resigned the pastorate of the Evanston Church to take the chair of Biblical Instruction established by the C. W. B. M. at Lawrence, Kan. While in Chicago, Bro. Payne has been pursuing special courses in the University of Chicago, preparing himself for such work. He leaves the young church in splendid condition. Bro. Payne's leaving makes the third pastorless church in Chicago, the other two are the First and Irving Park.

W. B. Taylor is holding a meeting at Keeley Street Mission. This mission is chiefly Presbyterian in its membership; but has been supplied by some of our brethren from the university for two or three years. Two new missions have been opened since the first of the year; one under the direction of Monroe Street, at 44th and Van Buren, and the other under the direction of the Austin Church, at 48th and Kenzie. The Monroe Street Church is arranging to complete their building this spring. The cost will be about $1,500. The Humboldt Park Church has purchased a church building from the Presbyterians. The meetings held in the various missions by visiting brethren, although not resulting in many additions, are reported by the pastors to have interested many people not before known to the missions.

The foreign missionary rally was held at the Grand Pacific lecture room Feb. 18. Brethren Ames, Allen, Tinsley, Taylor, Campbell, Nichols, of the local pastors, made addresses. The feature, however, of greatest interest was the addresses of H. H. Guy and F. E. Meigs. Their addresses were of a high order; but perhaps the most profitable was the conference they held, answering the many questions asked them by the audience. It is hoped that our twenty-two Chicago churches will take the offering next Sunday.

Austin Sta., Chicago.

Religion and Intellect

By CHARLES F. THWING

President of the Western Reserve University

The first thing to be said is that the church has intellectual relations. For some might, in thoughtlessness, be inclined to affirm that the church has relations to the heart and to the will of man, but not to his intellect. The simple truth is that the church cannot avoid holding intellectual relations, even if it would avoid them, and, further, the church would not avoid holding them even if it could. For the church stands for the truth; and is not the intellect the organ and agent of the truth, and is not truth a function of the intellect? The church stands not only for truth, but also for truths, for facts and inferences held in proper and just proportion: what organ determines what proportions are proper and just if not the intellect? The church represents history: does not the intellect weigh and assess and judge the elements which constitute the evolution of the divine will in human affairs? The church is founded on a revelation, and through revelation its life is nourished, its energies strengthened, its progress insured: is it not the intellect which discriminates between the false and the real in any presumed revelation, and which detects the spurious in any unworthy endeavor to minister to the life of the church?

The plain truth is that every member of the church is in essence a rationalist. He can be no other. He may call himself something else, he may spurn the name, but he is obliged to trust in his reason. He must trust in his reason even to declare he does not trust in it. Let the most devoted and devout adherent of the church affirm that the church can do no wrong, that her ministers can hold no error, and her creed contain no heresy. Why does he thus believe and affirm? Because he believes that it is more *reasonable* to hold that the church can do no wrong, the minister entertain no error, and the creed contain no heresy, than to believe otherwise. Why does one accept the Bible as of divine inspiration and authority? Because this belief seems to be more in accordance with the facts of the Scriptures and of life. Who interprets these facts? The intellect. Who determines the conclusions which these facts teach? The intellect. Why does the Protestant believe as he believes? Why does the Romanist believe as he believes? Because to each his belief seems the more reasonable. To the Protestant it seems more reasonable to let reason have pretty full play; to the Romanist it seems more reasonable to submit the individual reason to the reason of the church universal and Catholic.

Therefore all condemnation of the church for its rationalism is misdirected. Man cannot be too rational. He cannot know truth too largely or too accurately. He cannot reason with a profoundness too deep, or an exactness too fine, or a comprehensiveness too large. What we need fear is too little reason, not too much. Partial knowledge, not comprehensive, foolish methods of inquiry, not wise, are to be dreaded. The peril is not that we shall think God's thoughts after him in either philosophy, science or theology, but that we shall think thoughts which are not true, and by methods which are not sound.

The intellectual relations of the church in the twentieth century touch two or three institutions or movements of the church. One of these relations concerns the pulpit. The pulpit demands, creates, necessitates the intellect. You cannot have a pulpit without a preacher, and you cannot have a preacher without a mind. The pulpit represents the intellectual relations of the church in their finest flower and richest fruitage. The pulpit naturally creates a great intellect. For the themes of the pulpit are great themes. God, eternity, goodness, justice, man mortal, immortal, man sinful and man holy—the greatest themes on which the reason of man can reflect are the themes of the pulpit. Their truth or their falseness determines human destiny. These themes are a rich historic heritage. They are as old as the human race. They have been wrought over and over and over again by the great preachers and poets and essayists. All history furnishes illustrations of their worth. Though as old as the race, these themes are also as fresh as the passions of the throbbing heart, as personal as remorse, and as immediate as the demand of the awakened conscience for forgiveness.

The pulpit is a throne of intellectual power. There can be no permanent decline of the intellectual relations of the church so long as the heart of the preacher is warm, and so long as his mind is great. Any decline in the power of the pulpit will show itself at once in the choice of themes which are not religious, or which, even if religious, do not touch the centre and the source of religion. So long as the pulpit will select great themes, and will consider these themes in great ways, so long will the intellectual relations of the church in a most significant form be noble.

The peril is, and it is immediate, that great themes will not be selected, or, if selected, will not be adequately discussed. Preaching is in instant peril of being simply descriptive. Some one tells of the great Agassiz remarking upon a book by a scientist to the effect that it was not compositive but only descriptive. Too much preaching is of this character: it describes in poetical phrase and figurative speech the phenomena of human life; it does not *interpret* these phenomena. Too much preaching deals with the outside of life; it is objective, exterior; too little of it deals with the inside of life, the character, the subjective, the interior. This is not the preaching which makes the strongest appeal to the strongest intellect; it is preaching which makes its strongest appeal to the mere superficial elements of mind and of character.

But the intellectual relations of the church are evidenced in the aggressive administration of the church as well as in its pulpit. The time has now come for the mightiest intellectual forces of Christendom to unite in an endeavor for the world's betterment. The efforts of the past have too often been single and sporadic. They have been like the attempt to kill out the Russian thistle of the plain with the boy's jack-knife, or to level the mountain by a bunch of fire-crackers. An endeavor great in the continuing of all civil forces, great in the summing of the noblest consecration of human hearts and wills, and also great in the mobilizing of the highest intellectual powers of the race, should be made for the transmuting of barbarism into finest Christian civilization. The endeavors which in commerce and manufacturing are creating the enormous accumulations of capital and of working forces should find parallels in the Christian services. The immense massing of the Christian forces and the direction of them, under wise leadership, should make a world in which the Son of God would be recognized as the King of men.

In filling the intellectual demands of the pulpit and of ecclesiastical administration, the church is to equip herself with noble schools for the training of ministers. The improvement of theological education has not kept pace with the improvement of medical or of legal education. When the last century opened theological education was the first to heed the demand for a better professional training; medical education followed, though at a long distance. But as the twentieth century opens, both medical and legal education, relatively to what were their respective conditions twenty-five years ago, are far superior to theological education. Theological education has advanced, but its advancement has been slow in comparison with the swift progress of the training of the physician and of the lawyer. Theological education is in peril of being narrow without being profound, and of being thin without being broad. The removal of the peril of the thin and narrow education of the clergymen is best accomplished by the putting of great men and great theologians in the schools of divinity. Great teachers create great students, and great students create great ministers.

The intellectual relations of the church in the twentieth century, therefore, demand the masterful equipping of theological schools. These schools, thus equipped, will train great ministers, who shall be both great preachers and great ecclesiastical administrators. The present seems to be ebb-tide in the affairs of the church. It is only a temporary declension. And one method of restoring the church to its full and proper place in the life of the community is to increase and to enlarge the function of the intellect.

Cleveland, O.

Garden of Gethsemane.

By Walter S. Smith.

[An Acrostic. Read the initials downward.]

Garden of the olive press
All in somber midnight dress,
Resting near its entrance gate
Do the Lord's disciples wait.
Even now they hear His prayer,
Now He waiteth in despair;

"Oh! this cruel, bitter hour!
Father, Father! Lend Thy power!

God, my Father, must it be
Evil thus must burden me?
Thou art wise! Thou knowest best,
Hear, if may be, my request.
Surely some less poignant plan
Even yet may rescue man!
Mine, however, let it be
Always to submit to Thee.
Not as I would, Holy One!
Ever let Thy will be done!"

Nelson A. McConnell.

By J. M. Rudy.

The Man.

It has been my good fortune to be intimately associated with the late Nelson A. McConnell for more than two years. I say *good fortune*, for I feel that there can come to the young preacher few blessings richer than close association with those who have been "long in the King's country and oft have looked into His face." We have walked and talked together. He was often at my home. We loved to have him sit at the table with us. He seemed to bring something very wholesome into our home. Nelson A. McConnell was a very manly man. His was not the religion of sentiment. His faith had deep roots. He did not feel that God was under any special obligation to him. He therefore tried in a most humble but manly way to conform his life to God's law. He felt that God's work for man was perfect and it remains for man to make his work for God as perfect as possible. He never became possessed of the feeling that God needed the advice of any man, but always felt that man stood in the most absolute need of God's word and God's wisdom. Some thought Nelson A. McConnell a little gruff and severe. Often he did "answer a fool according to his folly." An irreverent man could not feel easy under his piercing eye. True, he seemed at times a little severe, but when the shell was broken the kernel within was rich, sweet and tender. He had a strong hold on the eternal. He was deeply reverent. He had the least of the empty and frivolous in his life of any one I have ever known.

The Preacher.

Nelson A. McConnell was a strong preacher of the word. He knew the Book as few know it. He believed those who know the Book best are least inclined to reject its teachings. In his preaching he was logical and precise. While listening to Bro. McConnell in one of our district conventions I called the attention of several of our preaching brethren to one characteristic of his preaching: "He never uses a single superfluous word." After he finished his talk I said, "Did he use one word that he could as well leave out?" "We did not hear one" was the reply. His prayers were always models. In the home where death had come he was the strong man and blessed comforter. It was not so much what he said in the sick room as what he was. He was always greater than his words. He was a great teacher in the home. At the fireside in his younger days he would explain large portions of God's word. One fact ought to impress us all. Of all who were converted under his preaching very few fell away. They were not simply numerical additions to the church, his were converts. They became stalwart Christians. They were able "to give a reason for the hope that was in them."

Bro. McConnell felt himself called upon to defend the Bible. He had a more exalted conception of the ministry than many have. To him it was not a matter of keeping a job, but rather a matter of keeping the people purified by the fire of truth. He accepted the responsibility of the ministry from a source higher than human and felt, "woe is me if I preach not the gospel." Any reflection upon what he conceived as an inspired doctrine or a divine institution found in him scant sympathy.

James A. Garfield preached on Saturday evening before his nomination for Congress on the following Tuesday. It was before Bro. McConnell had left Ohio. All were proud of the rising preacher and politician; but there was one man with a heavy heart who listened to Garfield on that Saturday evening. He felt that Garfield was about to exchange the higher for the lower calling. This man with the heavy heart was Nelson A. McConnell. After a grand sermon and Garfield's friends were gathering around to offer words of cheer and extend hearty congratulations, this man with the heavy heart came to Garfield and putting his hand on Garfield's shoulder said: "Bro. Garfield, you are entering politics, be careful." The rather short reply came: "I guess I can look after myself." "No you can't," said Bro. McConnell, "'wherefore let him that thinketh he standeth,'" etc. Bro. McConnell left his young, ambitious friend and brother to fill out and apply the Scripture. "When the news flashed over this country and throughout the world that our beloved Garfield was struck down by the assassin's bullet I wept, and thought of the words: 'I guess I can look after myself.'" This touching and profoundly significant incident I received from the lips of Bro. McConnell.

Nelson A. McConnell never cast a vote. Jesus said, "Swear not at all." This settled the question for this godly man. He would not hold up his hand and be sworn.

Others know more about his early work in Iowa than does the present writer; let them write of this. "No map showing the growth of the Christian Church in Iowa would be complete without the name of Nelson A. McConnell written across it," said one well acquainted with his work.

His Last Night on Earth.

On Tuesday evening, Feb. 5, he returned to Cedar Rapids. He made his home with his daughter, Mrs. H. F. White, who has watched over and looked after her dear father with the strong affection and tender sympathy of a Christian daughter. On his way from the depot he stopped at the First Christian Church. This was the last time his beloved brethren and sisters saw him on earth. More than twenty years ago he had organized this church. It has been one of his dearest children. The writer therefore preached the last sermon to which our departed hero ever listened. It was from the words: "Behold the Lamb of God that taketh away the sin of the world." This was one of his own favorite themes. The service that evening closed with a season of earnest prayer in which all were requested to join. Dear Bro. McConnell stepped out from his seat into the center isle, lifted his hands in the attitude of prayer, but that prayer was heard by none but God, a mute, tender prophecy it was that the time was at hand when the Father would relieve His faithful child of ever again performing the public duty of prayer. Someone else prayed, the leader closed the prayer service and he whose life was greater than his speech and whose works are his mightiest monument passed out of the Lord's house never to return alive. When another day broke he was fast journeying from the sleep of the flesh to the rest of the spirit.

What was most precious to his heart in these closing months of his earthly journey? This: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. In this we groan, earnestly desiring to be clothed upon with our house which is from heaven." There were two prayers that he often made touching the interests of our people in this city where he held his membership at his death. One was that there might be a second Christian church in this city. The second prayer was that there might be perfect harmony in the First Church. The first of these prayers was answered on the 9th of last October when God gave him the joy of constituting the Second Christian Church at the corner of Third Avenue and 6th Street, West Cedar Rapids. The other prayer, the brethren whom he loved and who loved him are sure cannot be an unanswered one. Peace to our well beloved.

Cedar Rapids, Ia.

Earth's Unrewarded Worthies.

By James Small.

"Full many a gem of purest ray serene," says the poet, "the deep, unfathomed caves of ocean bear, full many a flower is born to blush unseen and waste its sweetness on the desert air." In harmony with this, well has another said: "Little men do work for which great men get credit. Unseen men, unknown men, lay foundations upon which others erect monuments and establish their own fame."

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first principles of righteousness, these are the persons who if they do their work well insure the purity of the family, the prosperity of the community, the security of the state, and the blessing of God upon the generation to come. Oh lowly, lonely worker, toil on. Let your little work for God be done faithfully, and done well. Others may take the credit of the work which you have wrought and boast of great results and great success, but God knows the beginning and the end of our labors and the day is coming when he shall bring to light all hidden things and give to every man according as his work shall be. What revelations shall then astonish the beholders, when great things shall be made small and little things shall shine forth in grandeur, when many that are now first shall be last, and many who are now last shall be first.

Bedford, Ind.

Kansas City Letter.

By George H. Combs.

The churches by the Kaw begin the new year with confidence and high hopes. A. W. Kokendoffer, whose loss we could ill afford, has concluded to remain with the Forrest Ave. Church, to its great joy.

City missions are well to the front and our superintendent and evangelist, F. S. Bowen, reports 31 accessions for the month of January. W. F. Richardson is preaching monthly temperance sermons. The Sunday-school of the West Side Church averages in its collections nearly ten dollars per Sunday. As this is neither a large nor rich school the average is remarkable. O. P. Shrout is himself again after several weeks of semi-invalidism, and the work at the South Prospect Church moves on encouragingly. An organization of the young men of all our churches was formed last week, having as its aim the enlistment of Christian young men in active evangelistic work. Fuller reports soon as to its organization and its methods. The Sixth and Prospect Church contributes its quota of news; the reports of last year's work as follows: Added 305 (200 of these in the great Scoville meeting), net gain 239. Raised through all departments of the church $10,000. Of this something over $2,000 for missions. Present membership, 1,172.

The writer is in the midst of a series of Sunday evening sermons entitled "Some Twentieth Century Problems." Among the subjects discussed are "The Problem of Democracy," "The Problem of the City," "The Problem of Politics," "The Drink Problem," "The Labor Problem," etc.

The following clipping from one of our city papers shows how we are trying to solve the problem of reaching young men:

> The young men of the Sixth Street and Prospect Avenue Christian Church held a banquet in the Midland hotel last night and at the close of the reponses to toasts a permanent organization, of a social and fraternal nature, was perfected by electing the following officers: President, Bryson Jones; vice-president, D. P. Gribben; secretary, M. D. Stevenson; treasurer, W. T. Duncan.
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> There were eighty-one present, all young men. The menu was an excellent one. Bryson Jones was the toastmaster. Attorney E. L. Massey spoke on the subject, "Business and the Intellectual Life;" Attorney J. A. Gordon responded on "Pro Bono Publico;" Edmond Morris discussed "Opportunity," and D. P. Gribben, in the absence of Clarence Spellman, spoke on "The Wagon and the Star."
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> The Rev. Dr. George H. Combs, pastor of the church, stated the object of the organization, and the election of officers followed. The club will hold a banquet every two months, with business meetings in between. The membership is not limited to members of that congregation.

We have now reached the crisis-hour. The day for our offering for Foreign Missions is here. What have we done? What will we do? The question is more momentous than ever before. The world's eyes are upon the churches. The world is waiting to know whether in view of the recent developments in the Orient the churches will go forward or backward. What about China?

This is sure: any falling off in receipts will be interpreted by the critics of the Church as a weakening in evangelistic effort. To fail ever is hurtful, to fail *now* is disaster. We must go on. Whatever was done last year, we should improve upon it now. The church has been challenged. How then shall we act? Retreat? Never! We must plant our colors the further in the hostile field and bring up the army to the colors. Palsied be he who cries, "Retreat."

B. B. Tyler's Letter.

The Denver papers speak of our recently deceased brother, John C. Sutton, as "the Hermit of the Belfry." The reason for this is the fact that when "Uncle John" gave all that he had, about $30,000, toward the erection of the South Broadway Christian Church he requested that he might be permitted to occupy a room in the tower of the building. His request was granted. The room was well situated and well furnished. There was nothing in the life of "Uncle John," as his friends affectionately called him, to even suggest the use of the word "Hermit" when speaking of him. He was a little "peculiar"; but who is not? He desired to live in the house of worship in the erection of which he had taken so deep a practical interest. His wife had gone before to the spirit world. It was a cherished desire of Sister Sutton that a Christian church should be erected in South Denver. Out of regard for her memory her husband gave $30,000 of the $60,000 needed in the building of the South Broadway Church. So far as I know, "Uncle John" had no near relatives living. Why should he not live in a comfortable and well-furnished room in the church building if he desired to do so? I have said that Bro. Sutton was "peculiar," and this is true. Did you ever know a man to give his entire fortune to secure a house of worship for the Church in whose faith and fellowship he lived? This was a little "peculiar"—wasn't it? "Uncle John" said that he would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. He was therefore made—not janitor, not sexton, but—"care taker" of the South Broadway Christian Church. Others did the work of cleaning, etc., etc. When you visit this city next summer take the "seeing Denver car" and note what the guide will say about this church and the "Hermit of the Belfry" when Ellsworth Street is reached on the run out South Broadway. "Uncle John" was one of the elders of our church. The people loved him with a tender and sincere affection. The infirmities of age caused him to abandon his room in the tower; but he had another, just as comfortable, in another part of the building, and I never entered this room but that I found persons present doing what they could to cheer the old man and make him comfortable. A few days before his decease Bro. and Sister W. H. Keer took him to their home and cared for him as if he had been their father. There was not a man, woman or child of the four hundred members of the South Broadway Christian Church who would not gladly have divided their last piece of bread with "Uncle John."

This much is said because the writers of fiction for the columns of the daily papers have grossly misrepresented, in the past, the treatment that "Uncle John" received at the hands of those whom his liberality had so greatly blessed. I speak of what I know.

John C. Sutton was born in 1823, on a farm in Butler county, Pa. The first twelve years of his life were spent on this farm. After leaving the farm he worked on a canal. It was while thus employed that he met James A. Garfield. He was doing the same kind of work—driving on the canal. "Jim and I used to be together a good deal and managed to make the time pass pretty rapidly," said "Uncle John" one day. By and by he became tired of walking up and down the canal. His next employment was in a rolling mill in Pittsburg. After two years of this character of work he found employment on a flatboat on the Ohio river. He was fond of machinery and learned to drive an engine. From working on a flatboat he drifted into stage-driving. He used to tell that he drove the first four-horse stage that ever entered Pittsburg. But this kind of work did not last long. Before many months he was fireman on a railroad engine. He soon learned to manage the machine and spent fourteen years running engines on various roads in Pennsylvania, New York and Ohio. During this period of his life he had some blood-curdling experiences and hair-breadth escapes. He was so disabled by an accident when drawing a fast train on the New York Central road that he was compelled to abandon this kind of life. At Alliance, Ohio, he opened a bakery and confectionery store. He remained in this business seventeen years and made money. In 1882 he came to Colorado. He was troubled with asthma and could find relief in no other place. After his removal to Colorado he settled in Custer county and went into mining. In this business he was so successful that in a comparatively short time he considered himself worth $100,000. But he was not satisfied. Who is? He invested and invested again until his $100,000 became $30,000. In 1891 he gave this to aid in the erection of the splendid stone edifice known as the South Broadway Christian Church. This was his best investment. What John C. Sutton gave he saved. It was by giving away all that he had that he laid up treasure for his last days on earth. What he gave he contributed of his own accord. No one solicited him. He sought out W. B. Craig, at that time in Denver, and told him what he had decided to do. He gave in such a quiet way that the people did not know he was left penniless until the work had so far progressed that it could not be stopped. To a reporter "Uncle John" said some time ago:

"The church has always been very good to me. The brethren even offered to support me without my doing any work, but to this I could not consent. I am happy here."

Is there a lesson in this story for those of us who remain? If it was well for this plain, honest man to give after this fashion, can it be ill for you, for me, to contribute in the same way? All that we have really belongs to God. Do you believe this? "The earth is the Lord's and the fullness thereof." This is a quotation from the ancient Hebrew hymn book. What do we think of the statement? Does it affirm the truth? It seems to me that Christians are beginning to learn the lesson so clearly taught in our Bible—Old Testament and New—that they belong wholly to the Lord. When even the alphabet of this lesson is learned, out of our abounding wealth there will be enough and to spare in carrying forward the work that has been committed to our care.

May the spirit of benevolence exhibited by Bro. John C. Sutton—"Uncle John"—take possession of us who remain.

W. Bayard Craig, chancellor of Drake University, came from Des Moines to deliver the address at the funeral of Bro. Sut-

ton. He also preached at the South Broadway Church. His friends were out in large numbers to extend to him a heart-warm welcome. W. B. Craig is loved in Denver. And why should he not be loved? He has done more for the Disciples of Christ in this city than any other man. His service is gratefully remembered. His address at the funeral was one of the best addresses of the kind that I ever heard.

Dr. Craig is full of enthusiasm over Drake University. He is looking for $500,000 for that already great institution. The number of students this year will probably reach 1,700.

Denver, Col.

Reasons for a Fresh Study of Our Pioneers

By T. W. GRAFTON

To understand social, religious or political movements, we must know something of the men who have inaugurated and championed them. The great Reformation of the sixteenth century would be one of the enigmas of history but for a knowledge of that strong, fearless, defiant champion of the Word of God, Martin Luther, and that group of heroes who gathered about him, and waged successful battle with pen and sword in his cause. The uprising for religious and political liberty, which culminated in the American Revolution and the establishment of institutions that have become sacred to us, would be as vague as the dreams of Homer but for our acquaintance with the purposes and trials and achievements of the pilgrim fathers, in paving the way for the triumphs of freedom.

There is a group of men, whom we now call pioneers, who bear the same relation to the great religious movement which had its inception in the early years of this century. Their lives are so intimately connected with its success that we must know the men if we would understand the genius of the institution they have left us. No religious body has a richer calendar of saints than these. Many of them may have been lacking in the conventional graces of society and in high scholastic attainments, but in the genuineness of their sympathies, and in their familiarity with God's two great books, nature and the Bible, all are, in the highest and truest sense, gentlemen and scholars. When we think of the opposition encountered by them, the hardships endured, the results achieved, it is doubtful if a modern instance can be found that will parallel the brave, noble, consecrated service of the men who followed Alexander Campbell in his search for the scriptural ideal, and in his effort to reproduce it amidst the political, social and religious environment of the nineteenth century on American soil. In making a great cause triumphant they are deserving of our gratitude, and their teachings and examples are themes for profitable study.

1. We need to study the lives and achievements of these men to keep in mind *the simplicity of the essential truth which they taught.* The tendency of religious thought has always been away from the simpler faith to that which is complex. It is this tendency in the past that has made reformation a necessity. Drift from the apostolic simplicity, and the accumulation of the theological rubbish of centuries, made the Reformation of Martin Luther indispensable to those who would know God's will. The growth of modern speculative theology made the plea of our pioneers for a restoration of apostolic Christianity equally essential. In their singleness of purpose and in their devotion to God's Word, they were peculiarly endowed for the work of eliminating the non-essentials of religious thought from the essentials of scriptural revelation, and of causing the great central truths of the gospel to stand forth in clear and splendid proportions. In the present confused state of speculative thought we are again in danger of missing the main issue, and in our search for a sure foundation can do no better than to restudy the field which they surveyed with such clear vision, and with them again take our stand beside the impregnable rock of revelation, Jesus Christ, the Son of God.

2. A study of such men can but strengthen in us the courage of conviction. Whatever their mistakes or errors, they believed they were right and, having set up their standard on the clear authority of the word of God, they were ready for any sacrifice rather than yield one jot from the truth as they understood it. No better illustration of the temper of these men can be found than this declaration of "Raccoon" John Smith: "For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood and on it they can and ought to stand again. From this I can not depart to meet any man or set of men in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculations I may hold, yet not one gospel fact, command, or promise will I surrender for the world." In cherishing a charitable recognition of the religious rights of others, we are sometimes in danger of surrendering our own ground, mistaking a lack of deep religious conviction for the spirit of toleration. We need a little of the iron of their faith infused into our blood to-day, and a restudy of their lives and of the sacrifices which they made in their loyalty to the truth as they saw it, will scarcely fail to strengthen our conviction, not perhaps in all that they believed, but in what we ourselves believe, and give renewed courage to stand for its defense.

3. We can not study the lives of our pioneers without an inspiration to personal sacrifice for truth and renewed endeavor in the face of present discouragements. They were not men clothed in soft raiment. Theirs was a garb of homespun, and their daily lot one of deprivation and trial. There were no flourishing churches to welcome them. No tempting salaries emphasized their calls. It was theirs, like the sturdy frontier men to whom they ministered, to hew their way through the unbroken forest. The churches of their religious neighbors were for the most part closed and barred against them. Schoolhouses, barns and groves sheltered them in the deliverance of their message. The bitterness and hate of sectarianism met them in daily encounter. Poverty and hardship was their daily lot. Prejudice and misrepresentation tried their temper. Influence and respectability were arrayed against them. But with undaunted courage they kept on their course, gathering strength with opposition, and hope with adversity, until there burst upon their cheerless path the joy of a great victory, and the satisfaction of having laid strong and secure the foundation of a new religious order. The difficulties before which we shrink to-day are but trifles in comparison with theirs and our trials become invisible in the deeper shadows that enveloped them. A study of such heroism will serve to inspire us to more unselfish service in the cause they have entrusted to us, and with bolder confidence in its ultimate triumph.

4. A study of the principles they advocated is an incentive to a fresh investigation of the fountain of authority from which they drank. Much of the power of these pioneers come from their familiarity with the word of God. It was their library, their school of instruction, their final court of appeal. They searched it as the prospector searches the rock for the gold. They studied it, not to sustain some theological conclusion, but to know the mind of the Master. Like the sword of the cavalier, or the rifle of the backswoodsman, it was always at hand. They read it by the fireside. They carried it into the field and read it while the plow rested in the furrow. It was their companion on the journey from appointment to appointment. They not only read it, but they preached it, drawing from it their message, argument and illustration, until their auditors breathed the very atmosphere of revelation. Their example is contagious. Their loyalty to the word incites a disposition to brush aside the accumulation of literature that has filled our libraries and thrusts itself upon our attention at every turn, and to return to the old, old story, so precious to them, so essential still to a real work of grace in the unregenerate world about us.

5. We are at a remote enough period to fairly estimate their worth and discover and avoid their errors. They were men of like passions and limitations with ourselves, and it is no reflection upon their sincerity to say that they had their shortcomings. In their search after simplicity, they often stripped truth of its beauty. In the intense zeal of their conviction, they were not always free from bigotry. Their sacrifices were not without complaining, and in their allegiance to one book they did not escape the charge of narrowness. But that the treasure was in earthen vessels renders none the less important the service they have rendered us. We are indebted to them. We should know them and cherish their memories. All honor to such a band of worthies, Campbell, Scott, Stone, Smith, Hayden, Creath, Gano, Johnson, Burnett, Richardson, Hashout and those who toiled and suffered with them. By their service and sacrifices they have given us the simpler, clearer vision of divine things which is our heritage.

Ann Arbor, Mich.

Current Literature.

Enough time has elapsed since the publication of Count Tolstoy's latest novel, **Resurrection**, to enable one to form some opinion not only of the book itself, but of its effect. Its appearance in Russia produced a distinct sensation and, while the civil authorities maintained their habitual attitude of good-natured indulgence toward its author, the Church was moved to excommunicate him. Outside of Russia the effect of the book has perhaps been scarcely commensurate with its strength. Perhaps it is that the public has become accustomed to hearing from Tolstoy the sweeping declaration that in modern institutions, civil, military and religious, whatever is, is wrong; or perhaps his arraignment of the Russian judicial system has been accepted as true for Russia, but not applicable to other countries.

The book might be called the story of a trial, including its causes and consequences. The author's description of the steps by which so-called criminals fall into the clutches of the law, the processes by which they are tried and either condemned or acquitted for reasons among which the consideration of their actual guilt is the least important, the manner of their imprisonment and their treatment as Siberian exiles—all issues in the proposition that no man or body of men has a right to punish another man for any crime either real or imaginary. The descriptions of the actual methods of trial and imprisonment exhibit a system which is undoubtedly terribly wrong, but the author does not argue that it ought to be corrected but that it ought to be abolished. His argument from the injustice of the present methods to the abolition of all judicial processes involves the assumption, which he shares with the officials themselves, that the present system cannot be improved. He does not leave the case without adducing texts of Scripture in support of his view: "Let him that is without sin cast the first stone"; and the parable of the servant to whom a debt of 10,000 talents was forgiven.

Incidentally the author advocates the single tax system and the name of Henry George frequently occurs. "We talk much," says Tolstoy, "about the causes of poverty among the people and the means of ameliorating their condition, but we do not talk of the only sure means which would certainly lighten their condition, i. e., giving back to them the land they need so much." Officialism is worse than crime because it makes men cruel by dispensing with the idea of love between the official and those over whom he has authority. "If one acknowledges but for a single hour that anything can be more important than love for one's fellowmen, any crime can be committed without a feeling of guilt." Comparatively little is said about the Church, but what is said is openly hostile to the established Russian Church. "The icon [sacred picture] is the emblem of hypocrisy; the emperor's portrait, the emblem of servility."

The book is a clinic of Russian society—wholesome but not pleasant. Its characters are a group of pathological cases, whose introduction is justifiable only on the assumption that they are not exceptional but typical. In fact, there is something in Tolstoy's method of handling his characters which makes one think of them rather as types than as individuals, and one's attention is held by the problem presented by the millions which they represent, rather than by interest in their fortunes as individuals.

After all, the severest criticism that can be made upon Tolstoy's view of society is that it suggests no positive and hopeful program for the direction of human effort. The wealthy hero of his story disposed of most of his property under the conviction that private ownership of land was wrong, but kept enough to live upon comfortably. After following a band of exiles to Siberia, he came to an intense conviction that the whole idea of human punishment was wrong. No solution is offered to the problem of what a man ought to do who has that conviction. It is somewhat noteworthy that, though the hero gave much of his property to the peasants and denounced the system which had allowed him to inherit vast estates, and voluntarily underwent many hardships, it never seemed to occur to him to do a stroke of honest work by way of paying the debt which he owed to society.

"Resurrection" is as typical of Tolstoy as anything which he has ever written. It breathes the same lofty motives and the same love of humanity and sympathy with human woe. It exhibits the same magnificent literary qualities, not in the least weakened by the author's age and infirmities. And it embodies, too, the same hopeless and futile individualism which has always been the weakness of his philosophy of life and society. (Dodd, Mead & Co. $1.50.)

March Magazines.

Politics and current history figure rather more prominently in the *Atlantic* this month than usual. The present political situation in Germany and the events of the past year are summed up in "A Letter from Germany." Prof. Woodrow Wilson, in an article on "Democracy and Efficiency," argues for democratic government as not necessarily the best under all circumstances, but the best whenever the circumstances make it possible, and accepts de Tocqueville's opinion that our government possesses the elements of stability, "not because of its intrinsic excellence, but because of its suitability to the particular social, economic and political conditions of the people and the country for whose use and administration it had been framed." The highest virtue of any form of government is that it shall fit. He argues accordingly that the best government we can give to the Filipinos is not necessarily one embodying our own institutions but one which will give them an opportunity to develop institutions of their own which will fit them as ours fit us. Henry B. F. Macfarland writes an article on "Mr. McKinley as President," in which the administration is defended from its critics. "President McKinley has had a great part to play and has played it well." The article, however, has none of the warmth of a partisan document. The article on John Marshall by James Bradley Thayer is timely in view of the recent Marshall centennial. The serials are continued.

Some of the literary aftermath of the South African war appears in *Scribner's* in Richard Harding Davis' "Along the East Coast of Africa," a description of a journey which was obviously a return trip from the scene of hostilities. "The Fate of Faustina," another of the amateur cracksman series, is the most tragic of the lot so far. Arthur Henry's "Among the Immigrants" is a treatment of the subject on its picturesque and human side, with no attempt to consider its social or economic bearings, except the statement that "it is a mistake to think that this country is being made a dumping ground for Europe's rubbish." The energetic come; the lazy stay at home. Henry Norman's fifth article on Russia deals with the present economic conditions of the empire. "Our Two Uncles" is as good a piece of humorous fiction as has appeared in a year. Its author, Mr. Preston, exhibits the imaginative characteristics of a Stockton.

Irving Bacheller's new novel, "D'ri and I," begins in this month's *Century*, and its opening chapter is alluring enough to tempt even one who habitually shuns serial stories. The second of Augustine Birrell's articles on the Rhine is even better than the first, and the illustrations represent some of the very best that M. Castaigne has ever done. He has found congenial subjects in the castles, hamlets and legends of this romantic valley. Bishop Potter contributes an article on "Impressions of Japan," in which he defends the Japanese against the often repeated assertion that the alacrity with which they have accepted western ideas and methods betokens a lack of the conservative virtues in their national character.

The *Review of Reviews* begins with a series of editorials on the Kansas temperance crusade, in which the editor carefully refrains from expressing any very decided opinion on the case but ends in the proposition that "lawlessness is a greater danger than drunkenness at the present time in the United States." The leading article is a character sketch of King Edward by William T. Stead. "Australian Scenes of Country and Town" is the title of an article consisting almost entirely of illustrations. It will be a surprise to most readers to find an article seriously advocating the growth of tea as a profitable crop for our southern states. Prof. John R. Commons writes a strong article advocating negotiation as the correct method of settling labor disputes and cites cases in which it has been used to advantage.

Besides its usual quota of fiction, *Frank Leslie's* has a much illustrated article on "Scientific Child Study," describing the problems with which this science deals and the methods and instruments which are employed in investigation. Although the Duke of Abruzzi took his polar expedition nearer to the North Pole than Nansen did his, he has never acquired in this country a fraction of the fame which belongs to the Norwegian explorer. An account of the duke's voyage forms a readable and instructive article. An article on the political history of M. S. Quay gives as full a statement of his career and accomplishments as is possible to one on the outside, and, while setting him forth as the complete political boss, treats his case as an object of interest rather than of disapproval.

An uncommonly interesting article on ballooning is found in *St. Nicholas* as one of the series on "Careers of Danger and Daring." The "Giant Thunder Bones" is a fairy poem on the order of "The House that Jack Built," and is well worthy to be classed with that classic.

Everybody's Magazine contains a character-study of a beaver, somewhat in the vein of Seton-Thompson's biography of Wahb the grizzly, illustrated by a remarkable series of photographs. Bird S. Coler, Comptroller of New York City, has a brief article on the government of that city.

In Tennessee

People Know Something About Coffee.

A little woman in Rita, Tenn., ran up from 110 pounds to 135 pounds in a few months by leaving off coffee and taking up Postum Food Coffee. She had been sick for a long time; subject to headaches and a general nervous condition, with stomach trouble, caused by coffee drinking, and when she left it off and took on Postum Food Coffee she made the change that cured her and fattened her quickly. She says: "I can now do as much work in a day as I want to, have no more headaches, and feel like a new person.

People comment on how well I look and want to know what I am doing. I always say, 'Drinking Postum Food Coffee.'

My husband has been cured of rheumatism by leaving off coffee and using Postum, and his mother, who was always troubled after drinking coffee, has abandoned it altogther and now uses Postum three times a day. She sleeps sound and says she never expects to taste coffee any more." Mrs. L. M. Edmondson, Rita, Tenn.

Our Budget.

—G. K. Berry, late of Ionia, Mich., is preaching for the present at Ft. Collins, Col.

—E. W. Brickert, of Des Moines, recently received a present of a fine horse and set of harness from his parishioners. This is the real thing in the way of a donation party.

—Plans and specifications for a new church at Grand Junction, Col., are in the hands of the contractors for bids. The congregation has increased 33 per cent. in the last six months.

—The church at Gillespieville, Ill., of which J G. M. Luttenberger is pastor, has recently purchased the building vacated by the Lutheran Church. It will be moved to a better location and improved.

—D. W. Moore, pastor of the South Street Christian Church, Springfield, Ill., preached his annual sermon on Sunday of last week. It was reported at length in the Springfield Republican.

—Geo. P. Rutledge, pastor of the Third Christian Church, Philadelphia, preached a sermon recently on modern faith cure in which he let daylight through several of the audacious claims of its devotees.

—If for any reason you failed to attend to the offering for Foreign Missions last Sunday give it attention next Sunday. The whole month of March should be devoted to this cause, or until every church responds As goes the March offering so goes the whole missionary year.

—William Grant Smith, of Delphi, Ind., preached two stereopticon sermons, illustrated with Brother McLean's views of our missionaries and mission stations. This is an effective means for preparing for the March offering and in this case money began to come in voluntarily a week before the appointed day.

—M. L. Sornborger has resigned the pastorate of the Carondelet Church, St. Louis, to take effect April 1, and will enter the evangelistic field. He is an artist with brush and chalk and uses large paintings to illustrate his sermons. He will be glad to go to small and weak churches. Address 6801 Virginia Ave., St. Louis.

—"The Model Conversions, Harmonized and Unitized" by G. W. Hall, pastor of the Christian Church at Ellendale, N. D., is a study of the conversions which are recorded in the book of Acts. It will be helpful to those who are puzzled to understand what is the New Testament teaching in regard to the elements of conversion.

—William Oeschgar, late of Fairbury, Neb., called at our office last Friday on his way to his new pastorate at Vincennes, Ind. He leaves the work at Fairbury in a flourishing condition, having had 100 additions during the past year, and reports that Nebraska is enjoying a season of great prosperity commercially and religiously.

—"A Christian or a Church Member—Which?" is the title of a 26-page pamphlet just published by the Christian Publishing Company for J. G. M. Luttenberger. It treats of a large variety of things including most of the religious fads and foibles of the present day. The pamphlet may be obtained from the author at Dorchester, Ill., postpaid for 15 cents.

—J. M. Blalock, secretary of the Sedalia District Co-operation, held a four weeks' meeting at Malta Bend where the church had fallen into decay and the building had been closed for several months. The church was organized with about 60 members and a Bible-school with 35. A preacher will be employed. More funds are needed for the work in this district and the churches which belong to it are urged to send an offering to James A. Gordon, Marshall, Mo.

—F. L. Davis, who is now at Tama, Ill., can be engaged for evangelistic work or for supply work for a time. Weak churches which can pay only small salaries need not hesitate to write to him.

—Mrs. W. J. Lhamon gave an illustrated address on "Familiar Faces in the Foreign Field" at Shady Ave., Allegheny, where Herbert Yeuell ministers. It was greatly enjoyed by the large audience and will help the March offering.

—A. P. Stout writes that he is not preaching regularly for any church now but is working constantly on the revision of his chronology of Christ's life. On Feb. 24 he delivered his 283d public address on "Trial and Cruxifixion of Christ." Brother Stout has done some remarkably faithful and painstaking work in the study of the life of Christ and its results cannot fail to be of much permanent value.

—Beginning with the issue of last week the Central Christian Register, formerly published at Kansas City, will be issued from the press of the Christian Publishing Company at St. Louis. The Register was acquired by this company some months ago and by bringing it to this office it will be possible to reduce some of the expenses of publication with no increase of price. No change is made in editorship or in the staff of contributors.

—Sherman B. Moore, pastor of the Compton Heights Christian Church, St. Louis, has received and accepted a unanimous call to the pastorate of the church at Atlanta, Ga., from which C. P. Williamson has just resigned. Brother Moore has served as pastor of the churches at Selma, Ala., Chattanooga, Tenn. and Memphis and Galesburg, Ill. It is not improbable that his father-in-law, J. B. Briney, will go with him to Atlanta.

—We are grieved to learn of the death of Mrs. Plattenburg, wife of our beloved Bro. George Plattenburg, of Dover, Mo. He writes on Feb. 27: "Mrs. Plattenburg died last night at ten o'clock after a month's sickness of pneumonia. She was about 63 years of age, a member of the Christian Church about 47 years. We were married nearly 45 years ago. She died apparently a painless death." The sympathy of many friends will be with him.

—The appeal published elsewhere in the interest of an endowment fund for the College of the Bible at Lexington should be read carefully and should meet with a ready response. The work of education, like the cause of missions, is a matter in which the success of one institution is a help to all. Hiram College has had good success with her endowment fund, thanks to the energy of President Zollars. President Kersey of Bethany College has quietly raised $50,000 for that institution and is well started on a second $50,000. Drake is making a strong appeal for additional support. Butler Bible College is calling for the endowment which it needs and heartily deserves and the College of the Bible at Lexington is beginning a new fund. These various appeals should not stand in each other's way in the least and it is no mere editorial non-partisanship when we wish them all the greatest success.

Spring Medicine

Is of the greatest importance. This is the most critical season of the year, from a health standpoint.

It is the time when you imperatively need Hood's Sarsaparilla.

It will give you a good appetite, purify and enrich your blood, build up and steady your nerves, overcome that tired feeling, give mental and digestive strength — in short, will vitalize your whole being, and put you in perfect health.

Don't delay taking it.

Don't experiment with others. Get that which trial and test have proved the best—

HOOD'S Sarsaparilla

Best for Spring – "I have taken Hood's Sarsaparilla when needed for several years and would not be without it in the house. It is an excellent medicine and I heartily recommend its use in the spring and at any time when a blood purifier and tonic is needed." MRS. F. M. FOOTE, 21 Irving Place, Passaic, N. J.

Spring Fever—"I have taken Hood's Sarsaparilla for my spring medicine for years and have always found it reliable and giving perfect satisfaction. In the spring it takes away that tired feeling or spring fever, gives energy and puts the blood in good condition." MISS EFFIE COLONNE, 1535 10th Street, N. W., Washington, D. C.

—The following from a letter from Bro. W. Pinkerton, of Gillespieville, O., gives a vivid picture of the situation in one region of Ohio:

"We whose homes are among the hills of old Ross county, Southern Ohio, are in very moderate circumstances. This is not a good place for preachers or evangelists. As for pastors, there could be no such thing as 'locating' one here. Only by itinerating among the churches, or 'classes,' Methodist fashion, could adequate work of that kind be done. It would be hard work and poor pay. I have thought that it would be better not to organize churches in places so far from the centers of population. True, a few earnest disciples of the Master could meet and worship in country places. But if any considerable expense is to be incurred for building a suitable chapel, supporting the gospel, or instructing the congregation, it would require the united means and efforts of an entire community to insure success. Public sentiment in favor of union ought to become so strong in every religious community that Christians of all persuasions would be compelled to unite even if it would be necessary to convene and discuss matters of difference till agreement be reached. Christians could do this; sectarians never. But we need, in this twentieth century, men able to bring the people together, hold them together and lead them, as anciently a shepherd led his flock into 'green pastures and beside the still

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

waters;' men who are willing to do faithfully the 'work of evangelists,' and to follow evangelistic labor by patient pastoral labor for the good of the flock and not for the fleece."

—Since last report the American Christian Missionary Society (Home Society) has received $1,200 on the annuity plan and $1,000 as a direct gift to the A. C. M. S. Of the former, $500 comes from Bro. and Sister Everman, of Burlington, Ind., $200 from Bro. Emmor Strawn, of Salem, O., and the other $500 from a sister who wishes her name withheld. The direct gift of $1,000 comes from Dr. G. W. Taylor, of Princeton, Ill. In addition to the foregoing, a bequest of $3,462.50 has been received from the estate of Mrs. Annie J. Watters, of Pittsburg, Pa. We are in correspondence with a number of others concerning annuities. If you are interested, write to B. L. Smith, Y. M. C. A. Building, Cincinnati, O., for a booklet concerning annuities.

March Offering Returns.

The reports from the March offering for Foreign Missions are splendid. We feel greatly encouraged. Every church heard from so far has exceeded its apportionment; many have doubled, yea, and even trebled their apportionments. We are highly elated. Go ahead, brethren, the $200,000 is just within our grasp. Below we give a sample of the good words:

Sullivan, Ind.—Went beyond our apportionment.—M. W. YOCUM.

Paris, Tex.—More than raised apportionment.—J. N. CRUTCHER

Sterling, Ill.—Went beyond our apportionment. Church is happy.—W. E. SPICER.

Paris, Ky.—Paris doubles her apportionment for Foreign Missions.—LLOYD DARSIE.

Pittsburg, Pa. — Hazelwood Christian Church has exceeded its apportionment.—A. E. ZEIGLER.

New Orleans, La.—Church here raised apportionment and more for Foreign Missions. —M. PITTMAN.

Angola, Ind.—Glorious day. Usual $500 offering, but differently apportioned this year. —C. S. MEDBURY.

Owensboro, Ky.—Our offering yesterday will amount to $125 or more. Apportionment $100.—R. H. CROSSFIELD.

Coal Centre, Pa.—Offering last year $2 00, apportionment this year, $15.00; offering yesterday $140; will make it $200.—W. D. CUNNINGHAM.

Paducah, Ky.—Good meeting this morning. Considerably over $100 pledged, and pledges are number one. Are considerably encouraged. W. H. PINKERTON.

Barry, Ill.—Our attendance was small this morning, but the offering exceeded the apportionment by about $15. We hope to increase it some by a little personal work.—F. M. ROGERS.

Augusta, Ky.—Have $15 75 up to date at Augusta. Hope to receive a few dollars more. Have made a good beginning with the offering at Brooksville and Minerva. The total from my field we hope to make as much as or more than last year.—H. C. BOWEN.

Richmond, Ind.—We had a great day here. Collection for Foreign Missions $93.53. We are all happy and glad that we can share in carrying the light to those in darkness. Also had two additions at regular services to-day. Yours for the Old Jerusalem gospel.—E. V. SPICER.

Springfield, Mo.—We took all our offerings for missions yesterday for the year 1901. We are in sight of $500 in cash and pledges. This does not include C. W. B. M., Junior and Bible-school work. This is much the largest in the history of the church. Glorious day.—D. W. MOORE.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

YOU SHOULD NOT NEGLECT YOUR KIDNEYS.

Because if Kidney Trouble is Permitted to Continue Fatal Results are Sure to Follow.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue *fatal results are sure to follow.*

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, the ones which are published this week for the benefit of CHRISTIAN-EVANGELIST readers speak in the highest terms of the wonderful curative properties of this great remedy:

DES MOINES, IA., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and have not felt so well for years. I thank you very much for sending me the sample bottle."

D. W. SMITH, 1821 Center St.



D. W. SMITH.



MRS. H. N. WHEELER.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. My sister, Mrs. C. E Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

Sample Bottle Free. The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder, and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbances due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists' in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. When writing be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST, St. Louis.

Youngstown, O.—We took "The Offering" this morning at Central Christian Church. Our apportionment was $50, but we could not stop there. We raised instead $154.80 cash on hand, with more to hear from. We are all full of joy in consequence. God grant that the $200,000 may be forthcoming.—WALTER S. GOODE.

Correspondence.

Missouri Ministerial Institute.

To THE CHRISTIAN-EVANGELIST:—I hope that our Missouri preachers are making their arrangements to attend the coming meeting of our Institute at Fayette, March 18-21. It is the one occasion in the year on which we meet to discuss the themes of most vital importance to us as ministers of the gospel of Christ, and every preacher ought to make an earnest effort to be present. A most excellent programme has been prepared, and the church at Fayette extends a cordial invitation to all who will come. While it is especially desired that all our preachers shall attend, all of our brethren and sisters will receive the same hearty welcome. Will not some good brother or sister in each church urge upon the preacher to go and accompany him if possible? Fayette, March 18-21.

W. F. RICHARDSON.
Chairman Executive Committee.

Kansas City, Feb. 28.

Debate on Mormonism.

The debate which was held in the North Side Christian Church, Omaha, between D. H. Bays, Disciple, and H. C. Smith, Mormon, closed Feb 19.

The first proposition was that the Book of Mormon is of divine authenticity and contains a revelation of God's will to man. Their main arguments on this proposition are from Scripture and American Archeology. I give below the Scripture texts upon which Mr. Smith and all other Mormons base their argument for the Book of Mormon. Get the true meaning of these passages and you can meet any Mormon on his argument from Scripture: Gen. 48, 49; Deut. 33; Is. 18:1, 2; Is. 29; Ezek. 37; Ps. 85; Hosea 8.

The argument from archeology is put in the form of a syllogism. The Book of Mormon, published in 1830, describes a people who worked in cement and made cloth. Discoveries subsequently made on the American continent show that the aborigines of this country worked in cement and made cloth. Therefore the Book of Mormon is divine. These are the best arguments Mormons can make for their fraudulent book. If you can meet them you need not be afraid of Mormons anywhere.

The second proposition affirmed that the New Testament is the final and complete revelation of God to man.

Bro. Bays so argued and his defense of the New Testament was a splendid effort. But Mr. Smith did not put the Book of Mormon on an equality with the New Testament. He argued that God still communes with his people—that he gives his spirit to those who obey him. In the entire discussion he used the word revelation in the sense of communion.

In the third proposition Mr. Smith affirmed that his church was the church established by Jesus Christ and his Apostles. Bro. Bays' answer was summed up in a diagram showing the works of the New Testament church in one column and the works of the Latter Day Saints in the other. The works of the Latter Day Saints were taken from their own inspired (?) books. Twelve points of difference were noted. The only answer Smith made to this was, "It is all bosh." When asked to point out the discrepancies, he said, "The order is not right."

In the fourth proposition Bro. Bays affirmed that the Christian Church is the church established by Jesus Christ and his Apostles. His argument was summed up in a second diagram showing the points of identity between the Christian Church and the Apostolic Church. The only answer Smith made to this was, "Bays wrote that." "All other Protestant churches believe all that."

Mr. Smith declared that Alexander Campbell "wrote a discipline for the government of the church." When asked to produce it he read from the Christian System the chapter on "The Christian Discipline."

He declared that we have the office of Patriarch and in proof read from an article recently written by Bro. Lamar in which he referred to Thos. Campbell as "the patriarch, Thos. Campbell." Such trickery we had to contend with all through the discussion.

W. T. HILTON.

2866 Maple St., Omaha, Neb.

The London Temperance Hospital.

The readers of the CHRISTIAN-EVANGELIST are wide-awake on all philanthropic and moral enterprises that affect the home. It is not presuming too much when we take it for granted that the friends of the Church of Jesus Christ and of the morals of the community are total abstainers, uninterested in the progress of the temperance cause in any part of the world. Any agency which minimizes the liquor power or works destruction to its nefarious business is welcomed heartily by the temperance host. So long as physicians prescribe alcohol for medicine and lead the people to believe it is indispensable in various diseases, though they in many instances start their patients on the drunkard's road, that long will intemperance increase.

To show by scientific methods touching all manner of diseases that alcohol as a medicine is dispensable, the London Temperance Hospital was founded. This hospital was established in 1873, and in the 28 years of its life it has grown until it occupies a stately building with 100 beds, medical and surgical wards, equipped with all the modern appliances and apparatus. The physicians and surgeons, with the matron, sisters of the wards, the 34 trained nurses, equal in skill and ability those of any hospital in London. It is a Protestant institution.

A patient will not be allowed to die if the administration of alcohol will, in the judgment of the attendant physician, save him, but when alcohol is given the physician must record all the particulars of the case, including "time, quantity and the reasons for administration." The effect of the dose, also, shall be noted, and the full record signed and printed in the annual report. Hedged about so carefully, no physician will risk his reputation when the case can be judged by others, equally competent, years afterwards.

From the 27th annual report it is shown that a total of 16,628 patients occupied beds for treatment; 88,543 were out-door patients. The death rate was about seven per cent., which is not greater than other hospitals of the city. Only 36 out of this multitude were given alcohol. Most of these were in stages of disease where strychnine, digitalis and the usual heart stimulants failed. Of these 36 persons, it is to be noted, however, all did not live, though alcohol was administered to save them. The influence of this demonstration upon other hospitals has been very marked; the amount of liquor formerly used is greatly reduced. The number of cases for which it was prescribed was fewer and the times given to patients materially lessened.

As a general hospital, it has a large place in the hearts of all who have received treatment under its roof and have felt the kindly, Christian spirit that controls it. The writer's personal observation and experience, as a typhoid patient for many weeks, justifies the statement that this institution is unique in the field of temperance reform, and merits the highest praise for professional skill and excellent care shown its patients. It is to be hoped that American travelers visiting London will not fail to visit the Temperance Hospital, and if any should be so unfortunate as to become ill while in the city, their greatest hope of recovery will be to secure the care of that institution.

I. N. McCASH.

Des Moines, Ia.

The College of the Bible Endowment.

(Lexington, Kentucky.)

There is no more hopeful indication for the future of our work as a people than the gradual awakening of interest in our colleges. We are coming to realize what a potent factor they have been in our growth and development thus far. We are also beginning to recognize the debt we owe them. They have had a long and lonely struggle in the prosecution of their immensely important work. A grateful people recognizing the value of our institutions of learning in the promotion of our plea will not longer allow them to suffer for lack of sympathy and support. The adequate endowment of our colleges is now our paramount duty. What we need is not more colleges, but more college endowment.

The trustees of the College of the Bible have asked me to become its financial secretary and my work will be so to increase the endowment of the college as to place it on a solid financial basis for all time to come. It has always had a very limited income, sometimes hardly sufficient to meet the actual necessary expenses. The finances have been managed from the first with singularly good judgment and according to sound business principles, and yet it has had to practice the most rigid economy and sometimes has been compelled to incur debt. The College of the Bible is dear to the hearts of the entire brotherhood. It is not a state institution, for its students come from almost every state and from many foreign countries, and the men it has sent out are to be found everywhere. It has had over 400 graduates and perhaps twice that number have partially completed the course.

My work has already begun and the outlook is full of hope. I shall go among our churches in Kentucky and in other states and present for their consideration what the College of the Bible has done for the cause and what we owe it in return. Where the privilege is given, I shall preach a sermon along the line of the growing need of educated, thoroughly equipped men in the ministry and the debt we owe our colleges. I make no appeals from the pulpit.

In view of the recent death of the saintly Robert Graham, who gave the best years of his consecrated life to the college, serving as its president for twenty and as one of its professors for twenty-three years, and who was known and loved by his brethren everywhere, it has been decided to name the first fifty thousand dollars raised the Robert Graham Memorial Fund. It will be a labor of love upon the part of thousands of his brethren to aid in erecting this imperishable monument to the memory of this great and good man. Will all who read this and the many thousands who have been blessed by his beautiful, consecrated life, send us a liberal contribution or pledge to this memorial fund? Large gifts from those that are able, but something from everybody, is the ideal we hope to realize. My permanent address is Midway, Kentucky.

M. D. CLUBB, Financial Secretary.

MEN OF YESTERDAY

By T. W. GRAFTON. This is a companion volume to the "Life of Alexander Campbell," by the same author. The "men of yesterday," to whom the book is devoted, are the pioneers of the "Reformation of the Nineteenth Century"—the co-laborers and successors of the Campbells. The men whom the author has chosen as subjects for his sketches are Walter Scott, Barton W. Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess. The volume contains 291 pages, handsomely bound in cloth. The price is $1.00.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

Undenominational Christianity.

EDITOR CHRISTIAN-EVANGELIST:—An editorial in your issue of Feb. 7, I have read with much interest, as I am wont to read your paper each week. The editorial is entitled, "How Can This Be?" and while I do not presume to answer the question I should like to offer a reflection or two.

You ask Pres. Booker T. Washington to explain how a school can be strictly undenominational and yet thoroughly Christian, but I have no doubt, Mr. Editor, that you are willing to admit that there are schools that are undenominational and still are Christian in management and make-up, as is Tuskegee. They are Christian in spirit, in aim and in administration but are not allied to any denomination for financial support nor for pupils.

However, when we come to talk about people's uniting together along church lines for worhip, fellowship and service there is a difference. They always have one or more characteristics that are different from what others hold or emphasize, and that separate them from others. In an extended study of the denominations in the United States I have failed to find any company of people that do not have some feature that is exclusive, *i. e.*, that do not have some belief or practice that excludes other sincere Christians. I have an idea that if I should apply for membership in a church of the Disciples of Christ I should have to be immersed although I believe that I have been truly baptized by sprinkling. I do not believe that an undenominational, Christian school would exclude a person for this or similar differences. I am inclined to think, however, that if the graduates of Mr. Washington's school should form a local congregation, as you suggest, they would be very apt to establish some practice or some interpretation that would characterize them and separate them although "they should decide to call their congregation a church of Christ, and themselves Christians or Disciples of Christ, and to accept the New Testament as their rule of faith and practice." They would no doubt be called a sect and heretica and become a denomination. Perhaps some of us are very stupid when we think that an individual's interpretation of the New Testament, or that of a number of individuals, is pretty much the same thing as a creed. It is the differences of interpretation that cause the divisions and make unity impossible.

I do not think that denominations that stand for some definite, distinctive principle which they deem important are always to be deprecated, provided they have the true spirit of "unity in essentials, liberty in non-essentials, and charity towards all." And why should a people that have had such a growth, done such a work, and attained such a position in this country as the Disciples of Christ so seriously object to being known as one of the leading *denominations* of the United States? I have great interest in the history of the Disciples and great respect for their achievements. This letter is not written in the spirit of criticism or of controversy but as the reflections of a student.

CHARLES H. SMALL.

First Congregational Church,
Springfield, O.

Grow Rich, Mr. Farmer.

Every farmer is ambitious to put aside a snug sum for the later years. Well, that is just right, but why not grow rich double quick? You can do it. How? By planting a plenty of John A. Salzer Seed Company's La Crosse, Wisconsin grown seeds. You see Salzer breeds his seeds up to big yields, as the farmer breeds his cattle to their highest point of merit. The result is, Salzer's seeds sprout, grow and produce enormously. We know of many a farmer whose granaries had to be built larger and whose barns needed additions put on, on account of sowing Salzer's seeds; that's good, prosperous news.

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No. 3034, Price $38.30 with leather quarter top.

Under our plan of selling carriages, buggies and harness, *you* get the profits. The jobber and retailer are cut out. By dealing direct with our factory, you pay only the cost of making with a moderate profit added; and you take your choice from the biggest stock and fullest assortment. Our plan of

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insures satisfaction — your money back if you are dissatisfied. Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free.



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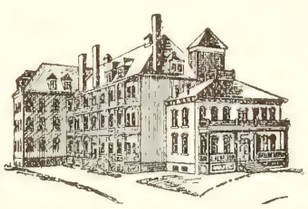


$11.75 SEND NO MONEY cut this ad. out and send to us, state whether you wish Gent's or Ladies' Bicycle. (LADIES' WHEELS 50 Cents EXTRA), color and gear wanted and we will send you this HIGHEST GRADE 1901 MODEL EDGEMERE BICYCLE by express C.O.D., subject to examination. You can examine it at your nearest express office, and if found perfectly satisfactory, exactly as represented the equal of bicycles that sell everywhere at $20.00 to $40.00 the MOST WONDERFUL BARGAIN YOU EVER SAW OR HEARD OF, then pay the express agent OUR SPECIAL PRICE, **$11.75** (or $12.25 for ladies), and express charges, express charges are only 50 to 75 cents for 500 miles.

THE NEW 1901 MODEL EDGEMERE is covered by our written binding guarantee. Built on the very latest lines, made from genuine 1⅛-inch best Shelby seamless steel tubing, 22, 24 or 26 inch frame, finest two-piece hanger, finest full ball bearings, handsome arch crown. Enameled in black, green or maroon, neatly striped, highly nickeled, beautifully finished throughout. Highest grade equipment, saddle, toolbag and tools, pedals, up or down turned handle bars, highest grade genuine Clipper pneumatic tires, with quick repair kit, best of everything. Order today. $11.75 is the lowest price ever known for a strictly High Grade Bicycle. A saving of $10.00 to $20.00. Order two Edgmeres at once, you can sell the extra one at profit enough to get yours free. Write for Free Bicycle Catalogue. Address, **SEARS, ROEBUCK & CO., CHICAGO, ILL.**

DRINK AND DRUG HABIT CURED

The Paquin Immune Treatment makes drink so obnoxious that it cannot be retained upon the stomach, thus immunizing the patient. Reclaims relapses from other treatments. Endorsed by business firms of **NATIONAL REPUTATION.** Address PAQUIN IMMUNE COMPANY, Dept. 32, Chemical Building, St. Louis, Mo.



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A homelike Sanitarium and hospital for the cure of mild nervous cases; surgical and all non-contagious cases. X-Ray machine connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service to all trains if notified. Three acres of ground, many advantages which makes it the most desirable in the West. For rates, etc., address

MRS. I. H. CADWALLADER, Superintendent, **DR. I. H. CADWALLADER,** Physician in Charge

EASTER CARDS

We have just received a Large and Elegant Assortment of Choice Designs in a Variety of Styles and Prices.

Put up in packages of 10 cards as follows:

No. 1.—Easter Wishes, 5 designs, size 2 1-2x3 inches; 10 cards in package.....10c
No. 2.—A Happy Easter, cross entwined with wild roses; 5 designs, size 4x5 1-4 inches; 10 cards in package.....20c
No. 3.—Easter Joy, cross cut out, very handsome, 4 designs; size 3 1-2x4 1-2 inches; 10 cards in package.....30c
No. 4.—Easter Greetings, embossed, 2 beautiful designs; size 2 3-4x4 1-2 inches; 10 cards in package.....40c
No. 5.—Easter Dawn, folder with embossed cross entwined with flowers and appropriate verse inside of folder, 4 new designs; size 3x4 3-4 inches; 10 cards in package.....50c

Simple Package, containing one of each of the above, 20c.

CHRISTIAN PUBLISHING COMPANY, ST LOUIS, MO.

YOUR LAST CHANCE

The CHRISTIAN-EVANGELIST will positively withdraw its club rates of $1.25 in clubs of ten and $1.00 in clubs of twenty-five on April 3rd.

All orders for Clubs received in this office before the close of business on April 3rd will be filled. After that time the regular rate of $1.50 a year will be required.

All congregations which are at all interested in the matter of Good Literature should use the next few weeks in an earnest effort to place the CHRISTIAN-EVANGELIST in every home of their membership at the present club rates, which are not more than one half what the paper is really worth.

Our reason for with-drawing the club rates is that we cannot profitably publish the paper at those prices and maintain its present high standard of quality.

See explanation elsewhere. CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

The Old People's Home.

Everything will be in readiness to receive our old people at the new home at Jacksonville, Ill., March 4. We have purchased this fine old English homestead since our last communication to you, and with it we have two and a half acres of ground situated in the most desirable part of our city. Through the generosity of one of our good sisters in the church, Sister Nancy Henderson, one-third of the purchase price has been paid, the other two-thirds, amounting to $4,333.33, is yet to be raised. We have a strong, energetic force of workers here, both on our board of managers and in other departments, who will keep things moving here in the way of managing the "Home," but will expect assistance and hearty co-operation from our brotherhood at large. We are anxious that our membership list shall be a large and representative one. Membership dues, one dollar a year for five years. Life membership five dollars a year for five years. Address all communications to Miss Georgia L. Osborne, 1228 W. College Ave., Jacksonville, Ill., Cor. Sec.

Illinois Notes.

G. H. Durst Fisher closed a meeting with eight conversions and twelve other additions.

The church at Lovington, F. C. Overbaugh, minister, is going forward and a new house will be built in the spring.

During ten months' service of W. P. Shamhart at Champaign there have been fifty additions and he is called to remain next year.

A. J. Armstrong closed a meeting at Emden that encouraged the church and added two by letter and two conversions.

Our evangelist, J. J. Harris, is in a fine meeting at Carterville with sixty-four added at last report. Simpson Ely is holding a good meeting for us at Roodhouse with nineteen added last report. Are you helping to pay for this good service?

Our meeting at Cowden, conducted by R. L. Brown, closed with twenty-six conversions and ten other additions. The church will immediately call a minister.

With the fellowship of all churches and ministers what great things could be done in our state. Why not ask the church to send an offering? J. FRED JONES, Sec.

Stanford, Ill.

A Craving.

Nature Hints to us of Food That is Needed.

It is interesting to know that food alone, if of the right kind, will surely cure most diseases.

A young lady in Corry, Pa., was seriously ill as the result of two serious falls, and from overwork, was an invalid for 5 years. She says: "It was impossible to gain strength. I had to lie down most of every afternoon whether I had company, work or pleasure I wanted ever so much to enjoy.

"Two months ago I began using Grape-Nuts Food and experienced a gain in strength at once. In less than a week I did not require more than an hour's rest, and now when I have eaten my dinner, of which Grape-Nuts forms the most part, I am not obliged to go to bed, but go to work or play instead. I am always hungry for Grape-Nuts, for they satisfy some craving I can scarcely define.

"A friend of mine is nursing a 5 months old baby, she is inordinately fond of Grape-Nuts Food, but found it necessary to forego the luxury of the usual amount because it increased the flow of milk so much as to cause discomfort."

Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Notice to Everybody on Earth.

We beg leave to inform you that the address of the State Mission Board has changed from 1123 Oak Street, to 420 East Ninth Street, Kansas City, Mo. Will all our preachers, correspondents and churches please take notice? Yours in His name,

T. A. ABBOTT.

420 East Ninth St., Kansas City, Mo.

Philadelphia Endeavorers.

The fourth annual rally of the Y. P. S. C. E. of the Christian churches of Philadelphia, Pa., convened Saturday evening, Feb. 23rd, at the Kensington Christian Church, Philadelphia, of which Raymond A. Smith is minister. Mr. Hugh Fox, president of the Kensington Society, presided. A full house was in attendance. Representatives were present from the young people's societies of the First Church, Robt. Graham Frank, minister; Third Church, Geo. P. Rutledge, minister; Fourth Church, O. R. Palmer, minister; Sixth Church, Arthur Holmes, minister, and Twenty-fifth St. Mission, C. C. Green, minister. Also delegations of young people from Sixth Reformed Presbyterian Church, Providence M. E. Church and Mt. Pizgah Church of United Brethren participated in the exercises of the rally. The following addresses were filled with information and inspiration: "Training of the Younger C. E. Members," Arthur Holmes; "Local Unions," R. A. Smith; "C. E. and Home Missions," Geo. W. Hughes; "The Quiet Hour," C. C. Green; "Decision Day Idea," O. R. Palmer. In his report of the work of the Y. P. S. C. E. of the Third Christian Church, Brother France told us of Father Endeavor Clark's acknowledgment of the fact that the great work of the Disciples of Christ along the line of Christian union prepared the way and made possible the great movement which he founded.

CASPER C. GARRIGUES, Cor Sec.

The Home at Hot Springs.

The organization of the Christian Home movement is complete and the work of raising $75,000 begun. Many brethren have written me in regard to this enterprise. The leading question asked by all is, "Can you raise so much money?" We think so. "Why do you think so?" Because the great need of the home is bound to appeal to the brotherhood.

It is true, I'll admit, that it will take a long time to fully inform our people as to the suffering of our brethren but when we do they will give. We never have had any fear about raising the money. I had a letter from a sister who knows the need of this work, saying, "I am preparing to leave you half of my home place."

Governor Davis says in his letter of recommendation: "I also note who are the officers composing the Board of Trustees and from my personal knowledge of them and for the peculiar adaptation which your city has for an institution of this kind, I cheerfully and heartily recommend the same to all." Brethren, what stronger recommendation could the board have than this? George R. Belding, mayor of Hot Springs, says in his recommendation: "The Christian Home will redound to the credit of advanced civilization and suffering humanity. I earnestly implore all people to encourage and assist in this noble enterprise." Given under his hand and seal, Jan. 24, 1901.

In the face of such recommendations our great-hearted brotherhood ought not to wait longer, but answer our call for 50,000 $1 offerings for this work.

T. NELSON KINCAID, Pres.
FRANK F. MACE, Cor. Sec.

Hot Springs, Ark.



No one needs to be told to try to cure a cough. But any one will be glad to be told of a means of cure which will be thorough and lasting. Dr. Pierce's Golden Medical Discovery is a medicine which can be confidently relied on to cure diseases of the organs of respiration. It cures obstinate, deep-seated coughs, bronchitis and bleeding of the lungs. It cures when nothing else will cure, and the local physician says: "There is nothing more that we can do."

There is no alcohol in "Golden Medical Discovery," and it is absolutely free from opium, cocaine and all other narcotics.

The dealer, tempted by the little more profit paid by less meritorious medicines, will sometimes try and sell a substitute when the "Discovery" is asked for. No substitute medicine will satisfy the sick like "Golden Medical Discovery." It always helps. It almost always cures.

"Two years ago a severe cough started on me and I was also bothered with catarrh," writes Mr. F. Skjod, of Danewood, Chisago Co., Minn. "I could not sleep nights, as the cough was worse at night. I tried several cough medicines, but to no avail, until a year ago, when I got so bad I could not breathe through my nose at times. I then tried Dr. Pierce's Golden Medical Discovery. After taking eight bottles of Dr. Pierce's Golden Medical Discovery, and at the same time using Dr. Sage's Catarrh Remedy, I am a well man. I can thank Dr. Pierce for my good health, and will recommend his medicines to any one suffering from the same trouble."

Dr. Pierce's Pleasant Pellets cure constipation.

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ADDRESS.....

A. ANDREWS, GENERAL AGENT.
108 N. Fourth St. St. Louis Mo.

Ohio Letter.

The chief item of interest among the Disciples of Ohio is the great meeting at Dayton. It will, undoubtedly, be the greatest meeting ever held in this state by our people. The seventh week is now coming to a close and up to the 20th, 436 people had been received. The grand total will reach near 500. This church will now have over 1,100 members. It will be the largest congregation in the city of 85,000 people. This is the only church standing for New Testament Christianity in Montgomery county. Bro. Cahill will have an assistant pastor as soon as one can be found. It is also hoped that very soon the second church will be organized. Four other evangelists came to work in four leading churches at the same time, but none of them did anything. They have been trying to close the meeting for two weeks but it will not close. Wilson and Huston go from Dayton to Steubenville. Bro. Kerns is bishop there and will be a fine yoke-fellow.

Secretary Bartlett is already booming the state convention at Akron, which will be held May 20-23. C. W. Huffer, O. L. Cook, J. M. VanHorn, J. H. Goldner, G. W. Speer, W. A. Harp and John R. Ewers are among the native talent on the program. H. L. Willett will give the Bible studies and also one address. Get ready now to attend.

The new $12,000 church at Glenville has been dedicated. Z. T. Sweeney preached the sermon. Geo. Anderson is at the helm as pastor and will build up the church.

Randolph Cook, of Metropolis, Ill., has taken up the work at Chillicothe under the direction of the state board. This looks like the state board meant business and was going to establish the work in this difficult field.

J. L. Smith has located with the church at Jackson.

Dr. Susie Rijnhart spent a recent Sunday at Ohio's capital. She has a wonderful story to tell. Her talk thrilled the people. It was a fitting preparation for the March offering. She ought to be kept busy among our churches.

Justin N. Green has resigned as pastor at Richmond St., Cincinnati, to accept the position of assistant secretary of the Foreign Society. His work will be among the young people. He preaches for the church until a new pastor can be secured. We congratulate the Foreign Society on this addition to its force.

D. W. Besaw is at Mt. Victory in a meeting and also trying to restore harmony in the church. The devil has done some very effective work there and Bro. B. is trying to cast him out.

The first ten days of the meeting at McArthur have resulted in 20 accessions. A pastor will be located. C. A. FREER.

Columbus, Ohio.

Virginia Notes.

P. A. Cave, of Hagerstown, Md., has been called to the pastorate of the Third Church, Richmond, to succeed R. S. Maxwell. Bro. Cave will be quite an addition to the Virginia forces.

Henry P. Atkins, of Harrodsburg, Ky., has been extended a call to West End, and we hope he will accept and come to Virginia. We need our Virginia forces recruited and the recruits must come from other states, as there are not men enough in the state to fill the vacancies. Virginia has her preachers scattered all over the union.

W. E. Powell, pastor of Group No. 1, Southeastern District, has entered upon his new year with bright prospects. The brethren have purchased a tract of land and are making preparations to build a parsonage at once.

C. E. Elmore has taken charge of the Spray, N. C., work, and we confidently expect good reports from there soon.

F. F. Bullard reports three additions to the Lynchburg Church on last Lord's day. All branches of the work seem to be in a very prosperous condition.

C. O. Woodard has, we understand, been called to take charge of the Petersburg Church. This is a good field and plenty of energy and consecration will make it bloom as the rose.

I. Bauserman, of Missouri, formerly of Virginia, has been extended a call to the Crewe work.

R. W. Lilly is ready for the fray. A parsonage is now under construction for him and he is hoping for a prosperous year all along the line. We are to hold two meetings for him in April.

We regret to record the death of Sister Webb, grandmother of W. G. Johnson, a Craig boy who is the efficient pastor at Wilson, N. C. In her last moments she said: "It is well; I am just waiting."

The writer will take up the work at Montgomery, W. Va., the second Lord's day in March. A great work is here to be done. Montgomery, W. Va., will be my address after March 8. J. C. REYNOLDS.

Simmonsville, Va.

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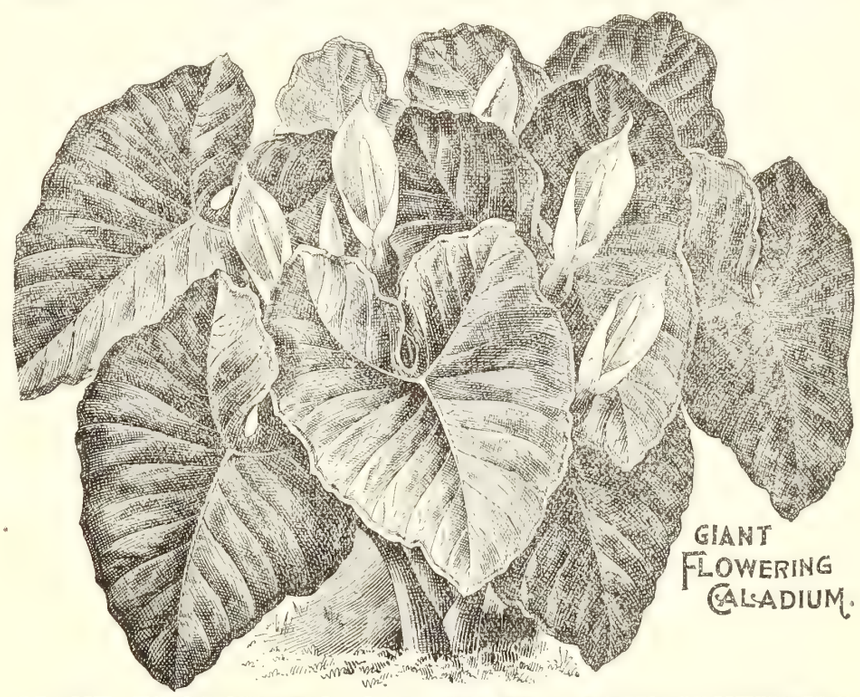
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The sweetest Water Melon of all?—get it in "McIver Wonderful Sugar"	" 5c
A fine, solid Tomato, that weighs 3 pounds?—procure "Ponderosa"	" 10c
Pumpkins weighing 125 lbs. and over?—plant our "Genuine Mammoth"	" 5c
A Cucumber of an evergreen emerald color?—we have it in "Emerald"	" 5c
A crisp, tender and solid head Lettuce?—get "Calif. Cream Butter"	" 5c
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Leaves three times as large as any other Caladium, having a heavy, leathery texture and a bright, lustrous, glossy-green color, which is remarkably handsome. It does not produce a bulb, but is increased by suckers, and is perennial. The leaf-stalks are strong and tall, holding the mammoth leaves well above ground. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms 12 to 15 inches long by 7 inches wide; snow-white, changing to cream, with a rich and exquisite fragrance so powerful as to perfume a whole garden, filling the air with fragrance for a long distance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls or conservatories, it rivals the choicest Palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year. As many as 6 to 12 flowers rise successively from the base of each leaf-stock. Regardless of all we can say, the plant will astonish every one; so novel, effective and fragrant.

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JOHN LEWIS CHILDS, Floral Park, N. Y.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

DES MOINES, Ia., Mar. 4.—Thirty-one added at University Place yesterday. One hundred and fifty-five in 13 days. Exactly 600 in 48 days.—CHAS. REIGN SCOVILLE.

Spadra, Ark., March 1.—Preached Lord's day and night at Coal Hill, Ark. I am preaching this week at Spadra; have spoken three nights in the opera house; will continue till Lord's day night.—BRY YORK.

Adel, Ia., Feb. 26.—Bro. J. E. Denton, of DeSoto, Ia., preached for the Adel church three weeks, closing Feb. 24. The sermons were well received. There were 11 confessions and one restored. It will be easier to go on with the work because of the meeting.—GILBERT J. ELLIS.

Akron, Ia., Feb. 27.—We are in the first week of a promising meeting here with five added to date. R. D. McCance is the pastor. I furnish the best plans for erecting temporary tabernacles ever offered to the brotherhood.—LAWRENCE WRIGHT, evangelist. Permanent address, Jefferson, Ia.

Ames, Ia., Feb. 26.—During February there were five additions to the church in Ames, all by letter.—JAMES R. MCINTIRE.

Centerville, Ia., Feb. 28.—Twenty-seven added in our meeting here by Morris and Millard. This is the second meeting here by Bro. Morris; 131 in former meeting. Prof. C. E. Millard has charge of the music. He is an artist and has devoted much time to the views which he places before the eye by means of the stereopticon Fifteen hundred people listened with the best of attention to both sermon and song Sunday night.—F. L. MOFFETT, pastor.

Des Moines, Ia., Feb. 24.—Yesterday a prominent merchant, wife and daughter confessed the Lord.—E. W. BRICKERT, pastor East Side Church.

University Place Church, Des Moines, Ia., Feb. 27.—Our second meeting in this city starts off with increasing interest daily. Twenty-two added to-night; 20 Sunday and 97 in first 10 days. Have had 542 additions since the last Sunday in December and 1,627 in the last six meetings. We are preaching to a great audience that packs this large auditorium nightly.—CHAS. REIGN SCOVILLE.

Lenox, Ia., March 2.—The meeting here held by W. E. Harlow and Miss Murphy continues with increasing interest. There have been 52 additions, 43 of them baptisms. Will continue over Sunday.—ROBERT J. SMITH, pastor.

Mt. Pleasant, Ia., Feb. 27.—On last Sunday E. L. Coons closed his year's pastorate with this church. During the year we have had 25 additions at regular services, 19 by obedience. In addition to the pastor's salary we have taken offerings for Home and Foreign Missions and Orphans' Home in St. Louis and have raised $905 for other purposes. Our audiences fill the church, and many are turned away every Sunday night. During the week Bro. Coons is city salesman for one of the largest wholesale grocery houses in Iowa, located in Burlington. He has accepted a unanimous call to continue as our pastor.—R. R. GRANT.

Mystic, Ia., Feb. 25.—Our Sunday-school numbered 150 yesterday. This is largest attendance in three months. Had largest and most attentive audiences since taking the work here. All lines are picking up. The L. A. S. had a chicken-pie supper Saturday. Cleared about $20.—W. F. MCCORMICK.

Olin, Ia., Feb. 22.—Meeting began on Feb. 19 with Bro. J. M. Lowe as evangelist. We are praying for an abundant harvest. Good audiences and attendance increasing daily. Bro. Lowe's presentation of the gospel is winning the community.—S. J. CARTER, pastor.

Ottumwa, Ia.—G. A. Ragan assisted Pastor D. F. Sellards in a three weeks' meeting with the Davis Street Church, closing Feb. 25, with 40 additions. Bro. Ragan leaves at once for Winters, Cal., where he will join his family and spend several months on the coast.

Pleasantville, Ia., Mar. 1.—We are in a grand meeting here with Evangelist H. C. Patterson. Forty-one added to date. This is one of the record making meetings of this town. Nine men, some gray with age, made the confession last night. Two converted in a carpenter shop. Over 300 women attended the ladies' meeting Sunday P. M. Meetings continue.—FORREST D. FERRALL, pastor.

Bloomington, Ill., Mar. 2.—I am in a revival at the mission chapel. Meeting five days old with 11 added. Others have promised to come to night. Interest is good.—W. D. DEWEESE.

Carterville, Ill.—We have just closed a grand meeting which was held by J. J. Harris, of the eighth district of Illinois. We had 74 additions and waked up quite a number that had been sleeping who are back at work. J. W. WHEATLEY.

Lincoln, Ill., Mar. 2.—Our meeting of a month at De Land, Ill., resulted in 11 confessions; two received from the denominations and one by commendation. For three weeks of the time the preaching was by Galen M. Goode, of Normal.—T. T. HOLTON.

Maroa, Ill., Feb. 28.—Closed a two and a half weeks' meeting last night with 54 additions.—S. ELWOOD FISHER.

Roodhouse, Ill., Feb. 25.—Our meeting here is two weeks old, with 30 added to the church, 18 confessions, one from the Baptists, two from the Methodists and nine by commendation.—SIMPSON ELY.

Rochester, Ill., Feb. 28.—We are in the midst of a revival here, with nine accessions to date; audiences good; meeting will continue indefinitely.—L. B. COGGINS.

Tower Hill, Ill., Feb. 25.—Interest good; 26 to date.—WM. DRUMMET.

Watseka, Ill., Feb. 24.—A young man confessed the Savior and a mother was added by letter at our regular services to-day. Bro. W. W. Sniff, the former pastor of this people, will lecture for us Tuesday evening.—B. S. FERRALL.

Waverly, Ill., March 2.—Closed a short meeting here last night, 18 days; 19 sermons, 18 confessions and baptisms; one reclaimed, 16 men and boys, three women. W. J. Battenfield, our pastor, did the preaching.—J. P. LAWS.

Eaton, Ind., Feb. 26.—We had a grand meeting held by Bro. Aspey and Bro. Shirer, of Milton, Ind. The meeting commenced the second Sunday in January and continued a little over three weeks with 30 additions, 26 by confession and baptism.

Elwood, Ind., Feb. 27.—We are having a glorious meeting here, confessions each night—20 to date. Bro. T. A. Hedges is preaching to crowded houses. Miss Mary F. Harris, of Richmond, Ind., is captivating all hearts with her singing and solos. Bro. E. C. Wells and Walter Carpenter, nearby pastors, have been lending their fellowship and assistance.—L. C. HOWE, pastor.

Francesville, Ind.—Bro. J. C. Whitt is in a meeting at Medaryville; meeting two weeks old; 17 additions, 14 by confession, three by relation. The churches at Francesville and Medaryville have together employed Bro. Whitt as their pastor. He was formerly at Decatur, Ill.—S. F. FIELD.

Dresden, Kan., Feb. 25.—I am in a meeting here; five additions by obedience, two by letter. Meeting one week old; continue indefinitely.—W. R. BURBRIDGE.

Franks, Mo.—Meeting closed last night with 11 added and money raised for preacher one-fourth time.—R. B. HAVENER.

Hale, Mo., Mar. 1.—I have been visiting some of the weak churches in North Missouri. There are many churches which are not able to pay for one-fourth time, they do not even feel able to pay railroad fare and entertain a preacher to hold a meeting for them. The Lord's cause needs more money for home missions. I spent one week at Bonsworth, there are about 30 Christians there, they have no house, but there is talk of building one this summer. The anti-faction has one but in bad shape. I spent the second week of February at Rockford church. They have a good house and 40 members. These two churches are trying to raise money to employ the writer part of his time. The church at Mendon has a good house and about 25 members. We have several small congregations in Howard, Carroll and Chariton counties which have no preaching unless it is given them. H. Drennen is in a meeting here now. Bro. Vanhorn is at Sumner holding a meeting this week and Bro. R. H. Love is at Bogard in a meeting.—R. D. OSBORN.

Joplin, Mo.—I have just moved to Joplin from Lamar. Bro. and Sister Turner were called to the bedside of Sister Turner's mother and sister-in-law at Ozark, Mo., and since their arrival there they have both died. Bro. J. W. Baker occupied the pulpit in the A. M., and received three by letter. I occupied the pulpit in the evening and two united with us, one by confession, and at the close a sister was baptized. Summary of the work done in the absence of Bro. Turner: Four additions by letter, one by baptism, one by confession.—CHAS. W. SHULL.

Joplin, Mo., Mar. 2.—During January and February we received 15 additions here at the regular services as follows: By letter, eight; by statement, three; by confession, four. The foundation of our new church is complete and paid for. Our brick and lumber is purchased and when frost is gone we expect to enclose the building.—W. F. TURNER.

Kirksville, Mo., Feb. 28.—We had five additions to the church here last Sunday. Baptized three at prayer-meeting last night.—H. A. NORTHCUTT, pastor.

Memphis, Mo., Feb. 28.—Two accessions last Lord's day. Our church is free from debt and at peace. Therefore we hope to be able to do more for missions than in the past.—GRANVILLE SNELL.

Pattonsburg, Mo., Feb. 28.—Since last report I held a meeting of 12 days at Jamesport which resulted in 11 being added to the new congregation. I will preach for them once a month this year.—ROBERT ADAMS.

St. Joseph, Mo., Feb. 25.—During January we held a meeting with home forces in the First Church of this city, closing with 125 additions to the church. I began a meeting immediately with Pastor R. J. Whitson and his church at Hiawatha, Kan., which has just closed with 110 additions.—C. M. CHILTON.

Unionville, Mo., Feb. 22.—My labors began at Unionville Feb. 1. Three additions and 100 families already found.—G. W. TERRELL.

Fairbury, Neb.—Three weeks' meeting at Valparaiso, Neb., closed Feb. 14, with 25 additions; 23 by baptism.—WILLIAM OESCHGAR.

Fairfield, Neb., Feb. 28.—We are on our fourth week, with fine interest and full house. Five additions last night; three confessions; 55 in all. The Fairfield church is in better condition now than it has been for a long time. L. A. Hussong is pastor. We will go from here to York, Neb., where Bro. G. J. Chapman is pastor.—M. L. ANTHONY & L. O. ROUTH, evangelists.

Falls City, Neb., March 1.—Meeting here began Feb. 11. There have been 48 additions in 18 days; 30 by confession and baptism. Elmer W. Cale is the pastor here and he and his wife are greatly loved.—J. M. VAWTER.

Unadilla, Neb., Feb. 26.—Our meeting of four weeks with Evangelist J. S. Beem and J. T. Hackett closed with 28 in all. About

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

$500 raised and about $700 in pledges for pastor coming year. Church greatly revived. These evangelists instead of draining a church of its funds make money for a church.—W. T. HACKER, pastor.

Beallsville, O., Feb. 25.—There were three confessions and one reclaimed at our regular Lord's day service.—H. C. PARSONS.

Dayton, O., Mar. 1.—In spite of rain 600 people attended the reception to new members last night. Two confessions; three confessions and one from Baptists the night before at prayer-meeting; 499 since beginning of the meeting. Wilson and Huston are master workmen. They do honest work.—I. J. CAHILL.

McArthur, O., Mar. 2.—Closed a 19 days' meeting here last night. The result was 29 baptisms and six by statement. One came from the Mormons. Lilian Pearl Perrin led the singing. The church is in excellent condition and will be ministered to by J. T. Bridwell after April 1.—C. A. FREER.

Mt. Vernon, O.—S. H. Forrer is helping me with a meeting here since Feb. 11; 7 added to date, all baptisms. Turning people away from doors.—KENT PENDLETON.

Uhrichsville, O., Feb. 25.—We have just closed our revival meetings with 75 additions. The pastor, J. P. Allison, began the meetings with home forces but at the end of two weeks was taken down with la grippe. F. H. Simpson, of Massillon, was called. Bro. Simpson was called home several times, during which intervals Elders J. W. Kerns, J. S. Raum and C. E. Taylor ably assisted us. During the present pastorate there have been 266 additions, 93 of which have not previously been reported. Among the number baptized was a lady over 83 years of age. Our Bible-school for the last six months has had an average attendance of 200, an increase of 50 over any like period of previous years.—J. P. A.

Shawnee, O. T., Feb. 25 —I closed a two weeks' meeting at this place last night with 44 additions. John Henry McQuerry is the pastor. Have had 94 additions in the last seven weeks.—JOHN A. STEVENS.

Seiling, Okla.—J. W. Van De Walker, of Iowa, just closed a meeting with the Seiling church of Christ with six additions, four by obedience. In November, Bro. Ben Matchett, of Abilene, Kan., closed a ten days' meeting, six additions.—ALBERT JONES.

Allegheny City, Pa., Feb. 23.—We have had seven additions at the First Church since last report at regular services; six by confession and baptism.—W. J. LHAMON.

Alleghany, Pa.—Herbert Yuell continues his work at Shady Ave., Allegheny, at an increase of salary and a unanimous call. There have been 57 added during the year. All departments prospering. Since he came into the Pittsburg district two and a half years ago he has had 286 additions.

Clarendon, Tex., Feb. 26.—Three additions lately. A sermon on "Mrs. Carrie Nation and the Saloons" filled our house and stirred our people up to a commendable prohibition sentiment. I desire a few meetings during the spring and summer, in order to splice out a small salary while doing mission work in this frontier field. Would like to arrange with two or three churches in Kansas, Oklahoma or west Texas. — ARTHUR W. JONES.

Daingerfield, Texas.—Have been preaching in the Methodist Church here twice daily for 10 days. Only six members here. Close tonight. This has been a seed-sowing. I go to Brookston, Tex., Sunday, for the dedication of their new house, then home to my work in Paris.—JAMES N. CRUTCHER.

Everett, Wash.—Evangelist L. F. Stephens and wife closed a three weeks' meeting here Feb. 17, with 36 additions, 14 by letter and statement; 22 by primary obedience.—JOHN YOUNG, pastor.

Tekoa, Wash., Feb. 23.—Our meeting closed last night. Bro. Wigmore, of Palouse, Wash., did the preaching. Closed with full house, good interest, best of order. Results of meeting. 16 additions, six by baptism.—E. A. LADOW.

CHANGES.

P. F. King, Corsicana, Tex., to Henderson, Ky.

James S. Helm, Conova to DeSmet, S. D.

R. G. White, Harrison, O., to Washington, Pa.

W. B. Daniel, Augusta to Belt, Mont.

J. H. Marshall, Enid to Oklahoma, O. T.

M. V. Grisso, Monticello to Hartford City, Ind.

G. W. Terrell, Hickman's Mill to Unionville, Mo.

S. G. Clay, Fayette, Mo., to Boise, Idaho.

P. N. Nystrom, Kellogg, Ia., to 911 South Newton St., Albert Lee, Minn.

F A. Sheetz, Casey to Stuart, Ia.

N. Rollo Davis, Burlington Junction to Maryville, Mo.

R. R. Bulgin, Dunmore, Pa., to Millville, Del.

Charles A. Burridge, Rochester, Minn., to Sedgwick, Kan.

J. P. Lewis, Petersburg, to Disputanta, Va.

F. E. Blanchard, Barnard, to Pickering, Mo.

G. W. Terrell, Hickman's Mill to Unionville, Mo.

N. Rollo Davis, Burlington Junction to Maryville, Mo.

William E. Phillips, Chicago, Ill., to Battle Creek, Mich.

F. L. Davis, Tama to Zearing, Ia.

W. P. Dorsey, Laddonia to Frankford, Mo.

William Oeschger, Fairbury, Neb., to Vincennes, Ind.

J. O. Rose, Angola, to 208 East Main Street, Lebanon, Ind.

H. F. Burns, Hamilton to Holden, Mo.

Samuel B. Ross, Brandon to Martelle, Ia.

W. H. Hensley, Rock to Halstead, Kan.

C. C. Redgrave, Decatur to Adrian, Ill.

Summary of Evangelistic Reports for February, 1901.

STATES.	Additions indefinite.	Baptism.	Letter.	From Sects.	Totals.
Arkansas	11	4	2		17
Colorado	8				8
Florida	3	2			5
Louisiana		2	4	8	14
Indiana	415	240	48	32	735
Illinois	323	355	86	16	780
Iowa	874	233	93	18	1268
Indian Territory	40	16		2	58
Kansas	313	117	71	28	529
Kentucky	61	9	6	7	83
Minnesota	1	2			3
South Dakota		23	10	2	35
Georgia		2	4		6
Montana		16	7		23
Missouri	420	158	53	7	638
Nebraska	106	126	35	6	273
New York		11	6		17
Ontario, Canada	11	18	7		36
Ohio	668	403	58	9	1138
Oregon	40	29	31	4	104
Oklahoma Territory	99	10	23	1	133
Pennsylvania	22	96	25	17	160
Vermont	7	7			14
Tennessee	1	10	10	3	24
West Virginia	25	6	1	1	33
Washington		3	5	1	9
Texas	5				5
Washington, D. C.		10			10
Wisconsin	49				49
Totals	3,502	1,958	585	162	
Grand Total					6,207

NOTE:—Probably three-fifths of the indefinite additions are by baptism, making a total of about 4,000 baptisms for February.

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Comparative Statement for February.

Comparing the receipts for Foreign Missions for the month of February, 1901, with the corresponding time last year shows the following:

	1900	1901	Gain
No. Churches contributing,	34	20 loss	14
No. S. S. "	9	10	1
No. C. E. S. "	31	40	9
No. Individual Offerings,	224	82 loss	$563.11

Comparison of the receipts from different sources shows the following:

	1900	1901		Gain
Churches,	$415.39	$289.31	loss	$126.08
Sunday-schools,	37.37	75.03		37.66
C. E. Societies,	184.50	314.33		129.83
Individual Offerings,	1,224.95	2,006.30		781.35
Miscellaneous,	621.38	224.96	loss	396.42
Annuities,	4,000.00	550.00	loss	3,450.00
Bequests,	1,289.45	3,750.00		2,460.55

Gain in Regular Receipts, $426.34; loss in Annuities, $3,450; gain in Bequests, $2,460.55.

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Family Circle.

The Warrior's Prayer.

Long since, in sore distress, I heard one pray,
"Lord, who prevailest with resistless might,
Ever from war and strife keep me away,
My battles fight!"

I know not if I play the Pharisee,
And if my brother after all be right;
But mine shall be the warrior's plea to thee—
Strength for the fight.

I do not ask that thou shalt front the fray,
And drive the warring foemen from my sight;
I only ask, O Lord, by night, by day,
Strength for the fight!

When foes upon me press, let me not quail,
Nor think to turn me into coward flight.
I only ask, to make mine arms prevail,
Strength for the fight!

Still let mine eyes look ever on the foe,
Still let mine armor case be strong and bright;
And grant me, as I deal each righteous blow,
Strength for the fight!

And when, at eventide, the fray is done,
My soul to Death's bedchamber do thou light,
And give me, be the field or lost or won,
Rest from the fight!

—*Paul Laurence Dunbar, in Independent.*

My Neighbor Wrens.

A Story of Bird Friendship.

[During a temporary sojourn in the South the editor of this paper became acquainted with Miss A. McC. B., an intelligent and refined lady, who has been most of her life an invalid. She related to him the following remarkable bird-story, which he wrote down in substantially her own words, hoping it might prove as interesting to many of our readers as it was to him and cause them to cultivate more friendship with our little feathered neighbors. EDITOR.]

Several years ago I spent much of the time during the summer months in a large summer house which stood at the side of our garden, close to a low picket-fence that divided our yard from our neighbors'. But while in this pleasant retreat I had a nearer neighbor than the family in the next house, for a pair of wrens had chosen to build their nest in a tin can tied to a small pear tree which grew in the narrow space between the fence and the summer house. The location pleased them so well that they returned to it five years in succession. I think that an earthen dish kept in the shade of some shrubs and daily cleansed and refilled with fresh water was an assurance to them of our friendliness. There were many cats in the neighborhood and whenever one of these came in sight of Mr. Wren's keen, watchful eyes, he always gave a shrill cry of alarm. We soon came to recognize this note and my nurse would always hasten to drive the cat away, and the grateful little bird never failed to break forth into joyous song to express its appreciation of its deliverance. During the first year of their stay they had become so confiding that when the little birds were ready to leave their nest the mother-bird coaxed them to the railing of the summer house, she herself having first come over and inspected everything very carefully, eyeing me in a shrewd way from head to foot, but whenever any other member of the family came out she withdrew her brood to the fence railing which was only two feet distant. I think the reason for this partiality to me was, that I was careful not to startle her by any sudden movement.

One bright summer morning on awaking we missed Mr. Wren's cheerful song. One of the family hastened to the garden to find that the cause of his silence was a very sad one indeed. The cozy little nest was torn from the can and its fragments with its broken eggs lay scattered upon the ground.

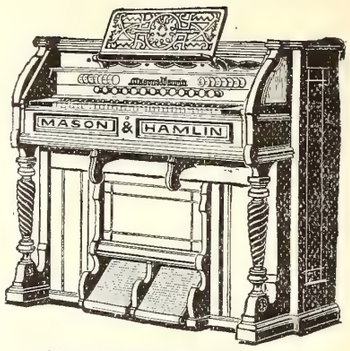
Mrs. Wren sat upon the corner of the stable with drooping head and wings, uttering at brief intervals a low, plaintive cry, as hopeless a sound as I ever heard. Mr. Wren was absorbed in trying to cheer his little mate.

He would fly about the garden inspecting different places and try to coax her to accompany him, but it was not until the fourth day that she went with him to look at a bird house perched on the top of a post in a yard adjoining ours at the rear. After a great deal of chattering and chirping they decided to take a room there for the rest of the season and build again.

In a short time Mrs. Wren was brooding there on another nestful of eggs. But the cats had discovered their new quarters and while they could not reach them they would sit about and gaze up at the birds in a threatening manner. The first we knew of this was Mr. Wren's flying down to the summer house in which I was sitting with my nurse, and uttering shrill cries which we translated, "Cats! Cats!" Then he would fly back between the summer house and the nest, keeping up his call note and evidently trying to secure our intervention to protect him and his mate from their old enemy. This intention was so evident that my nurse accompanied the bird to his nest, found the cat there and drove him away. During the week that followed the bird called on us several times daily to render this service.

One afternoon the nurse came back and reported Mr. Wren mistaken; she could find no cat. Mr. Wren came back with her to the summer house and protested that he was not mistaken. So I persuaded my nurse to go back with him the second time. She returned in a few moments saying there was no cat there, but accompanied by the bird, who was quite frantic. He sat upon the railing of the summer house and looking straight at me, scolded with all the energy he could command. His cries, as I translated them, seemed to mean, "Oh you stupid creatures, who can't see a cat when it is pointed out to you!" The nurse understood him, too, and said to him, "Now, Mr. Wren, you are a bad bird to-day, and are not telling the truth, and I shall not go with you again!"

I felt sure that so intelligent a bird would not call for help in this way unless some danger threatened the nest, so I said, "Oh well, I will go with him this time and see if I can learn the trouble." The nurse said: "But how can you go, you can't walk that far." I asked her to bring the camp chair for me, and we three started, Mr. Wren being in high glee. But when I stopped to rest on the way, his patience gave out entirely, and he darted about so fiercely that I feared he might thrust his sharp bill into my face. At last the high board fence across the end of the lot was reached. Leaning against this I first looked up at the bird house, but saw nothing amiss there. Then I noticed Mr. Wren was darting into and out of the elderberry bushes that grew on the opposite side of the fence. I shook the bushes, but no cat ran



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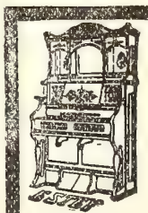


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out. I was about to turn away when the bird darted close to my face and then down toward the ground close to the fence. Following the direction he had taken I pushed the bushes back and looked down into the yellow eyes of a big cat crouching by the fence. Instantly he was driven off. Mr. Wren seemed to forgive us our stupidity as he burst forth into the most joyous song.

We had our reward, for when the young wrens were hatched and were large enough to move, they were brought down to the summer house by the parent birds and left there in my care during the day, and at night were taken back to the nest. In this way I had opportunity to notice the care of the parent birds for their young, and to witness their growing confidence in me and their increasing familiarity with me. When I would go out in the forenoon and in the afternoon I would find three or four of the birdlings seated upon my invalid chair. They would then take their place upon the railing near me, or sit upon the arm of my chair. If any other member of the family came out to the summer house, they would cautiously remove to the fence.

A Skeleton Proposal.

A young lady was acting temporarily as hostess, and was much occupied. One of her admirers, a nervous and absent-minded lover, had determined to bring affairs to a point that evening. He didn't get a chance. "Afterward," says the object of his ill-starred devotion, "I found this memorandum on the floor, where he had dropped it in his agitation. It read thus: 'Mention rise in salary. Mention loneliness. Mention pleasure in her society. Mention prospects from Uncle Jim. Never loved before. Propose.'"—*Collier's Weekly.*

Baby Lions Going to Bed.

Baby lions, as well as baby boys and girls, need fresh air and sunshine, so, at the Washington Zoo the baby lions have summer quarters where they can run and stretch their limbs in a freedom somewhat akin to that of the jungle. So well do they like their outdoor quarters that they will not go in at the closing time, although their big, tender mother urges them by all the ways of which she is mistress. A novel method has been resorted to in order to get these big babies into their cage without hurting them, for gentleness is one of the rules at the Washington Zoo, and no animal is punished where humane treatment will answer. When the animals are called to their quarters the three baby lions poke their wrinkled noses close to the bars and settle themselves down as if to protest against going to bed. Then a watchman approaches with a hose and shoots a stream of water close to their small, snarling faces. Then back go the kittens by the great rocks to the cavern-like door of the inner cage, followed every step of the way by the man with the hose. Finally, the three small heads disappear and the sliding door hides three pairs of eyes from glaring out into the darkness. Baby lions do not like water—at least, not on their smooth coats—and the animal keeper, who has noticed a kitten stop and shake a protesting foot on a wet pavement, has turned his observation to good account in getting these giant pussies to bed.

Filling in the Chinks.

"Oh, I just fill in the chinks."

The girl laughed as she said it, but her mother added quickly: "The chinks are everything. You haven't the slightest idea what a help she is, and what a load it lifts from my shoulders, this filling in of the chinks, as she calls it."

The busy mother spoke warmly as she smiled happily at her daughter.

"You see, when she was through school there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world.

"Our one servant does all the heavy work, of course, and I'm kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does, and I have very little time for. The left overs, I always call them; oh, it's such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat, and making it look fresh and fluffy.

"Oh, I don't know!" she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically.

"Let me see. Well, I begin in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright, and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted, and doilies fresh and clean, and the tidies also. Really, that is a work by itself, and mother used never to have time. Then the picture molding. The brass hook that holds the picture cord was never dusted. I kept those clean.

"Then the bedrooms; I look out that there are fresh towels on the bureau and stand, and the hair-receivers are not jammed full.

"It is really too funny the way I found them packed when I first began. And the soap dishes clean; and fresh soap when needed, and dusters in their bags, and waste-baskets emptied—oh, yes, and buttons sewed on to the shoes. I believe I sew on a half dozen every day.

"I go over the house daily, in the morning, right after the children are sent to school.

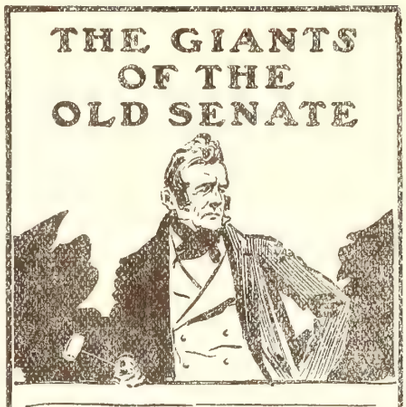
"I begin by picking up things they have dropped, and putting them in their places.

"Then I go into the library; sharpen the pencils that need it; fill the inkwell; see that the pens in the penholders are good, the blotting-pad not too old, the waste-basket empty; and then I go through the other rooms, and, if you believe me, I always find something to be done, something aside from the regular work of cleaning up, sweeping or bed-making—these belong to the girl to do.

"You see I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one knows what a difference it does make in having those chinks filled."—*Good Housekeeping.*



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School Teacher: "Now, Bobby, spell needle."

Bobby: "N-e-i-d-l-e, needle."

Teacher: "Wrong. There is no 'i' in needle."

Bobby: "Well, 'tain't a good needle, then."

Mamma—Did you beg God's pardon for being naughty, as I told you to?

Dorothy—Yes, mamma.

Mamma—And you think He forgave you?

Dorothy—Yes'm. He said: "Don't mention it. I've got worse children up here than you."

Ruth was watching mamma for the first time prepare some hominy for breakfast. "What is that, mamma?" she asked. "It's hominy," said mamma. Ruth still looked puzzled, and pretty soon she said again, "What *is* that?" "Hominy," answered mamma once more, and somewhat impatiently. Ruth looked at her and said, "Why, I don't know *how many!*"

An American staying with his wife at the Hotel Cecil in London retired somewhat late. He tapped at the door of what he imagined to be his room; and, finding it locked, he called, "Honey!" No answer came, and he called again and more loudly, "Honey!" This time a reply came, and in a male voice. "Go away, you blithering idiot! This is a bath-room, not a blooming beehive!"

Life in a Flat.

Many a little thing has a big name and the following, as told in the Youth's Companion, shows true insight into our *multum-in-parvo* methods of modern city life, even if we call our flat an "apartment" or a "suite."

"Where's your daughter Mary living now, Mrs. Herlihy?" inquired one of the neighbors, who had dropped in after an absence of some months.

"Her hoosband's got a foine job on the Toimes, reporting accidents," said Mrs. Herlihy, proudly, "and the two av thim and little Moike is living in a suit uptown."

"What's a suit?" inquired the neighbor, curiosity having got the better of a desire to appear well-informed on all points.

"A suit," said Mrs. Herlihy, slowly, "is one of o' thim places where the parloor is the bedroom, and the bedroom is the kitchen, and the closets is down in the cellar, and the beds is piannys,—or organs, and—well it's one o' thim places where iverything is something else," concluded Mrs. Herlihy.

"Don't Tell"

One day when auntie was out of the room, Charlie and Frankie tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie; "we will shut the door and run away, and she'll never know who did it."

"But we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell; it's ever so much easier not to," said Charlie.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frankie.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and she put some salts of lemon on the ugly spots that it had made on the carpet. "I'm so glad you told me at once," she said, "for if it had dried in, it would have ruined my carpet and desk. Now I don't think it will show at all."

"It's just like God's forgiving us, isn't it?" asked Frankie. "If we tell him about our sins right away, and tell him we are sorry, and ask him to forgive us, he does; and we are made happy again."

HOLE IN THE LUNGS

There are thousands of men and women, as well as ever, with holes in their lungs: consumption stopped.

What did it?

Some change in way of life and Scott's emulsion of cod-liver oil.

A hole in the lungs, once healed, is no worse than a too-tight waist or waistcoat. Take the emulsion and give it a chance to heal the wound.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Might Have Been Worse.

It is a matter of common knowledge that in many private schools prizes are distributed with such bewildering liberality that few or none escape. A boy of six years returned one day from such a school bearing proudly the first reward of merit which he had been able to win in ten weeks.

"Good," said his mother; "but how did you gain it?"

"I was first in natural history."

"Natural history at your age? How did that happen?"

"Oh, they asked me how many legs a horse had."

"And what did you say?"

"I said five."

"But a horse hasn't five legs."

"I know; but all the other boys said six."

"What's the matter, Johnnie, you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over to our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do you mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing that ever happened. It's just the boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnnie. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had. I kin slosh around in the snow all day now and eat fourteen doughnuts and ma never says a word, fer I can't be sick—see? I just can't be sick!" — *Harper's Bazar.*

In a suburb of Philadelphia lives an old German couple named Skimmekopf. The husband, Fritz, has two dogs, of which he is very fond. One is a pup, while the other is quite old; but, as sometimes occurs with dogs of different breeds, the old dog is much smaller than the six-months-old puppy. "Dere was somedings funny apoud dem dog alretty," said Fritz, who was showing them to a friend the other day. "Dot leetlest dog vas de piggest." Mrs. Skimmekopf, realizing that her husband had not made the point quite clear, thought she had better come to his assistance. "You must excuse mine husband," she said. "De English languidch he knows not goot. Vot he means is dat de youngest dog vas de oldest."

In the biography of Dr. Hawtrey, a famous English schoolmaster, there is a description of his unkempt appearance, and the story of an artless criticism thereon. He was one morning reproving a boy who was tardy at his lesson, and the pupil asserted that he had no time to dress.

"But I can dress in time," said Dr. Hawtrey.

"Yes sir," replied the boy, innocently, "but I wash.

A French physician asserts that appendicitis is only an acute and localized form of grippe.

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In the Country.

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs sound
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of the birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like a city pretty well;
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, now, how does it seem to you?

—*Eugene Field.*

A Middleman.

I went fishing the other day for trout in a small country stream which I have always held sacred even from my closest friends of the rod. I had no luck, and was on my way home when I met a small boy with a long string of fine trout. His outfit would have caused a horse to laugh, but he had the fish, and I had none, so I did not feel like laughing myself. With my guying friends in mind, I struck a bargain with the urchin, paying him three prices, and went on my way rejoicing. Two days later I visited the same stream and had the same luck, not even hooking the big one that always gets away. Coming out I met the boy again, carrying another string of trout, and we struck another bargain.

"See here," said I, somewhat exasperated at his luck, "I'll give you fifty cents if you will tell me how you manage to get such a string of trout every day."

The boy held out for a dollar and got it.

"It's jest this way," said he, "all the kids around here fish more or less and sometimes they catch one or two, and I go around and buy 'em up; then I sell 'em to some greeny that ain't had no luck. I ain't caught a fish myself this year. I ain't had time," he added, with a grin.

It is a great scheme, and I don't begrudge him the money that he made out of me.

The Wrong Handle.

Stories of the blower going to sleep are common enough, but some of them are no doubt apocryphal, says the London *Musical Opinion*. Of such, very likely, is that one of the railway porter who, being wakened, hurriedly shouted out: "Change here for Dunkeld and the North."

A well-known organist has told how one of his first blowers had an inconvenient trick of going to sleep during the sermon and not waking at its conclusion. One Sunday evening there was no wind for the hymn after the sermon. The organ had a very noisy action, and the organist rattled the keys well in order to wake up the blower, but without success. As last one of the choirmen went to the rescue and began working the lever, at the same time administering a kick to the sleeping blower. That functionary awoke with a start, and hearing the sound of the organ at once mechanically caught hold of the nearest object and began to work it up and down. As this object happened to be the leg of the man who had aroused him, the poor choirman was overturned and lay on the ground in his surplice and cassock, struggling with the blower, who did not relinquish his grip until the wind went out with the usual ghastly wail, then he realized that what he had got hold of was not the proper lever.

Jenny Lind's Determination.

"You must change your entire method of singing," said a famous teacher of vocal technique in Europe. She knew that the greatest and most successful singers then before the public had been his pupils, and had followed his method of voice-building.

But how could she afford to throw away those three years of patient practice, go back and change and undo all that she had laboriously accomplished hitherto? The sacrifice seemed too great. Would it pay? She was already a good singer. Her voice was one of exceptional power and sweetness. The temptation was strong to be content with what she might become under the old method, even if it were not the best. She went to her room and thought it all over. Finally she said to herself: "The time will come when I shall weep for this moment if I let it pass. I am determined to be content with nothing but the best that is possible for me, no matter what the sacrifice may be."

In the morning she went again to the famous teacher and told him that she was ready to begin her musical education afresh, according to his method. That young woman was Jenny Lind.—*Ram's Horn.*

A Mammoth Watch.

There will be a mammoth watch at the St. Louis World's Fair in 1903. The watch will have a polished metal case and will lie on its back and be so large and roomy that people will be able to walk around inside of it among the moving wheels. It will be nearly seventy-five feet in diameter and more than forty feet high, with neat little stairways running all about it. The balance wheel will weigh a ton and the "hair-spring" will be as thick as a man's wrist. The mainspring will be three hundred feet in length and made of ten sprung steel bands, two inches thick, bound together. Guides will point out and name every part. The watch will be wound by steam regularly at a certain hour during the day.

It is interesting in this connection to read that there is in Berlin a watch which measures one fourth of an inch in diameter, its face being about the size of the head of a large sized tack or nail. It weighs less than two grains Troy and keeps perfect time.

ONE very cold day Tom, in his first trousers, was walking with his tiny overcoat turned back to its utmost limit. "Tom," said his father, meeting the child, "button your coat." But the boy demurred. "Look at mine," added his father. "Yes," said Tom, ruefully, and obeying under protest, "but everybody knows that *you* wear trousers!"

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His Point of View.

"Is marriage a failure? I should say not!" remarked an Oregon farmer. "Why, there's Lucindy, gits up in the mornin', milks six cows, gits breakfast, starts four children ter skewl, looks arter the other three, feeds the hens, likewise the hogs, likewise some motherless sheep, skims twenty pans of milk, washes the clothes, gits dinner, et cetery, et cetery. Think I could hire anybody to do it for what she gits? Not much! Marriage, sir, is a success; a great success!"—*Woman's Journal.*

Disproportionate.

Short Stories prints an anecdote of a Western judge who, although he is wise, does not mind being witty.

When he was trying a case recently he was disturbed by a young man who kept moving about in the rear of the court-room, lifting clairs and looking under things.

"Young man," the judge said, at length, "you are making a great deal of noise."

"Your honor," replied the young man, "I have lost my overcoat and I am trying to find it."

"Well," said the venerable jurist, "people often lose whole suits in here without making all that disturbance."

Briggs—I hear you have been operating in Wall Street.

Griggs—A great mistake. I've been operated upon.—*Harper's Bazar.*

With the Children.

J. Breckenridge Ellis.

PETE.

XII.—Arthur Tells a Story!

Tuesday evening Miss Dollie told Linda May she could go to see Madge; so she went, right after school. They sat on the grass in the front yard on a pile of autumn leaves that had fallen early. There were not many leaves, but they pretended like there were, and rattled and rustled them luxuriously. There were Linda May, Madge, Pete, Letitia and Mrs. Bimby's daughter, Eliza. Eliza did not belong to their "set," but she had come to call on Madge, so what could you do? Only hope that she would go away.

"Let's talk about my party," said Linda May.

Madge rolled her eyes at Linda May. You see, Eliza Bimby hadn't been invited, so here was a delicate situation. "Oh, yes," said Linda May. "Well, girls, any more candy found in boxes?"

"Only in mine," said Letitia. "The others don't put out their boxes any more. I find candy in mine ever' night. I won't get to come to the party."

"Hush, Letitia!" said Pete. Then she added, "Neither will I. Say, Linda May, what kind of ice cream are you going to have?"

"Pineapple flavoring."

"I don't like pineapple flavoring," said Madge. "Why don't you have chocolate?"

"Aunt Dollie likes pineapple," said Linda May, "and I like it pretty well, myself."

"Well, you needn't have any pineapple for *me*," said Madge impolitely. "I think chocolate ice cream is the best thing that was ever made. More so than bananas."

"I like pineapple best," spoke up Eliza Bimby.

"Well, you ain't invited, anyway," observed Pete, "so it don't matter what *you* like."

"I know I'm not invited," said Eliza simply. "But if I *had* of been invited, I'd a-preferred the pineapple."

"Well, I would of invited you," said Linda May, "but you know, Eliza, when you had *your* party you left me out."

"Did I?" said Eliza, as if trying hard to remember. "I can't think what made me."

"I can't either," said Linda May promptly.

"I can," said Pete. "Don't you know, Eliza, you never went with us girls? You didn't have *any* of us. We wasn't your set. You ran with that Grace Pullum, and whatever she said to do, you did it."

"But since then," said Eliza, "I've called on all of you, and I *don't* do all Grace Pullum says, *either*. And 'fide have a party this very night I'd invite Linda May; and I think she might invite me, *too!*"

"'Fi invited you," said Linda May, "I'd haf to invite Grace Pullum and all that gang. So I can't invite you. It's the principle I look at. Say, Madge, any boy ast you yet?"

"Oh, oh!" cried Madge, "Wait till I get it!" She ran into the house. "You see," said Pete to Eliza, "the big girls has comp'ny to Linda May's party. 'Fi could a gone, mene Letitia, we wouldn't of had to of taken boys with us, 'cause we're little, ain't we, Letitia?" Madge now appeared with a note. At first she held it behind her, next she showed just a little corner of it, at last she took Linda May aside and showed it in profound secrecy, and it ended by the note's being passed around the circle. It read thus:

"Say Madge,

Don't you want to go with me to Linda May's party?

Your obedient servant,

Arthur Pendleton."

"I know where he got 'obedient servant,'" said Linda May, "it was in our composition lesson yesterday. I guess he thought this was a *business* letter."

"Arthur never went with a girl before," said Letitia in an awed voice. "I wonder how he'll like it?"

"The boys will plague him to death, I expect," said Madge. "I'm glad it was *him* asked me, 'cause living next door to him all my life, and he being Letitia's brother makes it like it was all in the family, you know."

"Madge never was out with a boy before," said Pete.

"No," said Madge, "but it ain't like it was a *boy*, you know; it's just Arthur. So I told him I'd come, and I expect my note made him mad, but he'll get over it before Friday."

"Why?" asked Eliza. "Whad jew answer him?"

"I wrote to him, 'Say Artie, I don't care if I do,' and signed myself, 'Your master, Madge.' Linda May, what games are you going to play?"

Pete jumped up. "I'm not going to stay and hear about it," she said. "Come on, Letitia! We can't go to the party, and hearing of it is just an aggervation."

"I'm going to listen at it," returned Letitia. Pete said, "I'd be more independent!" Then she ran to the fence, pausing on the way to clutch at her garter, because you have to keep that up, whatever happens. Pete perched upon the gatepost and whistled, so she could not hear the others discuss the party. Then along came Mr. Edgar Brown. "Good-evening, Pete!" If he had said "Hello," he would have made a better impression. "Good-evening" sounds too much like a laundered collar and squeaky boots. So Pete said "Good-evening" in a distant manner.

"You don't seem to be enjoying yourself," said Edgar. After his adventure with the ladder he felt that Pete should have been more friendly. "I'm miser'ble," said Pete, thawing out. "They're talking 'bout Linda May's party, and I ain't to go, 'cause I slipped out of my room to talk to Nap. I slid down the bedclothes all fastened together. I wish you could of seen me!" Pete began to laugh. "I just squeezed the sheets between my toes like passing them through a wringer; and my hands felt red hot when I reached the ground. I haven't ever told on you, Mr. Brown, so you can breathe easy."

"Thank you," said the young man. "Is your mother at home? Then I will come in." He came in the yard and the girls on the grass looked at him in surprise. They were afraid he would come and talk to them, so they were "feared" to speak. Because, how can you have any fun if a grown man comes into your circle? Especially a grown man you don't understand. However, Edgar went straight to the front door and knocked, and Mrs. Morris appeared. Pete had run up to the porch, and she introduced them with great solemnity, turning to wink slyly at the other girls.

"Mrs. Morris," said Edgar, after refusing to "come in," "I have been told that you sold your horse and buggy a short time ago, and that you would be willing to rent out your barn, and sell the hay in the loft." Mrs. Morris told him that this was the case. "I have just come to town," said Edgar, "and I have my eye on a horse which I hope to get at a bargain. If you will rent your barn to me, it will be a favor. I have noticed that it opens on the back street, so I can use it without entering your place or causing you any inconvenience." So Mrs. Morris rented him the barn, and he went away, although he would have loved dearly to stop and enjoy the picture made by the girls in their laughing talk. Pete accompanied him to the gate. "Now, Pete," said Edgar just before he went away, "the barn is my property while I'm in town. And I'd like to see your tramp try to sleep in it!" "Oh, Mr. Brown! Was *that* what you did it for? Now I tell you what; I'll take Madge aside and tell her about you, and work her up to the point of being willing to get to know you. You come along to-morrow evening, after school—with some candy— and come right in, and we'll keep you from feeling so lonesome over that sweetheart of yours that married another gentleman." "I might come in, *now*," said Edgar, looking back wistfully over the fence. "No," said Pete firmly, "I wouldn't advise it. Madge is taken up with Linda May's party. You come when her mind's empty."

[TO BE CONTINUED.]

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A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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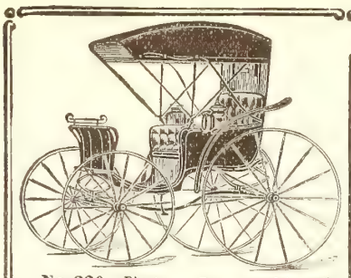
Jesus and Pilate.*

The threefold trial of Jesus before the Jewish tribunal was now ended. His death had been determined upon, and it only needed that the Roman governor, Pontius Pilate, should pass sentence and the Nazarene could be crucified. The members of the council therefore repair at an early hour to the palace of the governor, the splendid edifice erected by Herod the Great on Mount Zion, southwest of the temple hill. Pilate had been governor of Judea for six years, and already felt his crown and even his life in peril. He had on several occasions angered the Jews, who hated him most cordially, and he knew that frequent complaints were going up to Rome, to the suspicious and cruel emperor, Tiberius. He was forced to compromise, throughout the whole disgraceful scene of Jesus' trial, between his own convictions of right and the passions of the lawless mob that demanded the blood of an innocent man—unless, indeed, he chose to be a man rather than a ruler, and to maintain his integrity at the cost of his office or his life, and such a thing would of course be absurd to a consummate politician like Pilate.

Jesus was led into the palace, the chief priests and elders refusing to enter the Gentile judgment hall, John tells us, *lest they should be defiled*, and made unfit to eat the sacred food of the feast then in progress! It would have been dreadful for those murderers to walk on the pavement of a Gentile court! Almost as bad, perhaps, as for a Roman Catholic criminal to eat meat on Friday, which they have been known to refuse with horror! What a travesty on religion is this! Pilate therefore came out into the open court and asked for the charges against the prisoner. When told that he had sinned against their law, he bade them take him and condemn him themselves, since Rome gave them authority to punish religious offenses. But they wanted him crucified, and this they were not permitted to inflict. They, therefore, preferred three charges against Jesus, namely, perverting the nation, forbidding men to pay tribute to Cæsar, and claiming to be a king. These were all false, as they well knew.

Pilate entered the palace and asked Jesus whether he were indeed the king of the Jews, that being the one charge which seemed to him of greatest moment. The Savior explained that his kingdom was a spiritual one, having for its purpose the enthroning of truth in men's souls, and not the swaying of a scepter over their temporal interests. Returning to the crowd Pilate assures them that he can find no fault in the prisoner. With loud outcries they insist that Jesus had been a disturber of the people both in Galilee and Judea. When Pilate heard that the prisoner was from Galilee he eagerly seized at what seemed an escape from responsibility. Herod Antipas, tetrarch of Galilee, was in the city, and Pilate commanded that Jesus be taken to him for judgment. Herod was pleased with this mark of consideration, for he and Pilate had been at outs for some time. Then, too, he desired greatly to see this teacher of whom he had heard so much. But to all his questions and his requests for a display of miraculous power the Savior made no reply. He would not gratify the curiosity of this base murderer of his faithful herald, John the Baptist. Then Herod repeated the infamous scene enacted in the palace of the high priest. Putting on Jesus a robe of royalty in mockery of his humble and despised condition, they heaped upon him the same indignities he had already suffered, the story of which is too sorrowful to linger upon. Then Herod sent him back to Pilate. This brings us to the point at which our lesson begins.

*Lesson for March 17. Luke 23:13-26. Compare Matt. 27:11-32; Mark 15:1-21; Luke 23:1-12; John 18:28-19:16.



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Again, Pilate called together the chief priests and elders with the multitude which had gathered around them, and declared that neither his examination nor that of Herod had discovered any fault in their prisoner. He therefore proposed to release him as an innocent man. But, realizing how unwelcome this decision would be to Jesus' enemies, he basely proposed to scourge him before letting him go—an act wholly contrary to every idea of right and justice and worthy of such a craven coward. It was the custom of the governors of Judea to pardon some prisoner at the time of the Passover feast as an act of gracious favor to the people. Such a request was now made of Pilate and he suggested that Jesus be the one chosen for executive clemency. He knew that the Savior had been prosecuted through the envy of the leaders of the people, and he was determined to deliver him from their hate if it could be safely accomplished. "Shall I release unto you the King of the Jews?" asked Pilate. "Not this man, but Barabbas!" came the answer in a chorus of maddened shouts. Barabbas was a robber and murderer who had led in a seditious disturbance, such as they had falsely charged against Jesus. But the guilty man they wanted discharged and the innocent one punished. While this scene was transpiring a messenger came from Pilate's wife, Procula, urging him to do nothing against Jesus, because she had just had a strange dream concerning him which convinced her of his innocence. Greatly troubled in spirit, Pilate again appealed to the multitude to let him scourge Jesus and release him. In a frenzy of rage they cried out that Barabbas should be given his freedom. "What then shall I do with Jesus, which is called Christ?" asked Pilate, and with one voice they cried out, "Crucify him! Crucify him!" Oh, Pilate, if thou couldst only have risen to the occasion and exercised thy authority as governor and judge to protect this patient and innocent sufferer, how brightly thy name wouldst have shone among the base crowd of Jesus' enemies! But by thy cowardice and desertion of that Immortal Prisoner thou hast won pre-eminence in the annals of human baseness.

From the narrative of John we learn that Pilate, before delivering Jesus to the soldiers to be crucified, scourged him, and then brought him out unto the multitude and made one more appeal for mercy. Hoping that the spectacle of the silent and patient sufferer would move the hearts of the people to pity, he called out, "Behold the man!" They saw before them the form of the Nazarene, bowed under the weight of the long hours of sleepless and cruel suffering, the crown of thorns pressed upon his brow and marking it with crimson drops, his body robed with purple in derision, and the clotted blood flowing from his shoulders, cut and torn by the cruel scourge. His face bore the marks of their contempt, the vile spittle of his persecutors polluting his holy countenance. Even this spectacle did not move their hearts of stone, and they renewed their cries that he should be crucified. How little did any of them understand the significance of Pilate's words, "Behold the man!" They little realized that the world would catch up his expression and make it an eternal tribute of honor to the world's Redeemer. "That 'Ecce Homo' of his sounds over the world and draws the eyes of all generations to that marred visage. And, lo, as we look the shame is gone; it has lifted off him and fallen on Pilate himself, on the soldiery, the priests, and the mob. His outflashing glory has scorched away every speck of disgrace and tipped the crown of thorns with a hundred points of flaming brightness." A new cry was at this moment heard by Pilate which gave him fresh alarm. "He ought to die because he made himself the Son of God!" Pilate was superstitious, as all cravens are, and he took Jesus aside once more to see what this accusation meant. He could not understand the high thoughts of Jesus, but he felt more than ever that he was innocent of wrong. Once more he appealed for mercy, but now his soul shuddered as he heard voices calling out, "Thou art not Cæsar's friend!" He feared to meet that cry. "He thought of Tiberius, the aged, gloomy emperor, then hiding at Capreæ his ulcerous features, his poisonous suspicions, his sick infamies, his desperate revenge." Maddened by their threats, he cried out, "Shall I crucify your king?" They answered, "We have no king but Cæsar!" Thus did Israel once for all reject her Messiah and accept in his stead the rule of the idolatrous and polluted Gentile.

Baffled in every effort to change the mind of the multitude, Pilate called for a basin of water and washed his hands before them, saying, "I am innocent of the blood of this righteous man: see ye to it!" Nay, thou unjust judge, thou art not able to wash the stain off with water, no, not of a thousand seas. It clings to thee eternally. Listen to the mad cry of the chosen people, Israel, "His blood be on us and on our children!" In awful measure has this malediction been fulfilled. Judas and Pilate died by suicide. Herod ended his days in infamy and exile. The house of Annas and Caiaphas was shortly destroyed by a mob of their countrymen. "They had forced the Romans to crucify their Christ, and though they regarded this punishment with especial horror, they and their children were themselves crucified in myriads by the Romans outside their own walls, till room was wanting and wood failed, and the soldiers had to ransack a fertile inventiveness of cruelty for fresh methods of inflicting this insulting form of death."

Fainting from weariness and loss of blood, Jesus bore for a little way upon his shoulders the timbers for his cross, when he fell prone on the ground. It was manifest that he could bear it no further. Simon, a Passover pilgrim from Cyrene, a province of northern Africa, who perhaps had shown some sympathy with the victim of their malice, they seized, and made him bear the cross to Golgotha. This mark of shame, as they intended it to be, was in after years reckoned a high honor, and his sons, Rufus and Alexander, became well known and faithful disciples.

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR MARCH 17.

Christ our High Priest.

(Heb. 7:24-28.)

Whenever God seems to a people very great and very much removed, dwelling in the obscurity of clouds and smoke, enthroned afar, there is felt by that people a deep need for priests to mediate between them and their God. Indeed, most of us, in the measure that we feel the almighty power and majesty of our God, can sympathize with this yearning for a priesthood. God sometimes seems so exalted and we so low; so glorious and we so inglorious; so great and we so small; so strong and we so weak, that we, too, feel this desire for some mediation between him and us.

Christ answers that need. He was the priest that the world demanded, that could enter into the holy of holies, that could offer the sacrifice once for all, and our sins being removed can forever stand in that mysterious order of Melchizedek, as the priest-mediatory.

Since Jesus made the way clear, I need no priest to do my confessing. I do my own confessing. I need no priest to grant me absolution. I get my own absolution directly through the mediation of Jesus Christ. I need no priest to do my praying. I do my own praying, coming boldly, though humbly to the throne of grace through him who loved me and gave himself for me. We are free citizens in Christ, and, through him, have drawn near to God; and in God live and move and have our being.

Jesus taught us that we need no hierarchy to stand between us and God. To him we owe the debt of gratitude for teaching us that true worship of God is not necessarily limited by time nor place, nor any assistance rendered us by any man; but hinges simply on the spirit of communion and the truth of attitude.

It takes the world a long time to learn this truth. We still want priests. We still desire to offer sacrifices and burnt offerings. We still venerate holy places and times, and stand in awe before the veils of holy of holies. Shall we never learn what Jesus taught, that not on Gerizim nor yet on Zion are men to worship; but in their hearts? Shall we never learn that it is not the number of meetings we attend, services we sit in, classes we teach, offices we hold—however important all these may be—that will justify us with God; but it is the humble and the contrite heart?

There are still those who pin their faith to a man—a priest, some preacher or elder it may be—or to a group of men—a hierarchy, a church, a party in a church, it may be—and think that the Good Father has especially endowed them to stand between Him and us. Throw off all priesthoods of whatever sort or whatever name and do your own worshiping, communing directly with the Father through the One who is forever priest after the order of Melchizedek.

Buffalo, N. Y.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Club Rates Withdrawn.

On another page of this issue we announce the withdrawal of our club rates to churches Up to the close of business on April 3, we will continue to receive clubs of ten at the rate of One Dollar and twenty-five cents and clubs of twenty-five at the rate of One Dollar. These rates are made to churches which take the responsibility of forming clubs without expense to us. Even with this provision it must be apparent to every careful reader of the CHRISTIAN-EVANGELIST that the paper is published at a loss, at these prices.

The club rates were made at the earnest solicitation of friends of good literature, who desired to use these exceedingly low prices as a means of interesting their brethren, knowing that if they could be induced to read the CHRISTIAN-EVANGELIST for a year, they would appreciate its helpfulness and recognize that it more than justified the expenditure of One Dollar and Fifty Cents a year. We believe that the logic of this view is sound. Thousands have been added to our list of readers who, we are assured, recognize the fact that they have been receiving the paper during the past year for less than it has cost us to publish it and who will gladly pay a fair subscription price in order that they may have a part in maintaining a journal of the first order of excellence. When the club rates were announced, many of our brethren who are interested in the steady improvement of our religious literature, remonstrated with us because they feared that the CHRISTIAN-EVANGELIST might be contemplating a change of its oft announced purpose of furnishing a steadily improving journal to the brotherhood and that they might expect indications of such economies in its publication as might render it profitable at the price of One Dollar a year. We reassured them on this point and we believe that the evidences furnished by our pages during the past year and for the few months of the present year, have dissipated any doubts in their minds that we wavered, even in the slightest degree, from our motto, "The best cause deserves the best advocate." On the contrary, our arrangements for the present year have been made with the intention of furnishing to our readers the very best reading matter obtainable, even at a largely increased cost. That we are succeeding in this attempt is the deliberate judgment of those well qualified to judge and is testified to by our increasing circulation. Comparison with any of the Two Dollar and Two Dollar and Fifty cent journals will readily convince any one that the CHRISTIAN-EVANGELIST stands in the very front rank of religious papers, although from fifty cents to One Dollar cheaper in subscription price.

We trust that every one of our friends will renew and redouble their interest in the success of the CHRISTIAN-EVANGELIST and feel that they are, each and every one, invited to use their influence in extending its list of subscribers. In order to stimulate prompt and energetic effort we will offer to send the CHRISTIAN-EVANGELIST from April 1, 1901, to Jan. 1, 1902, to new subscribers for only One Dollar. Each subscriber sending us Three Dollars for three such subscriptions will receive as a premium a CHRISTIAN-EVANGELIST Binder, made especially for this paper, and suitable for filing fifty-two copies, or, if they prefer, may select from our catalogue any one of our One Dollar books.

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Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

Marriages.

KUHRR—ROHRER—Feb. 20, at 2 P. M., at residence of the bride's parents, Mr. and Mrs. Henry Rohrer, Polo, Ill., Mr. Edward H. Kuhrr and Miss Alma B. Rohrer. D. F. Seyster officiating.

MOORE—JONES—At the residence of the bride's parents, Liberty, Mo., Feb. 21, 1901, Luther H. Moore and Miss Lilber Jones. J. H. Hardin officiating

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CARTER.

Henry D. Carter was born in Moro Township, Madison county, Ill., Sept. 19, 1839; united with the church at Ridgley, Ill., under the preaching of Bros. Sweeney and Tyler about the year 1860, was made an elder in the congregation in 1872 and served it faithfully up to the time of his death, Jan. 16. Bro. Carter was loved and honored by everyone who knew him, as an earnest, faithful Christian, devoted to every good work. He left a will providing for the income from one thousand dollars to go to the congregation at Ridgley during its existence as a congregation, after which the money is to go to the Christian Orphans' Home of St. Louis, Mo.

W. H. GRONER.

Litchfield, Ill., Feb. 21, 1901.

EATON.

Died, Jan. 7, of blood poison at Greenfield, Ind., Mrs. Ollie May Eaton, in the 26th year of her age. She was the eldest daughter of Mrs. Frank Readle, of Shelby county, and the wife of Marshall Eaton, of Greenfield. She left three little children to the care of her husband and mother. She herself was a Christian. The large attendance at her funeral attested the high regard in which she was held by her Gwynnville neighbors.

W. S. SMITH.

GIDDENS.

Charles Melvin Giddens was born March 31, 1880, in Adair county, Kentucky. Died Feb. 14, 1901, at Douglass, Kan. Death was caused by a falling limb from a tree which he was felling and was almost instantaneous. He was the eldest son of T. J. Giddens, a former pastor of the church at Douglass, and Alice T. Giddens. He was married Dec. 23, 1899, to Miss Chloe Graves. His father says he was never known to tell an untruth. He obeyed the gospel at Dublin, Texas, under the preaching of Bro. J. B. Boen. He leaves a father, mother, four brothers, a devoted wife and an infant baby girl to mourn his departure.

C. W. YARD, pastor.

HAAG.

Sophia Haag, wife of Augustus Haag, born in Oswego, Kendall co., Ill., Sept. 11, 1859, died at her home, Kempton, Ford co., Ill., Feb. 12, 1901. Their marriage occurred Oct. 29, 1879. Three children, a mother, five sisters, four brothers and the husband remain to mourn their loss. The writer was called to preach the funeral sermon, Friday, Feb. 15, 1901. Deceased will be greatly missed, as she was a loving daughter, a gentle wife and devoted mother. D. F. SEYSTER.

Pine Creek, Ill., Feb. 20, 1901.

LONG.

After a short illness Sister Lillian R. Long died at Boydsville, Mo., Feb. 10, 1901, aged 15 years and 9 months. At a meeting held by the writer, she confessed her faith in Christ, Nov. 25, 1899. She was organist at the Christian Church at Boydsville. The night of her confession she arose from the organ stool with the determination of a woman and came forward leading nine others to Christ. I now hold between my fingers, attached to my watch chain, a gold friendship heart bearing the initial letters of her name; of this I'm proud, for it represents a sweet and tender heart and a life as pure as the driven snow.

J. W. COGGINS.

OTT.

Died, Feb. 10, at his home in Council Bluffs, Bro. Henry Ott. Bro. Ott was born in Germany, July 26, 1836, emigrated to America in 1850, and was married to Miss Catherine Moss, Nov. 11, 1860. This union has been blessed with nine children, seven of whom remain. In 1861, Bro. Ott enlisted as a soldier in the Union army. In 1896 he accepted Christ, and in his service he remained until death. His funeral was held at the Christian church—a tribute of love and sympathy with the grief-stricken wife, "Mother" Fife, sons and daughter which were present, but one was away, a member of the U. S. Navy.

W. B. CREWDSON.

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Dr. Nicholas Timary, Specialist, Physician-in-Chief

TAYLOR.

Sister Taylor was born Feb. 14, 1843, became a Christian in 1857 and was united in marriage with Tapley E. Taylor Oct. 30, 1861. Two sons and three daughters were given to them. All were present at the funeral services but one son, who is in London. On Feb. 21, 1901, Sister Taylor was called home after a life of faithful service for her Savior. Her form no more we see, but with wonderful eloquence does that life of angelic sweetness speak to us. E. E. FRANCIS.

Stockport, Iowa.

WILSON.

Mrs. Susan Wilson died at her home near Ira, Ia., Jan. 29, 1901. She was born in Linesville, Pa., Oct. 10, 1841, removing with her parents to Iowa in 1853. She was married to Geo. M. Wilson in 1862. Her husband, four children, and seven grandchildren, all of whom were present at the funeral, survive her. For forty years she was a faithful, earnest Christian. Her deeds of kindness and her pure life endeared her to all. Hers was a life well spent in the Master's service.

FRANK E. BOREN.

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On February 12th and Tuesdays thereafter until April 30th, the Union Pacific Railroad will make reduced rates to Pacific Coast points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc., $30.00. From St. Louis to San Francisco, Los Angeles and other California points $27.50. For further information address F. L. Hastedt, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

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"If you could only be here this winter morning and see for yourself you would no longer doubt me. Roses are blooming in our front yard and all nature is as far advanced in this lovely American summer-land as it will be in your cold eastern home by June.

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Book Notes.

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The Wondrous Works of Christ, by Dr. A. A. Willits, is a charming volume. It is a graphic presentation of the miracles wrought by Jesus during his earthly ministry. The New Testament narratives of these miracles are amplified and enlarged upon, circumstances and surroundings are given until the reader seems to stand in Judea, a spectator of the "wondrous works." The volume contains 226 pages, is handsomely bound in cloth, stamped in gilt, and is illustrated with 68 engravings. It is a one-dollar book, which we are selling for Fifty Cents, postpaid.

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What is Your Life? by W. J. Russell, promises to be one of the most popular books of the year. There are very few writers or speaker who have the happy faculty of making moral advice and ethical instruction palatable to young people, but among these few Mr. Russell stands pre eminent. *What is Your Life?* contains much valuable instruction to those who wish to make the most possible out of their lives, and at the same time it is so lively, interesting and entertaining that even the most thoughtless and frivolous young man or woman cannot help reading it, if it is once begun, and absorbing the instruction and benefit which it is intended to impart. It is just the volume for parents to place in the hands of their children. It is a beautiful, cloth-bound volume of 316 pages, price One Dollar.

The recent defeat of the Christian Scientists in their attempt to influence legislation by the Missouri legislature has served to awaken renewed interest in this strange sect and its wild doctrines. If you wish to have an intelligent understanding of Christian Science and an appreciation of its folly and foolishness, send for a copy of *Christian Science Dissected*, by A. D. Sector. In this booklet no time or space is wasted in circumlocution. The author goes right to the point, using plain language and demonstrating, beyond question, both the foolishness and sinfulness of Christian Science. *Christian Science Dissected* is the only book on this subject which has been issued by any of our publishing houses. Price, Twenty-five Cents.

March is the month which we devote to the cause of Foreign Missions. If you seek instruction or information on this subject, or if you are in need of material to assist you in preparing a sermon or address on missions, you cannot do better than to secure *Missionary Addresses* by A. McLean, Corresponding Secretary of the Foreign Christian Missionary Society. Mr. McLean probably knows more about Foreign Missions than any other man among the Disciples of Christ. His book contains fourteen addresses on missionary themes, making a book of 298 pages, cloth-bound, which we sell for Sixty Cents.

THE CHRISTIAN PUBLISHING COMPANY,
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The Third Annual Congress of the Disciples of Christ

TO BE HELD AT

Lexington, Kentucky, March 26-28, 1901, in the Central Christian Church.

PROGRAM.

TUESDAY AFTERNOON.
Chairman, I. J. Spencer.

2:00. Paper, Is the Doctrine of Evolution Compatible with Christian Faith? A. M. Fairhurst.
3:00. Discussion. Jabez Hall, G. A. Campbell.
3:30. General Discussion.

TUESDAY EVENING.
Chairman, J. W. Lowber.

7:30. Paper, The Evolution of Religion. B. A. Jenkins.
8:30. Discussion. S. T. Willis, Silas Jones.
9:00. General Discussion.

WEDNESDAY MORNING.
Chairman, W. B. Craig.

9:30. Paper, Evolution and the Doctrine of Redemption. Prof. W. Douglas Mackenzie, D. D., of the Chicago Theological Seminary.
10:30. Discussion. C. L. Loos, J. J. Haley.
11:00. Professor Mackenzie will answer questions.

WEDNESDAY AFTERNOON.
Chairman, J. M. Philputt.

2:00. Paper, The Psychology of Religious Experience. C. C. Rowlison.
3:00. Discussion. S. M. Jefferson, B. A. Abbott.
3:30. General Discussion.

WEDNESDAY EVENING.
Chairman, Mark Collis.
City Evangelization.

7:30. Address, The Twentieth Century City. Dr. Josiah Strong, of New York, President of the League for Social Service.
8:30. Reception.

THURSDAY MORNING.
Chairman, J. S. Lamar.
Christian Union.

9:30. Paper, Individualism and the Plea for Union. W. E. Garrison.
10:00. Discussion. Led by George Darsie.
10:30. Paper, Modifications of the Plea for Union. W. T. Moore.
11:00. Discussion. Led by A. M. Harvuot.

THURSDAY AFTERNOON.
Chairman, Mrs. W. T. Moore.
Woman's Work.

2:00. Paper, Woman in Modern Education. Miss Alice Lloyd.
2:30. Paper, Woman in the Club. (To be filled.)
3:00. Paper, Woman in the Church. Mrs. J. M. Dill.
3:30. Address, Readjustment to New Industrial and Social Conditions. Dr. Josiah Strong.

THURSDAY EVENING.
Chairman, G. L. Wharton.
Foreign Missions.

7:30. Business.
8:00. Address. Mr. John R. Mott, of New York, Secretary of the Student Volunteer Movement.

F. D. POWER, Chairman,
H. O. BREEDEN,
S. M. COOPER,
R. E. HIERONYMOUS,
E. S. AMES, Secretary,
Committee.

Epworth League Convention, San Francisco, July 18-21, 1901.

At a meeting of the Trans-Continental Passenger Association held in Chicago, February 18, 19, 1901, the following resolutions were adopted affecting the Epworth League meeting, San Francisco, July 18-21, 1901:

RESOLVED:

1. That advertising contracts should be confined to the usual arrangements with legitimate newspapers and the transportation given in exchange must be furnished only to bona fide representatives of papers.

2. Itinerary or special advertising: In such cases in which such is necessary, no cash shall be paid organizer of party to cover cost of such printing, but the initial Trans-Continental line may print same, arranging with lines in interest upon the division of the actual cost of printing.

3. Compensation for leaders: No salary, commission or other form of compensation shall be paid for services in working up parties. No hotel bills, meals en route, sleeping-car fare or other personal expenses shall be paid.

4. No free or reduced rate transportation or concessions of any character shall be given in connection with Epworth League traffic. If any arrangements have been made which are in conflict with the above, it is the distinct understanding that such arrangements shall be at once cancelled.

RESOLVED:

That the Chairman hand a copy of the agreement adopted at to-day's session, in regard to concessions on Epworth League business, to the President or Secretary of the National organization and explain to him that in view of the fact that the railroads have made an exceedingly low rate for their excursion and have adopted this resolution in the interest of fairness to all railroad companies, that said national officers are requested to furnish copies of it to all state transportation committees and others who have to do with the selection of official routes, with the request that they observe the spirit of these resolutions by not soliciting or accepting favors from the railroads.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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Subscription $1.50

East London.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he, "for I of late have been
Much cheered with thoughts of Christ, the living bread."

O human soul! As long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee and to right thee if thou roam—
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.

—*Matthew Arnold.*

PUBLISHED BY

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1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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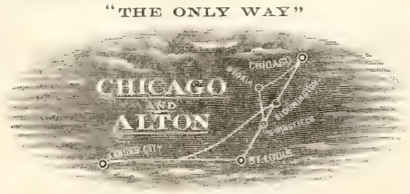
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

Pacification in the Philippines. Just before inauguration day Mr. Taft of the Philippine Commission cabled an informal report of the present conditions in the islands. It was not a vague burst of enthusiasm and congratulation, but dealt with facts and figures. Since January 1, 1,125 firearms have been captured and 1,368 surrendered. Since last November 5,000 bolomen have surrendered in Iloilo, 1,000 in Albay and Camarines and 60,000 residents of Panay have taken the oath of allegiance. The insurgent leader, Delgado, in Panay has surrendered with 350 men and rifles and two leaders in Bulacan with 200 men. Many of the leaders have made overtures for surrender but demand immunity from prosecution for any alleged complicity in assassinations. The failure of the American authorities to concede this point has caused delay in the surrender. General Trias, the Filipino leader in the southern provinces, has promised to surrender within fifteen days. Negotiations are in progress for a general surrender in Cebu. The Federal party among the Filipinos, which stands for the recognition of American sovereignty and the establishment of civil liberty, is gaining ground. Within the last three weeks the commission has organized five provincial governments, everywhere meeting and explaining to the chief men among the natives the provisions which have been made. In several cases natives have been appointed as provincial governors. The members of the commission started last week from Manila on a cruise among the islands and will spend several weeks visiting all the important ports. A draft of the new Philippine tariff schedule as proposed by the commission has been received at the War Department.

The Treaty Rejected. After a delay of several months, Great Britain has returned without approval the Hay-Pauncefote treaty as amended by the Senate. Our State Department is in complete agreement with the British Foreign Office in holding that the Nicaraguan Canal, if constructed, should be held as neutral, and the original treaty embodies this opinion. The Senate, however, by its amendments completely altered the purport of the treaty so as to provide for the control of the canal by the United States. The rejection of this treaty brings about a diplomatic deadlock, not so much between the State Department and the Foreign Office as between the State Department and the Senate. In the extra session of the Senate which has just been held, Senator Morgan advocated a resolution abrogating the Clayton-Bulwer treaty and thus denying Great Britain's right to be consulted about the matter at all. It is not at all improbable that something of this sort will be done at the next session of Congress. The abrogation of the treaty, which Great Britain still considers in full force, may be a somewhat brusque and undiplomatic proceeding, but it is right on the main issue. We need the canal and sooner or later must build it and control it. If Great Britain will not make a treaty with us to that end, we must build the canal without a treaty. Secretary Hay considers the diplomatic deadlock to be absolute and sees no use in trying to negotiate a new treaty. Anything which the Senate would agree to would be rejected by Great Britain. So much the more reason for proceeding without a treaty.

Cuban Perversity. The Cuban Constitutional Convention still hangs fire—unwilling to accept the conditions imposed by the Platt amendment, representing the views of the administration; wisely (or timorously) hesitating to precipitate a positive breach with the United States; and unable to adjourn without taking one course or the other. There is a party in Cuba whose recklessness is equal to its ingratitude in that it would not hesitate to force the United States into war to maintain its own theory of independence. Such a course would be the best possible demonstration of unfitness for self-government without a guardian. There is apparently an element in the Convention which thinks that if action on the question of relations with the United States is postponed long enough it will force an extra session of Congress to offer other and more agreeable terms. It is needless to state that this expectation is wholly fatuous. Reports from Gen. Wood indicate an increasing probability that the Cubans will yield and accept the conditions stated in the Platt resolution. (See CHRISTIAN-EVANGELIST, Feb. 28.) At least it is believed that there is no longer danger of an immediate adjournment *sine die* leaving the question unsettled.

The Second Term. Mr. McKinley has been called upon to guide the ship of state through sufficiently troubled waters during his first administration. How successfully or unsuccessfully he has accomplished his difficult task, let each judge for himself—in so far as party bias, one way or the other, leaves room for independent judgment. But it is not likely that the administration which has just opened will be easier or more restful for the chief executive than the one which has just closed. The second term is always a time of trouble. The President, seeing before him nothing but honorable retirement, has no more ambitions to gratify and does not need political friends. He expects nothing; he wants nothing; therefore he becomes independent of the party leaders with whose assistance he could not hitherto to dispense. However independent a President may have been in his first term, he is pretty sure to be more so in the second. He thinks more of being President of the whole country than of being the high man of his party, and the party does not like it. Moreover the second-term President has two sets of friends who make conflicting claims upon his power of appointment. The friends of his first campaign cannot be ruthlessly ejected from the offices which they have enjoyed for four years, and the friends of the second campaign cannot be suitably provided for unless some vacancies are made. As a result of these two elements, dissatisfaction arises. The President is less loved by his own party, with no compensating increase of popularity among his political opponents. Party discipline goes to pieces and the third-term question settles itself without the need of legislation or constitutional amendment.

Russia in Manchuria. Considerable official uncertainty seems to prevail in regard to Russia's new step in Asia, but the common knowledge of Russia's habitual course in the extension of her empire removes most of the mystery. While the Chinese envoys and the European ministers have been dickering about punishments and indemnities in Pekin, Russia has been privately negotiating a separate treaty through the Chinese representative in St. Petersburg, by which she has gained practically complete control of a territory which, if laid on the map of Europe, would almost cover France and Germany. There are magnificent distances in Asia and magnificent are the strides by which Russia is covering them. The treaty provides that there shall be a Russian commander in each province of Manchuria to whom the Chinese governor shall be subordinate; that the privilege of building railroads there shall be surrendered to Russia; that all mining rights shall belong to Russia; and that Russia shall enjoy special commercial privileges. It is maintained in St. Petersburg that no permanent occupation of Manchuria is intended, but if the Czar has ever before gotten so good a grip on a territory only to let it go, the incident has escaped the records. Great Britain is especially exercised over the matter and it was reported that our State Department had filed due protest, but the latter is officially denied. The warning issued to China on Feb. 16 against conceding territory to any power still holds good but cannot, of course, apply in this case so long as the Czar's assurance that he does not intend permanent occupancy is accepted.

Unconditional Surrender. If Gen. Kitchener, who is trying as hard as he can to negotiate peace terms with Gen. Botha, is still insisting on unconditional surrender, as the reports somewhat vaguely indicate, he is exhibiting less sagacity in making peace than he has shown in making war. Although no particulars can be obtained accurate enough to be worth publishing, it is no longer doubtful that Kitchener and Botha are carrying on negotiations. Sir Alfred Milner, who is said to be a famous negotiator, has gone to Pretoria to assist. But however great may be his technical skill, the Boers distrust him so thoroughly that he will probably be no great help. It is reported that the largest chance of failure of the negotiations lies in the demand of the burghers for allowance to restock their farms. De Wet and Steyn and the Cape Dutch who, being British subjects, revolted, are said to be excluded from any terms of amnesty. Botha apparently is willing to make terms and quit, but there is considerable doubt whether ,in the event of his surrender, he can control De Wet and Delarey. He is "commanding general," but those uncompromising fighters may consider that by making terms with the British he virtually resigns his command over the Boers. De Wet is still headed north and, being now back in his own country, will be harder to deal with than ever, but Col. Plummer is still pursuing him.

The Department of Agriculture. The Department of Agriculture works all the year round, but it is in the spring that the farmer's fancy lightly turns to thoughts of free seed to be distributed by his congressman. The appropriation this year for the distribution of seed is $170,000. We have long had doubts as to the wisdom of this free seed arrangement, but at any rate it is the smallest part of the work done by the Department. It is surprising to learn to what a degree our staple agricultural products have been altered by the importation of varieties which are not indigenous to our soil. This has been done in the case of almost all of our great crops. The Department is now studying the rice question and has successfully introduced the Japanese variety in place of the Honduran which did not prove very profitable. Secretary Wilson prophesies that, by crossing the Japanese *citrus trifoliata* with the Florida orange, a tree will be produced which will bear good fruit and thrive in the temperate zone. It is now being tried in the garden at Washington. Swedish barley, Egyptian cotton and Bavarian hops, all of which are claimed to be better than the corresponding American plants, are being tested at the experiment stations. Every state in the Union, including Alaska, has its own experiment station and garden for the testing of these and other importations. The Secretary of Agriculture says that the improvement of country roads is one of the most important features of the work of his department. The entire country has been divided into six districts which will be studied by experts to determine the kind of road-making most available and desirable for each district. The total annual appropriation for the Department of Agriculture is not more than enough to pay the running expenses of a first-class war for half a week, but no one can doubt that the $4,000,000 expended in this way is money well spent in education of a practical sort.

Slavery in South Carolina. A shocking state of affairs was discovered a few days ago in connection with the contract system which is applied to criminals in South Carolina. The system itself is easily subject to abuse, but in this case the abuses were such that it amounted virtually to slavery. Not only were convicted criminals hired out by contract to men who worked and guarded them with lash and hound, but some were farmed out pending their trial. Others, who had no connection whatever with the courts and were charged with no crime, had been kidnapped and worked, loaded with ball and chain and under guard, the general supposition being that they were criminals working under contract with the state. The revelations were made in the course of an investigation by a grand jury which has brought indictments against twenty farmers and overseers who are said to be guilty of these and similiar villainies.

Recent Discoveries in Egypt. Some important archeological finds have been made during the past year by Prof. Flinders Petrie Edwards, of University College, London, who has been delving in the tombs of the Egyptian kings of the first dynasty. His discoveries reach back to the period when the Egyptians were just learning to write, and the Egyptologist can now trace the development from the crude and early picture-writing, comparable to that of the American Indians, to the skillfully drawn hieroglyphics which constituted a genuine written language and continued to be used without substantial alteration for thousands of years. Among the most striking of the discoveries are the toilet articles and finely wrought jewelry of Menes, who is believed to have been the founder of the monarchy, the first king of the first dynasty, 6,500 years ago. These articles are in gold, ivory, turquoise and amethyst, dating from the very beginning of the Egyptian kingdom, and occupy a place in the history of Egypt similar to that occupied in Greek history by the gold ornaments found in the tombs at Mycæne and those discovered by Dr. Schlieman on the site of ancient Troy. The latter seem to date from the dawn of history but the Egyptian relics were as old at the time of the Trojan War as the jewelry of Troy is now.

Trusts and Imperialism. President Hadley of Yale delivered an address in the old South Church at Boston last Sunday on "The Development of a Public Conscience." The most pressing problem of the present day is that of trusts, and this problem is to be solved by the education of a public conscience. What is required is that not merely a fraction of the people, who are particularly interested in opposing this or that combination, shall be stirred to action, but that the whole body of American citizens, irrespective of private interests pro or con, shall be willing to submit to the necessary restrictions. If the community is not governed by this principle, the only alternative is "an emperor in Washington within twenty-five years."

Brevities. After a six days' special session, the Senate adjourned March 9. No work was done except the confirmation of executive appointments. The promotions of Sampson and Schley are not confirmed.

The wholesale dealers of St. Louis are at present enjoying a harvest. The retail dealers from the west and south are here by platoons and battalions and one is made to realize that St. Louis is a great wholesale market.

In spite of protests and Russian retaliation, Secretary Gage sticks to his interpretation of the Russian bounty on sugar and maintains the countervailing duty. A test case will be taken to the courts by those interested.

Ex-President Benjamin Harrison is reported seriously ill with grippe which has a tendency in his case to run into pneumonia. His friends are much alarmed about his condition though the doctors maintain that he will recover.

A new Spanish cabinet has been organized. The fall of a ministry there is a small thing, but the whole situation is shaky, owing to the unpopularity of the Queen Regent who is a foreigner (Austrian) and the sickly condition of the King.

As expected, George W. Parker was nominated for mayor of St. Louis at the Republican primaries on Tuesday of last week. He carried 25 out of 28 wards and the popular vote was four to one in his favor as against his nearest competitor, Judge Zachritz.

Kaiser William was wounded in the face by a missile while riding in a carriage one day last week. The wound proved to be quite severe. The popular sympathy toward him which this has aroused more than outweighs the ill-feeling caused by his recent friendly attitude toward England.

It is rumored that the British government meditates placing an import duty upon sugar as a means of raising much-needed revenue. The sugar refining industry has in recent years almost disappeared in England. The levying of this duty would be a striking departure from her traditional free-trade policy.

A number of Greek statues have been found by sponge divers under water off the island of Anticythera. It is supposed that the ship which carried them was wrecked at this dangerous point in going from Athens to Rome, and it may be that this is the famous shipwreck of a cargo of art treasures to which Lucian referred as a national calamity.

Polygamy is encourged by a bill recently passed by the Utah legislature which, while it does not legalize the practice, debars any outsider from entering complaint against any person on this charge. The bill was supported by a solid vote of the Mormon members, acting under orders, and was unanimously opposed by the Gentiles.

A franchise tax bill has been passed by the Missouri Legislature after much stir and effort. The tax of franchises is a straightforward, sensible, business proposition and one might have expected to see it adopted with less ranting and less of the air of conscious virtue. Several states in the east, where the money kings are supposed to hold sway, already have similar laws.

Regenerative Force of Emotional Sincerity.

It has been a long time since we read anything more interesting and thrilling and deeply suggestive than George Kennan's account, in a recent number of the Outlook, of Jerry McAuley's prayer-meeting on the Bowery in New York City. It was back in the late seventies when Jerry was in the prime of his marvelous power. The Bowery is the foulest hell in the slumdom of New York, and the prayer-meeting was held in the worst street of it—"next door to Kit Burns' rat pit." Jerry McAuley was a converted convict and jail bird from Sing Sing. A most unpromising combination for the most wonderful prayer-meeting ever held on the American continent.

Mr. Kennan testifies that the extraordinary wave of regenerating influence that swept through the meeting, and its results from night to night, beggar description. No effort was made to create excitement and none existed, but the tidal current of mighty influence that rolled through the dingy hall brought thugs and thieves and harlots and drunkards and the blackest imps from the pit to their feet, with streaming eyes and quivering lips confessing their sins, laying bare their blackened souls, imploring Almighty God and the good people present to help them lead a better life. Mr. Kennan's own previously avowed skepticism and indifference were swept away and he found himself so deeply engrossed in the proceedings that he lost all consciousness of time.

In accounting for the wonderful power of that service he says: "Every man who took part in that prayer-meeting was stirred with emotion to the very bottom of his heart; and he spoke not only with frankness, but with the fiercest, most impassioned sincerity." "For the first time in my life," says Mr. K., "I saw human souls naked; and if there be anything more interesting on this round globe of ours than the self-revelation of a human being who has forgotten all conventionalities, abandoned all pretenses and lost all self-consciousness in a fiery, passionate impulse to do right and speak the truth, I have yet to discover it."

Now the phenomenal power of that great prayer-meeting was that same "fiercest, impassioned sincerity," that emotional intensity and earnestness and searching honesty that went to the very bottom of the soul. Sincerity deep enough and real enough to be intense, earnest and enthusiastic is the greatest power on earth to move men, and this power usually belongs to men who have been redeemed from the lowest degradation of a life of sin. The most remarkable phenomenon in the history of Christianity has been the passion for souls, the enthusiasm of humanity, emotion set on fire by the love of God to bring men to the cross of Christ. St. Augustine, St. Francis of Assisi and Jerry McAuley are instances in which this passion burned with fiercest flame.

It was said of the Master himself: "The zeal of thine house hath eaten me up," and when he went about the country absorbed in the enthusiasm of humanity, filled with a passionate longing for the salvation of men, his family, who would have agreed with Lord Melbourne when he said: "If we must have a religion let us have one cool and indifferent like the one we already have," thought their illustrious kinsman and the Master of us all was crazy. They declared he was beside himself as George Kennan thought Jerry McAuley was when he went into that prayer-meeting; but he thought himself a fool for his skepticism and indifference when he came out.

To this deep sense of reality and impassioned sincerity but one contrary note was struck during Mr. Kennan's visits to the Water street prayer-meeting. We give the incident in his own words:

"One evening, about a fortnight after my first visit to the Water street mission, two decently dressed young men who came together and sat together, but who were strangers to both Metcalf and me, rose, one after the other, and spoke. There was nothing to which I could fairly take exception in what they said, and, judged by the conventional, ecclesiastical standard, it might have been regarded as both pertinent and pious. But in that atmosphere it did not ring true; and turning to Metcalf I whispered: 'That's the first insincere note I've ever heard in this prayer-meeting.' 'Hold on a minute,' he replied, 'wait till you hear what Jerry says to them.' When the second of the young men finished narrating his religious experience by declaring in a sanctimonious way that he knew he was 'washed white in the blood of the Lamb,' Jerry rose at his little desk and said quietly: 'If you want to get religion and follow Christ, feel honestly and speak the truth. God hates shams.' At once everybody seemed to breathe more freely, as if the rebuke had cleared the whole spiritual atmosphere; and M., leaning toward me, whispered: 'What did I tell you! I knew Jerry'd spot 'em.' 'Yes,' I replied, 'he spotted 'em all right; but what a bombshell that admonition would be in some church prayer-meetings that we know of! It would put a stop to the exercises.' 'It won't stop 'em here,' M. replied confidently, 'but it'll discourage make-believes. I tell you, nothing goes in this prayer-meeting unless it's straight.' And nothing did."

The straightness of the meeting was its tone of reality, its note of sincerity, its vivid consciousness of the saving presence and power of Jesus Christ. The psychological explanation of the phenomena of the Jerry McAuley Water street mission, the abundant fruit of which remains to bless the metropolis, is not to be found in animal magnetism or in the hypnotism of a certain type of evangelism, or in the clever manipulation of men, but in the fierce, impassioned sincerity of men who have been actually redeemed from the wretchedness and misery of sin, whose moral conviction and intense spiritual passion breaks up the great deeps of the soul and brings it black and bare before God and before itself, begetting in its inmost recesses a burning consciousness of the need of salvation. If there be any hypnotism in such influence as this, it is not animal magnetism, but spiritual. It is the contagion of moral and religious earnestness.

The lesson of this remarkable mission conducted by a man of remarkable power, if well learned, would regenerate the church prayer-meetings of the country and make them the means of regenerating those who attend them.

In some quarters there seems to be a revival of criticism of Uncle Tom's Cabin and its author. Mrs. Stowe has been accused of ignorance and malicious misrepresentation of the south. Her critics assume that she represents every slave-holder as a villain of the type of Lagree. The fact is that the strong point of the book is that it gives full recognition to the amiable qualities of many slave-holders such as Tom's first owner and St. John, but shows how helpless they were under a vicious system to prevent evils which they themselves deeply regretted. One of our most brilliant essayists, a woman who delights in getting from every book the opposite impression to that which its author intended, declares that the reading of Uncle Tom's Cabin quite converted her to the opinion that slavery was a beneficent institution. The life of the slaves on the plantation in Kentucky was so happy that she thought the system which produced it must be good.

We are now in the midst of a period observed by a large part of the Christian world as a special season of fasting and prayer in memory of the closing days of our Savior's earthly life. There is much folly, ostentation and even hypocrisy, to be sure, in many of the observances of Lent, but a proper observance might be helpful, and in many cases is helpful, to the religious life. It is meant to be a period of spiritual revival and surely it is as legitimate and scriptural to have an annual season of special effort for spiritual growth as to have a special evangelistic effort for numerical growth, as most of our churches do about once a year. Let us have no popery and no superstitious dependence upon mere abstinence from meat for our spiritual welfare, but let us have occasionally a special season of spiritual refreshing. And if we can have it most conveniently and effectively at the same time that the rest of the Christian world is trying in a different way to do the same thing, why not then?

A Presbyterian paper expresses the belief that the Christian Endeavor Society is "going to seed" because the religious bodies most numerously represented in it, after the Presbyterians, are the Congregational and the "Campbellist," of which the former exhibits a strong tendency toward Christian union and the latter openly advocates it. In spite of Dr. Clark's effort to keep the society interdenominational, it is becoming more and more undenominational. This tendency, says our contemporary, is "dangerous, if not fatal," and so the Society is "going to seed." Let it go, we say, if that is the kind of seed it is going to. The blossom of Christian Endeavor during these two decades of its history has been a beautiful and fragrant flower. But the main point is not the blossom, but the crop. Let Christian Endeavor go to seed if it will, and from that seed of charity and brotherly love and interdenominational fellowship and disappearing prejudice, what a crop may spring up of true Christian unity—the unity of the Spirit in the bonds of peace! And this result will indeed be "dangerous if not fatal" to several things which have been long in dying, and ought long ago to have been dead.

We noticed recently that a writer in one of our papers gives "over-charitableness" as the reason for a tendency, which he thinks he observes among us, to fellowship other religious bodies. Does the brother seriously believe that charity is a thing which can be overdone? Must we modify the injunction to "love thy neighbor as thyself" by a foot-note giving warning against loving him too much? Must we add a codicil or a supplementary statement to the thirteenth chapter of First Corinthians explaining that, though the charity which suffereth long, is kind, envieth not, vaunteth not itself and is not provoked, is an excellent thing, yet we must guard against overdoing the matter, especially as regards our religious neighbors? There is, to be sure, a certain pseudo-charity which is mushiness or feebleness or laziness or anything but true charity, and very likely this is what the writer had in mind. But to ascribe to "over-charitableness" the tendency to compromise the truth, implies that the only hope of loyalty lies in maintaining a judicious and well-regulated hatred of the sects.

Hour of Prayer.

Sowing the Seed.

TEXT: *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.—Eccl. 11:6.*

There are no accidents in the providence of God. In spiritual things as well as in temporal, every effect has its cause and the cause is infallibly sure to produce the effect. Seed sown under right conditions will bring forth after its kind. All the efforts men make for the advancement of the kingdom, their teaching, preaching, living, are germinal; they contain harvests, which in due season ripen and are gathered.

Ignorance an Incentive.

The writer of Ecclesiastes is arguing that as we do not know the simplest facts, the way of the wind, the manner of growth in embryo, so we do not know "the work of God who doeth all." Therefore, "in the morning sow thy seed," etc. So far from our ignorance of what will prosper or how it will prosper deterring the full hand, it should encourage it in scattering. The work of God must be advanced. His knowlege must be spread abroad, until it fills the earth, as the waters the sea. He has wisely chosen the method for the expansion of His kingdom, and, leaving results to Him, we are to sow beside all waters; to sow, even though some seed falls on the highway, to be crushed and devoured, and some on stony soil, to wither away, and some to be choked by thorns. Since not all can prosper, let us sow the more bountifully, so as to be sure of some.

A Simple Part.

Though we are often disturbed and perplexed over Christian work, in its last analysis it is very simple. It is like sowing seed. In the parable as we have it in Luke, the sower's name is not mentioned; he is "a sower," no more. Nothing whatever is said about his family connections, his social position, or his equipment. But true to his task, he "went forth to sow." And here again we see the necessity of action. We must go forth; we cannot tarry in comfort, nor wait for the fields to come to us, but trusting in God for guidance, we must go forth. From nation to nation the sowers go; and from city to city, and from home to home, and from heart to heart. "And as ye go, preach, saying, the kingdom of God is at hand!" Now this is all a simple, not a complicated, task. Fill your hands with seed; then go, and scatter it, leaving the harvest with God.

Patience and Persistence.

Most people need to be comforted with the assurance that the harvest is certain, for they grow weary in well-doing. They forget that "in due season they shall reap, if they faint not." The very nature of plant growth is such that the husbandman must learn to wait. The seed sinks into the moist soil, and is lost to sight; it lies buried for days. And even when it finally sends up a tiny green banner as a sign of its life, there is yet a long time between that and the yellow gold of the abundant harvest. Good people, faithful servants of the Master, seem to confound seed with sickle. Be sure which it is the season demands and then be patient. Early and late, toil on. The criticisms of the foolish who find fault because there is no harvest in February need not trouble us. Wait. But patience is the complement of labor, not its substitute. When you have done your work (but not before) remember that "they also serve who only stand and wait."

The Increase from God.

"I planted, Apollos watered; but God gave the increase." This was no sentimental ascription of praise to God, but a devout acknowledgment by the chief apostle of his dependence on the all-bountiful Giver. Neither the passionate energy of Paul nor the flaming eloquence of Apollos could cover the vineyard of the Lord with the purple increase; that was left for the Master himself. Learn from this fact, first, the certainty of the harvest, and second, the comparative insignificance of human agency. God does not need man's wisdom; much less, man's ignorance; but whether wisdom or ignorance, He can work through the creature the accomplishment of His beneficent purpose. Are there gifted servants of God toiling in our midst? Let us praise, not them, but God, who gives both gifts and fruitage. On the other hand, are His servants slow and dull? Then let us praise Him that through the feeblest of instruments His infinite purpose can be achieved.

Prayer.

Valleys covered with corn and hills bearing vineyards and orchards proclaim Thy bounty, O God. The fruitful furrow is the work of infinite wisdom and exhaustless energy. May these sweet voices of nature encourage Thy servants as they go forth, bearing the word of life, the seed of the kingdom. In toil and tears may they be faithful, sowing alike beside the dark waters and the laughing waters and then come home at last, bringing their sheaves with them. To that glad hour may we all be guided by the great Husbandman, Jesus Christ our Lord. Amen.

All is God's,
And my poor life is terribly sublime;
Where'er I look, I am alone in God,
As this round world is wrapt in folding space;
Behind, before, begins and ends in Him.
So all beginnings and all ends are hid;
And he is hid in me and I in him.

—*George MacDonald.*

Editor's Easy Chair.

Our last day at Daphne, Lord's day, March 3, was one of those rare days in which nature seems to combine the elements to make it ideal. It was such a day as makes one glad he is living, except he be an incorrigible pessimist. The sunshine lay warm and radiant on all the land and shimmered and smiled on the quiet waters of the bay. A gentle gulf breeze stirred the glossy leaves of the magnolias, swayed the branches of the tall pines, caused the long gray moss to oscillate like a pendulum, but with less regularity, and moderated the temperature just enough to prevent lassitude. The very birds caught the spirit of the day, and seemed to exhaust their repertoire of songs. Given such a day throughout the United States, the offering for foreign missions should have swelled into such proportions as would suggest the approach of the millennium. We trust it was a great offering, no matter what may have been the weather conditions elsewhere.

There was no preaching that day in the little village church. But we had a most delightful little meeting at the residence of Bro. Randall in the afternoon, for the "breaking of bread." There were a dozen and a half present, most of whom were of those who are accustomed to meet on the first day of the week for that purpose. The singing of several of the sweet old hymns, so laden with tender memories, the reading of appropriate Scriptures, prayer, brief remarks, thanksgiving, distribution and participation of emblems, "Blest be the tie that binds," and the benediction. What a season of refreshing it was from the presence of the Lord! Several present had not had the privilege of sitting at the Lord's table for a long time, and to them it was a feast indeed. But none seemed to enjoy it more than a few pious persons who joined with us, the customs of whose churches deny them this enjoyment except at long intervals. None of us, perhaps, realize fully how much of spiritual blessing may be drawn from the observance, in a proper spirit, of this memorial institution. Such was our last day in Daphne-on-the-bay.

On Monday morning early, we parted from the friends we had learned to love in quiet Daphne, and the little steamer "Jas. T. Carney" was carrying us across the bay to Mobile. Accompanying us were H. E. McMillin and wife, of Cleveland, with whom we regretfully parted at Mobile—they to go southwest to Texas, and we to the southeast to Florida. The "Old Reliable" L. & N., which took us to Mobile, brought us on via Pensacola to River Junction, where it put us in charge of the Seaboard Air Line without the slightest trouble to us. One of the marked features of modern railroad travel is the courtesy of officials and employees, who really seem to regard themselves as servants of the traveling public. We have never seen this exhibited in a more marked degree than by the employees of the L. & N. railway. The A. G. P. A. at Pensacola, J. W. Lurton, when we found we had overstayed the limits of our transportation, kindly offered to loan us money if we needed it in order to avoid detention. Could courtesy go further?

We reached Pensacola in time to go down to the bay and see the battleships "Alabama," "Massachusetts," and "Kearsage" riding at anchor in its beautiful harbor. They had been there a few weeks and were soon to leave. The navy yard at this place has undergone a great transformation since we visited it four years ago. It had been allowed to fall into decay, but the war with Spain for Cuba's liberation rejuvenated it, and the Commodore in charge, to whom we were introduced, reported it in fine condition, with all its machinery working by electric power. The city itself has made considerable improvement, for which much credit is given to the L. & N. Railroad. The next day brought us through De Funiak Springs, where a Southern Chautauqua is in progress across the beautiful Wabash, which "our special artist" photographed by a snapshot from her kodak as we dashed across the bridge over its clear waters and into Jacksonville, as the "shades of night" which were "falling fast" were being shot through with the first beams of a full rising moon.

Jacksonville's new union station, which first attracted our attention, we found to be only typical of the improvements which this gateway city to Florida has experienced in recent years. Its elegant hotels, all crowded with northern visitors, its splendid stores, all doing a lively business, its prosperous daily newspapers, "The Times-Union and Citizen," the morning paper, and "The Metropolis," a wide-awake, high-toned afternoon paper, the busy wharves along the St. Johns, all show that Florida in general and Jacksonville in particular are sharing in the general prosperity of the country. There was a time, not many years ago, when, if you saw a man in Florida really doing something in a businesslike way with vigor and apparent success, it was safe to ask him where he lived before he came to Florida. Now, not only are northern capital and energy assisting in the development of this region, but the natives have caught the same spirit. We are glad to learn that the churches are also enjoying a larger measure of success. The First Christian Church, with which we had the pleasure of meeting last night, at the midweek prayer-meeting, has experienced a great revival of interest under Bro. J. T. Boone's pastoral care. The church has recently purchased a lot on the southwest corner of St. James Square, the finest location for a church in the city. It has a large and prosperous Sunday-school. The prayer-meeting, led by Bro. Rufus A. Russell, business manager of the Metropolis, had for its subject the recent state convention held in that city, and the testimonials of the members as to the good they had received from it was a sufficient vindication of the wisdom of such conventions. We did not have time to meet Bro. Blenus, pastor of the Second Christian Church, which meets in a leased building at present. We hope to meet him and learn more of his work on our return trip. These closing lines are written on the train as we leave for a trip down the East Coast, of which the Easy Chair shall have something to say later on. Grace, mercy and peace to all our readers. We shall post this at the oldest city in the United States.

St. Augustine, Fla.,
Mar. 7, 1901.

Questions and Answers.

In the C.-E. of January 17, in replying to a question by "Richard," you approved of the practice of infant dedication (as distinguished from infant baptism) as being "entirely in harmony with the spirit and teaching of Jesus." On page 111 of "Christian Baptism," Mr. Campbell condemns as popery the practice of a parent taking a "vow" for his child and then teaching his son that he is obliged to join his father's church because of that vow. Mr. Campbell also says that to "only dedicate them to God" is still worse, for "neither Moses nor the prophets nor Christ nor his apostles" approve such practice and "to speak of dedicating anything with a soul in it to the spiritual service of the Lord shocks all common sense." How can you reconcile your approval of infant dedication with these words of Campbell? O. D. M.

We do not know that we are under any obligation to reconcile anything that we have said with Mr. Campbell's utterances on the subject. His condemnation of the practice of taking a vow for the child does not touch us, for we never suggested it. The distinction which he makes between things and persons, in that the former can be dedicated to any given purpose, while the latter cannot, does not seem to us wholly sound. To dedicate means etymologically to give. Hannah said of her son Samuel, "I have granted him to the Lord" (1. Sam. 1:28). All things and all persons belong to God whether we grant or dedicate them to him or not. The most we can do is to recognize his ownership. When we dedicate a house we recognize that it is God's and agree to treat it as belonging to him; we do not take any vow on the part of the house. To dedicate a child is to recognize God's right to its life and service, and agree to treat it accordingly, i. e., to prepare it by training for his service. The training of a child is in its parents' hands, though it is not a chattel. There is no vowing for the child, no theory of substitutionary virtue or vicarious righteousness or other priestcraft or popery. If Mr. Campbell, in his proper zeal to combat infant baptism, included in his condemnation such a dedication as consists in an agreement on the part of the parents to train up the child in the fear of the Lord, we can only say that we decline to follow him in this opinion. We are not Campbellites, and feel quite at liberty to differ with him on many points with a clear conscience and a straight face.

1. What do you think of a pastor who refuses for thirteen months to call on one of the members of his congregation, having been requested four or five times to call for a special reason? The only reason given for not calling is that he did not wish to be dictated to.

2. Has a pastor a right to exchange pulpits without permission of the official board?

3. Is it right for a pastor to have pay entertainments in the church without the consent of the officers? Z. H. H.

1. The action of a pastor is certainly not to be commended who is unwilling to listen to any suggestions from members of his congregation, though it might be possible for him to have a reason for not calling as valid as the special reason for calling on this particular member. It would seem that a pastor might be expected to call on all of his members, unless the church is very large, within thirteen months, whether any one is specially pointed out to him or not.

2 and 3. In many congregations it is customary for the pastor to exchange pulpits with other ministers without asking permission, while other congregations have a "pulpit supply committee" to which all such matters are referred. In regard to entertainments in the church, it seems obvious that they should not be decided upon by the pastor in opposition to the wish of the officers. In general, any situation which calls for such close definition and specification of the mutual rights and privileges of pastor and official board, indicates that the desire to rule is too strongly present on one side or the other—and very likely on both.

Is it true that by admitting sprinkled persons to communion at the Lord's table we practically admit sprinkling as Christian baptism? A Brother.

No, it is not true. In so doing we admit only that the table is the Lord's and that he has not authorized us to exclude from it any one who, having examined himself, considers himself qualified to partake of the emblems.

How far is whatever tendency toward denominationalism which the Disciples of Christ may have, due to our willingness to compromise with a divided christendom? Theodore A. Johnson.

If "compromising with a divided christendom" means recognizing the Christian character of those who are not of our fold, we should say that this is a tendency which is opposed to denominationalism. If it means an acquiescence in the present divided condition of the church as its legitimate and permanent condition, it would represent not a tendency toward denominationalism, but the thing itself. It does not seem to us that there is exhibited among us any serious tendency toward the latter form of compromise. The Disciples of Christ and the religious world at large never had a stronger or healthier desire for union than at present, and this desire is based on a recognition of the evils of division.

It is stated in our local paper that a Hebrew talent of silver was equal to $618.50 and a talent of gold to $13,809. We usually see it stated that a talent of silver was about $1,600 or $1,800 and a talent of gold a great deal more. Which is correct? Mrs. J. A. Brown.

To begin with, the talent was not a coin or a sum of money, but a weight. In the earlier days of Hebrew history there was no coinage. The weight of a talent of gold was 108 pounds avoirdupois and a talent of silver about 96 pounds. The ratio of value between gold and silver was 13.3 to 1, but this was an inconvenient ratio for effecting exchange so the talent of gold was made enough heavier so that one talent of gold would be equivalent to fifteen talents of silver. The value of 108 pounds of gold, the weight of a talent, at the present day is approximately $30,000. The value of the talent of silver would therefore be one fifteenth of this or $2,000. One is apt to be misled by the fact that the ratio between gold and silver at the present day is not the same as it was in that early time. The exchange value of both have decreased, but that of silver to a much greater extent, so that the present ratio of gold and silver is nearer 30 to 1 than 15 to 1, and the present market value of 96 pounds of silver, the weight of a talent, would be only about $1,000. It will be readily seen that the question of the value of the silver talent is to be determined by finding what that amount of silver was worth then rather than what it is worth now. $2,000 is approximately correct.

The Permanent Contribution of the XIXth Century to English Literature

By Prof. William Lyon Phelps

II. NOVELISTS AND ESSAYISTS*

In fiction, the century has had also a glorious record. Novelists of the first rank in English literature are Scott, Jane Austen, Dickens, Thackeray, George Eliot and Stevenson. It looks now as if we should have to add the name of Thomas Hardy to this number. In the early years of the century, Sir Walter looms up as the giant figure. In spite of his careless style he remains the king of English romanticists. With the exception of "Henry Esmond," no English romances appeared to equal the best of his books until, toward the end of the period, another Scotchman charmed the world with his tales of the heather and the sea—Robert Louis Stevenson. The stories of this sprightly invalid, written with an art unknown to Scott, are still in the first flush of their fame. And the influence of their author, who began to produce when fiction was almost wholly given over to realism, has been and is mighty, as anyone may see by looking about him. He brought health and fresh air to the fetid chambers of realism; and succeeded so well by precept and example in compelling the world to give him a hearing, that at the dawn of the new century we are in imminent danger of being engulfed by a veritable flood of romance. Contemporary fiction resounds with the shouts of soldiers of fortune and the clash of swords. Surely, most of these stirring tales which are now selling by the hundred thousand, and proving gold-mines to author and publisher, are as ephemeral as the daily newspapers. They smell of mortality.

Dickens and Thackeray.

In fiction, Dickens and Thackeray are the twin giants of the Victorian age, as Tennyson and Browning are in poetry. Their reputation is apparently secure. It is true that a reaction against Dickens set in some time ago, which has not yet spent its force. But tried by the most cruel test of all, the test of time, which has taken away some of the glitter and tinsel from his name, we find the pure gold more bright than ever. His tendency to the falsely pathetic and to the melodramatic has repelled many readers of to-day from his books. But the common people heard him gladly. His abounding humor, his overflowing human sympathy, and his immortal caricatures show a vitality that age cannot wither nor custom stale. "Pickwick Papers," "David Copperfield," "Bleak House," can Time lessen the greatness of such mighty encyclopædias of life?

Thackeray's reputation has never been bitterly assailed in recent years like that of Dickens, possibly because the actual number of his readers was and is not nearly so large. Every passing year finds his name brighter; the circle of his admirers wider; and his position in English literature stronger. He may turn out to be our foremost writer of fiction. The charge of snobbery, made against his personal character so often in his lifetime, is now seen to have no foundation. His sympathy with humanity, though not so demonstratively expressed as that of Dickens, was fully as keen. The chief defect in his writings is that he is too much of a preacher. Like so many Englishmen he is not content to let his representations of life speak for themselves; he must step out of the role of narrator, in the most thrilling point in the drama, and don the preacher's vestments. This makes "The Newcomes," in spite of its death scene, irritating to many and in places almost unreadable. But at his best, Thackeray's art is impeccable. "Vanity Fair," with its unforgettable characters, and "Henry Esmond," the best historical romance in the language, are books that no other man could have written; and if anything can be said to be a permanent contribution to English literature, it is surely such works as these.

Jane Austen and George Eliot.

Jane Austen and George Eliot are the only woman novelists of the century who may be unhesitatingly assigned to the first class. Miss Austen in her time was as completely overshadowed by the mighty reputation of Walter Scott as her physical strength would have been by his robust masculine vigor. But she was one of those rare individuals who are content to work for the sake of the work alone. "Art for art's sake," a proverb as grievously mishandled as "*Honi soit,*" is particularly applicable to the novels of this remarkable woman. She turned out masterpiece after masterpiece, seeking and finding no recognition, and working on that account with no less painstaking art. She took her pay, not in the downright cash of a contemporary reputation, but in drafts upon the future that must have seemed to her so much waste paper. But Time has redeemed and paid in full every one, and the end of the century finds her name very well up in the front rank of English novelists. George Eliot, who, with the possible exception of Mrs. Browning, was the most powerful feminine intellect among the English of the century, had the good fortune to see her books receive the acclaim that they richly deserved. Indeed, it seems true that to-day the number of her readers is not so great as it was in her declining years. This is a lamentable fact, probably due in part to the present rage for romanticism, and also because her career was something of an anti-climax. She drifted away from the highest standards of art toward dreary fields of philosophy and sociology, as though anything could be more serious than a great portrayal of life artistically and reverently done! Her best books were her first; as time goes by, "Scenes of Clerical Life," "Adam Bede," "The Mill on the Floss" and "Silas Marner" stand out supreme; while "Daniel Deronda" is slowly falling under its own weight.

Thomas Hardy.

Hosts of other novels of the century might be mentioned if there were space. We are looking only at the foremost names. Among English novelists, Thomas Hardy stands easily first. His work during the last thirty years, always conscientious if sometimes mistaken, represents a level of excellence that none of his contemporaries, not even the erratic and brilliant Meredith, can equal. The rustic cackle of his bourg drowns the murmur of the world, which stops to hear the human comedy played, ever old and ever new, in incomparable Wessex. He is the great pessimist of our age, as Stevenson was its joyous optimist. But his pessimism is not the result of a mind out of tune nor is it flavored with the gall of the cynic. His pessimism rises from an almost abnormal sympathy with humanity. The depths of tenderness in this man are stirred by the spectacle of hideous suffering in which he imagines all persons but himself to live and move and have their being. He will, therefore, be the spokesman for humanity's pain. He will speak for the chained Prometheus, and call the world to witness its own sorrow and revise its creed of a loving Divinity. His pessimism then is sympathetic and temperamental: he cannot see life in any other way. But the shadow of his works is lightened by a sense of humor deliciously keen and true. His Shaksperian shepherds touch the springs of loving laughter in our hearts, and make an irresistible appeal by their unworldly harmlessness. Furthermore, his books are artistic wholes, living organisms, examples of what novels should be. Such a story as "The Return of the Native" is entirely beyond the power of most contemporary writers.

The Essayists: Carlyle.

In our review of the century we are purposely omitting everything but pure literature. Of historical, scientific, theological, political and religious writers there has been enough and to spare; we are confining ourselves to men of letters. Outside of the fields of poetry and the novel, the greatest figure of the century is unquestionably Thomas Carlyle. His influence was so mighty that even if there should be a public conflagration of every one of his books, his spirit would still be a potent force. For he impressed himself so deeply upon the men of the fifties and sixties that he has become a part of the inheritance of the later generations. His trumpet call to duty is still ringing in our ears; and our hearts are renewed within us as we remember his familiar watchwords. This grim prophet who looked upon the so-called progress of the age with gloomy eyes, might have seen some hope in the fact that the people of the very age he despised listened most eagerly to his teachings. The more violently he flogged them the more keenly they seemed to enjoy the scourge. And the reason for this is plain. Wholly apart from his tremendous force and power for righteousness, he was one of the greatest literary artists that England has ever produced. As a portrait painter his accuracy is thrilling; in depicting the grotesque he has no equal among the moderns; and his humor, always grim, is ever spontaneous and seizes us with contagious force. He is never dull, and to read him is a perpetual delight. In his

oase the style was certainly the man; and he seems destined to rank in a place all by himself.

Ruskin and Macaulay.

Ruskin also spoke out loud and bold, but too often he was hoarse. He performed an inestimable service to his century by revealing the beauties and glories of art. He is still an inspiration to many, but his reputation is certainly not what it was. That no one was ever written down except by himself is as true now as on the day when it was first spoken; and the wild, incoherent ravings of Ruskin have not only raised a laugh among the unskillful, but have made the judicious grieve. Had Ruskin confined himself to matters on which he was an acknowleged master, he would stand out to-day in much clearer relief than he actually does. How different is the case of Charles Lamb! Without a tithe of Ruskin's moral earnestness he had such delightful amenity, such endless sympathy, and so delicate and pervasive a sense of humor that it is possible his works will be read with pleasure after Ruskin has become merely a name.

Landor's classic prose has a small but steady number of admirers, and some of his work must be regarded as a permanent contribution. However, it is possible that by another hundred years he will join the illustrious dead whose names are familiar to all students of literary history, but whom nobody reads. That is certainly the case with Southey, whose verse we did not mention in our review of the poets, simply because readers have decided to let him alone—a man who has a great fame, but no friends, not even an enemy. The gentle Leigh Hunt is also receding, but for a different reason; he is not dull, but faint. Many other once noted authors may be classed in one or the other of these groups.

Of the literary critics of the century, Coleridge seems to be the most subtle, and Matthew Arnold the most widely read. Macaulay's reputation sagged fearfully some twenty years ago, till it seemed that it was about to part in twain. Lately there has been a reaction in his favor, perhaps owing partly to the fact that he is so widely studied in American schools and colleges. And there are not many modern prose writers better worth studying for rhetorical purposes. The vigor of his style, its wonderfully spirited movement, his sound common sense and a certain wholesomeness will keep much of his work alive. He represents the typical educated Englishman, both in his strong qualities and in his prejudices; as we read him, he produces the peculiar illusion of being yet in the land of the living. Even after the lapse of nearly half a century it is difficult to imagine a man of such vital energy lying in the quiet grave.

Ben Karshook's Wisdom.

"Would a man 'scape the rod?"
Rabbi Ben Karshook saith,
"See that he turn to God
The day before his death."

"Ay, could a man inquire
When it shall come!" I say.
The Rabbi's eye shoots fire—
"Then let him turn to-day."
—*Robert Browning.*

What Most Interests Me Now

By J. S. Lamar

V. The Meaning of Coal

Some of my readers may be glad to learn that, with the present chapter, I expect to conclude my desultory notes, if I may so call them, upon the first volume of God's two great books. The subjects discussed are so intimately connected with much of the literature and thought of the age, and, withal, bear so directly upon my main object, that their essential importance as well as my own personal interest in them, constrained me to give them such consideration as my limits permitted.

We have seen in what way, probably, the creation of man connected him with the living creatures that preceded him; and how they all, in constitution and structure, pointed to and typified him, and this with greater and greater distinctness as they approached him in the ever ascending scale of being. Finally, he was reached as the end and crown of the whole creative series, and he occupied this place because by constitution and endowment he was fitted to become, in the fullness of time, as no other being could, the basis of a new creation, which through him was linked to all the past, while it reached forward to an eternal future. It now only remains to look for a little while at some of the divine handiworks lying outside of this measureless chain of living creatures, in order to see if these, like those, point to the same lordly being, and to him alone. And here, happily, I shall have but little if any reason to question the conclusions of those eminent scientists to whose profound researches I have already been so deeply indebted.

With reference to *coal*, for example, I fully accept their statement that there was a time in the creation of the world when there was *no* coal; nay, that for some long period before that, there was no vegetable material out of which it could have been made. Nor does it concern me how long ago that period was. They may say that it was millions or hundreds of millions or billions of years. No matter. The longer ago they can show it to have been, the better I like it. It helps me to realize that in that far-away point in eternity, and during the measureless ages that succeeded it, the Infinite Father was even then and always thinking about his future children; and, with tender consideration and wise forethought, was deliberately and patiently working for their interest, and providing for their welfare. First, he took all the time necessary—let it be what it might—to prepare the earth to receive and mature the plants from which the coal could be made; then for long, long periods successive crops of these plants grew to maturity, and spread abroad over the whole earth; meanwhile heat and light, brought from the sun, were carefully stored away in their structure, during their growth. Some of these plants were very peculiar—immense ferns and mosses and others. Many of the strange mosses, of which we have some degenerate and impoverished specimens still left, grew into great trees four or five feet in diameter. At length all things were ready—vast areas in every part of the world densely covered with these great plants whose structure rendered them specially suitable for the intended purpose. Next these were collected into immense heaps, very high and miles upon miles in length and width, then they were buried deep down in the earth, where they were subjected to powerful pressure and excluded from the air. Doubtless the process varied with the location and other special conditions, but I believe that what I have stated was substantially what was done in every case. And we may be sure that there in that compressed and smothered condition the material passed through a heating process, very slow and very long continued—just as long as was necessary to drive out and away the volatile elements of the wood, leaving the residuum as coal.

It is altogether probable that I have not described this process with the accuracy, and the fullness of knowledge and detail, that a well-equipped specialist would do, but it is manifest that my exposition is substantially correct; for, to say nothing more, we have the coal kilns or coal mines, still here with us, while the coals, many of them, give unmistakable evidence that they were once wood. These two facts cover, by necessary implication, the whole ground. Whoever has seen a country blacksmith prepare and burn a coal-kiln, has seen the whole of the natural process in principle. It will be noted that, first of all, he forsees a future need, and then purposes to provide for it. This foresight and purpose antedate every stroke of the work, and will be present at every stage in its progress. Moved by these he selects a suitable place for the kiln, prepares the ground for it, collects from the forest the necessary wood, piles it up on the place prepared, covers it with earth to prevent the free access of air, and finally, so fires the wood that, being thus smothered, it may slowly burn without being consumed and be deprived of its volatile elements, and thus become coal.

Now, every step in this progress shows a design looking to the next immediately succeeding result, and all of them at the same time pointing and leading to the final result—charcoal. But before and pervading all these, giving them activity and direction, was the higher reason, the ultimate purpose, for which the coal was wanted at all. It was to supply a need, and to be used. Whether the man himself or others were expected to need and to use it, clear it is that the work of making it could only have been undertaken and accomplished in contemplation of such need and use. Surely the reader cannot require assistance in applying every word of this illustration to the Divine Maker who has created and stored up in the earth such exhaustless quantities of the same most useful product. He has distributed it all over the world—giving to our country alone, saying nothing of others—to the United States alone—over 200,000 square miles of coal fields—not acres, mark you, but 200,000 square miles!

Without dwelling longer upon this, it is manifest that in the creation of the coal fields the following steps were necessary, saying nothing about what went before: 1. The preparation of the surface of the earth to receive and nourish the necessary plants. 2. To create plants adapted to grow in the soil and conditions then existing, and also suited to the purpose of being made into coal. 3. To develop those plants into great size, and to multiply them in immense numbers. 4. To collect and

pile them into vast heaps, here and there over the whole world. 5. To bury those heaps deep down in the earth, and 6. To subject them there to such influences as would convert them into coal. If it were necessary to my purpose it were easy to point out how powerfully all this creative process supplements Paley's argument from design—how every step has reference immediately to the next succeeding one, and also to the ultimate result—how every single one was indispensable to that result—and, finally, that this was dependent not only upon the several steps that were taken, but upon their being taken in the exact order as stated. The probabilities against all this happening by mere accident are so exceedingly numerous as to leave no room for common sense to doubt the presence of a designing mind and the operation of an almighty power.

This, however, is not the point before us. My question is: What did the Creator want with coal? For what creatures and what purpose did he make it? Certainly not for the animal creation. They have no use for it. They cannot eat it or burn it. For them it gratifies no sense, serves no purpose, accomplishes no end. It is placed beyond their reach. They could not get to it if they would, they would not if they could. There is not a creature in this world or any world that needs it or that can use it except man. It is certain therefore that it was made for him, and exclusively for him—made and stored away, and preserved through long ages, solely for him—made evidently with forethought of his coming, and foreknowledge of his needs and his capacity to find it and bring it out and use it for his own comfort and well-being, and for the divine glory. And now at length the whole human race, directly or indirectly, is benefited by it. They may not all warm their bodies or cook their food by the sun-heat that is stored up in it, but it multiplies and cheapens the conveniences and necessaries of life, it brings them to their door, it draws the train upon which they ride, it fills the world with books and Bibles and carries them across the mighty deep, along with the missionaries of the cross and all the agencies of enlightenment and salvation, and it generates the electric force that brings the ends of the earth into instant communication. I need not dwell here, for it must be evident that this great creative work, the stages of which we can so clearly understand, and, in our limited measure reproduce, had direct reference, through its whole course, to him who was to be the end and lord of all creation.

I might, but I shall not, pursue a similar line of thought respecting the minerals of the earth, collected in vast storehouses for the future use and blessing of man, and man alone. We have already seen that the living creation continually pointed to, and culminated in, him. Thus we see that lines springing up in vast eternity, and passing through objects the most remote and unlike, and that could have had no sort of influence upon each other, all converge upon one and the same single object—man. Surely we cannot duly consider all this without coming to a better appreciation of our worth in the estimation of the infinite mind, and realizing that that mind must have and does have high and holy and glorious uses for us. Can we by going forward from the point now reached, ascertain what they are?

When March Winds Blow

By OLIVE THORNE MILLER,
Author of "Nesting Time," etc.

"Like hungry wolves in a howling pack
Are the mighty winds astir."
—*Elizabeth Akers.*

March, in our part of the world, offers few attractions for the home-coming birds. Spring-like days occasionally delude us with sweet promise of summer, but Old Boreas, blowing fit to crack his cheeks, is a true symbol of the season. Birds, however, are already astir. The bluebird, "New England's poet laureate, telling us spring has come," delivers his musical message on the first warm day. The robin, too, "goes by the almanac, by the middle of March he hurries back," and his gladsome voice is welcome announcement of coming delights.

Not that bird voices have been altogether lacking through the season now passing. Even in the city streets we have had the far-from-welcome gossipy sparrows, while dwellers in the country about have been blessed with the cheerful notes of chickadee and goldfinch, the drumming of hardy woodpeckers and the inspiring scream of the jolly bluejay.

When March throws open the doors, even though it is with a blast from the North Pole, our dear summer friends rush in—and song begins. Early in the month we may hear the gushing lyric of the song sparrow, the "wandering voice" of the bluebird, the tender warble of the tree sparrow, and even the rare sweet song of his fox-colored brother, lingering on his way to the north.

Now, too, we shall see grackles in flocks, breasting the gale, and shouting with glee as if they enjoyed it; the loud clear whistle of the epauletted red-wing shall ring out from the swamps, and the pensive strain of the meadow-lark fill the fields with music. In fact, the whole bird world is under way, and the thought comes to us with a thrill, that far to the south, even in South America, our old friends and neighbors are stirring—are pluming their wings for their joyous flight back to the land of their hopes. It is great happiness to welcome the wanderers home, to be prepared with food for our too eager little brothers, when winter steals back with blizzards and snow storms and frost that tightly locks bird granaries.

Not only has house-hunting begun, but some of the brave little mothers are already settled to their summer's work. Owls may be found sitting, sometimes on nests decorated with icicles. Some of the ground-nesting birds have made their snug cradles and have been discovered buried, with their eggs, under the snow, but still cheery and hopeful. That eccentric bird, the crossbill, "with songs like legends strange to hear," who pays us fleeting visits from the land of snow and ice where his heart and his food are, sometimes sets up a home in our climate, beguiled, perhaps, by the snow and ice of the early spring months.

Even our matter-of-fact fellow-creature, the robin, sensible as we should expect her to show herself—even she sometimes grows impatient to see her young family around her, and goes to housekeeping too soon. More than once has the little mother been found faithful, but frozen, on her nest. We all know the tragedy of the bluebirds a few years ago, who were caught in a prolonged snowstorm and perished by thousands. But generally the feathered folk weather the storms, seek out some warm retreat among the close-growing evergreens, fluff out their feathers and bear their reverses like philosophers.

Spring is the time to study the language of the birds. For in that season of home-making and nursery duties all the varied emotions of their lives are called out. Unlike the rest of the year, they are bound to one place. They cannot flee from unpleasantnesses—they must stay and meet them. The importance of selecting safe places for nesting, the constant watch for enemies, the many dangers that threaten, make these anxious days, and bring out characteristics seen at no other time. Then, when sitting is over, there is a nursery full of helpless nestlings to rear, to protect from accidents, to provide with food, to instruct in the path of life. All these make spring the most serious and eventful, as well as the most interesting, season in their lives.

At this time the conversational abilities of our little brothers are in full play, and they are far greater than is usually supposed. Besides the well-known songs and calls which everyone may hear, there are many low notes with the mates and the young that bless the ear of the sympathetic bird-lover alone, and force him to the irresistible conclusion that they are exchanges of sentiment—talk, in fact. No one who has closely studied birds at this period in their lives doubts that they have some sort of language—

"For what are the voices of birds
—Aye and of beasts—but words, our words
Only so much more sweet?"

Birds are seen to consult over their difficulties, sometimes to dispute, to quarrel, to settle upon a line of action, and to make little remarks. This may be observed with great clearness in captive birds. Where one bird of a species will pass his days in silence except when singing, two of them will keep up a constant chatter. Conversation may be seen too in the sparrows of our streets, who are great talkers. If we could understand, we might get their opinions of us and of our doings, which they watch with so much apparent interest. It would be interesting, though perhaps not flattering, to know how human life appears from the bird's point of view.

No one will question the assertion that birds can scold. Orioles are the most proficient in this accomplishment of any birds I know, especially the orchard oriole, who can hardly deliver his sweet song without the interpolation of scolding notes. The world seems to be all wrong with this fellow-mortal. Even his wooing is a rather savage affair, and conducted with many hard words. His little mate has plainly learned to manage her domineering partner, for, in the several I have known, she never talks back, but goes quietly on, and has her own way in spite of his blustering. One of these birds whom I had several years ago in semi-freedom in my house, actually bullied and teased his modest little spouse—a beautiful bird and a sweet singer—till she was starved and worried to death, to my great grief, for I had not suspected this result.

The house wren, too, is a bumptious in-

dividual, always ready with an opinion, and speaking his mind on every occasion.

The "fire-winged blackbird" is another who takes the burden of the world on his shoulders, while his mate is sitting, and protests vigorously at the intrusion of any one upon the territory he claims as his own. Not only does he make it uncomfortable for the feathered world, but he has no faith in the honest intentions of the human race. Sound reason he has too for that opinion, for he is one of the persecuted. It is doubtless because of this bird's arduous labors in protecting his family that, as soon as the young can look out for themselves, he returns to bachelor ways. In a gay flock, all the fathers of the neighborhood depart, leaving their mates and young to take care of themselves. This is a rare thing among birds, who are usually model parents. Most of them not only feed and train their little families in the way they should go, teach them their manners and their songs, but submit to imposition of the true American style at their hands.

Nothing impresses the intelligent student of bird manners and customs more strongly than the "human nature" (so called) that they display. Their loves and hates, their anxieties and fears, their joys and sorrows are plain to be seen, and their peculiarities of character are strongly marked. And there is as great diversity among them as among one's human acquaintances. They show individuality in disposition and manners, and they do not exactly resemble one another even in looks. A close observer comes to know individuals, not merely species. Keepers of birds in captivity have long recognized these facts. This is what gives the study of bird life its great and lasting charm. Each new bird is a fresh subject, and nesting-time offers the golden opportunity to make his acquaintance.

Brooklyn, N. Y.

The Study of History in Our Colleges.

F. W. Collins.

The present awakening with respect to our educational interests is a good omen. Advancement in education, during the century which has just closed, has kept pace with that in other lines. In the quantity and quality of work, in the range and variety of subjects offered and in methods of instruction, our educational system has in recent years undergone a complete transformation. In the higher education this change has been wrought, for the most part, in the last quarter of the century, or, to speak more particularly, it has come with the introduction and extension of the elective system, first instituted at Harvard University. The range of studies thus made possible, and the consequent multiplication and subdivision of courses, and also the application of the "laboratory method" to all studies, literary as well as scientific, have produced in higher education a genuine renaissance.

Not only have the courses in the classics, mathematics and philosophy, the standbys of the old curriculum, been greatly extended and diversified, but a large number of other subjects have been introduced and placed upon an equal footing with these. History, literature, economics, sociology and kindred subjects are prominent among the courses offered by the high grade college or university of the present day. The popularity of these courses in the larger schools indicates what must be the policy of any college that would command a fair share of public patronage.

A few years ago the standing announcement appeared in the annual publications of one of our colleges that "special emphasis is laid upon those studies that are distinctively modern." A liberal and progressive spirit has always been characteristic of that school. The same remark may doubtless be applied to most of our schools. But recent developments in the educational world have been so rapid that the statement quoted above can no longer be accepted as expressing the facts as to our own schools. Attention is here called to the status of history in our colleges, not as being a solitary case, but as being one of the more important of the "modern" studies.

In the following comparative statement, the schedules of historical studies have been reduced to a common basis, the numbers indicating the recitation hours per week for a period of one year which the entire work in history provides. On this basis, five of our representative colleges offer ten, eight, six, six and five hours, respectively. No account is here taken of the grades below the college proper, but as the preparatory work is practically the same, both in this group of schools and in the group that follows, the omission does not affect the comparison.

On the same basis three other institutions, not our own, present historical studies as follows: One offers twelve hours, but with indications of such variation in the courses offered in alternate years as would make the work available for the continuous student perhaps twice that amount, or twenty-four hours. The second offers twenty-three hours and the third, forty-seven. These are not eastern universities, but representative of the better class of schools of the middle west. If the institutions of highest rank in the west, such as the Universities of Wisconsin, Michigan and Chicago, had been selected for the comparison, the showing would have been perhaps much greater, or at least comparable to the one last referred to in the second group.

The difference here shown is emphasized by the fact that in most of the schools of the first group it does not appear that even one instructor is devoted exclusively to the department of history, whereas in the second group the number of names appearing in this department is three, two and six respectively. This is suggestive also as to the quality of the work. Method is of very great importance in historical study and instruction. Satisfactory work is impossible without special training in advanced methods and the liberty of the instructor to devote himself to his specialty. The spirit and method of original research should receive emphasis in the advanced college grades, so giving preparation and stimulus for the higher work of the university.

Two suggestions only will here be made looking toward improvement in the particular line of work under consideration. It is possible that there is still needed on the part of our college authorities a truer conception of the place of history in the college curriculum. It is evident, of course, from the statements already made, that there is no longer any sympathy with the idea expressed a few years ago by one who was then at the head of one of our colleges, that history was "sufficiently taught in connection with Latin and Greek." That college now ranks among the best of our schools in its provision for historical study. But it is still true that in order to compete successfully with other schools with which our own are necessarily in rivalry, as well as because of the value of history, both on its own account and in relation to other studies, it should be given a larger place in our college work. From being a subordinate and little more than incidental study in the course, it should be raised to a position of equal prominence with the others. It is, of course, neither possible nor desirable that the college should do the work of the university, either in its variety and extent, or in all its methods, but such advancement as is here suggested seems to be made necessary by the growing demands.

But it is not to be supposed that the difficulty consists chiefly, if at all, in low ideals. The pressing need now is the means to enable our educators more adequately to realize their ideals. It would be unjust to speak disparagingly of the work done by our colleges with the means placed at their disposal. Instead, the highest praise is due. But present educational ideals call for greatly increased endowments. In what has been said thus far more is implied than has been stated. While history has some special claims to recognition, its advancement to the place here contended for ought to mean a proportionate prominence for other studies now in comparative obscurity. It would call for larger library facilities than are possessed by most of our colleges, to keep up with a large and increasing special literature. It would mean also a much more extended application of the elective system, which in turn calls for a larger number of teachers. Again, if the spirit of original investigation is developed in the student, it will be because the instructor is himself engaged in that kind of work, and this requires that he shall have some leisure from routine duties.

From every point of view it is clear that the great need is larger endowments for our colleges. The plea for endowment that our schools are now making should be heard patiently and sympathetically by those who have money to bestow.

The complaint is frequently heard that many of our young people are attending other schools. This should not be a matter of surprise. There are, indeed, very important reasons why it is better for our young people to attend our own schools even with their present equipment, but these reasons are not always appreciated. It may, of course, be said with truth that the considerations here presented are not those that influence the majority of young people in the choice of a school, but they are precisely those that determine the choice of the brightest and best, whose attendance it is most important to secure.

Kellogg, Ia.

The Preacher for To-day

By REV. JOSEPH PARKER, D.D.

Minister of the City Temple, London.

Apostolic Preaching.

The preacher for the twentieth century would not do badly for himself or for his cause if he studied the preaching that was so striking and effective in the first century. Those who boast,and perhaps justly, of being apostolic in their spirit and methods should return to the apostolic point of view in the matter of preaching, as well as endeavor to imitate it in the matter of polity. How did men preach in the first century of the Christian era? Did they write sermons and read them to languid or resentful congregations? Did they study the classical use of words and pride themselves on polished composition and eloquent effusion, to say nothing of mechanical and calculated climax? In apostolic times very great effects suddenly followed the preaching of the gospel. We read that when one sermon was delivered the hearers gnashed with their teeth upon the preacher and hurled him out to be stoned. On another occasion we read that whilst the hearers listened they were pricked in their hearts, and cried out, some with vengeance, and some with a degree of penitence. The gospel has always in its best preaching been followed by two distinctly contrastive effects. First it has either been received with gladness, with a great emotion of thankfulness and consciousness of a new life of love in the heart; or it has been resented, denounced and virulently hated. We have little of the latter effect in our own age. The sermon has lost so much of its point, emphasis and high color that it is barely tolerated by one section and almost conscientiously avoided by another, even of the church-going public.

Sensationalism.

Is there not a good deal of heedless talk uttered against what is called the "sensationalism" of the pulpit? There is a sense in which we all detest sensationalism. Is there not another sense in which sensationalism may be legitimate, and may, indeed, be necessary to the certification of the preacher's personal sincerity and earnestness? Nobody could hear the Apostle Paul with indifference. When audiences turned away from him they did not speak about the weather or about local politics, they spoke immediately and emphatically about the discourse to which they had just listened; they stamped with their feet, they gnashed with their teeth, or they openly gave God thanks and rejoiced with a great joy. I desire to put critics on their guard against confusing one sort of sensationalism with another.

A Man With a Message.

The preacher for the twentieth century must have a definite, luminous and practical message to his day. He will have no need to puzzle his brains as to the selection of a subject; his topic is assigned to him. He is a man who has taken "holy orders" in the best sense—taken them directly and immediately from the Head of the Church. He has not merely to preach about the gospel, but to preach the gospel in its heart, soul and essence, and to do this with abiding and beneficent effect he must, so to say, be bathed in the very river of the gospel. His subjects will flow upon him. He will not be suffering from spiritual dearth or pulpit sterility; he will be, indeed, embarrassed by the riches with which God will entrust all his faithful stewards. The preacher for the twentieth century must be full of the New Testament. If he can repeat it word for word in the original language, so much the better. The preacher ought, at all events, to be able to repeat most of the New Testament, certainly all the utterances of Christ, in his mother tongue. We are not called upon to invent a gospel, but to preach one. We are men under authority. We have had, as it were, direct personal communication with the Master, and all we have to do is to apply his sayings to the age in which we live.

An Out-of-Door Man.

The preacher for the twentieth century must be a man who lives in the open air. We have had enough of monastic preaching. Preaching is not a learned profession, an art or a craft only known to those who have been masonically initiated. The preacher must be, I repeat, a fresh-air man; that is to say, he must know life at all its vital points, and he must know human nature in all its variety of development and expression. Human nature is the really original language. Hebrew and Greek, so far as Scriptures are concerned, are known as the original languages, but human nature is a language more original still. What are its motives, its impulses, its self-deceptions, its greatest possibilities, its lowest knaveries, and its supremest moods? We must not preach as if we were preaching to dolls or mummies or statues made of clay or carved in stone. The people must be made to feel that the man who is preaching to them is part of the age in which they both live. The impression made by the preacher should never be—See how much more I know of religious things than any mere layman can ever know. That is the worst popery. Popery is never so bad as when it is perpetrated under Protestant patronage and shelter. I have sometimes thought that a preacher should rather study to avoid anything even in dress,or in "holy whine," which separates him from the great commonality of the people.

Not a Reformer, but a Transformer.

The preacher for this century will not be so much a revolutionist as a transformer. There are reformers enough. Jesus Christ never attempted to reform society; he regarded it as sick unto death; he regarded it as beyond self-help; he came to seek and to save that which was lost. As the Lord himself transformed the common bread and wine into symbols of his body and blood, so the preacher who would influence his age profoundly and beneficently must show the possible religious uses of common things. The age of mean things has gone. The people are now prepared to see the idealism and true poetry of things. The preacher of the gospel of Christ is not a member of a committee at work for the reform of society. He has come with a special mission, and nothing must distract his attention. Whilst he is in the pulpit he has nothing to do with merely local disputes or angry controversies; he has to lay down great principles, which will put an end to all tumults, and to unrighteous and complicated conflicts. The preacher is not to be a clever little sub-committeeman; he has always to stand upon the sublimest heights and to unveil the purpose and the nearness of the kingdom of God.

A True Priest.

He is to be a true,in contradistinction to a formal or artificial, priest. I see no reason why we should regard the word priest with prejudice,except in so far as it has been misapplied by men who have had some knavish purpose to accomplish. Jesus Christ himself is a priest, the Priest, the High Priest. In our degree we should as preachers cultivate the priestly element. God has been pleased in his good providence to work through agency, instrumentality, or some kind of mediation. There is one Advocate with God. As we are followers of that Advocate, and as we hold our orders from him, we, too, should be intercessors, pleaders, holding the people in our hearts, and bearing them up before God in loving, wise and tender prayer. Our ministers must never forget that there is pastoral prayer as certainly as there is pastoral visitation. The former is infinitely preferable to the latter, as the latter is often perfunctorily carried out. We must have no dominion over other men's faith. We must not hold a secret which the simplest heart cannot share with us. Indeed, that simplest heart, if it fail to equal us in knowledge, may greatly surpass us in love. The strong man holds his strength for the weak. The wise man is the trustee of the uninstructed man. So it is with the truly good Christian preacher. What he holds, he holds for the benefit of all the people.

Antiquary and Contemporary.

The preacher for the twentieth century must be a contemporary rather than an antiquarian. Some of our people really do not care much about the heresies of the early centuries of the Christian era. There is great danger that, by cultivating a merely monastic acquaintance with ancient names and antiquated heresies, the preacher may become so infatuated as to regard himself as a kind of priest in the Romish sense. The people who long to go back and search the archives of forgotten centuries should put themselves on a still higher level, and go back, as it were, into the chambers of eternity and listen to the counsels that were held before the foundation of the world. The fault I have to find with many people is not that they are antiquated, but that they are not sufficiently venerable. If they were more venerable they would be more modern. I would not advise the preacher for the twentieth century to go back to the Puritans; I would strongly advise him to go back to the Prophets and to the Apostles.

London, England.

B. B. Tyler's Letter.

J. M. Rudy, speaking of the work of the late N. A. McConnell as a preacher, says: "Of all who were converted under his preaching very few fell away. They were not simply numerical additions to the church; they were converts. They became stalwart Christians. They were able to give a reason for the hope that was in them." J. W. Ingram is quoted as saying: "His methods were so purely scriptural and his building so guarded that but few of those converted under his labors ever turned their backs upon the ancient gospel."

Permit me to add that in my association with Nelson A. McConnell, I found him to be a constant and reverent student of the word. I spent some time with him in Cedar Rapids, Ia., last April. It was evident that he had been a lifelong student of the Bible. For a man without the training of the schools his thought was remarkably accurate and his language choice. He was a teacher as well as a student. At the fireside and from house to house he preached the word. Bro. Rudy may well congratulate himself that he enjoyed the companionship of this rare man for the space of two years.

Since the days of the fathers the issues have changed. The gospel, however, is unchanged and unchangeable. Paul said: "If any man preach any other gospel let him be accursed." The gospel that Paul preached came by revelation and was stereotyped. It was the gospel for all time. But this gospel can be presented in an infinite variety of ways. The gospel as preached now ought to meet the present experiences of the people. Present issues ought to be discussed in the light of divine revelation. The fathers discussed the issues of their time in this way; and it was because they did so that they were men of power. Their sons ought to imitate them in this regard. But to do so they must have the word dwelling in them richly. The heroic men whom we fondly call the fathers were more anxious to instruct those to whom they spoke than they were to gain additions to the congregations. Enlightenment was primary; additions to the church was secondary. Additions to the church is now, sometimes, primary—instruction, enlightenment, intelligence often not even thought of. Isn't this true?

There seems to be a rage for numbers. This remark does not apply alone to the Disciples of Christ. It has seriously damaged the Christian Endeavor movement. All churches are, to a degree, guilty at this point. Let converts be weighed as well as counted.

Some time ago I read in one of our papers that a well known church has more than a thousand members. I obtained a copy of the yearbook of this church, recently published, and counted the names. The entire number of names was 695. Of this number, 36 are not residents of the city in which the church is located and 96 are marked "unknown." This leaves a nominal membership of 564—instead of more than a thousand. I say "nominal," for there is no way known to me of ascertaining that they are members of the body of Christ. Do they attend the meetings of the church? Do they feed their spiritual natures daily by reading, prayer and meditation? Do they aid in the financial, social or moral support of the church? Do their daily lives indicate that they are in fellowship with the Christ? If not, why speak of them as members of his church?

I examined another church register and found 460 names, of which 175 were marked "unknown," leaving the names of 285 as known members of this church instead of 460, as appears on the face of the directory.

I heard certain members of a congregation speak of their church as having 1,200 members. There are sittings in the audience room of the house of worship belonging to this congregation, at a liberal estimate, for 500 people. Where do the 700 come together to break bread on the first day of the week? The fact is the church to which reference is made has not more than 600 members.

Some years ago a wide-awake, up-to-date man became pastor of a congregation reputed to have a communicant membership of about 800. He tried to find them. He worked in person. By committees he searched for them. The postal authorities were utilized. The utmost diligence was employed to find the 800 members. About 500 persons were found who confessed that they were members of that church.

The pastor and clerk of another congregation went over the list of names carefully. There were 200 men and women living in the town in which the church was located who had not attended a meeting of the congregation for a half dozen years. At least one man whose name was on the church register was the proprietor of a notorious liquor saloon. There were about 100 names of persons of good repute, so far as the pastor and clerk knew, not residents of the town in which the church was located. The cities and towns in which these persons lived were known; but they were doing nothing to aid the church in its work. Thirty-five or forty were "unknown." The congregation had a communicant membership of from 400 to 450; but the printed directory showed a membership of something like 800. Brethren, beloved in the Lord, these things ought not so to be. Is it in this way that the Disciples number 1,150,000?

After the death of Henry Ward Beecher in 1887 the register of Plymouth Church was revised and 1,000 names were dropped. It required courage to do this. Such courage is needed by the authorities in other churches than the Plymouth Congregational. A good revival in many a congregation of Disciples of Christ would be the elimination of from 25 to 50 per cent. of the names on the church records.

The contributions to Foreign Missions again and again in churches reporting a large membership do not indicate a large and spiritually vital membership. Here is a church claiming 1,300 members whose name is not found in the reports of the Foreign Christian Missionary Society and the American Christian Missionary Society. Here is a church which claims to have a membership of 400 reasonably well-to-do folks, whose annual contribution to the work of winning men to the Christ is $11.35. And this is primitive Christianity revived!

The real test of a church's vitality is its interest in the Great Commission: "preach the gospel to the whole creation;" "make disciples of all the nations." This is now the sign of a standing or a falling church.

Denver, Col.

Old-World Sources of a New-World Movement.

By E. S. Ames.

Scotland and, to a less degree, Ireland and England are the countries which furnish important elements in this new-world religious movement. Thomas and Alexander Campbell and Walter Scott and others transmitted and transformed those elements. A study of these elements shows at least four well defined sources, more or less complex, which have given form and content to the work of the Disciples of Christ. These are: (1) the Covenant or Federal Theology; (2) the divided condition of the church and the growing desire for union; (3) various Independent church movements, particularly in Scotland; (4) the philosophy of Locke.

1. The covenant theology is an interpretation of God's relation to man, based upon the conception of a covenant or contract. Passages of Scripture like Hebrews 8:10; 9:15, 16, form the proof texts for it. This form of theology was developed in the seventeenth century and became a prominent feature of the Westminster Confession. This confession was dominant in the Presbyterian and other churches of Scotland and England and still ruled the thought of sects which had thrown off allegiance to it. The covenant theology divides the history of mankind into different dispensations or covenants, as for example, "the era of the patriarchs, where the kingdom was a family, and law was given through conscience; the legal era in which grace was shown through the prophets and typical ceremonies, the kingdom being national; the post-legal, in which Christ appeared and the kingdom became universal." Among men both parties share in making the terms of a covenant, but between God and man the former proposes and the latter merely accepts or rejects. In working out his purposes, God abrogates old contracts and submits new ones. These mark the great periods or "ages" of history. Alexander Campbell adopted this phraseology and interpreted the Scriptures throughout from this point of view. (Christian Baptism, chapter 6.)

It is important to note that the Federal Theology has always promoted a searching study of the Scriptures. Nevertheless the idea of the covenants has sometimes been overworked, producing an entirely legalistic conception of religion. Neither should it be forgotten that many theologians did not accept the principles of this theology at all, particularly the Lutherans. (Fisher's History of Christian Doctrine, p. 347ff.)

2. The numerous petty sects, degrading and weakening the churches, intensified the desire for union in the larger and more spiritual natures of the time. The narrowness and hatred engendered in the church was only equaled by the infidelity and atheism outside of it. This was the price which Protestantism had to pay for basing religion on a first-hand interpretation of the Scriptures. The effect of such divisions was to convince the leading spirits that the terms of membership must be simplified in accordance with the Bible. Chillingworth in the middle of the seventeenth century said: "I am fully assured that God does not, and therefore man ought not, to require any more of any man than this—to believe the Scripture to be God's word, to endeavor to find the true sense of

it, and to live according to it." In the same period Jeremy Taylor and Richard Baxter advocated a simple and broad religious platform for the sake of unity and peace. It is an interesting fact that Deism was occasioned by the intense agitation and prolonged strife of parties on the subject of religion, which had existed in England for nearly two centuries. The Deists sought unity and tolerance in the simple truths of natural religion. In this way it is seen that for centuries before the history of the Disciples begins, Christian Union was an ideal which hovered before the true prophets of the kingdom of God.

3. At the beginning of this century there were several attempts in Scotland to achieve a truly biblical, unsectarian presentation of Christianity. With these Thomas and Alexander Campbell and their co-laborers were familiar. It is not necessary here to detail the characteristics of the Haldanes, Sandemanians and Glasites, or to point out how they differed from each other. The Haldanes were particularly influential in suggesting views which are now characteristic of the Disciples. They held the Scriptures as the only authority; they adopted the congregational form of church government; the essential element in their preaching was the divinity, dignity and glory of Christ; they contended that ecclesiastical usages should conform to the practices of the apostolic churches; they celebrated the Lord's Supper every Lord's day; they favored a plurality of elders in every church; they held immersion to be baptism but did not make it a term of communion. (Memoirs of A. Campbell, Vol. II.)

4. Another determining factor in this movement was the philosophy of John Locke. That philosophy expresses the dominant note of the eighteenth century. It was the philosophy of common sense and individualism. The Essay Concerning the Human Understanding was Locke's greatest work. He held that men should be guided by reason and not be swayed by "enthusiasm." He taught that faith is in accord with, but goes beyond, reason. The source of our knowledge is the senses. Consequently any knowledge of God must be revealed through the senses. Mr. Campbell was trained in this school of thought and adopted its characteristic principles. He applied it in theology. For example, he said, "faith is the belief of testimony" and conversion is due to the written word alone. For the same reasons he said, "the best qualifications for the apostles were good eyes and good ears." The theological writings of Locke were also influential with the early Reformers. He wrote a volume to show that the only confession which Christ and the apostles required of men was that Jesus is the Messiah, the Son of God. He found that to be the one theme of the Gospels and of the Acts. Locke decried the metaphysical speculations of the scholastics and rejected the traditional theology. He advocated the largest toleration in the church and also in the state. He wrote commentaries on the Epistles of Paul which have the freshness and vigor of an original interpretation by a master mind. It is safe to say that the writings of Locke constitute one of the most definite and fruitful sources of this great nineteenth century religious movement. (Alexander Campbell's Theology, by Garrison.)

Hyde Park, Chicago.

Scenes from the Inauguration

By EDWARD B. BAGBY

Ex-Chaplain of the House of Representatives.

Dame Nature is capricious. She favored us the last inauguration day with the brightest and balmiest of weather and gave assurance that she had another of the same sort in stock this year. For five weeks we had days of sunshine and on March 3, Chief Moore of the Weather Bureau said: "The weather to-morrow will be the finest ever experienced on the inauguration of a president. The sky surely will be clear and the temperature warm. I will stake my reputation upon the correctness of this prediction." Everybody knows of the cold, dismal rain mixed with snow and sleet that fell that day. And the reputation of the weather forecaster? Some say he did not have any to lose.

The weather, as disagreeable as it was, did not spoil the pleasure of our citizens and their one hundred thousand visitors. It was the people and not the rain that the papers described as "rivulets pouring from all the streets into the great river on Pennsylvania Avenue, with deeper pools and eddies around the White House and the Capitol."

There was a great demand for tickets of admission to the Senate Chamber where the inaugural ceremonies of the Vice-president were to occur and the grand stand in front of the Capitol where the President was to take the oath of office and deliver the inaugural address. Some of the senators with more importunate constituents than tickets were willing to pay $50 each for extra sittings. There was no lack of accommodations for those who sought the avenue. If you had $500 at your disposal you could rent a choice second story room. For fifty cents you could get a reserved seat in some enterprising huckster's wagon backed into an intersecting street. If without funds you could stand on the sidewalk.

Your correspondent and family were fortunate in being the guests of Engraver Henry Brewood, an elder of the Ninth Street Church. In his spacious windows, surrounded by a congenial company and with hot refreshments served through the day we did not mind the long wait of five hours before the return of the procession.

As we looked out on Pennsylvania Avenue, "the thoroughfare made historic by gay procession, triumphant pageant and sorrowful cortege," busy scenes were being enacted at each end of the line of march. At the White House, the President, surrounded by his cabinet, was examining and signing bills passed during the last hours of Congress. Mrs. McKinley was spared the ordeal of trunk-packing, leave-taking and hurrying out to find some hospitable shelter that caused such sadness to our citizens in the case of her predecessor. At the capital the gloom of the skies above the dome was slight in comparison with that which enveloped scores of Congressmen, when they learned that Senator Carter was talking to death the river and harbor bill, and that their share of its $50,000,000 appropriation would not materialize.

Now, the long delay is over and up the broad avenue the majestic procession moves, following the President who alights in the center of the beautiful court of honor and takes his place in the reviewing stand. For four hours there is a panorama of soldiers in variegated uniforms, flashing bayonets and waving banners. The West Point and Annapolis cadets are the recipients of the most vociferous applause. The Pennsylvania troops are much in evidence. Col. Roosevelt is accorded far greater honor than is usually shown the newly installed Vice-president. The appearance in line of a troop of dark-skinned Porto Ricans sets one wondering how many such wards of the nation will be seen in future processions. The civic organizations in their kaleidoscopic costumes bring up the rear.

To the permanent residents of Washington monster parades become an old story, but to the 80,000 colored people here they remain an unfailing source of delight. As I noticed their hilarity over the music I was reminded of a remark of an old senator who when asked about the marvelous sights he had witnessed on the avenue, replied: "Yes, but there is one thing I have never seen there. I have never seen a procession with a band going in one direction and a colored man going in the other."

The inaugural ball we have as an inheritance of Washington's times. The term is a misnomer. It is a mammoth reception where ten thousand people pay five dollars each to get crushed in the big Pension Building and, incidentally, help the inaugural committee pay the expenses of the celebration.

At the Congressional Library a few days ago I was interested in looking at the National Intelligencer of March 6, 1801, and reading the account of the inauguration of President Jefferson a century ago. The contrast of this paper with the Washington Post of March 5, 1901, forcibly illustrates the growth of the press in this time. The Intelligencer contained four pages, with thirteen columns of reading matter, and had its description of the inaugural ceremonies condensed to one-half a column. The Post had twenty-eight pages, about one hundred and fifty columns of reading matter, and filled seventy columns with descriptions. The Intelligencer speaks of the inauguration as "a spectacle of uncommon animation," though only two companies of soldiers paraded. It declares the attendance "the largest concourse of citizens ever assembled here," though all were seated in the small Senate Chamber. It closes the account with the statement, "The remainder of the day was devoted to festivity, and at night there was a pretty general illumination." A hundred years hence the people will smile over the accounts of our fireworks and electric lights as we do at the tallow candle illumination of a century ago.

Washington, D. C.

College Courses by Mail.

Rapid text-book work in Greek, Evidences, Homiletics, Philosophy and History. Terms, $1.00 per month. Diploma on finishing. Circulars per request free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Current Literature.

Mrs. Humphry Ward's last novel, **Eleanor**, does not strike one as a particularly healthy story, but it is unquestionably a very able presentation of a series of complicated situations, political, religious and personal. The scene is Italy and three themes are interwoven in the story. First, there is a political theme based on the hostility between the papacy and the government in modern Italy. Mr. Manisty, an English politician who has left the Liberal party in a sudden rage, has settled in a villa near Rome to write a book, showing how despicable has become the condition of Italy since its unification under the Piedmontese kings involving the destruction of the pope's temporal power. He is not a religious man but considers established religion necessary as an instrument to get conduct out of the masses. The second theme is one of personal love and jealousy. Eleanor, a distant relative of Manisty, has been his constant companion in his work and is in love with him and correspondingly jealous of a beautiful American girl of the Puritan type who is their guest. The jealous woman carries away her rival to a retreat in central Italy and there conquers her jealousy by learning to love her. The religious theme is developed in connection with the experiences of a devout Catholic priest, who was excommunicated on account of a book which he had written embodying but a fraction of the things which he knew to be true, but tending toward the disintegration of the Catholic system. Manisty, the pope-loving free-thinker, recognized that the priest was right but held that the church was also right in excommunicating him, because the integrity of its system must be maintained at any cost. The religious teaching of the book, if it has any, grows out of this phase and issues in the proposition that, useful as the system may be in controlling the masses, the truth is more important than the system.

As usual in Mrs. Ward's stories, the descriptive portions are well done, but sometimes overdone, and the action is painfully slow. Conversations and discussions take the place of situations in it, and we can at least thank our literary stars that here at last we have a popular novel which is not likely to be dramatized. (Harpers. $1.50.)

Meredith Nicholson's treatise on **The Hoosiers** is scarcely the sort of book which one would expect a poet to write. Coming in a series of "National Studies in American Literature" under the able and scholarly editorship of Professor George E. Woodbury, the author was, of course, under obligation to treat his task quite seriously. Accordingly, he conscientiously chooses what he considers the most important features in the development of civilization and literature in Indiana, rather than those points which are intrinsically picturesque and interesting. By so doing he produces unquestionably a book of distinct value for the reader who comes to it with a serious desire to learn how the life of Hoosierdom has developed, but he only partly succeeds in dissipating the dullness which is almost inseparable from local history when written as history. In spite of its substantial merits, it will arouse comparatively little interest outside of Indiana and probably no great enthusiasm even in that state. (Macmillan Company, $1.25.)

Among contemporary writers of poetry none has developed a stronger or more characteristic style or exhibited a more soundly poetic imagination than Stephen Phillips. He is at his best in the poetical drama and in this field nothing more exquisite than his "Paola and Francesca" has been written in many years. His latest work is **Herod**, a **Tragedy**, which relates in perfect poetical form and in a style admirably adapted to the somber hue of the events, the story of King Herod's jealousy of his wife's brother, whom he had made high priest and whom the populace wished to make king, and of the final murder by the king's order of both the wife and her brother. Mr. Phillips' work strikes but a single note, and that a mournful one, but he is doing much to keep alive the spirit of true poetry and his works are to be reckoned with by any one who cherishes the pessimistic opinion that all the poets of this modern day have degenerated into mere rhymsters. (John Lane. $1.50.)

More March Magazines.

The leading article in the *North American Review* is by Archbishop Ireland on the interesting topic "The Pope's Civil Princedom," arguing, of course, that the Bishop of Rome should be restored to his position as an independent sovereign. The writer errs in laying down this fundamental proposition: "The Pope, all, of course, concede, must have absolute freedom of action in the work of governing the church and of teaching faith and morals." The Protestant world makes no such concession. We do not concede that the Pope should have absolute freedom of action, for instance, to imprison, torture and put to death those who deny the Catholic doctrines. In the days when the popes had absolute freedom of action they did such things and many more of the same kind. Protestantism maintains that the representatives of Romanism, including the Pope, are entitled to as much freedom as it demands for itself, but are not entitled to any sort of freedom which destroys the freedom of individuals who may differ with them. General Harrison continues his "Musings upon Current Topics," treating of, first, the relations of the United States to Great Britain, in which he recalls the unpleasantnesses that have existed between us during the past century and insists that we owe no sympathy to Great Britain in her present war, and second, the Boer war, in which the position of Great Britain is severely criticized. General Harrison is developing into a vigorous and habitual Britain-hater in his old age. An article on "The Business Situation in the United States" shows the country to be in a marvelously good condition. Rev. Judson Smith writes a historical retrospect of Protestant Foreign Missions in the nineteeth century. One is glad to notice that he pays no attention to such ignorant and unmannerly flings as that of Mark Twain in a recent number of this magazine. Prof. Richard T. Ely discusses the question of municipal ownership of natural monopolies. Whether or not municipal ownership is desirable he says depends upon "the nature of the social mind"; it depends upon whether or not our civilization has so far socialized men as to make them capable of co-operative action to this degree. We are at least tending toward a condition in which public ownership will be both feasible and desirable. Frederic Harrison's article on "Positivism, its Positions, Aims and Ideals" may be considered as the most concise and authoritative statement on this subject that has appeared in recent years, for Mr. Harrison is undoubtedly the recognized chief of present day Positivists.

The review of current happenings given in the *World's Work* continues to present an adequate and interesting, but somewhat colorless, survey of the doings of the month. An article by Jacob A. Riiss describes the institutional down-town work of Dr. Rainsford's church in New York City. Other articles are entitled "Improving the National Capital," "Can I Make a Farm Pay?" and "Literature for the Millions," the latter being a study of the career of Mr. Harmsworth.

The *Cosmopolitan* seems more than ever given over to pictures and sketches of people whom no one really cares anything about. The absurd and dreary fantasmagoria entitled "The First Man in the Moon" drags on its weary length with the promise that its long-desired conclusion will come with the next number. The issue is redeemed by an article from Sir Robert Hart on "The Boxer Movement," one by Brander Matthews on "The Folk Theater," and a treatment by Prof. Ely of "The Problem of Municipal Ownership" similar to that in the North American Review but briefer and lighter.

Kipling is to the front again in the *Literary Era* in an article entitled "The Paganism of Kipling." The writer uses the term "paganism" with no invidious intent but merely to indicate that his work, with its splendid vigor and vividness, smells of the earth. The reading public is under obligation to the writer who characterizes "An Englishwoman's Love Letters" as "a horrible example for lovers and literati" and gives the reason for his opinion. The literary news of the day is well given in many pages of more or less pungent and readable paragraphs.

Lovers of Kipling will be pleased to find an admirable defense of his poetry and of his claim to rank as a poet of the first class, in an article by Edward Dowden in the *Critic*. Phillips Brooks, who more than any other preacher, seems to have won the unanimous admiration of the literary world as well of the great every-day world in which "the man of the steeet" predominates, is the subject of an appreciative study in the form of a long review of his recently published "Life and Letters." There is a new poem by George Meredith entitled "A Reading of Life."

The *Missionary Review of the World* presents in this month's issue articles on the following topics: Central America as a Mission Field; The Evangelization of New York City; The Missionary Conference in Japan, and Prince Tuan's Peace Terms.

A Sensible Summer.

A Way to Obtain the Greatest Benefit For the Least Money.

A little woman went to a certain Chautauqua resort last summer, and experienced a most economical and cheerful way of living. She was at that time in a debilitated condition with poor digestion, which made it imperative that she have the right kind of food and yet such that was nourishing and strengthening, "so I took an equipment of fresh, crisp Grape-Nuts. During that summer I lived on Grape-Nuts with a little cream or milk, and some ripe fruit such as I could procure.

Many meals were made of delicious Grape-Nuts alone. I experienced a peculiar clearness of intellect, and a bodily endurance never known before on the old time diet of meats, biscuits, butter, etc.

It was a continual delight, the healthy way of living combined with simplicity, economy, and the highest utility, incurring no restaurant or board bill, and returning, at the end of the summer, with money in my pocket, realizing that I had lived sumptuously every day, for I had lived on the most perfect food known, and was renewed in health, strength and mental power, and had acquired a complexion so clear and fresh tinted, that I was termed a picture of health, and felt myself to be a happy woman."

She lives at Monmouth, Ill. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—It is always time for the March offering until you have taken it.

—The whole month is devoted to gathering the harvest of foreign missionary offerings which ought to have been in preparation for the eleven months preceding.

—Let us not allow our missionary efforts to be spasmodic. We have special days and campaigns for the ingatherings, but missionary education and the missionary spirit should be continuous.

—J. V. Crawford will soon remove to Heppner, Ore., and will be succeeded at Enterprise, Ore., by Brother L. Green, of Athena.

—The church at Russell, Ia., of which J. L. Johnson is pastor, has decided to erect a new building and has already raised $3,000 for that purpose.

—A. A. Honeywell, of Washington C. H., O., has accepted the invitation of the church to remain indefinitely. He has already been there three years and a half and the prospects are good for a long pastorate.

—A new church at Elliott, Ia., where M. C. Johnson is pastor, was dedicated March 3 by L. L. Carpenter. The new house is the best in the city and the debt of $900 was more than provided for by the subscriptions on the dedication day.

—The church at Sumner, Ill., for which J. E. Deihl preached half time last year, would like to secure a pastor who can work for a small salary. Bro. Deihl will preach this year for the congregations at Table Grove and Ipava.

—Dr. B. B. Tyler is conducting a class for Sunday-school teachers and workers in connection with the Y. M. C. A. in Denver, Colo. The class has just been started and it is expected that it will draw a large number of all churches who are interested in Bible study.

—The church at Goff, Kan., of which L. H. Barnum is pastor, had a mortgage-burning on March 3. W. S. Lowe, superintendent of Kansas state missions, was present and there was a time of great rejoicing when the debt of eleven years' standing was wiped out.

—Edwin E. Curry recently preached the annual sermon to the Knights of Pythias at Sullivan, Ill. The church at that place, says Brother C., will greatly miss its faithful and efficient organist, Miss Helen Smyser, who goes to Fresno, Cal., as organist of the First Church in that city.

—N. H. Sheppard, secretary of the Seventh Indiana district, informs us that the missionary convention of that district will be held at Fortville, Ind., April 8-10. Electric cars run every hour from Indianapolis; distance twenty miles. An exceptionally good program has been prepared.

—A. R. Hunt, of Salina, Mo., writes: "J. A. Davis, who united with us a few weeks ago, was last Sunday granted license to preach. He has been called to preach half time each at the churches at Fillmore and Antioch and has already begun his work there."

—F. W. Burnham has been called to remain three years longer with the church at Charleston, Ill., after the expiration of his present five year pastorate, which ends next August. Bro. Burnham is a young man of admirable staying qualities and the church is wise to encourage him in a long pastorate.

—Prof. Will D. Howe, of Butler College, a frequent contributor to the CHRISTIAN-EVANGELIST, has taken the place vacated by the death of Maurice Thompson as one of the judges in a short story contest conducted by the Indianapolis News. The other judges are Booth Tarkington, author of "The Gentleman from Indiana" and Charles Major, author of "When Knighthood Was in Flower."

—"If we are to have the 'apostolic' practice of supernatural healing, I insist on a return to the apostolic scale of prices also. The apostles had no schedule of $5 a week for absent treatment or so much a week for prayers for the sick." This very pertinent suggestion comes in the course of a letter in several things from S. W. Crutcher, of Harrisonville, Mo.

—A correspondent informs us that his congregation is about to begin a protracted meeting and concludes his note by saying: "The ladies of the church gave a chicken pie social last night. Pray for us." Is this a case of a misplaced modifier, like the classic advertisement, "For Rent—Furnished room for a gentleman with a bay window"?

—The church at Stanberry, Mo., will be without a pastor after April 1, Bro. Shanklin having resigned to accept a pastorate at La Monte, Mo. The church at Stanberry has a membership of 200 and a good six-room parsonage. The town has a population of 2,700 and good schools. The church would prefer a young married man between thirty and forty years of age.

—The receipts for the first eight days of March amount to $6,140.81, a gain of $296.89 over the corresponding eight days last year. During the same time 299 churches sent offerings, a gain of forty over the same time last year. It is hoped that better reports will be shown next week In the meantime let the churches give all diligence to send liberal offerings as promptly as possible to F. M. Rains, Cor. Sec., Box 884, Cincinnati, Ohio.

—The church at San Antonio, Texas, owns several pieces of valuable property which it would like to dispose of to secure money to build a house of worship. Several unsuccessful attempts to build have been made in the last few years. The property is a good investment but the church needs the money. Anyone having money to invest in first-class real estate would do well to write to Jay E. Adams, chairman ways and means committee, San Antonio.

—Z. T. Sweeney, as Commissioner of Fisheries and Game for Indiana, has recently issued a biennial report which forms an illustrated volume of about 160 pages, giving descriptions of the fishes and birds of that state and their distribution, as well as setting forth work done by the commission. The book contains an immense amount of information in regard to the birds and fishes of this latitude and the game laws both of Indiana and of many other states, and can be perused with profit by any one interested in these subjects.

—During February, the receipts for Church Extension were as follows: From churches, $24.42; from individuals, $248.35; from 20 per cent. on Americans' Day receipts, $458.78; total, $731.55. This is a loss in comparison with the receipts of February, 1900, of $947.62. However, last year, we had a gift of $1,000 in February, and no large gifts this year in the same month. At its meeting held on March 5th, the Board of Church Extension granted the following loans: La Monte, O. T., $400; Bedford, Ia., $1,000; Fife Lake, Mich., $150; Hammond, La., $500; Hazelwood, Ky., $300; Pacific Grove, Cal., $500; Third Church, Grand Rapids, Mich., $750; Roanoke, Va. (colored), $600.

Dyspepsia

Is difficult digestion, due to a weakened condition of the stomach and its inability to properly churn the food; or to unhealthy condition of the gastric juice, too much or too little acid, too much or too little pepsin.

Hood's Sarsaparilla relieves all the distressing symptoms of dyspepsia because it promotes the muscular action of the stomach and intestines, aids nature in the manufacture of her own digestive secretions, which are far better than any artificial pepsin, unlocks the bowels, stimulates the kidneys and tones up their mucous membranes.

So prompt is its effect in many cases that it seems to have almost a magic touch.

Begin to take it NOW.

Suffered Everything—"I was troubled with dyspepsia, suffered everything but death, could not eat without terrible distress. Since taking Hood's Sarsaparilla I eat heartily and I am well." MRS. EUGENE MURPHY, Danbury, Conn.

Eat Three Times a Day—"Hood's Sarsaparilla has cured me of dyspepsia and I never felt better. Can eat three good meals every day." FRED POEHLER, 437 South Penna St., Indianapolis, Ind.

HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

—The following letter written to our Home Missionary Secretary has two commendable points: it exhibits the plan of tithing in successful operation and it lays emphasis on the necessity of pushing Home Missions. The letter is in part as follows: "Herewith please find draft for $500 as a contribution for Home Missions. In tithing my income I try to parcel the money out carefully. It seems to me that this amount should go to Home Missions at this time. I am trying to be an honest steward with the money the Lord puts into my hands. Do not mention my name but mark the contribution from 'a friend'."

—Many apparently have forgotten the address of the Board of Ministerial Relief. Some have written to us for information on this point and others have sent their contributions to us to be forwarded. We are always willing to forward money when desired, but it is just as well to send it directly. Contributions for ministerial relief should be sent to Howard Cale, 120 E. Market Street, Indianapolis, Ind. The fact that the regular time for the offering has passed should not deter any one from sending a contribution now. The important point

van Houten's Cocoa

Nutritive, Refreshing, Economical in use. A breakfast-cupful of this delicious Cocoa costs less than one cent.
Sold at all grocery stores—order it next time.

is not the time but the contribution, and the time is always ripe until the money has been sent. We call attention herewith to the missionary directory containing the addresses of our missionary secretaries which is published elsewhere and which will be kept standing in the paper for reference.

—The Buffalo Commercial gives at some length a review of the work of the Disciples of Christ in that city, apropos of the series of meetings which has just been closed at the Jefferson Street Church. J. P. Lichtenberger, the pastor, has conducted the meetings with the result of 103 accessions. The Commercial speaks in most complimentary terms of the quiet and spiritual character of the work and praises the work of the pastor's assistant, Miss Lemmert, as the most potent force in the revival. Our people have a strong hold on Buffalo and the four pastors, Lichtenberger, Jenkins, Egbert and Chester, represent us well.

—A new organization is being formed for Christian workmen, to take the place of the existing trades unions, the operations of which contain many features which are objectionable. The proposed society will include all trades in the building line and its members will consist exclusively of men in good standing in some evangelical church. Its members will assist each other by a co-operative arrangement in securing contracts from those desiring to build, and it will provide conditions under which apprentices can learn their trades without being subjected to the usual demoralizing influences. For further particulars address H. P. B., Box 527, Chicago.

—We have so much valuable matter to print in our columns that we cannot afford the space to tell our readers in detail all about the many successful campaigns which are now going on for the extension of the circulation of the CHRISTIAN-EVANGELIST. By way, however, of quieting the fears of any who might suppose that our comparative silence on this subject indicates inactivity, we give a few figures. At Akron, O., we have obtained 70 new subscribers since Jan. 1, 1901; at Cleveland, 75; at Allegheny, 83; at Pittsburg, 58; at Omaha (including South Omaha), 140; at Buffalo, 45. Our list at Des Moines already included most of our members who can read, but even there we have secured 50 new ones since the beginning of the year. These are all bona fide subscribers, who not only take the paper but pay for it at the advertised rate. The remainder of the two pages which we might have devoted to telling about our success in each one of these places and in many others, we will devote to more edifying and generally interesting matter.

The Lexington Congress.

Railroad Rates. Since most of those from a distance will have clergy permits no other special rates will be made, except possibly in the territory near Lexington. Ministers coming from outside the Southern Passenger Association must repurchase tickets at line points such as Chicago, Cincinnati, Pittsburgh and Kansas City. Full information may be obtained from local railroad agents. Delay and inconvenience may be avoided by sending at once to the Passenger Associations for annual or trip permits through their territory.

Entertainment. The Lexington brethren are making thorough preparation to entertain the Congress. Lodging and breakfast will be given free, while other meals will be served at the church for twenty-five cents each. All intending to go should write at once to Bro. Mark Collis, Fayette Park, Lexington.

Membership. Last year it was decided to charge a fee of fifty cents for membership in the Congress. This is intended to defray all expenses and enable us to dispense with collections during the sessions. All who attend may make this payment when they enroll.

Those who do not attend may also become members by sending their names and fifty cents to the secretary, and in return they will receive copies of the daily papers during that week, containing full reports of the proceedings.

E. S. AMES, Sec.
University of Chicago.

Reports From the March Offering.

Arlington, S. D.—Our apportionment was $25; offering this morning $38; am sure it will reach $40.—A. H. SEYMOUR.

Hiram, O.—Good day yesterday. Apportionment $100; given yesterday $230 and more to come in.—G. L. WHARTON.

Greenford, O.—The church here was apportioned $30. We took the offering yesterday, $60, with more to hear from. We trust there may be a doubling up all along the line.—W. C. MCDOUGALL.

Norfolk, Va.—Think we'll reach apportionment—$100. Collection good.—ALBERT BUXTON.

Citronelle, Ala.—Foreign Mission day was observed here. We have 14 members, none wealthy. Collection between $6 and $10.—KILBY FERGUSON.

Swampscott, Mass.—Raised our apportionment, $30, without the least trouble, with several dollars over and more to come. We expect to go up two steps this year. While ours is not much, still the genuine interest promises future blessings.—J. L. GARVIN.

Wayland, Mich.—Place us on the honor roll. Will reach apportionment. — L. E. CHASE.

St. Louis, Mo.—The amount of pledges received at Central Church $403. About six more pledges to hear from, so that we can safely say it will reach $450 at least.—T. M. HARDING.

Salina, Kan.—We have more than doubled our apportionment. It will be sent in within a few days.—DAVID H. SHIELDS.

Remington, Ind.—We took the offering here March 3 and it more than reached our apportionment.—T. J. FREED.

McKinney, Tex.—Our Foreign Mission collection this morning amounted to $139. Will raise full apportionment.—R. R. HAMLIN.

Pleasant Plains, Ill.—More than raised apportionment yesterday. Five times last year's offering.—H. G. WAGGONER.

Clifton Forge, Va.—Our apportionment is guaranteed. Returns are still coming in from absentees.—F. A. HODGE.

Winger, Ontario.—Church here will raise apportionment. Not all in yet. Will remit later.—F. M. FIELD.

Harrodsburg, Ky.—Everything else gave way to Foreign Missions yesterday. Our full apportionment, $100, will be forwarded within the next ten days, and perhaps a little more.—HENRY PEARCE ATKINS.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Harriman, Tenn.—We raised $43 last Sunday for Foreign Missions. Are going to try to make it $50.—JNO. V. THOMAS.

Indianola, Neb.—Our congregation is about a year and a half old and about a dozen and a half in numbers and our crops were burned up by the hot winds, but we are safe in promising you the amount of our apportionment by April 1.—G. C. JOHNSON.

California, Pa.—Offering last year $2, apportionment this year $15. Offering yesterday $141, will make it $200.—W. D. CUNNINGHAM.

Armstrong, Mo.—$25 for Foreign Mission Sunday.—ARTHUR N. LINDSEY.

Green, Ia., Mar. 5.—The church here has taken two missionary offerings since January, one for Iowa, one for Foreign Missions, the full amount of our apportionment in each instance. We are less than fifty working members but we raised ten dollars for each offering.—G. A. HESS.

A BOOK WORTH $10,000

Are you keen for a bargain? If you had an opportnnity to purchase something for the one-hundredth part of one per cent of its value, would you close with the offer? We think you would. **WHAT IS YOUR LIFE?** a new volume by W. J. RUSSELL, is easily worth $10,000 in cold cash to anyone who will faithfully study it and follow its instructions. You can buy the book, however, for $1.00, which is the one-hundredth part of one per cent of its value. The scope of the book is clearly shown by the chapter titles, which are as follows:

I. **What is Your Life?**
II. **The Value of Time.**
III. **The Body and Good Health.**
IV. **Intellectual and Moral Culture.**
V. **Character Building.**
VI. **Value and Power of Enthusiasm.**
VII. **Business Life.**
VIII. **Christian Citizenship.**
IX. **Casting Shadows in Life.**
X. **Words That are Golden.**
XI. **Good Books and Good Reading.**
XII. **How Shall We Amuse Ourselves?**
XIII. **Love, Courtship, Marriage.**
XIV. **What is a Christian?**
XV. **Life's Great Guide-Book.**
XVI. **What Think Ye of Christ?**
XVII. **Golden Steps Heavenward.**

In all the 316 pages of this book there is not a dull line. The author is a master of choice English. He has made frequent use of story, incident and illustration. The most striking feature of the book, after its practical common-sense, is its readableness. Begin a chapter, and you will finish it; read the chapter, and you will read the book.

The volume is one of the handsomest ever issued by us. It is most tastefully bound in cloth, stamped in gilt, contains seventeen chapters and 316 pages, and the price is One Dollar, postpaid.

CHRISTIAN PUBLISHING CO., - 1522 Locust St., - ST. LOUIS, MO.

Correspondence.

New York Letter.

At the recent State Y. M. C. A. Convention of New York, statistics were produced which give an idea of the largeness of the work that few realize. There are 164 associations in the state, with a membership of 42,523—a gain of 25,000 during the year. Their property is valued at $4,622,000 exclusive of mortgages. Maintaining the associations last year cost $539,000. Men and boys attending religious services number 366,000. Those in the Bible-classes number 120,000. The railroad branches have a membership of 10,000. They are doing all they can to raise a $1,000,000 endowment fund by the time of the Jubilee Convention which will be held at Boston in June. Dr. G. N. Vanderlip, the founder of the first association, resides in this city and though well advanced in years he expects to be at the Jubilee Convention.

Almost all the Christian people of New York regret the resignation of Dr. A. C. Dixon as pastor of the Hanson Place Baptist Church of Brooklyn. Dr. Dixon has received an urgent call from the Ruggles St. Church, Boston, one of the strongest in that city. The Hanson Place congregation in Brooklyn are doing all they can to retain Dr. Dixon as their pastor, they have laid his resignation on the table, and have appointed a committee to wait upon and induce him, if possible, to reconsider his decision to go to Boston. If he goes New York will lose one of her strongest and most popular preachers. He is popular both as pastor and as an evangelist; and the church in Brooklyn will find it difficult to fill his place.

The question of religious liberty is to be settled in a Massachusetts court of law. John B. Gale, an alumnus of Williams College, intends to bring suit against the Williams College corporation in order to determine whether the faculty has the legal right to compel students to attend religious services. The rule at Williams is that the students must attend chapel services every week day and twice each Sunday. Failure to comply with this rule means probation and expulsion. It is understood that some of this faculty favor doing away with the rule, but the president and the majority favor retaining it. Mr. Gale contends that no college or other institution has a right under the laws of Massachusetts to compel attendance upon religious services. The law of that state says that no interference shall be made by any man with another's religious worship. The decision will be awaited with much interest in many institutions of learning.

Dr. Josiah Strong in a recent address in this city said, suppose it were announced that Jesus Christ would arrive in the city to-morrow to investigate the various business enterprises of the community, how many invitations would be sent him to come and look over the books? The law of service is as applicable in the twentieth century as in ancient times. A general recognition of that law would solve the problem of labor and capital. The public holds that professional men come under the law of *service*—it ought to be just as true of the banker, the merchant and the laborer. There are not two standards of morals or of labor in the Bible. If the law of service is applicable to the minister and the doctor it ought to be equally applicable to the merchant and the manufacturer. The man who is in business only for the money there is in it is unworthy.

The People's Institute holds special services each Sunday evening at the Cooper Institute, under the direction of Prof. Chas. Sprague Smith. On March 3, Dr. Joseph Silverman spoke on "Wealth's Power for Evil." He said there has been built up in this country an aristocracy of wealth and men have gained positions in society to which they were not entitled by virtue of either intellectual or moral qualities. Wealth has become a power for the gratifying of personal desires, for money unlocks many doors, not only to social salons but also to halls of fame. Its power is felt at the ballot box, in the legislative hall and on the bench of justice. Those that live beyond their means to obtain social prestige, those of wealth who spend their time in social gratification, and those who oppress the poor and the helpless are alike the enemies of God and man. The highest virtue is that which comes through hard, honest work. The worship of Mammon is back of political venality, social impurity and the suffering and sorrowing of the race. Is not the love of money the root of all kinds of evil? The power of wealth gotten in righteousness is to be coveted; and when properly used it will bless the one who possesses it and the ones to whom in any way it ministers. One of the needs of the pulpit to-day is to insist upon the reality of Christian stewardship.

S. T. WILLIS.



Old People's Home, Jacksonville, Ill.

Nursing In Alaska.

Need of Proper Food and Care For Miners.

The character of the food used in the mining camps is such that many strong men break down under it. Scurvy is a very common disease. They drink quantities of coffee and that does its work with thousands.

A nurse, Mrs. L. Lovell, who has been employed in different places in Alaska for the past three years, writes to say that she has induced many patients to leave off coffee and take Postum Food Coffee, which is very popular now in many of the mining camps, for they have learned its value.

She says of herself that she has been a great sufferer from the use of coffee, and had a most shameful bilious complexion. She says, "I not only suffered from the looks, but had a very serious stomach trouble. When I finally quit coffee and began using Postum Food Coffee my stomach began to recover its normal condition, and my complexion gradually changed, until now, after a month or more use of Postum, my complexion is as fair as a school girl's.

I send you a list of many names of miners that have given up coffee and are using Postum, and in each case there has been a remarkable improvement in health.

I had one patient almost gone from scurvy. He could not retain any food but lived on Postum until strong enough to take other food and got well.

I am going to take up a large supply of Postum next trip."

What Will Be Done?

Many auxiliaries of the Christian Woman's Board of Missions are taking much interest in our mountain mission work. For many years the interest in this work was little, but within the past year and the last few months the interest has increased wonderfully. We make this statement because of letters of inquiry from many states. The women want to know of the work and the field.

Hazel Green Academy has had a wonderful growth recently, and signs of life and growth are still evident. Our school rooms are too much crowded. Our classes are too large. Our teachers have too much work to do. Room for our boarders is hard to find, and many are poorly cared for, or accommodated. What will be done? What we do should be done quickly.

This is the Master's business, and his work requireth haste.

We have four teachers and 254 pupils. We have one music teacher and twenty-six pupils who take music lessons. The church work continues to occupy much time. These young men and women in the academy come from a large section of the mountains, and represent nearly every class of home life. Seventy-five per cent. of the enrollment is non-resident. One hundred and twenty-six of our matriculates are boarders. We have a larger number of boarders than any other school in the mountains.

These pupils for the most part attend religious services at the Church of Christ. Since September, 1900, we have baptized fifteen of them and received into the fellowship of the church about seven others. The work being done by them is very satisfactory and their influence will be greatly felt in the coming years. More than sixty of them will teach during the summer and fall of this year in the district schools of eastern Kentucky.

We are delighted at the growth of this work in all lines, but we are hampered because of too small buildings and lack of suitable appliances for work. Supply these and we may readily enroll 500 or more pupils annually within a few years.

"What will be done?" has been asked often during the recent months. Surely, this opportunity for work in these eastern mountains of our land has been placed before us by the heavenly Father. Will we not use the opportunity? The Church of Christ may possess this whole field. Will we go up now and take it?

WM. H. CORD.

Hazel Green, Ky.

You should not feel tired all the time—healthy people don't—you won't if you take Hoood's Sarsaparilla for a while.

Congress of the Disciples.

The brethren in Lexington, Ky., will gladly welcome and entertain those attending the Congress of Disciples to be held March 26-28 in Central Christian Church, corner of Walnut and Short Streets, a few steps north of the postoffice.

All who expect to attend are urgently requested to write immediately to Bro. Mark Collis, Fayette Park, Lexington, Ky., so that upon their arrival at Central Church they may be assigned to homes where they will be provided with lodging and breakfast free.

Dinner and supper will be served near the church at 25 cents each. This plan of entertainment was observed last year at Indianapolis and was recommended by the committee on program and general arrangements. Do not fail to write Bro. Collis that you are coming, and come. I. J. SPENCER,
Chairman Local Committee.

Missouri Mission Notes.

Will the pleas for assistance never cease? Constantly new fields are opening before us. Then there is coming in a class of appeals, which, heretofore, has not been large, but which is growing very fast—churches which have been strong, but by removals and death have become weak and unless assisted must die. Very often there is much more profit in saving an already existing organization than in trying to establish a new one. The utter inability to answer every worthy appeal is, in the highest degree, sad. So often we have to say wait, but delay means loss always, and so often death, that it hurts to say it. If we could only secure the funds, what a joy it would be to help.

In the early part of February we sent to the presidents of all the county and district organizations asking for a report of their work. We received reports from Monroe, Cedar, Christian, Lincoln, Marion, Jasper, Atchison, Callaway and Laclede counties, but for some reason we have failed to connect with any of the districts, and we hereby serve notice on the presidents of these districts that we are still waiting for their reports. We are very thankful to W. N. Briney, of Monroe; F. B. Elmore, of Atchison; H. Clay Whaley, of Marion; F. J. Yokley, of Christian; W. A. Oldham and W. F. Turner, of Jasper; J. S. Stockard, of Cedar; F. G. Nichols, of Callaway; A. A. Beery and J. B. Jeans, of Laclede. Splendid work is being done in Christian and Laclede counties especially. F. J. Yokley is the moving power in the former and A. A. Beery and J. B. Jeans are the great team in the latter. Bro. Beery has not only worked up the co-operation, so that Bro. Jeans has been employed as county evangelist, but now offers himself for a meeting, "where I can do the most good." Bro. Yokley, after raising the means to employ an evangelist in Christian county and putting him to work, now relinquishes a good church, for one Lord's day in the month, and picks out the "hard places" in which to hold meetings in that time. Now let us hear from the other counties.

Down in Jasper county Bro. W. F. Turner, who has the tremendous task of building an immense church house, yet finds time to secure a young man, Bro. C. W. Shull, to work in Joplin and vicinity to build up the cause of Christ. The new men that have gone into the South Missouri field, and nearly all through the persuasion of your secretary, are filling that part of Missouri with the spirit of missions. I have two letters received in the last month from young ministers now living in south Missouri, who after looking over the field and seeing its awful needs, have determined to give themselves to its redemption. They both will make great sacrifices to this end, not only by discomforts, absence from home, loneliness, etc., but in actual money. Can we complacently see such men doing such things and aid them not? Is our duty done when we fold our hands and say "God bless them"? May the dear Lord help us to see *our* duty too. T. A. ABBOTT.

420 East Ninth Street, Kansas City, Mo.

Missouri Bible-School Notes.

West Line is one of the Missouri churches that has done much toward preparing workers for other communities, their Bible-school being above the average in this work. W.H. Cook's meeting helped greatly last fall and by effort, the funds are on hand for his continuance. H. R. Wells will be missed here, but in our work Mrs. Mattie Stevenson and the school are seeing that there is no falling behind.

Walnut Grove, Warren county, is now organized for school work and with Warrenton, gives us two schools in this great German element. Good seed is being put into the hearts of some of this element and even now good results are manifest, and it is the only way to evangelize these people.

R. B. Havener met with a hearty reception in his chart work at Marshfield and Richland, the friends manifesting their appreciation by taking up the work for following after his departure and by their offering to his support.

At Spring Grove, Wright county, Brother Giddens has just closed his work, resulting in nine additions, the organization of a new Bible-school, and something like $600 in money toward a new house. The opposition was such that an officer had to be present every night of the meeting.

Cleveland and W. C. Edwards gave glad welcome to your secretary. A. A. Noyes is one of the old men in this work. The brethren here are taking one-half of W. H. Cook's time this year and are much elated over his labors with and for them.

The new house at Tavern, built under the oversight of Bro. Giddens, is nearing completion and he will dedicate it some time in March.

East Lynne and John W. Boulton are always in readiness for us; while Mrs. Mattie Ammons and the children have taken in hand the award of merit cards, hoping for a fine report at Sedalia.

With all this work LaBelle is in full co-operation, but this year's rally was far beyond the ordinary. R. Minter had put some business energy into getting up the program; A. D. Bourn saw to the music, D. L. Bourn to the drill and the school force gave full support to all their efforts, so that every feature was a success. LaBelle is in the lead this year, and J. H. Coil is happy.

H. F. DAVIS.

Commercial Building, St. Louis.

St. Louis Items.

Our churches are busy with the March offering. It is too early yet to give all the results, but a fair beginning has been made. Central has cash and pledges for this great work of world-wide evangelization of over $400. Mt. Cabanne has $406, $100 of which is conditioned on the raising of a total of $500. Fourth and Beulah have more than met their apportionments. The missionary rally held on the 20th of February, while but poorly attended, was, nevertheless, an encouragement to the churches participating.

T. P. Haley, "the Bishop of Missouri," is rendering valuable assistance in a meeting at the First Church, where F. O. Fannon ministers. Bro. Haley has many friends of auld lang syne in this city; he has known four generations of some families, and his wide acquaintance and popularity make him a tower of strength. He speaks with unabated force and cogency.

"A Religious Assembly" was commenced at Mt. Cabanne Church, Sunday, March 10. The pastor is doing the preaching and Prof. H. A. Easton, of Chicago, is conducting the music. This church was planted less than ten years ago, and its remarkable growth is a striking illustration of the tremendous advantage of a favorable location. A good preacher is a good thing, but a good location is better than a whole seminary of preachers. The building is already inadequate and has just been enlarged again by the removal of a partition between the lecture room and the auditorium, giving a seating capacity of between six and eight hundred. Recently a men's club was organized with thirty-eight charter members and a young people's department in the Sunday school with forty members.

T. P. Haley never said a thing which recent history demonstrates more clearly than when he remarked: "The problem before us in the cities is not the establishment of churches: that is comparatively easy: but their maintenance." The growth of a great church must be simultaneous with the growth of the city. Or at least it must become, by force of numbers or weight of character, an integral part of the community. And it is a question of years, not to say generations.

West End Church is growing into better things. Carondelet is weathering some rough seas, but nothing which is unusual in the early life of a church. E. J. Lampton's meeting will be of material help to this little band. The quarterly district convention of the C. W. B. M. of this district will be held at Mt. Cabanne March 22, 10 A. M. to 4 P. M. W. A. Moore is in great favor with his flock and the community in general, and we look for the continued rapid growth of Beulah.

FRANK G. TYRRELL.

532 N. Kingshighway.

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Uneeda Biscuit

The greatest message of goodness that ever came from one century to another. Always fresh, always crisp, always good, always healthful. Suitable to serve at any meal. Welcome on every occasion. Sold everywhere.

NATIONAL BISCUIT COMPANY.

Kansas Mission Notes.

We spent Sunday, March 1, at Goffs. We witnessed the burning of the mortgage which has been a burden for twelve years. L. H. Barnum is pastor.

W. H. Scrivner held a good meeting at Garden City. Not many added, local conditions prevented a large ingathering, but in general the meeting was helpful to the church.

L. S. Ridenour is at Allen, Lyon co., under the auspices of the Lyon co. co-operation. A smallpox scare is hindering the progress of the meeting.

M. Ingels will begin a meeting at Princeton in a few days.

G. M. Read is at Centropolis reorganizing and getting things in order. From there he goes to Crandall, then to Arcadia.

P. H. Guy will assist Bro. Morris at Galena in the near future. Bro. Guy has had excellent success this winter.

The church at Garnett is rejoicing over the meeting held by Sister Hazelrigg and R. A. Adamson. About forty additions in all. They will now employ a pastor for full time.

March is the month in which the money for the second quarter for Kansas missions is due. The money is badly needed. The board has done and is under obligations to do more work in needy fields than at any previous time.

Bro. Scrivner is now at Perry for the purpose of holding a meeting and, if possible, organizing. The board has promised financial aid.

The board should render assistance in the meeting to be held by Sister Hazelrigg at Concordia in April.

In order to meet our present and past obligations we should receive not less than four hundred dollars this month, from the Kansas field. Shall we have it? The answer must come from the churches, Bible-schools and C. E. societies.

All obligations could be met if what is now due was paid.

Come to our aid, brethren and sisters.

W. S. LOWE.

1221 Clay St., Topeka, Kan.

Nebraska Secretary's Letter.

The students at Cotner are conducting a revival at the chapel, which is developing great spiritual power, with accessions each service. Bro. Sumpter is pastor.

Atwood reports nine additions at Exeter in first ten days. A case of smallpox has created quite a scare, and the meeting may not be allowed to continue.

Beem and Hackett are at Craig.

The Unadilla meeting had 28 additions, and money raised for pastor the next year. W. T. Hacker preaches for them.

The Fairfield meeting has closed with evangelists, but Pastor Hussong held another meeting and had three additions, making 60 all told. This is a rousing meeting for this church, and gives them a membership of 267.

J. E. Wilson reports the Chadron work moving along, with one confession on the 24th of February.

The Falls City meeting gathers strength as it goes. People turned away from the house for lack of room. Twenty-nine additions at last report, Feb. 26. Bro. Vawter is designated as "a great preacher."

Bro. Ogden closed at Norman on the 3d of March, though the final results are not at hand. He has been in the needy fields, and his work has been that of preserving the things we had rather than getting in new members. It is to his praise that good words come from his work wherever he goes. He expected to spend a few days at Bethany, his home, before commencing at Cowles.

The Bible-schools that did not observe Rally Day are coming to the front with their apportionments. The C. E. Societies should fall into line at once, and do their part. They are much behind the record of last year.

District No. 3 is in the lead this year in the matter of apportionments, and the secretary is trying to keep it there. If No. 5 is not awake to its opportunities there is likely to be a loss of prestige.

The superintendent of Bible-schools and C. E. Societies is out with circular letters urging the apportionments. His call should be heeded. Opportunities for work in the needy fields are slipping away. What we ought to do, is becoming impossible to do.

W. A. BALDWIN.

Ulysses, Neb.

Minnesota Items.

Reports from the churches in this state indicate a better growth than has been enjoyed for years. The present management of our missionary forces is helping our churches into growing conditions. We hope soon to demonstrate to our Home Missionary Board that money invested in Minnesota is not thrown away. Though the weakest of the great religious bodies represented in the state, we receive far less missionary help than others. The Congregationalists, one of the strongest bodies in the state, receive four times the help from their Home Board that we receive from ours. Yet our percentage of increase exceeds theirs.

I was called to Jordan, Minn., March 2, to preach the funeral sermon of Mrs. Eva Cragun. She was the wife of James Cragun, and was a member of the Belle Plain Church. She was widely known among our people in the state. Her parents and their children, as well as all the Cragun's, are staunch Disciples. Her maiden name was Harris. She was born at Herman, Wis., Dec. 17, 1852. Her parents came to Minnesota in 1854. She became a Christian in 1868; was married in 1875. She was a saintly character. All who knew her loved her, and regarded her as a most remarkable woman for purity of life and refinement of spirit.

The Minnesota Christian Ministerial Association will hold its next meeting with the First Christian Church of St. Paul, April 3-4. The program for the occasion is as follows:

WEDNESDAY, APRIL 3.

1:30 P. M.—Introductory service led by President H. T. Sutton, of Redwood Falls. Character of Pastor and Congregation.—R. M. Ainsworth, of Garden City. The Pastor and the Pastorate.—W. W. Divine, of Eden Valley. The Pastor and Evangelist.—W. H. Knotts, of Litchfield. Conference—led by J. H. Carr, of Concord.

7:30 P. M.—Address by E. A. Orr.

THURSDAY, APRIL 4.

9:00 A. M.—The Blood Covenant.—J. K. Shellenberger, of Madelia. Discussion—led by Leslie Wolf, of Amboy. Pulpit Preparation.—M. B. Ainsworth, of Duluth. Discussion—led by J. E. Hood, of Canby A Study of Second Timothy.—H. T. Sutton, of Redwood Falls.

1:30 P. M.—The Man and His Message.—John Treloar, of Austin. The Human Soul and Some of its Possibilities.—Henry Goodacre, of Redwood Falls. Is Christianity an Evolution or a Revelation?—A. D. Harmon, of St. Paul.

7:30 P. M.—Address by C. J. Tanner, of Minneapolis.

All our Minnesota preachers should be there. The St. Paul church, A. D. Harmon, pastor invites us all and will treat us so well that we will feel that it was good to be there.

Mankato has just received $40,000 from Mr. Andrew Carnegie for a city library. We already have a small city library, but with the addition of the new library and a fine library building we will have one of the largest and finest libraries in the west outside of the largest cities.

H. D. WILLIAMS.

Mankato, Minn.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

A Girl With Grit



Will "go" until she drops, and think she's doing rather a fine thing. Very often the future shows her that she was laying the foundation for years of unhappiness. When the back aches, when there is irregularity or any other womanly ill, then the first duty a woman owes to herself is to find a cure for her ailments.

The use of Dr. Pierce's Favorite Prescription in cases of womanly disease will insure a prompt restoration to sound health. It regulates the periods, stops unhealthy drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong, sick women well.

Sick women are invited to consult Dr. Pierce, by letter, *free* of charge. All correspondence absolutely private and confidential. In his thirty years and over of medical practice Dr. Pierce, assisted by his staff of nearly a score of physicians, has treated and cured more than half a million women. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I will drop you a few lines to-day to let you know that I am feeling well now," writes Miss Annie Stephens, of Belleville, Wood Co., West Va. "I feel like a new woman. I took several bottles of 'Favorite Prescription' and of the 'Golden Medical Discovery.' I have no headache now, and no more pain in my side; no bearing-down pain any more. I think that there is no medicine like Dr. Pierce's medicine."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

STEUBENVILLE, OHIO, Mar. 11.—Forty-five additions to date, 36 yesterday; meeting eight days old. Huston has fine chorus, Kerns good pastor.—ALLEN WILSON, evangelist.

Cameron, Ill., March 4.—A good day yesterday, for we raised our full apportionment and more too for missions and had three additions to the church.—O. D. MAPLE.

Carmi, Ill., March 7.—We have just closed a very interesting meeting in Carmi; 14 added, 12 by baptism; more have promised to follow. The singing was very pleasantly conducted by Prof. L. Dougherty, of Elizabethtown, Ky. We have been recently favored with a beautiful new parsonage and hope to build a modern church structure soon.—J. T. DAVIS.

Decatur, Ill., March 4.—We have had four more additions at the Tabernacle, two by letter and two confessions; three yesterday. Accessions every Sunday for 11 weeks. There are now 70 in my Sunday-school class.—J. C. COGGINS.

Decatur, Ill., March 7.—Had three addition at the Antioch Church.—J. G. M. LUTTENBERGER.

Decatur, Ill., March 9.—Eight additions this week at the Antioch Church, seven by confession and baptism. The church is one of our oldest in this state, and the former home of Bros. Tyler, Heckel and Lichtenberger. On account of the bad weather we will close Sunday night.—J. G. M. LUTTENBERGER.

Girard, Ill., March 4.—Six added here, four baptized since last report. Additions at nearly all services. Our Sunday-school attendance has grown from 80 to 115 in the last six weeks. The pastor's Bible class of young men numbers 37 and last Sunday contributed $2.58 in regular offering. We took missionary collection yesterday; it will amount to $25 or more. I will remain here a third year, beginning March 19 with enlarged salary. It would be difficult to find a better church in a town of this size.—E. O. SHARPE.

Latona, Ill., March 3.—One conversion Lord's day. Bro. Willson pastor.—OLIVE TOLEND.

Longview, Ill., March 6.—I closed a meeting of two and a half weeks Feb. 28, in which there were ten added, nine confessions and one by relation.—B. N. ANDERSON.

Mt. Sterling, Ill., March 4.—The church here closed a seven weeks' meeting last night in which 74 were added, 50 by immersion—the others by letter or statement. There were 32 grown men, 40 heads of families; one from the Methodist and two from the Baptist Churches; making in all 90 additions since Bro. N. E. Cory came here in October. He was assisted four weeks by Bro. C. B. Dabney, who is a sweet and impressive soloist, and also led the singing and preached two sermons a week.—L. B. M.

Mt. Sterling, Ill., Mar. 11.—Our 7 weeks' meeting closed with 74 added; 52 baptized, the others from sects and otherwise. Bro. C. B. Dabney led our music over four weeks and rested me by preaching some. He is a good preacher and one of the best soloists and directors of music I ever heard. Ninety additions here since I came five months ago.—N. E. CORY.

Normal, Ill., March 7.—Bro. W. H. Cannon has just closed an interesting meeting here with 21 additions.—E. B. BARNES.

Rochester, Ill., March 8.—Our meetings still continue, with 16 accessions to date.—L. B. COGGINS, evangelist.

Roodhouse, Ill., Mar. 11.—Closed our meeting at Roodhouse yesterday. Sermons preached, 34; conversions, 23; from Baptists, four; from Methodists, three; by commendation, 14; total additions, 44. After a four days' rest I am engaged to begin a meeting at Cherokee, Iowa, March 16.—SIMPSON ELY.

Saybrook, Ill., March 6.—March 3 we raised $10, more than our apportionment for Foreign Missions. Had two additions, one by confession and one by statement; one brother was restored to full fellowship. We have had seven additions at regular preaching services since Jan. 1. The M. E.'s united with us in a union song and preaching service at night, their pastor preaching.—T. A. LINDENMEYER.

Shelbyville, Ill., March 4.—The Tower Hill three weeks' meeting closed with 32 conversions and 13 added otherwise, making a total of 45, increasing the membership from 65 to 110.—WM. DRUMMET.

Watseka, Ill., March 7.—A fine old lady, who for years has been identified with another religious body has of her own accord been baptized with her daughter. Bro. W. W. Sniff, of Cleveland, O., delivered a very fine lecture to a good audience here, Feb. 26. He was the former pastor of this people and is much loved here.—B. S. FERRALL.

Anderson, Ind., Mar. 8.—We had 11 confessions at the East Lynn Church and one by statement at our regular services during February. Among them were a couple who have lived a long time without Christ. The husband is almost 76 years old and the wife is 66 years old. They have nine children from 27 to 40 years old and none of them Christians. The two daughters have expressed their determination to become Christians. Bro. J. W. Taylor, of Benton Harbor, Mich., will be here next Lord's day, Mar. 10, to assist us in a revival.—R. B. GIVENS.

Bloomington, Ind., Mar. 9.—Meeting here is a week old. The first confession last evening. Crowded houses. There were 128 in my meeting last year, so there is not so much material as would otherwise be ready. I go from here to DeLand, Fla.—A. P. COBB.

Council Bluffs, Ia., Mar. 4.—Meeting one week old, 12 additions to date, three last night, interest increasing.—W. B. CREWDSON & J. WILL LANDRUM.

Evansville, Ind.—T. J. Legg, state evangelist of Indiana, closed a meeting at the Bethany Christian Church, Feb. 24, with 49 additions. Bro. Legg's sermons were instructive, powerful and effective. Evansville, the second city in size in Indiana, is made up largely of foreign element.—W. A. BELLAMY, pastor.

Hamburg, Ia., Mar. 5.—Closed a meeting here with 39 additions. J. M. Hoffman, of Boone, Ia., did the preaching. This makes us 250 strong in one year. Bro. Hoffman did us a good work and will be remembered kindly by all who heard him preach.—H. W. CIES, pastor.

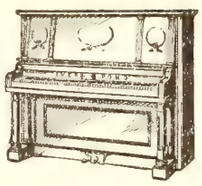
Lenox, Ia., Mar. 5.—W. E. Harlow has just concluded the most helpful meeting this small town has ever had. Additions 57; baptisms 47, from previous relation 5, immersed sectarians 5.—R. J. SMITH

Pleasantville, Ia., Mar. 7.—Am just trying to close a great meeting here with Bro. F. D. Ferrall, one of God's noblemen. He has done a great work during his three years' ministry. He will probably leave here after this year, in July he closes. The church that secures him will be fortunate. Confessions every night except one for three weeks.—H. C. PATTERSON.

Seymour, Ia., Mar. 5.—Closed four weeks' work in the employ of Wapalo Co. co-operations; the time was all put in at Zion, five miles southwest of Ottumwa. There was no organization there. An organization of 33 was the result; 21 baptized, 12 who had been. We organized Sunday-school and arranged for regular work one fourth time.—D. L. AMMONS, county evangelist.

Sioux City, Ia., Mar. 6.—Meeting is five weeks old, 34 have been added. Bro. Wick-

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ham will close the meeting without me, as I go to answer a call to assist C. E. Pile at Parsons, Kan. The meeting has been a success. Our cause is gaining rapidly in Sioux City.—E. W. KERR, singing evangelist.

Atchison, Kan., Mar. 4.—A very busy day yesterday, at 9 A. M. conducted a funeral service; preached a foreign mission sermon at 11 A. M.; conducted a funeral service at 1:45 P. M.; preached at the Orphans' Home at 3 P. M.; attended C. E. meeting at 6:30 P. M.; baptized a woman at 7:30 P. M., and preached to a packed house on "Jesus and the Resurrection." We met in our remodeled lecture room for the first time last week. Improvement all paid for except $10. Have $710 of last $1,000 of our mortgage debt subscribed. —WALTER SCOTT PRIEST.

Augusta, Kan., Mar. 5.—We have just closed a pleasant 25 days' meeting at Douglass, Kan. We had but three additions, one restored to fellowship, two from the Adventists, a husband and wife. Sister Eva Garton, of South Lawrence St. Church, Wichita, Kan., led the song service and sang many fine solos. This was Sister Garton's first meeting as singing evangelist, and she has been eminently successful.—C. W. YARD.

Chanute, Kan., Mar. 4.—Four by letter since last report. We more than raised our apportionment for missions yesterday. Bro. T. A. Hedges will be with us the last of this month to assist us in a meeting, after which we want to enlarge our building. Our audiences are growing.—W. T. ADAMS.

Dresden, Kan., Mar. 9.—Meeting closed—grip and opposition—union meetings. Eight additions. I commence in Lenora to-night.—W. R. BURBRIDGE.

Garnett, Kan., Mar. 3.—Sister Clara H. Hazelrigg, of Topeka, has just closed a most successful meeting for us with 41 additions, 31 confessions and 10 otherwise, 23 added to Lord's day school, eight to the C. W. B. M., and 33 added to the Y. P. S. C. E.—STELLA YOUNG.

Horton, Kan., March 11.—One added at prayer-meeting by letter. I take the work full time after April 1.—L. H. BARNUM.

Leavenworth, Kan., Mar. 4.—Two more additions here yesterday. Have repaired another one of the rooms of the church. Have added a Junior C. E. Society.—S. W. NAY, pastor.

Oxford, Kan.—Bro. Ellis Purlee closed a 14 days' meeting Feb. 17, with four additions, two by letter, one by statement and one confession.—F. H. THEW.

Stafford, Kan., Mar. 4.—Four additions here yesterday, five since last report, two statements and three confessions. Father, mother and two daughters from one family. —ELLIS PURLEE, pastor.

Argilite, Ky., Mar. 4.—I am going home soon. At Laurel, Greenup co., I was able to interest a large number in the Bible way of life. I am urged to return in the fall to help build a house of worship. These people need kind and careful teaching. I go to Short Branch to preach to-night.—J. F. CALLAHAN.

Walton, Ky., Mar. 5.—On Feb. 19 I closed a few days' meeting with the Lawrenceburg Church, Indiana. There were no confessions, but much good was done in strengthening and encouraging the brethren and sisters. The meeting had to contend with sickness and bad weather. I found Bro. Louchs, the pastor, and his wife consecrated to the work.—J. W. ROGERS.

Waldron, Mich., Mar. 11.—Closed a successful two weeks' meeting with this church yesterday. Results 6 confessions, 4 from the denominations, 2 by letter and one reclaimed. All heads of families except two.—JAMES EGBERT.

Billings, Mo., March 4.—We have had 13 confessions; one U. P., and two by statement since Jan. 1, and have dedicated a church clear of debt at Galloway.—F. J. YOKLEY.

Drexel, Mo.—We have just closed one of the best meetings ever held here. It was held at the Christian church and lasted six weeks. All the churches of the town were invited to take part and revive the spiritual condition of all the churches of the town. We threw open the doors for the people to come and make the confession and then unite with any church that was their choice. There had not been a conversion in the town in eighteen months, and not more than ten in the last three years. The preaching was done by the writer and the work was done by the workers of the different churches working together. All barriers were thrown out of the way and the churches went to work in earnest to save the town. Those who made the good confession became workers at once and solicited others to come with them. In order that we might avoid all possibility of friction at the close of the meeting, each evening at the close of the service we took the name of each person making the good confession and the church they desired to unite with. Then at the close of the meeting each pastor took charge of his members. The visible results of the meeting were as follows: The town is "dry." All of the whisky's were shipped out of it during the meeting. The gambling places were all broken up, and there were 102 added to the churches. Of this number, four went to the M. P. Church; eight to the M. E. Church; nine to the Presbyterian Church; 18 to the Baptist Church, and 61 to the Christian Church. There was love and harmony throughout the entire meeting, and now we are living in a new town.—O. A. ISHMAEL.

Kirksville, Mo., Feb. 28.—We baptized three at prayer-meeting last night. Had five additions last Sunday.—H. A. NORTHCUTT, pastor.

Kirksville, Mo., March 7.—We had five additions last Sunday, three of them by confession and baptism.—H. A. NORTHCUTT.

La Belle, Mo., March 4.—At our morning service we raised $23 to pay off back debt, $15 for Foreign Missions and had two additions, one by letter and one by confession.—J. H. COIL.

Lamar, Mo., March 4.—Three additions at Newport at the evening service on last Lord's day. Meeting closed on account of sickness. Six additions in one week's meeting.—H. W. MCVAY.

Neosho, Mo., March 6.—Closed at Wheeling, Mo., with 11 added. Baptized one of the best men in the Methodist Church.—L. C. WILSON.

New Franklin, Mo.—The Christian Church has closed a two weeks' study of the Acts of the Apostles, Beginnings of Christianity, under the leadership of their pastor, Arthur N. Lindsey, during which time 16 men and women were added to their number.

St. Joseph, Mo., Feb. 25.—During January we held a meeting with home forces in the First Church of this city, closing with 125 additions to the church. I began a meeting immediately with Pastor R. J. Whitson and his church at Hiawatha, Kan., which has just closed with 110 additions.—C. M. CHILTON.

St. Louis, Mar. 11.—The following reports were made at the weekly ministers' meeting held Monday morning at the office of the CHRISTIAN-EVANGELIST. First Church, F. O. Fannon pastor, a meeting is being held by T. P. Haley; 23 additions not hitherto reported. Second Church, Davies Pittman pastor, 4 received into fellowship; will observe Easter as Decision Day. Central Church, James McAllister pastor, March offering $450 and not yet complete. Fourth Church, E. T. MacFarland pastor, is enlarging its house; the pastor was absent last Sunday. Fifth Church, J. F. Quissenberry pastor, is beginning some repairs. Mount Cabanne Church began a series of meetings last night by the pastor, F. G. Tyrrell, assisted by Prof. H. A. Easton, of Chicago. Carondelet Church, M. L. Sornborger pastor, is in a meeting with E. J. Lampton. O. A. Bartholomew, pastor of West End Church, goes to Jacksonville, Fla., next week to hold a meeting. East St. Louis,

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W. A. Meloar pastor, one addition by letter. The paper at the ministers' meeting was read by W. E. Garrison.

Skidmore, Mo., March 4.—One added yesterday and one the other day, making two not reported. The largest missionary collection ever taken in this church yesterday.—D. W. CONNER.

Trenton, Mo.—Our meeting of four weeks closed a few days ago with 30 additions, 22 baptisms. Bro. Jno. P. Jesse helped us two weeks. One reclaimed at regular service yesterday. The writer dedicated the new church at Osgood, Feb. 24. The church at Osgood has worked hard and as a result of their labors they have a neat, substantial building worth about $1,000. Bro. W. E. Bates is there in a meeting. The meeting is only a week old and there have been several additions. The Young Ladies' Guild, of the Trenton Christian Church, has secured Bro. H. L. Willett for a series of lectures, April 7-12.—C. F. STEVENS.

Webb City, Mo., March 5.—Three baptisms Sunday evening. There have been 10 additions to the church here since Jan. 1, and we aspire to 50 during the year. Through the aid of the Dorcas Society we expect to pay all indebtedness on the church property. Three hundred dollars will have been paid by the close of this month.—E. M. BARNEY, minister.

West Plains, Mo., March 5.—Am here in a meeting. Meeting three days old with five additions.—T. J. HEAD

Craig, Neb., Mar. 5.—Unadilla meeting closed with 28 additions. Bro. W. T. Hacker is a grand, good man. Any church wishing a good man with a wife who is a good helper will do well to give him a call. We preached at Tekamah three nights; had one confession; raised $200 over and above what had already been pledged. Bro. Smith, the pastor, is doing a grand, good work. He has had eight additions since the close of the meeting. Their new building is nearly completed It will be the finest building in town. Tekamah is the best mission point of its size in the state. Our meeting here starts nicely; crowded house; one added last night.—J. S. BEEM, evangelist.

Craig, Neb., March 11.—Our meeting here goes nicely; six added to date. We hope while here to raise money for pastor's salary and locate some good man.—BEEM & HACKETT, evangelists.

Fairfield, Neb., Mar. 4.—M. L. Anthony and L. O. Routh, of Missouri, were with us in evangelistic work 26 days, closing on Feb. 28. I followed with four sermons, closing last night. Sixty-two additions. We gain 56 members by this effort; 63 since Jan. 13; 36 by baptism; six from the divisions. This meeting sustains the excellent standing of these evangelists. They are now at York, Neb., with four confessions to date. Elders Henry and Hubbell helped our meeting. Frank McVey (colored) sang for us four nights. He is a good singer. D. H. Bays, of Iowa, has located at Edgar. H. A. Lemon is in a meeting at Red Cloud. Prof. O. C. Hubbell preached at Harvard yesterday in the absence of Samuel Gregg. Rev. Jacob Gilstrap, who came in here during our meeting, may locate at Bee. Bro. M. L. Anthony is a clear, logical gospel preacher. Bro. L. O. Routh, while a master in music, is prized here for his personal work and success in winning souls to Christ. Fairfield rejoices and goes forward. —L. A. HUSSONG, pastor.

Akron, O., Mar. 4.—The High Street Church enjoyed a very successful day yesterday—548 in the Bible-school, six persons made the good confession, raised $220 for Foreign Missions.—J. G. SLAYTER, pastor.

E. Liberty, O., Mar. 6.—In a three weeks' meeting held here by Bro. E. S. Muckley and the writer, in February, there were five accessions to the church.—A. SKIDMORE.

Chandler, Okla., Mar. 4.—We observed Foreign Missionary day yesterday, as an educative step largely nd hope the offerings will be much larger in the future. Four additions since last report, two conversions, 41 added from all sources since we entered this field four months ago, 27 conversions. So far, marriages have been much more numerous than funerals, we are thankful.—A. M. HARRAL.

Edmond, Okla., Mar. 7.—Held a short meeting (eight days) in country, seven additions, 4 by statement, 3 confessions. Have commenced work on excavation for our new church building here at Edmond.—C. W. VAN DOLAH.

Nardin, Okla., Mar. 3.—Meeting started here to-day with one confession from Union Church.—E. A. NEWBY.

Ponca City, Okla., Mar. 5.—Four weeks' meeting closed March 3; 51 additions, Bro. T. H. Popplewell, of Independence, Mo., did the preaching. This is a hard place to do church work but the gospel triumphed. We consider this a glorious meeting, C. E. organized. Prospects for future work are bright. Money pledged for support of minister for one year.—MRS. J. C. MERS.

Amarillo, Tex.—Two additions yesterday; raised $25 for Foreign Missions, organized a Christian Endeavor society.—VOLNEY JOHNSON, pastor.

Huntsville, Tex., Mar. 8.—Granville Jones closed a three weeks' meeting with us Sunday night. There were two confessions and many brought near the kingdom. The audiences were immense and many heard the New Testament plea for the first time. On Saturday night Bro. Jones delivered his lecture, "A Boy Adrift."—EDWIN C. BOYNTON.

McKinney, Tex., Mar. 4.—Two additions here yesterday. Our apportionment for Foreign Missions was $150. We went beyond the apportionment.—R. R. HAMLIN.

Weatherford, Tex., Mar. 4.—Meeting one week with three added: one Methodist, one confession and one by statement J. L. Haddock is doing the preaching. Great crowds and fine outlook.—J. T. MCKESSICK.

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Made him appear, long since from earth exiled.
There burst he forth: "All ye whose hopes rely
On God, with me amidst these deserts mourn,
Repent, repent, and from old errors turn!"
Who listened to his voice, obeyed his cry?
Only the echoes, which he made relent,
Rung from their flinty caves, Repent! Repent!

W. Drummond, 1585-1649.

Economic Value of the Belgian Hare.

The Belgian hare culture is now fairly launched in several states as a growing industry. It has engrossed the attention of a large number of people in California and Colorado for several years, and thousands of dollars are invested in it. Many look upon it as a "fad" or "craze" and wonder why it creates such an intense interest wherever it is known. There are good and sufficient reasons for this. No other domestic animal has a history so brief that records such great and sweeping triumphs as this gentle little creature. As a meat producer it stands at the head, not only on account of the superb quality but also for quantity. Being dainty in habit, its flesh is more wholesome than chicken and of fine flavor; is not oily like turkey or duck and has none of the wild flavor of the common rabbit. It can be eaten with safety and relish by the most delicate convalescent. It furnishes more nutriment than beef, pork or mutton. More than this, it produces so much meat at so little cost and labor, that it is valuable from an economic standpoint. One doe will easily rear from forty to fifty in a year and as they can be bred when but six months old, one hundred as the increase from a single doe is a fair possibility. The meat brings from 15 to 20 cents a pound in the retail markets, thus insuring enormous profit on the investment. It is not a new enterprise in Europe, as the hare has been used on the table for fifty years or more. In France alone 60,000,000 are sold annually, 30,000,000 in England, 4,000,000 in Belgium. It is an attractive business for women who are usually successful fanciers. The work is light and can be conducted without interfering with other duties. Boys are always enthusiastic breeders and as it provides employment that is remunerative and wholesome, parents are quick to see the advantage of establishing their boys in it. Many boys twelve years of age take care of large rabbitries without interfering with their school in any way.

The laboring man is interested in it, even though he should not care to raise more than for his own consumption. They can be kept in a shed or boxes, thus enabling him to provide his family with savory and nourishing food at small cost and labor. While we do not claim that the Belgian hare will encroach on the domain of the faithful hen, it will become a profitable adjunct to poultry raising both for home consumption and the market. Many have conceived the idea that they will become a nuisance as the rabbit at one time was in Australia. But that is impossible. In the first place people will not turn them loose since they have a good market value, and should any gain their liberty they would be utterly unable to care for themselves, as has been proven. They are in every sense a made breed and now so long domesticated would be unsuccessful in a fight for existence with a wild hare.

Will Belgian hare raising be overdone? Not in this country of meat consumers. On the Pacific coast, where they are extensively raised, the market has never been nearly supplied. Large plants are being established for canning the meat and canned and potted hare will, in time, be as familiar on the shelves of the grocer as the numerous other canned meats now so largely used. MRS. H.

Central African Fashions.

Bangles, necklaces and belts made of fine copper are commonly worn as ornaments by the native tribes of Central Africa. Miss Caddick, in her delightful account of her journey in Central Africa, describes the ingenious way in which the natives manufacture the wire from the rough copper. They draw it into the finest possible strands, which they twist on hair.

The men cut a hole through a tree, into which they put a piece of iron with a small perforation in it. The strip of copper is tapered to a point and put through the hole in the iron. The natives catch hold of the end with a kind of pincers; then a good number of them hang on to it and pull it through. This process is repeated through smaller holes in the iron, till the wire is fine enough.

All the ornaments are beautifully made, and the wire is extremely fine and flexible. Some of the men wear five copper wire belts, "manyetas," as they are called, which fit the body very tightly. The manyetas are very difficult to buy, and I was at first puzzled to account for this. After a time I came to understand that the belts, being so small, were extremely difficult to get off. The poor men required time, and were obliged to use a good deal of oil before they could wriggle out of them.

These manyetas are very heavy, and the weight and size greatly astonished me, as natives usually seem to dislike wearing anything tight or heavy. But fashion, in Africa, as in England, makes martyrs. The women wear thick brass wire coiled round and round their arms from wrist to elbow, and in the same way around their necks in a deep collar, which must be heavy and uncomfortable.—*Youth's Companion.*

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Giving, Still She Had.

In Connecticut, a few years ago, we are told, there lived a lady who had a beautiful flower garden in which she took great pride. The whole neighborhood was proud of it, too, and people drove miles to see it. She fastened two large baskets on the outside of her fence next the road, and every morning these were filled with cut flowers—the large, showy kinds in one basket and the delicate, fragile kinds in the other. All the school children going by helped themselves, and studied the better for it: and business men took a breath of fragrance into their dusty offices, which helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives.

"You cut such quantities," someone said to her; "aren't you afraid that you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed, they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I am like the man in 'Pilgrim's Progress'—the more I give away the more I have."

This is a rule that holds good in other places besides a garden. God is showing us continually that the more we give the more we have. The more we love others the more we are loved ourselves, and the teaching of the Scripture is constantly fulfilled: "There is that scattereth and yet increaseth."—*Raleigh Christian Advocate.*

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In Washington's Day.

When Washington was President,
He saw full many an icicle:
But never on a railroad went,
And never rode a bicycle.

He read by no electric lamp,
Nor heard about the Yellowstone;
He never licked a postage stamp,
And never saw a telephone.

His trousers ended at the knees,
By wire he could not send dispatch;
He filled his lamp with whale oil grease,
And never had a match to scratch.

But in these days it's come to pass,
All work is with such dashing done.
We've all these things; but then—alas!—
We seem to have no Washington.

—*Robert J. Burdette.*

The Way to be Popular.

The depreciation of kindness in private life, which is one of the features of our day, is very largely due to the fashion of intellectualism; but yet human nature below the surface of crazes and phrases remains the same, and his fellows still judge a man by his heart rather than by his head. When the jury is selected, not from a coterie, but from the market place, the person who is kind will ever be preferred to the person who is clever; and "thoughtful," to use a cant word of our day, is still less than warm-hearted. Walter Scott and Dickens will ever have a larger hold upon the people than Hardy and Meredith, not because their art is finer, but because their spirit is kindlier. An affectionate child is more welcome than those monsters of modern precocity who furnish their foolish parents with saying for quotation, and who have worn out all healthy sensations at the age of 10. The girl who is honest, unaffected, considerate, good-natured, still receives the prize of respect and of love. No young man is better liked than he who has a genuine interest in the aged and in little children, in the poor lads and in weak people.—*Ian Maclaren in The Christian Endeavor World.*

Only a Button.

It was trifling value—only a button—but it served as an index to character.

Among ten or twelve raftsmen was a 15-year-old boy. They were "laying by," that being the raftsman's expression for waiting for the water in the river, which was then "too high for running," to "fall," so they could proceed down with their rafts to market.

They were hardy, uncouth, large-hearted, fearless mountaineers; coarsely attired, some of them even ragged, but as hopeful and independent as if they owned all the rafts on the river. The five or six days during which they had to "lay by" were spent in various ways—pitching horseshoes, jumping, wrestling, "playing mumbly-peg," and climbing to the top of the great crags which overlooked the river and its valley.

One day, while in the barroom of the hotel at which they were stopping, one of the young men whose coat was much the worse for wear and entirely buttonless, remarked that if he only had a button he could sew it on and make himself much more comfortable.

The 15-year-old boy, without saying a word, took out his knife and cut the lower button from his own single breasted coat, and, handing it over, said: "Here, here is a button; I have enough left on my coat without it."

The young man accepted it with thanks, and at once proceeded to sew it on his coat; and the boy had no thought of having done anything praiseworthy.

But an elderly, philosophic Englishman, who was one of the "crew," seated near by, and who had thoughtfully witnessed the whole performance, came forward now, and, laying his hand upon the boy's shoulder, remarked, "My boy, that act is an index to your character; and I was just thinking, if our young Americans are so bound together by mutual regard that they will cut their buttons from their coats to help each other out of a tight place, this country can defy the armies of the world."

Yes, it was only a button, but it indicated a willingness of heart to sacrifice for the comfort of others, and that, after all, is the marrow of the Spirit of the Lord Jesus. He came into the world, not to glorify himself, but to lay down his life for the world.—*The Religious Telescope.*

Johnny Apple-seeds.

The man who bore this peculiar nickname has been honored with a monument to his memory, erected at Mansfield, Ohio. His name was Jonathan Chapman, and he was born in Springfield, Mass., in 1775. The peculiarity which won him his nickname was the planting of apple-seeds, which he began before leaving Massachusetts.

He came to the west at an early day and it is said that he brought with him down the Ohio river a cargo of apple-seeds with which to plant nurseries. His first nursery was planted nine miles below Steubenville, Ohio. After planting several nurseries along the Ohio, he extended his operations westward, making pilgrimages in various directions with his apple-seeds and trees, and when the early settlers could not pay the "fippenny bit" he charged, he would trust them or take pay in clothing. He usually located his nurseries along the streams, surrounding them with brush fences, so that the early settlers would find orchards when they moved.

It was in the days of the Indians, and he lived at peace with them. He never carried any weapon, and seemed to be on good terms with the wolves and other wild animals of the forest.

He died in Indiana in 1845, and was buried at the foot of a natural mound near Fort Wayne.

"Johnny Apple-seeds'" peculiarity suggests a very commendable trait. Planting apple-seeds for other people's eating by and by may not be pecuniarily profitable, but it blesses others. Some people will do nothing unless they are paid in cash on the spot; others will do good for future generations. Sowing for others' reaping has its reward.

Better Than a Fence.

In "A Sportswoman in India" Miss Savory writes entertainingly of the monkeys in the foot-hills of the Himalayas. For cool impudence and audacity, she says, these hill-monkeys stand unrivaled; they slip into the bungalows at Dalhousie, and carry off anything from the breakfast- or tea-table, if the room is empty. They spring from tree to tree, from house to house—a mother, it may be, with two young ones clinging to her, a loaf of bread in one hand and a bunch of bananas in her mouth, which she had just "sneaked" from the dining-room.

"Of course monkeys are very troublesome in plantations. Few men can shoot a monkey; they are too human-like and pathetic when wounded. We met an Englishman who was trying to protect his sugar-cane patch with a great trench and a palisade covered with nails. All to no purpose.

"He walked down to it one morning and found a row of monkeys seated on the palisade. The moment he came within reach they threw his own sugar-cane into his face, after which they got down and strolled away, leisurely munching.

"Such things were not to be borne. Our friend chased a flock into a tree, felled the tree, and caught four or five young monkeys. The parents waited near, in great consternation, anxiously watching while their infants were painted from head to foot with treacle and tartar emetic. On being allowed to go, they rushed off into the fond and welcoming arms, and were instantly carried up into the woods, and there assiduously licked clean from top to toe by their affectionate parents.

"The natural effects followed, and the pitiable condition of the old monkeys can scarcely be imagined. That patch of sugar-cane was never rifled again."—*Youth's Companion.*



Little Tommy Smith.

Dimpled-cheeked and rosy-lipped,
With his cap rim backward tipped,
Still in fancy I can see
Little Tommy smile on me—
—Little Tommy Smith.

Little unsung Tommy Smith—
Scarce a name to rhyme it with:
Yet most tenderly to me
Sometimes sings unceasingly—
—Little Tommy Smith.

On the verge of some far land
Still forever does he stand,
With his cap rim rakishly
Tilted; so he smiles on me—
—Little Tommy Smith.

Oh, my jaunty statuette
Of first love, I see you yet:
Though you smile so mistily,
It is but through tears I see
—Little Tommy Smith.

But with crown tipped back behind,
And the glad hand of the wind
Smoothing back your hair, I see
Heaven's best angel smile on me—
—Little Tommy Smith.
—*James Whitcomb Riley.*

White House Domestic Management.

The President of the United States has no advantage over any ordinary citizen when it comes to hiring a cook or settling grocery bills. There is no official chef connected with the White House, or any appropriation to buy oatmeal and beefsteak. Mr. McKinley gets his house rent free and he has the use of the china and silverware, as well as the furniture which he finds on the premises; the rest he must provide out of his salary of $50,000 a year. There is an office force of clerks in the Executive Mansion and half a dozen doorkeepers and a fireman, all of whom are paid by the government, but the only government employee connected with the President's private establishment is the steward, who receives a yearly salary of $1,800. The position is a rather responsible one, and the incumbent is under a heavy bond; he is held accountable for all the movable property connected with the President's official residence and at the end of every year must give a written account of each article. This includes china, bric-a-brac, and even the common crockery and the tin plates used in the kitchen. If any of the tableware is broken the pieces must be produced; and it is the custom to send them to an auction shop, in their damaged condition, and sell them to the highest bidder. Worn-out carpets, window curtains and similar furnishings are disposed of in the same way. Experience has shown that the mere fact of association with the White House gives these second-hand articles a greatly enhanced value, and an old bottle or dish which has done duty on the President's table will sell to a collector for more than it cost when new. This is particularly true of tableware which has some distinguishing mark upon it, as a broken plate from one of the state sets, with the portrait of the President and the official coat of arms.

The Executive Mansion really consists of two separate establishments, one public and the other private. For the public section, a carriage is provided, and when the President is acting as the administrative officer of the government and wishes to go from the office of the White House to some other office or department, on government business, he is at liberty to use the official White House carriage. But when he goes driving for pleasure he does so at his own expense.

The same rule applies in the entire domestic economy of the President's official residence. He hires and pays all the servants, from Mrs. McKinley's maid to the assistant washer of dishes. As a matter of convenience, however, the general management of these affairs is intrusted to the steward. The present incumbent is a colored man, William T. Sinclair, who was brought to Washington by President Cleveland, and who has proved himself so efficient that he has been retained in office. He is said to be as "canny" as a Scotsman, and he looks after things with an eye of exceeding thrift.

It is Mr. Sinclair who does the marketing for the President's table. He owns a horse and a light road-wagon, and every morning before the sun is up he climbs into his rig and drives to one of the markets and to the various greengrocer and butcher shops. He feels the bones in the chickens' breasts, thumps the watermelons to test their ripeness and keeps a wary eye on the huckster while he picks out his best green corn and tenderest celery.

The President's family being small, the McKinley table is seldom laid for more than six people. There are a few friends who drop in informally and there are generally one or two visitors at the Executive Mansion. Mr. McKiney is a hearty eater and is particularly fond of fruits. Meat is served for breakfast, which is eaten at 8:30 in the morning; luncheon is at 1:30, and consists of fruit, tea, cold meats, hot biscuits, and possibly a souffle or some similar dish. Dinner is at six o'clock and generally consists of the four ordinary courses—soup, fish, meat, with an entree and salad and dessert. After dinner the President sits on the veranda at the rear of the White House and smokes a cigar. Then he returns to business and keeps at it until nearly midnight.

The cost of running Mr. McKinley's table, exclusive of the state banquets, is said on good authority to be less than $3,000 a year. The official functions are heavy items of expense in the President's domestic economy. One of the big formal dinners, where sixty-four guests are entertained, will cost nearly $1,000. Even the cut flowers have to be paid for by the President, the White House conservatories not yielding enough for such occasions.

In spite of all extra expense the President seldom has occasion to spend his entire salary. With his quiet habits of life and devotion to work, Mr. McKinley will probably save more than most of his predecessors.—*H. G. Gardiner in the Saturday Evening Post.*

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A Courteous Judge.

A young lady, spending a rainy evening at the house of an old gentleman, wanted a cab to take her home. Her host started off to fetch the cab.

"Do let the maid go," she said.

"My, dear, the maid is also a woman," was the grave reply.

The man was the late George Higginbotham, chief justice of Victoria. His courtesy to woman was regardless of rank or personal attractiveness. He would take off his hat to his cook and bow to her as graciously as though she were a duchess.

A man was trying to lead a heavy draught-horse along the street. The animal refused to be led, and then the man made several ineffectual attempts to mount the refractory animal. At that moment the chief justice came along, and, seeing the man's difficulty, extended his hand—as a mounting-block.

The man put his foot in the hand and mounted upon the horse's back, and the chief justice passed on.

His courtesy made his manners good, but did not soften his sense of justice. A lawyer tells this anecdote:

"I had once to appear before him in chambers on behalf of a charming client who had some property but would not pay her debts. The case was heard in his own room, and he was courtesy itself. He stood when she entered. I think she dropped her handkerchief, and he left his seat to pick it up. Nothing could be gentler than his manner, and I was congratulating myself on an easy victory; but when the facts were heard, the decision came that my client must pay or spend six months in prison."

Underground New York.

"Underground Rome" is a term famous in literature for its revelation of the lives and deaths, hopes and comforts of the early Christians in the Catacombs. Underground New York is an interesting study of the intense life of to-day. What is buried is not dead. It is often more intense for being buried. Coming to an uncovered manhole in the street, I looked down into a gallery, in which a stooped man might walk, running through nearly every street of this vast city. On one side were seventeen lead pipes, a little less than two inches in diameter. In each pipe were 404 wires for telephonic purposes. They were put down in sections of about 400 feet, and at each junction all the separate wires had to be spliced so as to make 6,868 continuous wires. At each large building a cable of more or less wires was carried under the pavement to the inside and telephones attached as need required. Here there was a capacity for 13,738 people to be talking through that whispering gallery and yet no sound be audible. How they can keep these wires from being tangled and being spliced to uncongenial partners, so as to take the whisperings of love into meat markets and boiler shops, one can hardly imagine.

Under the same pavement is a vast system of sewer pipes, water pipes two or three feet in diameter, gas pipes, steam pipes for heating a square mile of buildings, and electric cables to furnish power for cars. These last have to cross each other at street corners, and yet keep their own electricity. They are alive with power so anxious to get back to eqilibrium that it is willing to drive a car at fearful speed with a couple of hundred people on board to do it. This power must be kept from taking short cuts back on the other cables.

Now comes a most difficult problem for underground New York. An underground railway is projected, excavating its trench. All this tangle of sewers, pipes and wires is brought to light. They must be supported by chains to trusses in the street till the excavation is complete, and then they must all be turned out of the path of the subway and laid in place and continuous effectiveness on one side or below. When we consider that miles and miles of this railway must be blasted out of solid micaceous schist rock, we see the difficulties and triumphs of underground New York.—*Bishop Warren.*

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With the Children.

J. Breckenridge Ellis.

PETE.

XII.—Arthur Tells a Story!

When Edgar had departed, Madge winked at Linda May and said, "Girls, let's play Hide and Seek." "All right," said Linda May, although she didn't understand the entire meaning of the wink. "I'll break up," said Madge, which is "I'll hide my eyes," translated into modern language. "This tree's the base; hurry and scoot out while I count a hundred." Madge stood with her hands against the rough bark of the tree, and her forehead buried in her hands. There was a momentary flutter of skirts and then Madge stood alone in the yard. "Bushel wheat bushel clover," she presently shouted. "All ain't hid can't hide over anybody ten feet base caught here I come!" Then she left the tree on tiptoe and started around one corner of the house. Just as she reached the corner, Letitia came flying around the other corner. "Well, I don't care," said Madge, not trying to beat her to the tree, " 'fide *caught* you, you'd stopped playing, anyway!" Letitia did not dispute this truth, but patted the tree crying "One two three fummee!" Madge now tried the other corner of the house, whereupon Pete and Linda May came around the first and gained the base. All were in free but Eliza Bimby. They stood around the base. Madge said, "Linda May, whad jew wink at me for?"

"Why, you see," said Madge, looking wicked and half-whispering, "we can't talk free, or have any fun 'slongs that Bimby girl is here. If we can get her to be IT, we'll hide in Mr. Pendleton's woodpile where she'll *never* find us, and just wait there till she's gone home!" Pete began to caper about with delight at this base plot. "We'll start down the other road," said Madge, "so she'll think we're going east—'cause she always peeks, you know—and then double around behind the barn and crawl through the barbwire fence and gain the woodpile." "I tell you what we'll do," said Letitia, "you go hunt her, but if we see her running in, we'll begin to sing 'Just as the Sun Went Down,' and you'll know *that* means to rush in to the base and beat her."

"No," said Linda May, "le's play fair and give her ev'ry chance; *then* if Madge catches her, we won't feel anything but right." "That's so," said Madge, and she crept around the corner of the house. The other girls perched on the fence and waited—except Linda May, whose aunt Dollie had forbidden perching. Madge circled entirely around the house, without seeing so much as a shoe-string of Eliza. "She's hid terrible good," complained Pete. "I'll bet she's broken the rules and sneaked into the house!" As if in answer to this accusation, certain broken, whanging, excruciating sounds issued from the parlor; yes, Eliza was thumping upon the piano. An accusing shout arose from the players. Eliza looked out of the window and said, "I'm not playing *this* time." Then she went back and tortured the piano. There was an indignant silence in the yard, then Madge said briefly, "Woodpile!" A few minutes later four girls, namely, Madge, Linda May, Pete and Letitia, were crouching in a little recess in the very heart of a great pile of wood; perhaps I should have named Letitia first, since it was her father's woodpile. To get to this hollow place you had to wiggle and climb, but it paid for the trouble. It was just like a little room, being completely roofed over, with three sides and only a small opening leading to a kind of hallway through which they had crawled. You could see the daylight broken up into little slices and triangles by the irregular cordwood. They could sit up nearly straight. "My shoe's untied," said Madge. "My garter *won't* stay up," said Pete, grasping at it vindictively. "I got a tear in my apron," said Letitia ruefully: "I ought to *known* better than to come into such a rough place. I don't think this is the place for nice girls." "Oh!" said Linda May softly, "I think it's splendid. I'd like to sleep here *all* night. There comes Eliza out of the house. Listen at her calling." "Listen *at* her!" echoed Pete, chuckling. Eliza called and called. Then she went back in the house. "I feel mean," said Madge. "Sody I," said Pete, "but it's a awful good kind of mean feeling." "Girls," said Letitia, "le's go tell her where we are; my dress is getting all crunkled." "All Letitia thinks of is her dresses," said Pete scornfully. "If she don't look out her mind will turn into a wardrobe. Oh, there's a spider."

"I wonder if he has had any fly to-day?" said Linda May, getting out of his way. "Oh, kill it, kill it!" cried Letitia, "it's coming this way!" "*I* ain't going to kill it," said Madge, "they mash so. Keep still. There's Eliza coming out of the house with her hat on. She's going home. Look at her staring all around for us. I bet you she's hopping!" "That's what she gets for running away from us," said Pete, "to pound the piano. She ran away from us, and we ran away from her." "Yes," said Letitia, "but we were going to run off from her if she *hadn't*. But let her go!" Just then Arthur came out of Mr. Pendleton's and saw Eliza. "What's the matter, Eliza?" he called. ("That's just like Arthur," said Letitia. "He'd soon talk to one set as another. He even makes friends with people's dogs.") "I'm going home," said Eliza Bimby. "The girls have run away from me." Arthur called back, "I'll bet they're hid in the woodpile. You just wait till I see!" ("Oh!" said Madge, "he ought to have his neck *wrung!*") "All right," said Eliza, sitting down on the porch-steps. ("She's no more spirit than a kitten," whispered Pete with disgust; "I'd go home, in her place, and horses couldn't keep me from it!") Arthur Pendleton marched toward the woodpile. "Now you might as well come right out of there!" he called in great good humor. "*I* know your tricks. Come on Madge! Come on Letitia! Pete! Linda May! They's no use to wait till I come for you!" ("I wish I had a slingshot," whispered Madge; "if I wouldn't pepper him through this hole!") "Get 'em out, Arthur," called Eliza, "roust 'em!" Arthur knew the hallway that led into the secret chamber. It wasn't long before he crawled to the narrow door. "Woo! woo! woo!" he said, growling at the four girls, "I'm a bear! Woo! woo!"

"Arthur," whispered Madge, "if you tell her we're here, I'm not going to the party with you; NOW!" "And if you tell on us," whispered Pete, "I'll tell on you the next time you hit me in school with a paper wad and you just SEE if I don't." Eliza now called, "Arthur, are they in there?"

"Woo! woo! woo!" growled Arthur, to hide his embarrassment. "Oh, come on, girls," he whispered; "how can I tell her you ain't here when you are?" "That's your affair," said Linda May with spirit. "You had no business finding us. And if you do tell on us, Madge won't go with you. You heard her say so. WILL you, Madge?" "No, I won't," said Madge. "Well, do you want me to tell a story?" growled Arthur. "Are they there, Arthur?" called Eliza. "No they ain't," answered Arthur, red and desperate. "Oh! Oh! Oh!" whispered Letitia, aghast. Eliza went on home. "Oh, Arthur!" said Pete with round eyes. "He told a story! He told a story!" chanted Linda May. "Well, I *had* to," said Arthur angrily. "You *made* me." "Oh! Oh!" moaned Letitia. "Oh, sister, shut up!" said Arthur fiercely. "I was just playing, anyway." "Girls, let's get out of here, and come over to my house," said Maage. Then she added, "I didn't think Arthur would have *done* it." "Well, didn't you tell me to?" "No I didn't. Ain't there always a hundred ways to get out of telling a story? You'd better have *told* on us than to have said what wasn't so. Come on, girls. Let us play by *ourselves!*"

[TO BE CONTINUED.]



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Sunday-School.

W. F. Richardson.

Jesus Crucified and Buried.*

While hurried preparations were under way for the execution of the sentence against Jesus, the traitor Judas was enacting an awful tragedy. When he saw that his Master would neither defend nor deliver himself, but would permit himself to suffer the full penalty of the crimes falsely charged against him, there swept over his soul a sense of the horrible guilt he had incurred by his base act. Hastening to the hall where the chief priests and elders were gloating over the success of their plot he cried out in bitter remorse, "I have sinned, in that I have betrayed innocent blood!" The answer, coming from their sneering lips, cold and cruel as the sword drawn from its scabbard, seemed as if it would freeze his blood: "What is that to us? See ye to it!" In mad despair he dashed from his hand the silver which he had so eagerly clutched but a few hours before, but which now seemed to burn his very flesh, and hastened forth to swift and horrible death—the death of a hopeless suicide.

Besides the incident with which our last lesson closed, of the fainting of the Master beneath the weight of his cross, and its being placed upon the shoulders of Simon of Cyrene, but one thing occurred which the evangelists have seen fit to record during the journey to the place of death. The sufferings of Jesus seem to have touched the more sensitive hearts of the women of Jerusalem and they wept and wailed as he staggered along the way, bleeding from the cruel scourging and mocked by the heartless soldiers and rabble. Their sympathy was not unnoted by the Divine Physician, who ever forgot his own wounds in healing those of others. With infinite pathos he bade them spare their tears for the time, soon at hand, when they and their children should suffer the accumulated tribulations attending the siege of Jerusalem by the Roman army. The pages of Josephus bear witness to the true picture which he outlined in these words of tender and tearful prophecy.

A short distance outside the city walls, probably toward the northwest, there was a place known as Golgotha or Calvary, as we use the Hebrew or Latin name, meaning "a skull." Perhaps a rounded knoll, somewhat in shape like a human head, gave the place its title. Here three crosses were hastily erected, upon the central one of which Jesus was placed, the others being occupied by two thieves from the city prison. Thus, as Isaiah had foretold, "He was numbered with the transgressors." Victims were sometimes fastened to the cross with ropes, but in this instance the more common Roman method was used, and through the tender hands of the loving Christ were the cruel nails driven, while a huge spike was used to fasten his feet to the upright beam of wood. It will readily be imagined that the torture thus endured was most intense. Yet it was probably while this very torment was being inflicted that the Lord Jesus gave utterance to the first of his "seven words" on the cross, "Father, forgive them; for they know not what they do!" Never before was such a prayer uttered, so full of forgiving love, so ready to excuse gigantic wrong against oneself. Yet that love imparted itself to those who surrendered to the Crucified One, and they in turn were able to pray for their enemies.

It was now the third hour, or nine o'clock in the morning. A long day was before the soldiers in charge of the crucifixion, and they set about passing the time. First, however, they would divide the clothing of the dying men among them, which Roman law allowed them to do. All the other garments they distributed in equal portions, tearing the seams of the broad outer robes or cloaks. But the inner coat of Jesus was woven without seam, and to rend it would make it useless. So they cast lots to see who should possess it, thus unconsciously fulfilling another of the wonderful predictions of the 22nd Psalm concerning the Messiah. Meanwhile, the leaders among the Jews had observed with indignation that the soldiers, by order of Pilate, had placed over the head of Jesus an inscription that read, "This is Jesus, the King of the Jews." They ran back into the city and clamored for him to change this so as to show that Jesus falsely claimed this title, but Pilate was angry at his own defeat and refused to alter it.

Returning to the scene they determined to avenge themselves upon the Nazarene for the insult given them in his title. They began railing at him and challenging him to prove his right to the honors he had claimed: Thou that destroyest the temple and buildest it in three days, save thyself; if thou art the Son of God come down from the cross! He saved others but he cannot save himself! One of the thieves which were crucified with him joined in these railings, crying out to him: "Art thou not the Christ? Save thyself and us!" But the other, whose heart had been touched by the patient sufferings and forgiving spirit of Jesus, or who had, perhaps, known somewhat of the Master's ministry of grace, rebuked his companion, reminding him that they both deserved their punishment for the crimes they had committed, while the patient sufferer between them had done no wrong. Then, out of his penitent, trusting heart he sent his dying appeal to the Lord of love, "Jesus, remember me when thou comest into thy kingdom." Full of gracious promise was the reply, "To-day shalt thou be with me in paradise."

Looking from his throne of agony upon the multitude that crowded around him Jesus now saw his broken-hearted mother standing near, her trembling form, shaken with sobs, tenderly supported by the beloved disciple. The sight touched him deeply. It likewise gave him sweetest comfort, for he now knew that she whom he loved best of all on earth would be cared for after he had gone. The tie that a mutual sorrow had already begun to create between them was perfected when he whom one of them had called her son, but both now knew to be their Savior, said to them in turn, "Behold thy Son! Behold thy mother!"

Three hours had Jesus hung upon the cross when, at the hour of noon, a strange darkness crept over the land and for three hours veiled the sunlight from the earth. Silence fell on the scene. Men's hearts failed them for fear. The scoffing crowd fell slowly back from the cross, and all waited with quaking spirits for some dread thing to happen. At last out of the midst of the darkness an awful cry of agony was heard. Those who were nearest caught the words, "My God, my God, why hast thou forsaken me?" The bitter cup of death was being drained to its dregs. The Lord of life was tasting death for every man. He who knew no sin was being made sin for us. No other explanation can be given of that awful agony, that cry of terrible despair. But it was soon over. The unspeakable moment had passed, and now the physical weakness of Jesus was plainly bringing him close to the door of the unseen world. They heard him whisper faintly, "I thirst." A pitying hand dipped a sponge in the sour wine sitting in a vessel near by and putting it on a hyssop branch reached up and placed it to the lips of Jesus. It gave him strength for the few more words he wanted to utter. Summoning all his remaining strength he cried out so that all might hear, "It is finished!" Finished the ministry of suffering and shame. Finished the life of perfect surrender to the will of God and the needs of men. Patient, loving Savior, the day of thy toil is ended. It is time for rest. Gently, as though he would whisper into the ear of the loving God who held him to his breast, he uttered his last dying word, "Father, into thy hands I commend my spirit," and saying this he gave up his spirit unto God.

In terror the multitude looked one at another. The earth beneath them was quaking. The rocks were bursting asunder. As they fled back into the city they saw the tombs along the roadside gaping open as if the dwellers within had broken the bars of death. At the city gate they heard that the great veil which separated the most holy place of the temple from the court of the priests had suddenly been rent in twain from top to bottom, and the secret glories of the innermost sanctuary thrown open to the public gaze. They did not yet realize that Judaism was at an end and that the new covenant had been sealed in the blood of the strange victim of their malice. Three days later, after the resurrection of Jesus, it was rumored that many dead were seen alive about the city, visiting their former abodes. No wonder the centurion felt that one whose death could produce such marvelous effects was not only a righteous but a divine man. And the rending of the temple veil at the time of Jesus' death may have had its weight in producing faith in the hearts of the great company of priests who soon after Pentecost become obedient to the gospel.

But now that the world has heaped upon the living Christ all the scorn of which it is capable it heaps honor upon his poor body. Joseph of Arimathea, who believed in Jesus, but was afraid to confess him in life, comes boldly forward and claims the privilege of paying the last sad rites of burial. He had not consented to the murder of the Savior and but for his timidity was a noble and true man. He was also rich and influential as a member of the Sanhedrin. When Pilate had learned that Jesus was undoubtedly dead he gave permission to Joseph to take his body. Nicodemus, another secret believer in the Master, accompanied him, and they wrapped the precious body in fine linen and laid it in the new tomb of Joseph in a garden close by. "They bore him to his garden tomb as the light was striking low upon the leaves of trees and plants and upon the petals of the closing flowers." His Sabbath of rest was at hand. When its short hours were past he would usher in the new day of life and hope.

*Lesson for March 24. Luke 23:33-53. Parallel passages, Matt. 27:33-60; Mark 15:22-46; John 19:16-42.

HOW DO YOU DO?

When you find yourself saying: "pretty well, thank you, but not very strong;" you are likely to be, as you say, "pretty well;" but getting no good of your food.

If you have money and leisure, take a vacation; the doctor calls it "a change." Which is good.

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR MARCH 24.

What I Owe to Christ.

(2 Cor. 8:9; 1 Peter 2:21-25.)

Greater love hath no man than this, that a man lay down his life for his friends. Jesus gave everything to us. We owe to him all that people can owe for whom a life has been sacrificed. He thought it not a thing to be prized, gripped, held, that he possessed, according to Paul, a high dominion; but he gave up all freely for our sakes. Therefore:

1. We owe to Christ the charities that fill our land. If the aged are cared for, if the orphan is protected, if the penniless sick are nursed, it is due to the presence of Christ in our land. As soon as the Hawaiians were converted they built their beautiful home for the aged. And everywhere that Christianity goes, love for the weak, in more or less perfect form, follows.

2. Women owe it to Jesus that they can sit by their husbands, their fathers, or their brothers in the churches and other public assemblies. Wherever Christ is not known woman is enslaved. It is he that struck the first blow at her chains. It is he that uttered her emancipation proclamation. Is it any wonder that she, far more faithfully than man, serves him?

3. We owe to Christ freedom of thought, freedom from hierarchies and ecclesiastical intolerances; for it is he that most effectually has taught the spirit of kindliness and forbearance. If there is any liberty in our beliefs, freedom from despotic intellectual shackles, we owe it to the measure of the mind of Christ that our age has caught.

4. We owe him spiritual conceptions of worship. The fact that we do not have shrines and holy places, that we are not compelled to go on pilgrimages, or to burden ourselves with toilsome ritual of sacrifices and incense, is due to Jesus, who taught that God must be worshiped in spirit and in truth.

5. Each one of us is conscious, finally, of some one thing that he especially owes to Jesus of Nazareth. For you it is one thing, for me another. It is for us to tell in this meeting, so far as we care to reveal it, the thing that has most helped our lives in our contact with the spirit of the Master. As for the great world of civilization in which we live, who can tell how much of its benefits we owe to the Carpenter of Nazareth? He doth bestride our narrow world like a colossus. There is just one great shadow that falls upon all mankind, all the time, and that is the shadow of Jesus Christ, the Galilean Teacher and the Savior of the world.

Buffalo, N. Y.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

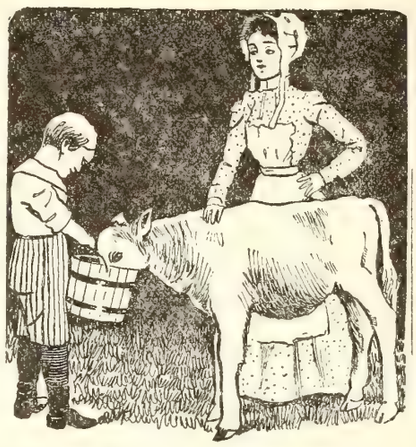
Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Low Rates West.

On February 12th and Tuesdays thereafter until April 30th, the Union Pacific Railroad will make reduced rates to Pacific Coast points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc., $30.00. From St. Louis to San Francisco, Los Angeles and other California points $27.50. For further information address F. L. Hastedt, Chief Clerk, Union Pacific R. R., St. Louis, Mo.



ON THE FARM.

There's many a successful business man who sits in his city office and lets his mind slip back to his boyhood days on the farm. How good it felt to live! What an appetite he had! How good everything tasted! How sound his sleep was! How eagerly he rose with the sun and raced with him through the long day. And now he's a successful man. But he can't sleep. He doesn't enjoy his food. His stomach is weak, his nerves are shaken, and he no more rises with the sun to race eagerly against him. His vitality is low and now and again his heart seems to plunge in his breast as if it would break loose. That's the price he has paid for success.

The mischief of the whole business is that he buys "tablets" of one sort or another to "aid" his digestion, and indulges in bromides and other nerve stimulants, just to hold himself together, and wonders why he seems to be getting worse.

The whole trouble with such a man generally lies in what is called a "weak" stomach. The food he eats does not nourish him because it is only partially digested and assimilated. No man can be stronger than his stomach, because it is in the stomach and allied organs of digestion and nutrition that strength is made from the food which is eaten.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It restores the strength of the body in the only way strength can be restored, by food which is perfectly digested and assimilated, when the diseased stomach (with its allied organs) is cured of disease. It is a blood-making, body-building medicine, inasmuch as blood is made from food and the body is built up by blood. It is not a stimulant, containing neither alcohol or any other narcotic.

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"Last spring, early, I wrote you my feelings and condition," says Mr. A. J. Vanderwater, 873 West Division Street, Chicago, Ill., "and you advised me to take Dr. Pierce's Golden Medical Discovery (a few bottles), and then write you how I felt. I am happy to say I am getting to feel fine. In all I have taken six bottles of the 'Discovery' and four or five vials of the little 'Pellets.' They have done me worlds of good. All my friends say: 'Vanderwater, how well you are looking. What in the world have you been doing?' I tell them I have been doctoring with Dr. R. V. Pierce, of Buffalo, N. Y. 'Why,' they say, 'you haven't been there?' No, I say, but I took his 'Golden Medical Discovery' and his little 'Pellets.' These medicines have wrought the great change in me. From a slow mope of a man that could hardly crawl, tired and sick all the time, and could do no work; to a man who can work, sleep, eat, and feel fine, and that tired feeling is all going away. I am very thankful that I wrote to Dr. Pierce. His 'Golden Medical Discovery' and his little liver 'Pellets' have almost made a new man of me. I feel young as I did at thirty years. No other doctor for me, only Dr. Pierce."

HAD GIVEN UP HOPE.

"I will express my thanks to you for the kindly advice you have given me in regard to my case," writes Miss Carrie J. Wharton, of Dunavant, Spottsylvania Co., Virginia. "When I wrote to you last spring I was in a terrible state of health. Had given up all hope of ever being better. I spit up my food all the time and it seemed sour as vinegar. I would have a bad sick headache every other week; in fact, my head never felt clear, and I was perfectly broken down under the strain of losing my food constantly. I had read a great deal in your books of what your medicine had done for others, so I wrote you and got your advice. Bought two bottles of 'Golden Medical Discovery' and the first dose I took I felt better. When I had finished taking the two bottles the spitting up had entirely stopped and my head was much better. I believe your medicines are just what you have said of them.

"I carefully read the books you sent me and shall always speak a good word for the 'Golden Medical Discovery' whenever I have a chance.

"You can publish this if you think it worth while. It might induce some one else to try your medicine who was suffering as I did. It was by the testimonials of others that I was induced to try it. I shall always rely upon your advice and feel safe to do as you tell me."

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GEO. C. SMITH, General Manager St. Louis-Louisville Lines, St. Louis.

S. H. HARDWICK General Passenger Agent, WASHINGTON, D. C.

Marriages.

BELEBENNER — FRIDLEY. — Married, Mr. Dale Belebenner, of Pine Creek, Ill., and Miss Nettie Fridley, at the residence of the bride's parents in Mt. Morris, Ill., Thursday, March 7, 1901, at 4 P. M. D. F. Seyster officiating.

PATTEN—KIDWILER.—Married, Dec. 25, 1900, at Robertson, Ia., at the home of the bride's parents, Mr. George Patten and Miss Nettie M. Kidwiler. F. D. Fillmore officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CANTRILL.

Elizabeth A. Cantrill departed her gentle and generous life March 1, 1901, at her home in Grand Detour, Ill. Her maiden name was Elizabeth Mumma. Married Elias B. Hope, June 8, 1875. Mr. Hope died March 15, 1894. June 10, 1900, she was married to Asa C. Cantrill by the writer. He survives with her four brothers and sisters to mourn their loss. She was a consistent German Baptist. The writer was called to preach the funeral at Oak Ridge where the remains were interred. Aged 61 years, 1 month and 15 days.

D. F. SEYSTER

HEAD.

Died, at her home in Moberly, Feb. 22, 1901, Sister Amanda M. Head, aged 63 years, three months and seven days. She was the daughter of Bro. John Ashby and Sister Susan D. Snell, of Monroe county. She was married by the writer, July 13, 1858, to Prof. B. S. Head, who was then a teacher in the state university. She obeyed the Savior in her girlhood and was faithful and true to the end. She was the mother of ten children, only four of whom are living, four young men who bore the body of their sainted mother to the grave. The writer conducted her funeral, assisted by Bros. Moore and Briney, Feb. 25. A faithful wife, a devoted mother, a beautiful Christian has entered the home of God. J. A. BERRY

HUNT.

Madge, youngest child of Rev. and Mrs. Hunt, was born in Tarkio, Mo., Jan. 17, 1899, and died at Savannah, Mo., Feb. 28, 1901. Funeral at the home and interment in Savannah cemetery. "Not all the choicest fruit hangs till winter."

KLEPPENGER.

Harold, son of Robert and Edith E. Kleppenger. Harold was born in Beatrice, Neb., Aug. 19, 1895, and died of membranous croup, at his home in Belvidere, Neb., Feb. 24, 1901, age 5 years, 5 months, 5 days. Funeral was conducted by the writer and assisted by Rev. Gates and G. E. Aburn, evangelist, of M. E. Church, in the Christian Church, Feb. 26.

J. W. BALL.

Belvidere, Neb.

NORTHRUP.

Kittie M. More was born in Jackson City, Mich., March 30, 1853, and removed with her father to Lasell county, Ill., was married to Edson E. Northrup in 1877 and removed with him to Belvidere, Neb., in 1886, and in 1893 confessed her faith in Christ and was baptized by Elder Applegate. She removed to Geneva, Neb. On Feb. 21, 1901, the Lord called her home. Sister Northrup died at her home, leaving a husband, one daughter, one son, father and mother, two brothers, three sisters and many Christian freinds to mourn their loss. She was brought to Belvidere for burial. The funeral was conducted by the pastor, J. W. Ball, on Feb. 23, assisted by Rev. Gates, pastor of M. E. Church.

J. W. B.

PARKS.

Ira Parks was born in New York Sept. 14, 1863. He moved to Rochelle, Ill., 1871; located at Pine Creek, Ill., where he was united in marriage to Laura Adams, December 31, 1885; 1896 moved to Iowa, where he died at Williams, Feb. 20, 1901. Remains brought to Pine Creek, where the funeral occurred Feb. 25, 1901. A wife and daughter and many friends remain to mourn her loss. Sermon by the writer.

D. F. SEYSTER.

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The second quarter of the year begins with April. It is time that Sunday-schools were sending us their orders for supplies for this quarter. Of course, the best plan is for schools to order for the entire year, but when this is impossible, care should be taken to get the order off in time each quarter. There should be no hesitation about where to send such orders. There are many series of supplies published, but there is one series that is endorsed by the great majority of our leading S. S. workers, which is used in two thirds of the schools of the Disciples of Christ, and which is conspicuously THE BEST — the series issued by the Christian Publishing Company. Why use inferior supplies when you may secure the best just as cheaply?

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Many orders are being received for *What is Your Life?* the new work by W. J. Russell. This book merits and will doubtless have a very large circulation. Some books have intrinsic value, but are so unskilfully written that their value is hidden. Other works are pleasing and entertaining, but of no real, lasting value. Mr. Russell's book is of immense practical value, and is also bright and entertaining—a rare combination. The price is but $1.00.

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Mason City (Ia.) Notes.

The Mason City congregation of Disciples of Christ continues to prosper. Our building, already large, is all too small for our growing work. Extensive enlargement and improvement is planned which will be begun as soon as weather conditions permit. This will involve at least $5.000. The brethren here have a spirit of enterprise and prophetic vision which prepares for great things in the future.

The Memorial University projected by the Sons of Veterans, to be a great memorial of the soldiers, sailors and nurses of the Civil War, was located here last fall. This bids fair to be one of the greatest educational institutions on the continent. A university of the highest grade is to be established, besides a museum of war relics and documents second to none. As special features, the university will embrace a military department second only to West Point, a naval academy for the development of a naval reserve, which our close proximity to Clear Lake makes possible, a red cross department which will be more than a school for nurses, for it will include sanitation, hygiene and gastronomics. A Bible chair will be created and our own congregation has become in part responsible for its maintenance.

Three buildings, to cost a quarter of a million, will be erected this season, and at the laying of the corner stone of the first building which is provided by this city, President McKinley has promised to officiate. It is probable that this occasion will bring together the greatest company of distinguished statesmen ever assembled west of the Mississippi.

Many prominent and wealthy people have become interested and a number have signified their purpose either to build a hall or endow a chair. The G. A. R. and W. R. C. organizations have, of course, a lively interest and are arranging to do something handsome when the Board of Regents are ready to designate what would be desirable.

Col. A. L. Sorter, Jr., who is a member of the Christian Church and one of Mason City's most honored citizens, is the originator of the idea and has worked tirelessly for its realization and that it should be located in his own city in the middle west. He is the president of the Board of Regents and, fertile of resource, will direct the enterprise to conspicuous success.

We are called upon to record the death of a daughter of one of Iowa's pioneers, Daniel Bates, founder of the Evangelist at Mt. Pleasant, which, under various names, and after many combinations with other papers, has evolved into the present CHRISTIAN-EVANGELIST. Her name was Aurelia Lunbeck, wife of John Lunbeck, who still survives her at the age of 86. They were married at Mt. Pleasant in 1846. Removing to Leon in 1855, they became charter members of that church. Born in the Old Dominion state in 1824, her life covered the last three-quarters of the century and she fell asleep after a brief illness March 2. "Her works do follow her."

RALPH C. SARGENT.



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Arkansas Notes.

A pleasant dedication service was held at Oak Hill, Franklin county, Ark., on the 24th of February. The house is a neat frame structure, entirely out of debt. This has been largely the work of Bro. West and family. There are a number of faithful members in the neighborhood. Bro. Ferrill, of Coal Hill, has also done much to advance the cause. He has preached for them from the beginning. The writer remained and preached for a week, resulting in ten accessions to the membership, one baptized.

The little band at Helena are working faithfully and heroically. The corresponding secretary has visited them several times this winter, one immersed last visit. They meet in the studio of Bro. Funkhouser, photographer.

Bro. Jones, of Caddo Gap district, reports for about four months, 150 days work, 60 sermons, 40 baptisms, 20 added from other churches, $60 raised for self-support, $200 for building and repairs, one congregation organized, two Sunday-schools, two houses building. Note that he averaged one addition for every sermon, one addition for each dollar raised for self-support, received $25 from mission board, and added 2.4 to the membership for every dollar contributed from mission fund, while he raised for religious purposes $10.40 for every dollar of missionary money. Will not this investment pay?

I am assisting Bro. Barnes at Gravette in a short meeting.

Bolling V. Walker, highly recommended from Texas, will take the work at Arkadelphia. The church at Pine Bluff is about to employ a preacher, Bro. Frank Thompson, of Illinois.

Bro. Clark, the efficient and industrious evangelist of the southwest district, has gone to his reward. The work will be continued by Bro. Ratliffe. E. C. BROWNING.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii ... 21, 1901 No. 12

W m R Warren Box 802 Jan02a

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MUSIC AND REST.

"There is no music in a rest, but there is the making of music in it." In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, nor to be omitted, nor to destroy the melody, nor to change the keynote. If we look up, God himself will beat the time for us. With the eye on him we shall strike the next note full and clear.

—*John Ruskin.*

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J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

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For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, March 21, 1901. No. 12

Current Events.

That Oath of Installation. English Catholics have lately made a great row over the fact that in the King's installation oath the old clause was retained, which has been there since the coronation of William and Mary, declaring the Catholic doctrine of transubstantiation superstitious and the mass idolatrous. This is inconsistent with their ideas of religious liberty. It has never been maintained that all religions are on a par in Great Britain. By the legal establishment of the Episcopal Church, all forms of dissent, both Protestant and Catholic, are officially condemned even though they enjoy practical toleration. But why should the Romanists be so shocked at hearing a civil ruler condemn certain religious doctrines and practices? At this very time Catholic papers are particularly full of arguments for the restoration of the temporal power of the Pope. They wish to make him again a civil ruler, to put him on a par with Edward VII as an independent monarch. Is it expected that when he comes into this position he will retract all the uncomplimentary utterances which he has made about Protestantism and will henceforth maintain a strictly impartial attitude toward all religions? Will all religions be equal before the law in Rome when the Pope comes again into the "Patrimony of Peter" (which, strangely enough, does not mean a fishing-net but a kingdom)? Verily, no. The very reason why he wishes sovereignty is that he may advance the interests of the Church, *i. e.*, *his* Church. The trouble is, then, not that our Catholic friends really object on principle to utterances by civil rulers against any form of religion, but that they object to utterances against *their* form of religion, while at the same time they wish their leader to be given kingly power and left free to say and do what he pleases against other forms of religion. It is not a plea for justice but for special privilege.

Russian Obstruction. The complication in China —like an iceberg—shows but a fraction of its outline above the surface, while the rest is submerged and obscured in a sea of diplomatic complexities. The attitude of Russia at present forms the most threatening element of the situation. In spite of official assurances from St. Petersburg that permanent occupancy of Manchuria is not intended, and in spite of spasmodic Chinese protests against Russian demands, it is becoming increasingly evident that Russia is, in effect, trying to enjoy the general benefits of co-operating with the powers and at the same time secure the specific advantages which may accrue from making a private deal with China. The Russian representative at Pekin has suddenly come forward as the opponent of the policy of demanding further punishments of guilty Chinese officials. It is scarcely credible that the motive is purely humanitarian. More probably Russia gives her influence on this point as a *quid pro quo* for concessions in Manchuria. A flurry, which looked like war, was occasioned by a misunderstanding between the Russian and British authorities at Tien Tsin, in regard to a railway siding which was claimed by both. Troops were drawn up on both sides and entrenched, but more reasonable counsels have prevailed and the affair has been referred to the home governments for settlement. A more abiding, though less immediate, occasion for alarm is the hostility of Japan toward Russia. The former's long-standing jealousy of the latter's encroachment in Corea is stirred up by a report of the landing of Russian military supplies at Masaupho, which, it is feared, may presage a violation of the agreement to preserve Corean independence. In addition to this, Japan may demand some concessions as an offset to Russia's new powers in Manchuria. In short, Russia's attempt to make a separate and semi-secret agreement with China has made more trouble, and has hindered negotiations to a greater degree, than anything which has occurred since the cessation of hostilities. The ministers are now debating the question of indemnities.

Socialism in Hawaii. There must be something in the atmosphere of the Pacific which tends to radicalism in government. Already Australia and New Zealand have furnished some advanced suggestions, some of which, such as the Australian ballot system, have found world-wide favor. The newly elected legislature in the Hawaiian Islands, composed chiefly of men who opposed annexation to the United States, is projecting some experimental reforms of a very radical nature. The legislators themselves are said to be, for the most part, unlettered and untraveled men, some of whom cannot even speak English, though the organic law of the territory requires that the proceedings of the legislature shall be in that language. Apparently they are very thoroughly under the control of a few leaders and these leaders happen to have a strong socialistic bent. The most sweeping of the proposed reforms is the single tax and there is said to be actually some possibility that a measure carrying this system into effect will be passed by the legislature, though it would doubtless be vetoed by Gov. Dole. The measure is naturally opposed most strongly by the sugar interest, for Hawaii, industrially speaking, is one great sugar plantation and practically the entire burden of taxation would fall upon the sugar planters. There is still greater probability of the adoption of a liquor dispensary system similar to that of South Carolina but with some added restrictions. Not only shall the government dispensary sell liquor only in sealed packages which are not to be opened on the premises, but a local option clause is added by which each community shall decide whether or not it shall have a dispensary. The liquor interests are fighting this proposition as bitterly as the sugar interests fight the single tax. Other proposed measures are for the establishment of a quarantine against consumptives, proportional representation and municipal charters of the pattern embodying advance reforms. With all of these measures on the calendar, the doings of the Hawaiian legislature will be well worth watching during the next few months.

Ex-President Harrison Dead. On March 13, Benjamin Harrison died at his home in Indianapolis at the age of sixty-seven years. Though the grandson of a president of the United States, no man was ever less overshadowed by his ancestry. He served the country in many capacities and in all of them with the highest order of ability and with absolute fidelity. As a general in the Union army in the Civil war, as United States senator, as President of the United States, and not less in the dignified and difficult, though unofficial, position of ex-President, he won admiration even from those who disagreed with him. He was an earnest advocate of civil service reform, urged the annexation of Hawaii and emphasized the importance of enlarging and modernizing our navy. Since his retirement from office he has engaged in the practice of law and has been employed in some of the most important cases in recent years. His last conspicuous case was the Venezuela boundary case. His disapproval of the foreign policy of the present administration became outspoken after the November elections and he has spoken and written freely upon the subject, especially in the North American Review. It has been said, not without a certain truth, that he was the American Gladstone of this generation.

Mr. Carnegie's Latest Gifts. A few weeks ago a prominent weekly published a symposium by many rich men on "Why Millionaires Cannot Stop Making Money." And now the millionaire whom J. Pierpont Morgan—certainly an excellent authority—calls the richest man in the world, has stopped. Since the consolidation of the steel interests, Mr. Carnegie has announced his retirement from the business of getting money and will henceforth devote his energies to spending and giving. At the same time came the official announcement of two immense gifts. To the city of St. Louis, Mr. Carnegie offers

a million dollars for the building of a public library and several branch libraries, on condition that the city provide $150,000 a year for maintenance. The annual library fund at present is only about $100,000, raised by a tax of one-fifth of a mill on the dollar. A movement is already on foot to submit, at the coming election on April 2, a proposition to raise this to two-fifths of a mill. This generous offer on the part of Mr. Carnegie is exactly in line with one of the most important needs of this city and it is to be hoped that the conditions will be speedily complied with. The idea of using at least half the sum in the erection of branch libraries in all parts of the city does not minister to the false pride in having the most sumptuous building possible, but it is the way to make the library of most actual benefit to the people who need it. Mr. Carnegie's theory is that there should be one branch library to each 60,000 of population. In accordance with this view he has made a much larger gift to New York City, providing for the erection of sixty-five branch libraries at a cost of $80,000 each, a total of $5,200,000. At the same time he established a fund of $5,000,000 to pension superannuated and disabled employes of the company which he has just left.

The National Game in Cuba. It is reported that a new baseball park has been opened in Havana, Cuba, and that the game will henceforth take the place of the Spanish national sport of bull-fighting. The "pavilion," which in American parlance means the grand stand, is said to be larger than any for that purpose in the United States. This settles it. Why insist on the Platt resolution, with its vexatious provisions for American interference in Cuban affairs in any one of several emergencies? What surrender on the part of Cuba could be more thoroughgoing and reassuring than this substitution of our great national game for the savage amusement of her former masters? This benevolent assimilation of American baseball can be interpreted only as an indication of the willingness of our wards in the Antilles to accept the blessings of American civilization without remonstrance wherever they can do it without compromising their dignity or appearing to give in. Anyhow, why should we worry about the attitude of the Constitutional Convention toward our government, when the members of that very convention are seeking relaxation from their arduous duties by repairing to the aforesaid capacious pavilion and howling like American-born fanatics when, in the last half of the ninth inning, with two out and three men on bases, the right-fielder of the Havana team catches a long fly and thereby administers a shut-out to the visiting team from Cienfuegos. When the common passion of the baseball fanatic throbs in the heart of the Cuban and the American, the unification of our political and commercial interests can be only a matter of time.

Death of the Telephone Monopoly. A decision has been given in the United States Supreme Court which virtually puts an end to the claim of the Bell Telephone Company to a monopoly. The case affected directly the validity of the Berliner patent on the transmitter now used in the Bell telephones. The Berliner patent was applied for nearly thirty years ago, but before it was granted a transfer was made to the Bell company, which had but recently secured the patent on a slightly different instrument. The Berliner patent was then dropped until 1891 when, the Bell patent being about to expire, it was taken up again and formally granted, thus giving virtually a double lease of life to the patent on practically the same invention. The Bell Company bases its claim to a monopoly on the Berliner patent, the validity of which is now denied by the court upon four strong grounds. It is not considered probable that the decision will be reversed, and independent companies will hereafter have the right of way. At the beginning of the present year the Bell companies in the United States had a total of 633,000 subscribers, while the many independent companies aggregated 1,500,000. The latter, however, had the far less profitable part of the business, since they flourished chiefly in the smaller towns, while the Bell companies, being first on the ground, were already intrenched in all the larger cities. It is not quite safe to predict that the day of extortionate telephone charges is over, because, in the nature of the case, the big company which is already established in a city has an advantage in competing with a new company. But the independent companies now have at least an even chance in the new fields.

The Missouri Legislature. The Missouri Legislature closed its session on Monday, March 18, at the hour which was called noon, but which was really well along toward evening—a result accomplished by the usual puerile method of turning back the hands of the clock to make more time when adjournment has been fixed for a certain hour. The session has done its work reasonably well—better, on the whole, than Missouri legislatures usually do. In modifying the unfair Nesbit election law it both confessed the unfairness of that law and showed itself amenable in a degree to public opinion. The modified law is generally approved by Democrats and is accepted as satisfactory by some Republicans. In any event, however, it does not fully take effect until after the spring election in St. Louis. Gov. Dockery mentions the following pieces of legislation as the most important work done by this legislature "The law providing for the taxation of franchises; the law permitting the infliction of the death penalty for kidnaping; the law prohibiting members of boards of managers from being directly or indirectly interested in contracts let for work or supplies for state institutions; the congressional, legislative and judicial apportionment bills; the law providing for the taxation of whisky; the bill providing for the settlement of controversies growing out of the beer inspection law; various bills amending the road laws; the game law; the Hall medical bill; the World's Fair bill; the bill authorizing a revision of the chapter of our laws relating to the assessment and collection of the revenue, and the constitutional amendment submitting to the voters the question of continuing the present investment of the school moneys." The legislature pleased its friends and surprised its critics by resisting the lobby which fought the franchise tax.

A Literary Center. Our supercilious contemporaries on the Atlantic slope who cherish the opinion that the people of the United States draw their literary supplies chiefly from that section of the country, may be surprised to note some facts which have recently been published by the Post Office Department in regard to the circulation of second-class mail matter, which includes all periodicals sent at the one cent per pound rate. Greater New York, of course, with by far the greatest population, sends the largest amount of this sort of matter. Chicago is next and St. Louis is third on the list. Philadelphia and Boston come farther down the list. Each of the latter cities has a greater number of periodicals than St. Louis, but the total quantity mailed is less. There are thirteen cities in this country in each of which more than one hundred periodicals are registered as second-class matter. Not only is the total quantity of such matter which is sent from the St. Louis post office greater in proportion to the population than that of any other of these cities, but it is greater in proportion to the number of periodicals. In other words the newspapers and magazines published in St. Louis do more business on an average than those of any other city in the Union. The CHRISTIAN-EVANGELIST is proud to have a share in keeping up this average. Prospective publishers who are considering the establishment of periodicals will do well to bear in mind these facts about St. Louis.

Brevities. A foolish quarrel between Count Boni Castellane and M. Rodays, Editor of the Paris Figaro, led to a duel in which the latter was wounded.

Gov. Wells, of Utah, has shown both courage and sense in vetoing the polygamy bill passed by the legislature of that state.

A Washington, D. C., judge has ruled that a prayer-meeting is not a "disorderly assembly." The crusaders who were arrested for holding a prayer-meeting in a pool-room have accordingly been discharged.

The British navy, after its officers have pooh-poohed the idea of submarine boats and have made merry over the gullibility of America and France in trying to use them, has ordered five Holland submarine boats "for experimental purposes."

The contract for the converting of the London underground railway to an electric system has been allotted to three firms, one in Hungary, one in Austria and one in Germany. The American system, though possessing some recognized advantages, was more expensive.

There is more than a possiblity of another anthracite coal strike beginning April 1, when the agreement terminates upon which the settlement of the former strike was based. The miners of bituminous coal make an annual agreement with their operators on this date and the anthracite men want to join forces with them.

The Cuban committee on foreign affairs is said to be solidly opposed to accepting the terms of the Platt resolution. Some form of compromise will probably be proposed. It is believed that the Cubans will readily concede what was demanded in regard to the Isle of Pines, but will not admit the right of intervention.

Hypnotic Conversion.

A recent number of the Christian Commonwealth, London, contains a sermon by Prof. M'Kendrick on the influence of the body upon the religious life. The sermon is in many respects a remarkable deliverance. It strikes at some well known evils in a style which must make a profound impression. Among these evils the Professor reckons Hypnotic Conversion. The same subject was treated in the Christian Quarterly for April, 1898. Both of these deliverances are well supplemented, in a very fascinating book which has recently appeared by Dr. Starbuck, a professor in Leland Stanford, Jr., University, in which the professor talks about the "Psychology of Religion," and regards the whole question of conversion from a scientific point of view.

It is gratifying to notice the general agreement of these different writers, though undoubtedly they have not been in touch with one another. The fact shows a certain trend, and this trend is symptomatic of a return to common sense, as well as the teachings of the Bible, with respect to one of the most important questions connected with the plan of salvation.

Prof. M'Kendrick reaches the conclusion that much of what is called conversion, in popular revivals, is nothing more than a certain species of hypnotism, which intensely emotional revivalists are able to produce on susceptible persons. No doubt the contention can be sustained by an appeal to the facts of the case. It would be strange indeed if the human element did not sometimes predominate in the manner suggested. At the same time we must be careful not to press this idea too far. There was considerable excitement on the day of Pentecost, and the same was true in the case of all other conversions recorded in the book of Acts. It would be almost impossible for men to act with perfect calmness when they are under the influence of a deep conviction that they are sinners, and that Jesus is their only Savior. In all such cases there must be some excitement, and certainly the whole emotional nature ought to be deeply stirred. Still, it remains true that in very many cases converts are made simply by hypnotic influence, or by what the new psychology is pleased to denominate "suggestion." In some instances the manipulator of these revival meetings must be held severely responsible for the manner in which he carries on his work. The whole thing, from beginning to end, is an exhibition of the art of the hypnotist. Nor is it necessary to accuse him of playing a part. It is just as possible for him to be deceived, as to the power he is exerting, as it is for his converts to be deceived. He may be intensely in earnest. Indeed, if he is not in earnest it is probable he will not be a success in producing hypnotic conversion.

It is for this very reason that the power exercised is so dangerous. Of course, it may occasionally rest in the hands of some unscrupulous preacher who uses it in a purely professional way. In such a case the evil becomes very dangerous, and such men should be watched very carefully, when it is evident that they are disposed to use this power for their own selfish ends.

However, we must believe that very few popular evangelists can be charged with such a perversion of their high office. We are glad to believe that even where the conversions are purely hypnotic, the evangelist himself is not conscious that the power he is using is human rather than divine.

This brings us to say that after all the cross is itself a sufficient magnet with which to draw men to Christ. Jesus said of himself: "I, if I be lifted up from the earth, will draw all men unto me." The magnetism of the cross is therefore the influence and the only influence which ought to be used, at least from the human side of the question, in order to the conversion of sinners. Paul would not glory in anything else. It was this that was a stumbling-block to the Jew and foolishness to the Greek; but to those who were saved, both Jew and Greek, it was the power of God and wisdom of God. This old, old story is still the magnet which the preacher must hold before the eyes of the people. Doubtless human methods may be wisely devised by which this old story may be brought, most effectively, to bear upon the unconverted, but no method should be used which is likely to take the gaze of the soul away from the cross. While the eyes are fixed upon "Christ and Him crucified," there need be no fear about hypnotic conversion as a purely human result. What is to be feared is the tendency of some preachers to depend chiefly upon stories and incidents of a pathetic character, which appeal to the emotions without calling the attention of the sinner to his own lost state and the only means by which he can be saved. Indeed, a considerable amount of revival preaching has very little Christ in it, and as for the cross of Christ, this is scarcely ever mentioned. Such preachers get their work started, and then by laying certain social and emotional trains, they are able to produce, almost at will, marvelous results, by operating through these hypnotic channels.

We may not be prepared to accept all that Prof. Starbuck says in his "Psychology of Religion," but he is evidently working on the side of the conversion question which needs very careful consideration. It seems to us that he reaches practically the biblical point of view, though he uses scientific language, and conducts his investigations according to scientific methods. Here is one thing he says: "Conversion is primarily an unselfing. The first birth of the individual is into his own little world, . . . In conversion the person emerges from a smaller, limited world of existence into a larger world of being. His life becomes swallowed up in a larger whole."

We remember listening once to a discussion on "The Psychology of Conversion" by a group of ministers of several denominations, and the discussion developed the fact that they knew nothing about psychology and little about conversion. We need some clearer thinking about this fundamental fact of religious experience. One cannot substitute psychology for conversion, any more than the science of optics can be substituted for the art of painting, but a study of conversion from the scientific standpoint—i. e., from the standpoint of what we can know about the human mind by watching it work—may help us to a better understanding of that greatest of all changes which can take place in the mind of man, the change which we call conversion.

Notes and Comments.

A paper representing a denomination which is not conspicuous for evangelism has at last waked up on the subject and suggests that in the Lenten meetings there ought really to be an effort to secure accessions. "We do not want to over-persuade, but why should we not persuade people to come into the church if we believe the church to be a good thing?" For substance of doctrine, this is extremely true. But the fear of over-persuasion, in spite of the fact that the church is "a good thing," reminds us a trifle of the ingratiating old preacher who was so considerate of the feelings of his titled parishioners:

"He knew their honors sure would ne'er be driven.
But humbly hoped they'd please to go to heaven."

A recent number of the Standard (Baptist) contains an article by Dr. E. B. Hulbert, Dean of the Divinity School of the University of Chicago, advocating the establishment of a Baptist missionary magazine to take the place of the many little publications issued by the different societies in the interest of different sections of the missionary work of that denomination. This is a suggestion which is perhaps equally pertinent to our own situation. We need a magazine which will give all the news of all our missionary enterprises and will also tell what others are doing in the various fields. The publication of such a magazine would not necessarily involve the unification of the societies; it would relieve the columns of our weekly papers from the pressure to which they are subjected in the periods of preparation for our missionary offerings, and would secure on the part of the brotherhood a more general and adequate acquaintance with our whole missionary work.

The twentieth century gospel campaign is now on in many cities. Many who are not accustomed to doing "personal work" are beginning to feel their responsibility in the matter and to ask how they can go about it to influence another personally and directly for good. It is not always an easy thing to approach a person and inquire about his spiritual welfare. The question may well be asked, Under what circumstances is one justified in so doing? It is easier asked than answered. But two things are true: First, zeal is no substitute for tactful adaptation of the method to the person and the end. An awkward, tactless approach cannot persuade a man to take life insurance or buy a lightning rod or vote for a certain candidate, and the agent who fails in any of these lines cannot excuse himself on the ground that his anxiety to persuade led him to choose an abrupt and ineffective method. It takes more tact to win a soul by personal work than it does to sell life insurance. Second, it should be remembered that, tact or no tact, there is no error so bad as that of lacking interest enough to try. The man who never fails because he never tries is a more complete failure than he who tries and fails.

Recent promotions in the army and navy have suggested many criticisms on the

system which promotes one man for meritorious services, over the heads of a hundred men whose services might have been just as meritorious if they had had a chance. Yes, it does seem hard that men who waited faithfully under orders, ready for any deed of heroism, should go unrewarded, while the man to whom the opportunity came gets all the glory and the reward. But if the system is bad, it did not originate in our Departments of War and Navy. It seems to be the law of life that the man who does something gets the reward, and the man who might, could, would or should have done it if circumstances had been different, has to be satisfied with the consciousness of his own merit. Many a potential military genius has lived and died in time of peace without renown. Many a boy with the possibilities of an admiral within him has lived his life out on the farm and never seen the sea. It is customary to encourage the young by saying that men make their own opportunities, but the saying is only partially true; and it remains true that in the great battle of human life, just as in the battles of Manila and Santiago, the distribution of opportunity is as unequal as the distribution of talents. The spread of education multiplies opportunities, but it can never equalize them and the man who *does* is still he who gets the reward, in the army or out of it.

The chaplain of the Nebraska House of Representatives is evidently a man who goes to the point with admirable directness and with specific statements of detail in his official prayers. It is reported that, in the course of an invocation, probably just after a recess, he said: "O Lord, we thank Thee that the members of the legislature can come and go between their homes and their legislative halls with such ease and such little expense to themselves." We dissent from this view of the relations between the railroads and the Representatives. On the whole, we are inclined to agree with Gov. Pingree that legislative free passes, making possible this coming and going "with little expense to themselves," are a demoralizing influence which does not call for the gratitude of the public, however thankful it may make the members of the legislature.

One of the inevitable arguments against closing the St. Louis World's Fair on Sundays is that the people must go somewhere on Sunday and it is better that they should go to the Fair than to the saloons, which are also open on that day. Setting aside the fact that the saloons have no right to be open on Sunday and will not be when we get a decent city administration, the argument is not wholly relevant. An open Fair would probably take more people from the churches than from the saloons. In any case it would impose the seven-day week on the employees of the Fair. If the advocates of Sunday opening have suddenly become so solicitous about keeping people out of the saloon on Sunday, let them not try to do it by piling an extra day of work on the Fair employees, but let them organize a vigilance committee to secure the enforcement of the law and see that the saloons are emptied and locked on Sunday, Fair or no Fair.

Hour of Prayer.

The Path of the Just.

TEXT.—*The path of the just is as a shining light, that shineth more and more unto the perfect day.* —*Prov. 4:18.*

Have you ever been met by diverging paths as you traveled, and stood in doubt which to take? Such experiences are common; but there should be no doubt, no hesitation, when it comes to a choice between the path of the just and the path of the unjust. The two paths are contrasted in this chapter of Proverbs, and our text sets forth the greater attractiveness of the path of the just or righteous.

A Way of Uprightness.

There can be no mistaking the way, for as Isaiah says, "The way of the just is uprightness." It is the way of divine judgments, the way of purity and peace. To walk in it is to avoid dissimulation and insincerity; to be earnest, straightforward, genuine; to be manly, courageous, faithful. Crookedness is opposed to uprightness. Unfortunately, we may see illustrations of this evil quality in those who move around us. A path or a way is not to lie upon, like a bed, but to pass over; hence we are to understand by this figure a righteous and honorable life—the whole procession of human actions.

Increasing Light.

There may be moments of doubt, because of the darkness of our own minds, but if we persevere in the path of the just, we are greeted and gladdened with steadily increasing light. That is, doing right has as part of its reward the knowledge of still higher righteousness, and the ability to do it. The text which suggests our subject has in it a picture of the dawn. Who has not reveled in its glories? First, there is only a faint flush along the eastern horizon. Then it spreads through the surrounding clouds, rising toward the zenith, higher and wider, clearer and more splendid, till the entire east has blossomed, and forth from his many-pillared chambers drives the chariot of the king of day. Faint and dim at first, perhaps; cold and gray and chill, the way of the righteous, but it brightens with increasing light and warmth, unto the perfect day.

A Safe Guide.

In this highway we do not walk alone. There are few people who like to travel without company, and the pathway of the just has at least the promise of an infallible Guide. "Thou that art upright dost direct the path of the just." The tired pilgrims are not left to their own devices. One is with them higher and mightier than they, and He can be trusted to guide them safely—

"O'er moor and fen,
O'er crag and torrent till the night is gone,
And with the morn those angel faces smile,
That we have loved long since and lost awhile."

Therefore let us look up and say, "To Thy name and to Thy memorial is the desire of our soul."

Inspiring Examples.

Luke tells us of Zacharias and Elizabeth, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." We may take this godly couple as representative of a great company who have followed the same radiant way of faith and obedience. Read again the story of early Christianity, or go back again to the ancient people of God, and see what a noble company have journeyed along this pathway. It is a way that has been made glorious by the footsteps of their feet. And in our own day and time, it is the chosen way of multitudes of the choicest spirits in all lands. We must never forget that obedience to the commands of the Lord is required of all who enter this way, and day by day strive to be found like these ancient worthies, "blameless."

A Fragrant Memory.

"The memory of the just is blessed, but the name of the wicked shall rot," Prov. 10:7. After all, a matter of chief concern is the end of the pathway; to what destination does it bring us? This is the crucial test. Even if it were a pleasant way, and every step were amidst flowers, and among congenial companions, and the air resounded with laughter and song, we could not afford to traverse it, if its end were darkness and death. But its end is the unshadowed land, for "there shall be no night there," and those who pass over it join the "choir invisible," to live again in "lives made better by their presence," and in loving hearts that cherish their names.

Prayer.

We thank Thee, O God, for light in the midst of darkness. Thou hast cast up a safe way, over which no unclean thing can pass; no lion is there, nor any ravenous beast, but the redeemed walk there. Guide our tired feet into that pathway, O God, and give us wisdom and grace to persevere therein, until the day dawn, and the shadows flee away. Amen.

Editor's Easy Chair.

The scene has shifted. On an upper portico in southern Florida, with the blue waters of Biscayne Bay spread out before us, and beyond the Bay Biscayne, Key Biscayne, eight miles out, at the southern extremity of which is a lighthouse, and beyond the key the Atlantic's proud waves, lifting their white caps. The bay is enlivened by a large number of sailing vessels, whose white sails are glistening in the light of the afternoon's sun. Such is the scene from Capt. Haden's residence, one mile south of Cocoanut Grove, and six miles south of Miami, the southern terminus of the Florida East Coast Railway. Capt. Haden, grandson of Joel Haden, one of Missouri's widely-known pioneer Christian preachers, is a retired army officer who has located in this salubrious clime for the benefit of his health. Ten years ago he married Miss Florence Powers, daughter of Dr. Powers, of Franklin county, Mo., whose family we have known for nearly a quarter of a century. About five years ago Capt. Haden was retired from active service on account of impaired health, after more than twenty years in the United States army. Soon thereafter he located in this tropical region of Florida, where he and his wife are building them a lovely home and surrounding themselves with tropical fruits and flowers, and living an idyllic life. At their kind invitation we are their guests for several days.

En route to this haven of rest, we made brief stops at St. Augustine, Palm Beach and Miami. The first of these, named after the Bishop of Hippo, Augustine, because

Pedro Menendez discovered the harbor on the birthday of that saint, is too much visited and written about to need any description. Its history from the day the Spanish fleet landed there, Aug. 28, 1565, until the present, has been a most changeful and eventful one, and for many years at the beginning, it was an exceedingly cruel and bloody history. Old Fort Marion, as the ancient fort is now called, the great hotels, the ancient Catholic cathedral, the old slave market on the plaza, the narrow Spanish streets, the drive out across the island to South beach—these are some of the chief attractions at this oldest city in the New World. Having glimpsed all these, and communicated with home direct by telegraph, we departed for Palm Beach—a celebrated winter resort. The great hotels of the Floria East Coast Railway Company—the "Poinciana" and "The Breakers," the former on Lake Worth and the latter on the ocean beach, are marvels of modern hostelry, while the palm groves and other tropical growths make a paradise for the lover of the beautiful. We availed ourselves of the wheel chairs, driven by bicycles, to see the attractions of this popular place, as we tarried there only one day. Miami, the terminus of the East Coast Railway, is rapidly improving, and as the East Coast seaport for the Occidental and Peninsular line of steamers is destined to become an important place. It is located on the Miami river and near the northern end of Biscayne Bay. "The Royal Palm" there is another one of those remarkable hotels which distinguish the East Coast of Florida. These have all been crowded the present season.

Leaving the railroad, which can carry us no further south, we employ a hack which conveys us over a road smooth as asphalt, which leads most of the way through a dense jungle of tropical undergrowth, to Cocoanut Grove, and thence on a mile or more southward along the shore to the residence of Capt. Haden. This is the most tropical region we have visited. It is summer here sure enough. The corn is tasseling, tropical fruits are abundant, and seabathing is good. We had a ride into the country to-day and saw the possibilities of this region, in trees laden with grape fruit, oranges, limes, guavas, lemons and tropical papaws. Mangoes, pineapples, sappadilloes and bananas also abound. Imagine us trying to do justice to all these, nearly all of which are now in season. The land here is cheap yet, but Capt. Haden estimates that it takes from $100 to $200 per acre to put it in proper cultivation. Except the swales and savannas, the ground is covered with pine trees and coral limestone, which requires time and labor to remove. But once the soil is prepared, the climate does the rest with a little intelligent oversight in the care of the trees that are planted. The freezes which have so injuriously affected other parts of the state in past years have had little or no effect here. We are enjoying every hour of our stay here, walking or riding through the forest, rowing or sailing upon the beautiful bay, or sitting upon the eastern veranda and watching the ever changing colors of the water, and seeing the white sails far out on the bay with an occasional steamer northward or southward bound.

But in a few days, and before our readers see this, we will have turned our backs upon these scenes, as we begin our homeward journey. Our plan is to make very brief pauses at Jacksonville, Fla., Savannah, Ga., Columbia, S. C., Asheville, N. C., and Lexington, Ky., where we hope to take in the Congress, and then to St. Louis, thus ending a restful vacation.

Questions and Answers.

Please reconcile the statements in 2 Kings 2:11 and John 3:13. E. W. K.

The reference is to the apparent contradiction between the statement that "Elijah went up by a whirlwind into heaven" and the words of Jesus to Nicodemus that "No man hath ascended into heaven but he that descended out of heaven, even the Son of Man which is in heaven." The reconciliation is to be found by considering the words of Jesus in connection with their context. Jesus was claiming the right to testify of heavenly things. He does so by asserting that he is a heavenly person, one whose home is in heaven, and that there is no other person among men who was similarly qualified to speak of heavenly things because no man had gone up to bring down the heavenly secrets. The fact of Elijah's translation does not come into conflict with this statement.

Would a minister of the gospel be justified in taking the confession of an invalid and baptizing him if he is not able to go into the water of himself? J. P. F.

We see nothing objectionable in this mode of procedure. The only doubtful point is the effect which the shock of the water may have upon one who is so frail that he cannot walk and this is a question for the physician to decide in the individual case.

Is our church purely congregational in government? Who elects the Board and what are its duties? Subscriber.

Yes, the churches of Christ are purely congregational in government; that is, they recognize no legislative authority over the congregation. Our national missionary organizations do not conflict with congregational government because they are in no sense over the congregation, but represent all the congregations in work which cannot be carried on efficiently without co-operation. It would be entirely possible to extend our co-operative work much further without interfering with essentialiy congregational government. Presumably the "board" referred to is the local church board, composed of the officers of the congregation. It is elected by the members of the local church. Its duties depend upon what functions are committed to it by the congregation.

How do you harmonize Matt. 27:5 and Acts 1:18? Do both refer to the manner of death of Judas? J. L. T.

If it were not for the necessity of "harmonizing," it would doubtless have been assumed by all that each passage referred to the manner of Judas' death. Matthew says: "He went away and hanged himself." There is no room for reasonable doubt here, though, of course, it does not specify with judicial exactness that he was "hanged by the neck until dead." The account in Luke says that he obtained a field and "falling headlong he burst asunder in the midst." There are plenty of precipitous places near Jerusalem where one could get a fatal fall. It is customary to explain the discrepancy by supposing that Judas hanged himself on the edge of a precipice, and that the rope broke, in consequence of which he fell headlong. There is nothing impossible or inherently improbable in this arrangement. It does, however, require one to choose between two alternatives: Either the writer of Acts did not know about the hanging, or he exhibits here a lack of descriptive power which is not a general characteristic of his style. But is it so serious a matter if such discrepancies should remain unharmonized? Their value as evidences of the independence of the narratives, giving increased certainty of their truth where they agree, is greater than any danger which there may be in recognizing that the two writers recorded different accounts of the death of Judas.

Not to put the old question "Are we a denomination?" in that form, I would like to ask, what is the meaning of the familiar phrase, "We as a people?" What is a "people"? Alexander.

We are grateful to our querist for varying the form of the familiar question. It is much easier to define "people" than to define "denomination." A "people" is just a group of individuals having some sort of a common tie which gives occasion for grouping them together. The Russians, for example, are a "people" and their bond of unity is a matter of race, government and language. The bankers of this country are a "people" whose bond of unity is their common business. The Odd Fellows are a "people" united by the ties of a fraternal organization. The Baptists, Presbyterians and Disciples are "peoples" each united in the bonds of a common religious faith. To be a "people" is to be a group of men and women having toward each other certain relations which they do not have toward outsiders. It involves no implication as to whether this separation from outsiders is a good thing or a bad thing, or whether the praise or blame for this separateness belongs to the people or to the outsiders. In view of this fact, most of our writers have chosen to designate the Disciples of Christ by this very non-committal term, "people." Is there any reason in the nature of the case why the term "denomination" should not be used in an equally non-committal sense to designate a people who, having undoubtedly a separate existence, want some way of referring to themselves as a whole? Not necessarily. The word "denomination" has no more implications than the word "people." It has come, however, to have associations with a divided condition of christendom which we regard as evil and there is perhaps little to be gained by attempting to restore to its correct use a word which in its common acceptation refers to something with which we have no dealing. Let it stand that we are a "people" and as such we have a variety of names ("The Current Reformation," "Our Movement," "the Brotherhood," "We," "We as a People") but with any sort of denominationalism which acquiesces in the division between ourselves and other Christians as a normal and permanent arrangement we will have no dealings.

The Message of Carlyle

By PROF. WILLIAM D. HOWE

Were we asked the question, Who in the field of English letters in the nineteenth century were the most individual figures? many of us would answer Carlyle and Browning. If the question read, "the two *greatest* figures," many of that number would reaffirm their reply, treating the two queries as synonymous. Some would take the middle ground and would simply maintain that the influence of these men was profound in stimulating and shaping the thought of the century. Of the two men the influence of Carlyle was the more comprehensive, the more extensive, that of Browning the more intensive and certainly the more permanent.

Those who see in the phrase, "literature and life" something more than a mere hackneyed couplet or euphemism will turn to the work of these two men, so alike and yet so different, with a desire to discover what of vital interest remains after a lapse of one or two generations. In our present discussion we shall confine our attention to Carlyle.

Carlyle is a peculiar product of the eighteenth century. His philosophy was largely of that period. The men who chiefly attracted him were of that time, yet in his conception of history and of nature he is peculiarly modern. Carlyle's main inheritance from the passing century is a pseudo-philosophical attitude of mind which is the directing power through his entire life. He cannot outline a consistent system of philosophy. He does not reveal a mine of original thought, but he furnishes the best by which the ore already mined may be smelted. To use an unfortunate popular distinction he stimulates rather the *reader* of philosophy than the *student* of philosophy. His power is moral and spiritual rather than intellectual, the enkindling of enthusiasm rather than furnishing the mind with nourishment.

Carlyle is less original than Browning; less penetrating but more intelligible. He is more forcible, more rugged—shall we say more masculine?—than Wordsworth. He is more visibly in earnest than Tennyson; more passionate; he stimulates thought while Tennyson reflects thought. Thus the "*In Memoriam*," better than any other work bears the stamp of the intellectual activity of the middle of the nineteenth century. If these observations be correct, Carlyle may be considered a master spirit of the century.

The life of Carlyle properly divides itself into three periods. The first, his boyhood, closing with the years at Edinburgh University. In this period he breathes deeply of the clear atmosphere of Scotland, especially of the land of Burns. Into his very life are wrought the strict laws of Scotch Presbyterianism, the spirit of which never leaves him. The second period is filled with the greatest struggle. To find a suitable environment for this inner conflict which he knew must come, he withdraws to the lonely little farm at Craigenputtock. There he can draw close to nature and thereby temper some of the experiences of the soul. From this struggle he comes forth stronger in his faith in God. These years of introspection find an ardent expression in the pages of "Sartor Resartus." We may consider the last period as an application of the principles of life which he evolved in the years of seclusion at Craigenputtock.

From these periods there results a life of depth, of earnestness, fully alive to the needs of the time, untiring in its effort to help men. Call him what you will, you cannot deny to Carlyle the *passion* of earnestness, for to him it was a passion. He is desperately in earnest in his insistence on certain things. What are those things? In other words, what is his message?

1. *The dignity of work.* With a clear ring Carlyle exhorts us to work in the sweat of our brows. Labor is once more freed from the stigma which the aristocratic eighteenth century had put upon it. Work is the essence of duty, the first step to religion. He inveighs against Dilettantism, because Dilettantism is synonymous with "Donothingness." "Nobility lies in valiant suffering for others, not in slothful making others suffer for us." The leaders of industry are to him the "captains of the world." "It is to you I call, ye know at least this, That the mandate of God to His creature man is: Work!" In offering consolation to Goethe on the death of his son, he says "our hope and comfort is 'to work while it is called to-day,'and so Forward! Forward!" In his essay on the negro, "Whatsoever prevents a man from this his sacred appointment, while he lives on earth—that, I say, is man's deadliest enemy." "The latest gospel in this world is 'know thy work and do it.'" "*Laborare est orare.* Work is worship."

"Know'st thou Yesterday, its aim and reason,
"Work'st thou well To-day, for worthy things,
"Calmly wait the Morrow's hidden sorrow,
"Need'st not fear what hap so e'er it brings."

This gospel of labor is pervasive in the writings of Carlyle and can scarcely be distinguished from the same gospel of Ruskin.

2. *Protest against "mechanism," materialism, or what may be called to-day commercialism.* "It is the age of machinery in every outward and inward sense of that word; the age, with its whole undivided might, forwards, teaches and practices the great art of adapting means to ends." "Men are grown mechanical in head and in heart, as well as in hand." There are the two natures of man, according to Carlyle—the dynamical and the mechanical. "But though mechanism, wisely contrived, has done much for man in a social and moral point of view, we cannot be persuaded that it has ever been the chief source of his worth or happiness. . . . The truth is, men have lost their belief in the Invisible and believe and hope and work only in the Visible, or to speak it in other words, this is not a religious age. . . . It is no longer a worship of the Beautiful and the Good; but a calculation of the Profitable. . . . Our Deity is Mechanism." "That all Godhead should vanish out of men's conception of the universe seems to me precisely the most brutal error that men could fall into."

This protest against materialism leads first, to deeper love of nature, to a clearer recognition of the great mystery in the world and, second, to the firmer trust in the dignity of man. As one of the many illustrations of the first point,take the following sentence from a letter to Emerson (1837) "I rejoice much in the glad serenity of soul with which you look out on this wondrous Dwelling-place of yours and mine—with an ear for the *Ewigen Melodien* which pipe in the winds round us and utter themselves forth in all sounds and sights and things; not to be written down by gamut-machinery." In regard to the second point, he says, "We have a faith in the imperishable dignity of man; in the high vocation to which throughout this his earthly history, he has been appointed." Further Emerson says, "The doctrine is indeed true and grand which you preach as by cannonade, that God made a man, and it were as well to stand by and see what is in him."

3. To most readers, Carlyle stands as *the apostle of sincerity*, faith; the protestor against quackery, shams, cant. One of his most popular and most stimulating books, "Heroes and Hero-worship," is based on the sincerity which must be inherent in the great man. Carlyle treats the hero as divinity, prophet, poet, priest, man of letters, king. To him a man is a hero in the proportion that he has sincerity, the basis of his religion. In a letter to Emerson he says, "Meanwhile I know no art of much consequence except that of believing, of being sincere; from Homer and the Bible down to the poorest Burns' song, I find no other art that promises to be perennial." How earnestly Carlyle preaches this gospel comes out in his words to Emerson. "Innumerable men give their lives cheerfully to defend Falsehoods and Half-falsehoods, why should not one writer give his life cheerfully to say in plain Scotch-English, in the hearing of God and man,'To me they seem false and half-false'? At all events, thou seest, I cannot help it. It is the nature of the beast."

This passionate desire to look below the mere exterior to the real inspired in him a love of history. History becomes to him a record of life—"the message, verbal or written, which all mankind delivers to every man." So the "History of the French Revolution" is not an account of senate-houses or battlefields, but the dramatic portrayal of life. Prejudiced, inaccurate, superficial that great work may be, but it is the most eloquent and most thrilling record of the great struggle of modern history.

4. Above all and through all is his *abiding faith.* Never does he lose the spirit of Scotch Presbyterianism which he received from his mother at Ecclefechan. Everywhere he insists on belief, belief with the whole soul. He never clearly enunciates his conception of God or of any great

religious principle, but no one doubts that he holds Puritanically to a Supreme Being. This abiding faith is always accompanied by a most humble submission. Carlyle's understanding of duty implied work and submission, and duty in this sense is synonymous with religion. To Emerson he writes (1835) "My belief in a special Providence grows yearly stronger, unsubduable, impregnable." The foundation of his faith is laid on silence or solitude. To them he goes for comfort, "The great silence of Earth was as balm to this weary, sick heart of mine." "Silence is the element in which great things fashion themselves together. . . . Thought will not work except in silence." "I say it is right and fitting that one be left entirely alone with one's grief and sins, with the mysterious ancient Earth round one, the Everlasting Heaven over one. . . Yesterday, one of the stillest Sundays, I sat long by the side of the swift river Nith; sauntered among woods all vocal only with rooks and passing birds."

Thus the words of Carlyle have spoken for him. Is this the gospel of despair? Is it the doctrine of skepticism or atheism? Do these words give hope to the ascetic? Are they not rather most vigorous words, most inspiring words to the young man of high hopes and unselfish ambitions? They sound a message as clear and as genuine as any that man ever uttered. They are not for the nineteenth century alone, but are as well for the twentieth century.

It will be long before the appeal, so eloquently voiced in the following words, shall have lost its power: "But it is to you, ye workers . . . that the whole world calls for new work and nobleness. Subdue mutiny, discord, widespread despair, by manfulness, justice, mercy and wisdom. Chaos is dark and Hell is deep; let light be and there is instead a green, flowery world. Oh! it is great and there is no other greatness. To make some work of God's creation a little fruitfuller, better, more worthy of God; to make some human heart a little wiser, usefuller, happier—it is a work for a God." "Let us do it like soldiers, with submission, with courage, with a heroic joy, 'whatsoever thy hand findeth to do, do it with all thy might.'"

English Topics.

Henry Varley Among Us.

One of the most intimate and esteemed friends of Dr. W. T. Moore, of myself, and of many others sharing in our good work is Henry Varley, who has for a whole generation been one of the world's most active and renowned evangelists. Mr. Varley recently paid one of his visits to America, and now he is sojourning once more for a short period among us. He lives, as most of my readers probably know, in Australia, having left England for that country about ten years ago. He is a man of magnificent physique, stout, burly and muscular; yet, like many such stalwart people, he cannot stand the English climate, through a proclivity to bronchitis. Strong men have their weak spots. It was a shock for me and Dr. Moore when one day Mr. Varley came into the Christian Commonwealth office and informed us that the doctor had assured him that his life would be at stake if he remained in England. He must hasten away to some warm and dry climate. Accordingly he told us he was hurriedly breaking up his London home and would start in a few days for Australia, taking with him all his family. Thus we lost one of the ablest preachers to the common people London has had in our time. Henry Varley has been in England for two different seasons since he became a Colonial, and now he is transiently with us again. He is, as usual, letting the public know he is here, simply by his extraordinary power. He is not a genius exactly, but exercises much more immediate influence on the masses than any man of genius seems ever to exert. Plant him before an assembly and they are magnetized in thirty seconds. In London he is especially effective, because he used for about twenty years to be popularly known as the "Butcher's Evangelist." Brought up in a humble village home near Liverpool, he went to London to be a butcher's lad. Here he courted his master's daughter, but was not allowed to prosecute his suit, the young lady's father insisting upon his attainment of a competent position in life before pressing his claim. He went off to Australia, prospered well, though only a youth, came home, reentered the trade in London, married the girl of his choice, became a leading mastertradesman and while still in business built the West London Tabernacle and preached regularly in it. Few preachers have incorporated so much of realistic romance in their early lives. The constant claims and calls on his time and energy as a preacher led Henry Varley to give himself up to the work of an evangelist, in which he has few equals. He is connected with no particular society, but is an absolutely Free Lance, though he is much more in sympathy, theologically speaking, with the Disciples of Christ than with any other people.

The Kaiser Shines.

We do not know what to think about that extraordinary man, the Emperor of Germany. The Emperor Louis Napoleon used to be called "The European Sphinx" but Kaiser Wilhelm II is quite as inscrutable a person. He has been mourning Queen Victoria with sincerity, and with an earnestness of demonstration so pathetic as to have elicited grateful admiration in this country. He hurriedly left Germany in the very midst of the stirring and ostentatious celebration of the Prussian Bicentenary, in order to be in Osborne before the death of Queen Victoria. His behavior has been altogether impressive. But it is impossible to forget that this same Teuton autocrat did more than all other statesmen together to prevent the interruption, time after time, during a dreadful period of three years, of the infernal massacres in Armenia. Very soon after that orgie of blood and rapine ceased, the Kaiser visited Constantinople, kissed the Sultan on both cheeks, and allowed the Kaiserin Augusta to lean on Abdul Hamid's arm. And there is no sign at all of any repentance. The Sultan still books in the favor of Germany. His army defeated the Greeks simply because it was carefully trained by German officers. But I sometimes find myself face to face with insoluble problems. The Kaiser is an incarnate enigma, and I give up in despair the conundrum constituted by his conduct. His policy is one ever-flickering phantasmagoria of what the mathematicians call permutations and combinations. Such men seem at one time to be a tower of strength. At other times their friendship is a delusion and a snare.

A Perilous Alliance.

This leads me to express regret that nearly every day I see ominous allusions to a supposed secret Anglo-German alliance. Lord Salisbury has indeed done an evil thing if he has covertly compacted any kind of treaty between Britain and Germany. We need, and must secure, the lasting friendship of our Teuton cousins. But we should keep totally clear of entangling alliances with any of the continental powers. They are all more or less deeply committed to a policy of imperialist militarism. I believe in imperialism where it is identical with spontaneous expansionism and is controlled by a Christian humanitarianism actuating its policy. And I believe in militarism where it is the resultant of all the democratic forces of freedom, and where it is actuated by the resolve of a free nation to defend its independence. But all Christian men and women must repudiate any type of imperialist militarism which is founded on the principles of either King David or of Machiavelli. King David brought woe on his people because he and they yielded to the imperialism of the cruel, aggressive spirit. He instituted a census, not for the purpose of numbering the people for information or in the interests of political economy, but to ascertain how many soldiers he could muster for the subjugation of surrounding independent tribes. And modern Machiavelianism is the mainspring of the international life of the European continent. It is deceitful, ambitious, envious, devilish. It deals in artful intrigues and makes of diplomacy a black occult art. It sets Russia, Germany, Austria, France and Italy conspiring and plotting behind each other's backs. It looks for a fearful coming crash and prepares prodigious arsenals for the approaching Armageddon. It is promoting that shameful conspiracy in France, now permeating, against the beneficent Republic, and threatens shortly to bring in the Bonapartists. That is the meaning of this agitation respecting the religious associations. They are going to kill France if the government cannot scotch them. Spain is in throes of agony through the reaction against that clericalism which never closes its serpent's eyes. And behold, the little nations are plunging into the caldron. Bulgaria, Servia, Roumania, Macedonia, are seething with commotion. The Eastern Question is bubbling up. Now Germany is dangerously situated in relation to this complication of most antichristian elements. She is the European center of gravity. Her army is the terror of Europe. She is exposed to the most critical perils. Her emperor has compromised with massacre and has condoned the most diabolical crime of modern history. Therefore, I pray that England may never be allied politically with her or any other European power. I repeat my aspiration so often expressed: when we *do* contract any alliance, let it be with America, in order that there may be compacted that grand Anglo-Saxon confederation which alone will save the liberties of the race. I do not know how many of my American friends ponder

the position, or grasp the possibilities of the near future. But some of us on this side of the water are convinced that the world-wide ungodliness of the great nations, the apostasies of the great national churches, the chicanery of diplomatists, and the ambitions of despots will ere long provoke a hurricane of wrath divine on all the refuges of human haughtiness and strength.

WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Feb. 15, 1901.

Reformation and Restoration

By M. E. HARLAN

"O Lord, make me a *better* man," prayed Alexander Pope. "It would be easier to make a *new* man," replied his page.

Because of the difficulty in reforming an old and corrupt church by any one within its ranks, denominationalism was born. But instead of making a new church it would be much better to restore the old original apostolic church. A reformer is a voice from within a body calling upon it to change itself, but the larger part of the body being corrupt this voice is made impotent because it has no clean place within to which it can invite. The restorationist is a voice from without saying, "Come ye out from among them, make you clean." And so to its own clean platform, not made by its own counsel but taken from the hands of the original designer, it invites all who honor truth and right to come.

Luther spent all the earlier part of his eventful life trying to reform the Catholic Church regarding auricular confession, purgatory and papal absolution. But he was forced to abandon this hopeless task and at the Diet of Spires in 1526 it was openly decreed that no reform or change should be inaugurated. The Catholic Church at most is but a man-made or, worse still, a priest-made institution and when you reform a priest-made church you still have a priest-made church and it is better to restore the church that existed before Catholicism was known. By bitter experience Luther learned that he must get back of Catholicism, and attempted to restore some of the apostolic order of things. He thus became the index finger of God pointing the people to an open but neglected Bible. At times, with a force born of despair, he plead for primal things and tried to restore the Bible name for God's people, and even plead for the people to call themselves "Christians" instead of Lutherans.

We cannot reform the teachings of Christ and the apostles. They don't need reforming or changing. But we can restore them. We cannot reform the creed of the apostolic church and we need not bother about making a new one. But we can restore the original. The papal dogma that the Bible receives its authority and authenticity from the church does not need to be reformed. It must be abrogated and in its stead the original teaching must be *restored*, i. e., the church receives her authority from God's word.

Wesley scarcely made an attempt at restoration. He was a reformer and lived and died in the Church of England trying to reform it. Only once did he approach the plainly marked border land of "restoration" and that was when, becoming tired of denominationalism and bigotry, he cried out, "Would to God that all party names and unscriptural phrases and forms were forgotten!" But he spoke better than he knew in this negative appeal for an old order of things.

The little ripple started by Luther on the sea of religion became the mighty tide that threatened to engulf all man-made barks that had been launched by loving but misguided hands. In 1807, when Thomas Campbell gave to the world his famous "Declaration and Address," he sounded the first clear note that called the attention of the world, not to the reformation of man-made institutions, but to the restoration of a Christ-founded church with its rites and ordinances and life. He would lead not back to Augsburg or Westminster, but back to Christ and Jerusalem where "the law went forth from Zion and the word of the Lord from Jerusalem."

One ringing article in that famous address reads as follows: "That this society, formed for the sole purpose of promoting simple, evangelical Christianity, shall to the utmost of its power countenance and support such ministers and such only as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence; only such as reduce to practice that original form of Christianity expressly exhibited on the sacred page, without attempting to inculcate any thing of human authority, of private opinion or invention of men as having any place in the constitution, faith or worship of the Christian Church, or any thing as matters of Christian faith or duty for which there cannot be expressly produced a 'Thus saith the Lord' either in express terms or approved precedent."

If Luther was the index finger pointing to an open and neglected Bible, Campbell was the voice of God calling to restore "all things according to the pattern shown" us in that book. Luther's work was largely a protest as expressed by the word Protestantism. It was more destructive than constructive. Campbell's work was a protest but much more than a protest. His work was constructive. When he cried against sectarianism he at the same time pointed to the remedial prescription in the original documents.

A restorationist is not an originator, but an explorer. The Campbells and their successors originated no new truth; they discovered old truths. A reformation of the sects would not destroy sectarianism; but a restoration to the divine order or pattern would leave not a vestige of sectarianism. If Luther was a fire on the hill of sacrifice, the Campbells under the glare of that light were surveyors commissioned of God searching for and finding the original boundaries and lines of his kingdom on earth. The very fact that they were engaged in a restoration movement forced them to examine original titles and specifications pertaining to the inheritors. They did not claim to originate plans, but they declared the discovery of apostolic plans.

So far as I know they and their successors have been the only people who have come before the world with a well defined plan for the union of God's people. Others have felt the need of it and have been bold to speak of it, but they seem to be walking in a hazy atmosphere and have no detailed plan for its accomplishment. But the plan of these restorationists was and is not to reform man-made churches, but to restore the body of Christ to its rightful owner. In keenness of intellect, in Christly life, in sweep of vision, no reformer ever excelled the early leaders of the restoration movement. The bride (which is the church) had been kidnapped, stolen, and the laws for her conduct were being made by her bigoted, fallible captors. Our fathers were not willing to reform her and leave her to her merciless and licentious captors, but with a firm hand would restore her to her Lord who is capable of making all laws that relate to her conduct. And she will be happy in this restoration. Then *restoration* adds force to *reformation* and leaves it secure. Then ours is better than a reformatory movement. It is a restoration movement. All honor to its leaders.

[See hand book "Concerning the Disciples" by B. B. Tyler, page 34.]

Brooklyn, N. Y.

B. B. Tyler's Letter.

The next International Sunday-school convention will be held in Denver in 1902. The people of Denver are beginning to get ready for the great convocation. This will be the first religious convention to meet in this city. Other great conventions have met in the beautiful capital of the Rocky Mountain region, but they were secular in character. If the Christian people of Denver are already preparing to receive you, it is not too early for you to begin to make your arrangements to come and enjoy our hospitality. Come out to Denver and meet the largest-hearted men and women to be found on the continent.

The next meeting of the International Sunday-school lesson committee will be held in New York, April 17. If you have any suggestions to make to this committee (and criticisms and suggestions are invited) send them to the Rev. A. E. Dunning, D. D., 14 Beacon Street, Boston, Mass., the secretary of the committee. This committee very earnestly desires to bring the Sunday-school lessons to as high a degree of perfection as possible. Assistance in this work from any quarter will be welcome. The lessons for 1904 will be considered at the approaching meeting.

Yes, I know something about "The Twentieth Century New Testament." Its publication is incomplete. The work will be complete in three parts. Part one contains the five historical books; part two contains Paul's letters to the churches; part three has not been published. "The Twentieth Century New Testament" is an English enterprise. It is published in America by the Fleming H. Revell Company. The translators aim to present the thought of the writers of the New Testament in modern English. The translation is made from Westcott and Hort's text. The work claims to be neither a revision nor a pharaphrase, but a translation. The King James version was a revision of previous translations.

The revised version, as the name implies, is a revision of the King James version. "The Twentieth Century New Testament" claims to be, not a revision but a translation of the Greek New Testament into present-day English. The English is decidedly British. It is not good American English. The value of coins is given in pounds, shillings and pence. It is doubtful if, for the average reader, this is an improvement on the King James New Testament. In this publication the effort is, after grouping the books of the New Testament, to put them in their chronological order. The order of the historical books is Mark, Matthew, Luke, John, Acts. The order of "Paul's letters to the churches" is Thessalonians, Romans, Corinthians, Galatians, Ephesians, Philippians and Colossians. These letters are arranged in three groups. The first group contains the epistles to the Thessalonians; the second contains the letter to the Romans, with the epistles to the Corinthians; the third contains the epistles to the churches in Ephesus, Philippi and Colosse. No account is taken in "The Twentieth Century New Testament," as far as it has been published, of Paul's letters to individuals—to Timothy, Titus and Philemon. The epistle to the Hebrews is, of course, not counted as one of Paul's letters to the churches. It is not probable that when the translators, in the prosecution of their work, come to Hebrews they will regard Paul as its writer.

I said above that "The Twentieth Century New Testament," in its English, is decidedly British. Wherever the word "got" can be introduced the translators invariably use it. The angel of the Lord told Joseph, the reputed father of Jesus, to "*get* up and take the child," and "Joseph *got* up." On the death of Herod an angel of the Lord appeared to Joseph in Egypt and said, "*get* up and take the child," and once more "Joseph *got* up." Jesus "*got* up" and spoke to the storm on the sea and there was a calm. The healer said to the paralytic "*get* up and go home," and the poor fellow "*got* up and went home." Jesus said to Matthew "follow me" and "Matthew *got* up and followed him." The woman who had spent her income on physicians for a dozen years and grew worse all the time "*got* well" when Jesus spoke to her. Jesus took the hand of the dead daughter of Jairus "and she *got* up." Jesus "*got* up" and followed the ruler of the synagogue. In the parable of the sower, the seed which fell among the thornbushes "shot up." One would think that this seed also ought to have "got up." The "blades of corn" in the parable of the tares also "shot up." "Jesus made the disciples *get* into a boat" and "when they had *got* up into the boat, the wind dropped." "When they had *got* up" is fine! "Peter *got* down from the boat and walked on the water." "Jesus *got* into the boat and went to the neighborhood of Magadan." "It is easier for a camel to *get* through the eye of a needle," etc. "Having *got* as far as Bethphage," Jesus sent two of his disciples. The master of the marriage supper sent out his invitations saying, "I have *got* my feast ready." The servants went out and *got* together all the people." When our Lord was on trial before Pilate the governor's soldiers "*got* the whole regiment round him." It is probable that you have *got* enough of this from "The Twentieth Century New Testament."

John the Baptist is represented as saying: "I, for my part, baptize you in water *to teach repentance.*" Matthew is represented as saying that "the crowd was greatly struck" with the doctrine of Jesus when they heard "The Sermon on the Hill." When Jesus expelled the demons from the man of Gadara the evil spirits begged Jesus "to send them into the drove of *pigs*"; so the demons "went into the *pigs.*" The parables of our Lord are spoken of as "stories." "Another *story* which he told them was this." "This was another *story* which Jesus related," etc., etc. His disciples came to him saying, "explain to us the *story* of the tares." In Matthew's account of the crucifixion, the following words are found: "However another man took a lance and pierced his side; and water and blood flowed from it."

The following is new in Mark 16:

A LATE APPENDIX.

"But all that had been enjoined on them they reported briefly to Peter and his companions. Afterwards, Jesus himself sent out by them, from east to west, the sacred and imperishable proclamation of enduring Salvation."

The baptismal formula in Matthew 28 reads: "Baptizing them into the Faith" (capital *F*) "of the Father, the Son, and the holy Spirit" (small *h*).

The gospels in "The Twentieth Century New Testament," are funny, and Paul's letters to the churches are warranted to cure Chronic Insomnia.

It is pleasant to hear that you are interested in the work of the Disciples in Denver.

The corner stone of the Central Christian Church, Sixteenth and Lincoln Avenues, was laid Lord's day afternoon, March 10, with appropriate ceremonies, Judge I. E. Barnum presiding. Dr. C. M. Cobem, of the Trinity Methodist Church, gave a fine address. He spoke of what this church will stand for. But few, if any, Disciples could have better represented the Christian Church. Bruce Brown also delivered a brief address. Judge Barnum in the beginning of the exercises indulged in interesting reminiscences. He was present at the laying of the corner stone of the former Central Christian Church building eighteen or twenty years ago. Bro. Brown, in his remarks, left the impression that this congregation proposes in the future to be an institutional church. Judge Barnum spoke of the peculiar fitness of the present pastor, Bruce Brown, for that kind of work. The completion of this building will be a notable addition to the ecclesiastical architecture of Denver. The money needed to pay for this future new home of the Central Church has been pledged. It only remains to secure five or six thousand dollars to pay for the furnishing. In the midst of the building enterprise the congregation is paying current expenses and aiding the missionary cause. Bro. Brown and those who co-operate with him are full of courage. The success of the Central Church in Denver means more than I can express for the work of the Disciples in all this region. The next annual meeting of the Colorado Christian Missionary Society will be held in the new Central Christian Church.

The LEXINGTON CONGRESS: A Prophecy

By CHARLES FORSTER

The great generalizations of the last century dealt almost exclusively with the materialistic, leaving out the higher system known through divine revelation. Spencer's definition of ultimate philosophy is a "completely unified knowledge," in contrast with a "partially unified knowledge." Spencer does not strive to attain this end, for his philosophy is only partially unified, inasmuch as he excludes the supernatural from his generalizations. The Lexington Congress is a step towards this ultimate truth, because it endeavors to unify the attained knowledge of material things with the revealed knowledge of heavenly things.

The coming congress is a prophecy, it is a germ of greater things. The pentecostal truth we claim to understand is the only revealed system that can be harmonized with attained systems, and during the early days of this new era we meet to harmonize them. We meet with a new resolution, with a new hope, and by the grace of God we will attain our object. It is not Utopian to say that the Disciples of Christ will be the leaders of thought during this twentieth century, for if they are not, the ultimate truth will be that much farther off.

If the complete unification which constitutes philosophy is ever attained, it must be done by the blending of partial unifications that have proved themselves to be true. The philosophers of the last century established the truth of great generalizations in the material world, and the Disciples of Christ have re-instated the great generalization of the spiritual world. The blending of these partially unified systems into one system is left to the followers of the Man of Nazareth.

We accept the great discoveries of philosophy and we accept the gospel. We also believe that there is but one universal and divine system, a belief that necessitates the unification of all truth, *i. e.*, the blending into one harmonious system all knowledge attained and revealed. The antagonism between these different branches of knowledge is only apparent, and the certainty of the way out encourages us to search for it. As Disciples of Christ it is our duty to do this, and though many of our brethren brand such a study as tinged with skepticism, those who have undertaken it experience a deeper thrill of divine knowledge.

It is to be hoped and prayed for that many congresses of our people will meet for the purpose of dealing with these profound questions. The proposed study of "evolution and its bearing upon religious and theological problems" is only a start, but it is a start. Christian congresses are needed, congresses led by men who have dug deep, men who, after they have attained a crude knowledge of things, carry it to the throne of grace, allowing God to form it into an harmonious whole. This congress, therefore, is to be a fitting commencement for the new era, in which we pray that our eyes may behold a decided step toward the unification of all truth.

The Basis of Faith.

Charles Lloyd Garrison.

It can hardly have escaped the notice of the observant that the religious world at the present time is ripe for the scientific treatment of a most important question, which we as a people are peculiarly fitted to consider, namely: Is there an inherent or ecclesiastical necessity for the possession of objective norms? To this question, whose importance can scarcely be exaggerated, we have responded with an "Everlasting No." Germinant from this response and the wherefore of it we have grown up into a significant brotherhood, the doings of which are no longer confined to a corner. It may be said that we have demonstrated a proposition which has received as yet no adaquate statement, for the most sanguine of us would scarcely aver that our literary beginnings are commensurate with the genius and dignity of our plea. Not that these beginnings are devoid of merit—foremost of which must be reckoned promise; not that they are one whit less mature than might have been expected of an undeveloped people—for the order of development is first brawn, then brain: but that they fail adequately to report us on this most fundamental proposition is patent. We have hardly removed the possibility of being misunderstood and misrepresented by our nearest religious neighbors, much less have our representatives in the council of the world's scholarship thus far gained a hearing on this measure. That the time is ripe for a scientific handling of this problem, none can deny; that we have an abundance of material that needs only the genius of a master mind to work up into demonstrative proof, is incontrovertible; that the timely forthcoming of such a work would be like peaceful counsel to the troubled waves of ecclesiastical thought, is more than probable.

Our negative response to this fundamental question is full of historic significance and interest. It marks the birth of a new idea; the inception of a new principle. It carries with it a tremendous assumption, to be sure, postulating of the church a power which has been denied to it ever since the beginnings of her apostasy, i. e., the power of perpetuity and growth apart from a formulated creed. Thus far the assumption has been vindicated by the facts of experience; how the enterprise will fare in the future, and what its bearings will be upon the perennial problem of Christian Union, are questions of related interest.

Without denying the essential originality and feasibility of the solution rendered by the leaders of the restoration movement of this important problem, it must be conceded that its public enunciation had been foreshadowed by many fruitless attempts at an analogous solution, which, without exception, swept round from negation to affirmation. Is this tendency inevitable? Its early manifestation and persistent recurrence are at least favorable to such a view. Certain it is that this tendency toward schematism in matters of doctrine is not without its explanatory causes. They may be sought in the predilection of mind—in the development of which the legal religion and hierarchy of the Old Testament exerted an influence by no means inconsiderable—for authorized forms in the materials of faith, practice, and constitution; but for the most part they are discernible in reactionary tendencies occasioned by partisan extremists. Thus the ultra-Pauline Antinomianism, in the early days of the church, doubtless had much to do with the transformation of the subjective conceptions of the apostle into objective norms. And for one reason or another the same thing has been taking place ever since.

In like manner, and for reasons which may be traced by the student of church history, the fundamental doctrines of ecclesiastical sanction were developed and elaborated by Christian thought in the Patristic Period until they finally crystallized into positive dogmatics, becoming the ground of contest between heresy and orthodoxy, and furnishing points of union and departure. Precisely the same process, with its attendant evils, is traceable from Luther's faith to Luther's Articles of Faith, and from Luther's Articles of Faith to the symbols of the Lutheran Church. Some of its alleged advantages are:

(a) Facility in differentiation and promulgation. With a schematized code of authoritative sanction it is very easy to draw the line of demarcation between the orthodox and the heterodox; while a clear-cut scientific statement of dogma, resting upon a clear-cut scientific statement of philosophical principles more readily promulgates itself than a mass of disassociated doctrines.

(b) The inherent love of the mind for order and precision. To the student of philosophy and religion nothing is more apparent than this partiality of the mind for system. For the purpose of examination and exposition it is desired to see the entire system of philosophy or religion as it lay pictured in the mind of its author or authors. Is the religion of Christ susceptible of scientific statement? So men have believed and taught. Witness their creeds.

(c) Preservation of the faith. Paul advises Timothy to refuse profane and old wives' fables, assuring him that the time would come when men would not endure sound doctrine; but having itching ears, would after their own lusts heap to themselves teachers; and would turn their ears from the truth unto fables. The Apostle Peter concedes that there are some things in the epistles of Paul which are hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. This corruptive tendency finds its antidote in creed-building, which may be described as an effort on the part of man to preserve the doctrines of the church in their original purity.

This effort was prompted by the loftiest of motives. That it has signally failed of its purpose is not due to the lack of scholarship or of piety. It must be sought in the *mode* of its operation. Believing that they had discovered the fruitful source of past errors, the leaders of the restoration movement directed their efforts along a unique line. The significance of their work lies in the fact that they repudiated objective norms; that they denied the inherent and ecclesiastical necessity for the possession of them. It is the merit of their teaching, and the distinguishing mark of those who possess their spirit, that the individual is allowed the privilege of appropriating the subjective conceptions of the inspired writers. He is not required to approach the subjective through the avenue of the objective. On the other hand he is urged to go to original sources and draw individual conclusions, not in light of any prescribed philosophical system, nor in harmony with any stipulated dogmas, but in the light of his own reasoning and intuitional powers. Thus it will be seen there is given scope for infinite variedness and richness of find and expression. This certainly is a condition favorable to the realization of the highest truth in the highest form, and can hardly fail to have a most salutary influence upon our literary products when we shall have attained to maturity of development.

Yet our disclaiming a schematized code of essentials must rest upon something more convincing than the absence of a written creed. Even the oral presentation, as we understand them, of the authoritative conditions of salvation and the scriptural means of grace, strange to relate, has laid us liable to the charge of inconsistency; for, say our religious neighbors, preaching is defining, defining is schematizing, and schematism, deny it though you may, is individual creed-building. Every step, therefore, toward uniformity of doctrine is a step toward crystallization of dogma, hence a step toward that condition of things from which you avowedly shrink.

There is, fortunately, one important consideration which vitiates this argument and redeems us from the most flagrant inconsistency; namely, the doctrine which we preach, by the simplicity and scripturalness of its presentation, finds its mission in the promotion of Christ, our creed incarnate. Of the gospel of the Lord Jesus Christ, by the intellect apprehended and from the heart obeyed, "the pure, archetypal essence," in which its revelations to man and its requirements from man, which are subsumed under the concept, participate and find their enrichment, is Christ. Dynamically considered, this gospel is the power of God unto salvation to every one that believeth; but this power is not independent, inherent, underived, existent in cold, categorical propositions; for this would deify the gospel, apotheosize revealed truth, and restrict the sphere of its influence to the wisest of earth. Were the life-giving power of the gospel essence inmanent in a body of doctrine—whether as commands to be obeyed or propositions to be received—then it would become the duty of theology to reconcile this divine essence with the established and accepted doctrine of the Godhead and to supply a new interpretation of Calvary.

Is it not consonant with a better philosophy and a more lucid theology to believe and teach that the end of faith in the last analysis of it is not dogma, systematic or propositional, but rather Personality which dogma strives to set forth? The faith of the apostolic church was Christ and him crucified; the faith of an apostatized church was dogmatics and it glorified. The one produced loving, heartfelt allegiance to Christ which manifested itself in heroic service and redeeming martyrdom; the other fostered a languid, prescriptive faith,

bereft of those virile and daring qualities which inspire courage, generate enthusiasm, promote self-renunciation and inaugurate crusades.

That we cannot know Christ apart from dogma is a truism; that we cannot preach Christ apart from doctrine is self-evident. Just as mental representations are necessary to produce knowledge of the outer world, so the facts of the gospel are necessary to make known the mind of Christ. But just as we discriminate between the mental representation and the objective reality, so we ought to discriminate between the facts of the gospel and the divine Personality which transcends those facts and breathes life and meaning into them.

Aesthetically and ethically considered, the gospel is perfect, because it contains the words of eternal life, and makes the way of salvation so plain that the wayfaring man, though a simpleton, need not err therein. Yet this perfection is not the perfection of an inherent essence, it is rather perfection in adaptation of means to end, perfection accruing from him who is the head of all principality and power. To Christ, the given reality, who stands back of the gospel and towers above it, the gospel is forever inferior. Just as the mind of Paul could not comprehend and report all of the mind of Christ, so the sum total of revealed truth is not commensurate with his greatness. For logical and ontological reasons are we not driven to the conclusion that neither a system nor a proposition is the object of faith, but rather the sublime Personality which stands back of both?

Unquestionably, if once we admit categorical truth, objectively contemplated and dogmatically stated, into the realm of required faith, the inexorable logical consequence will be a creed replete with the seeds of schism and strife. That it be unwritten is neither a sufficient disclaimer nor an evidence of merit. Rather otherwise. If our thinking is to be tyrannized over by a dogmatic code, tacitly agreed upon and rigidly enforced, it would bespeak better logic and more candor to come right out with a formal statement of the whole matter and thus add one failure more to the abortive struggles of the past. But that such a condition will ever be realized among us, or that such a repellent measure will ever be for a moment entertained, the very genius of our plea and the ever-increasing development of Christian liberality in our communion most assuredly controvert. Never before in our history as a people were our prospects writ so large. We have a message for the century upon which we are entering and, what is equally important, the century is ready for the message. One of the most significant tendencies of the day is the insistence everywhere making upon the person of Christ as an object of faith and a tenable basis of union. Nor is this one of the cant watch-cries of the day, as prognosticators of evil would have us believe; it is an evidence of unrest; it is the struggle of the mind for the final seat of authority; it is the cry of the heart for a deep-seated and vital communion with Christ. The assertion of individual right of thought is leading to the disintegration of formulated creeds and to the obliteration of sectarial lines. Just where this tendency will stop lies beyond the ken of man.

But not thus flecked with promise is the entire horizon of the future. Low-lying, ominous clouds are approaching. That the battle of the faith is to be fought out again at no far-distant day—and that, too, under conditions essentially different from any which have hitherto obtained—is the firm belief of those most capable of judging. Possibly there is now pending one of Teufelsdrockh's "Baphometic Fire-baptisms" through which Christendom is ordained to pass, and from which she shall emerge with her garments cleansed and her sceptre restored; but whatever the destructive and subsequent reconstituent process may be, may we not confidently hope to find Christendom in the end much nearer the truth than she has been for centuries, and therefore much more solidly united upon the vital elements of Christian fellowship and love?

Eminence, Ky.

Dogs in the Manger.

By H. C. Patterson.

There is not only a need for the gospel to be preached among the inhabitants of heathen lands, but there is a great need for its being preached in many places in our own fair land. The writer knows of scores of churches who are having no preaching, and where much good can be accomplished could the gospel be given to them. But it is a case of "dog in the manger" with them. They are too stingy to employ some one, and they will not allow one to come and preach, lest he, perchance, succeed in taking a few shekels out of the community.

I knew a good man, a splendid preacher and one among our best evangelists, to write to a score of pastorless churches offering to come and hold them a meeting, assuming all responsibility for support. In every case the answer was, "we are not able, and do not care to have a meeting just now." With me it has been a question as to what it is best to do in such cases. Their condition is more alarming than that of the heathen. Heathen doors are open to the missionary, while these pretending Christians will neither call a minister nor allow one to volunteer his services. In them is fulfilled the Saviour's declaration concerning the Pharisees, "hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Many officers of churches have conceived the idea that in them is vested all authority simply because of their position; that they can say "come, and he [the preacher] cometh; go, and he [the preacher] goeth." To me this is radically wrong. I think the doors of the church house should always be opened to any man of good character to proclaim the gospel. He may not be the one whom the officers would select; but he may be the one whom God has selected, and directed to that place to put the church to work and tell sinners the way to salvation.

Where a church has been without a pastor for some time and is inactive, any preacher has a perfect right to push himself in over the heads of the official board and, like the old prophets, thunder the needs of repentance into their ears saying "awake, thou that sleepest." When a good man proposes to come and preach it is the duty of the members to seize upon the opportunity, open their hearts and doors, take care of him, encourage and help him and thus God may bless and help the community.

If it were known that men would be welcomed to such places many of them would have preaching that have not had it for months or years. There are always men who are willing to sacrifice and take chances on remuneration and only ask "an open door" for doing good. Why not let them try?

The Heroism of Jesus.

By Stephen J. Corey.

These are stimulating days. Heroism is in the air. Its contagion is complete. In the palace or the cottage courage is extolled as the chief characteristic of manliness. At the sound of the war tocsin the youth of nations spring to the defense of home, country or suffering humanity without a thought of the cost. A few months ago our nation went wild over a man. From shore to shore of our land his name was acclaimed. His praise was upon every lip—and why? He was a hero. He had gained manly victory in a manly way. But we press our praise of courage to the verge of hero-worship, and our enthusiasm is easily punctured. Our hero transferred a grateful nation's gift to his wife, his ardent admirers became sick, and their small boys bombarded his triumphal arch with mud-balls. Extreme exaltation brings reaction—hero-worship satiates the worshiper and spoils the hero. Heroism never dies, but hero-*ism* must. We will forget the pageant and our admiral's mistake, but "Manila Bay" will never die.

But true heroism does not always find its manifestation in force. The voice of musketry and cannon does not alone speak of courage. The fiercest battles are not on blood-drenched fields, nor between the mighty engines of destruction which sail the sea. The greatest victories are over unseen enemies; the silent battling of the soul with temptation.

Jesus was a hero. He was a perfect man, and being that was perfect in manliness. Yet how seldom do people think of him as being heroic. We remember his meekness and forget his manliness. He is oftener the lamb than the lion. He was brought as a lamb to the slaughter but he is also that great shepherd of the sheep, fearless, intrepid, heroic. How vididly is this truth shown in our text, "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem."

The narrative is touching. It is the Master's final departure from Galilee. The scene of his greatest work must be left behind. He has counted the cost. Before him humiliation, bitterest agony and death. These words record the invincible firmness and heroic determination of the perfect man. Jesus is hurrying to his cross. Mark puts it even more graphically: "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." Why the amazement on the part of the disciples? Why did they follow behind him fearing? Was there not something in that white, set face that told plainer than any words the awful determination of the Master? They had not seen him so before. He had been fearless, now he was heroic.

A critical analysis of the character of Jesus would be impossible. The attempt would be presumptuous. But may we not fairly ask, why was this action on the part of the Master heroic?

Jesus was tempted. He was divine but none the less human. That idea which denies his provocation to disobedience makes him unsympathetic and robs him of his manliness. "He was in all points tempted like as we are, yet without sin." The Master's suffering was entirely volun-

tary, and therefore the test of opposing circumstances was all the more severe. Those conditions which were due to his humanity made his action on the occasion of our text doubly heroic.

Jesus loved intensely all those tender associations and conditions which make life beautiful and content. There was surely a deep pathos in the words uttered so soon after the events of this lesson: "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." The home was sacred to Jesus and although his constant toil took him far from its pleasant peace, yet he was happy in the quiet abode of Martha and Mary or at the table of some kind host.

The time had come when all these things must be abandoned. "He steadfastly set his face to go unto Jerusalem." The fields and gardens, the brooks and vineyards, the hills of Galilee made sacred by the feet of expectant multitudes, must be left behind. No longer could he walk the shore of the peaceful sea or preach from its fishing boats. "No more crowds of simple fisher-folk hanging on his words and bringing their lame and sick to be healed by his loving hand." He must go—go and encounter the bitter opposition of the Scribes and Pharisees, and meet the lengthening shadow of the cross. Nor was this all. There were no words to cheer him, no friends to encourage. He must go without the approval of even his disciples—go to the chief city of his own people and there be crucified by those he came to save—slain by the beloved city over which he wept, for Jesus was a patriot.

Our Savior naturally shrank from the cross. He did not love suffering more than we. He had no passion for pain, no longing for the cross. He had rather teach in Galilee than suffer in Jerusalem. Martyrs have since gloried in their torture—Jesus did not. He rejoiced in the will of his Father, but not in the crown of thorns or the cruel nails. He was a hero, not a martyr. He "set" his face to go unto Jerusalem—he was hastening to his cross but not with pleasant indifference; his face was set like a flint—he had counted the cost. He "endured the cross, despising the shame." If *he* endured, it must have been hard—if *he* despised, it was something worthy of his scorn. Jesus shrank from the cross—the bloody sweat in the garden was not drawn by caprice, it was the anguish dew of Calvary. We not only shrink from the cross, but we hesitate—we turn from the bitter cup, and run away from that which is irksome. God give us courage to learn the lesson of the steadfast face.

But the humanity of our Savior was not all. He was divine and the privilege of divinity made his fearlessness all the more heroic. We hesitate to think of the divine element in Jesus as an actual limitation—but was it not so? What made possible his infinite humiliation? What was it that caused him to see the future, so that skull-crowned Calvary stood constantly before his vision? It was his divinity. How complete was the degradation of our Lord! The eternal Son of God *walking* to his death. The Creator of the universe hastening to be scourged and scoffed and spit upon. The perfect God, misunderstood, maligned and crucified. And in it all the future was distinct. He constantly walked in the shadow of the cross. How few of us could bear the petty trials which assail us if we knew they were coming. God has kindly hidden from us the future, that we faint not. The passion of Jesus was not confined to the last week of his life—the cross was his constant companion. In the midst of most congenial and peaceful circumstances he would stop and speak of it.

So we see that our Savior not only overcame attendant circumstances but he looked forward into the future and in spite of shame and suffering which awaited him, "he steadfastly set his face to go to Jerusalem." When there was everything to bind him back and nothing but the impulses of unselfish devotion to draw him onward, he faltered not in his work. His resolution was made conscious of his mission and determined to complete it.

Too often has the world believed that the church stood for imbecility and effeminateness rather than for strength and manliness. We need to proclaim the manly religion of the manly Christ. He was sublimely courageous and he calls for courage on our part. If we are true to our mission we will not lack opportunities for heroic action—it takes a man to follow Jesus—a man with a steadfast face. We may follow him amazed, we may not always understand the meaning of that determined countenance, but let us follow him who, when all earth's attractions were behind and only duty and death before, "steadfastly set his face to go to Jerusalem."

Exaggerated Humor, Conspicuous Inexactness or Lying—Which?

By F. D. POWER

The funny man has his perils. One who seeks to make men laugh is always tempted to go beyond proper bounds. And when one is paid so much a column for his humor he runs a greater risk of dullness on the one hand or extravagance on the other. A noted wit was completely discomfited when at a supper party the little girl of the hostess came with the message: "If you please, Mr. Blank, mamma sends her compliments and would be much obliged if you would *begin to be funny*."

Mark Twain, in his irresistible desire to create a cachinnation, and incidentally to earn a dollar, has overstepped the mark. His article in the February number of the North American Review does him little credit. "The Person Sitting in Darkness" seems to be Mr. Clemens himself. His caustic comments on civilization show him to be himself uncivilized, at least so far as to learn the full meaning of truth and justice. Lincoln's advice to Stanton would fit well here. The war secretary complained of the course of a certain officer and said he would give him a piece of his mind. "Do," said Lincoln. "Give it to him. Cut him all up." Stanton wrote the letter and submitted it to the President, and asked by whom he should it. "Send it?" said Lincoln. "Why, don't send it at all. You have freed your mind; now tear it up and throw it away. Don't send such letters. I never do."

It would have been well for the great humorist if he had taken this course with his last effusion. He uses Rev. W. S. Ament, a missionary of the American Board in China, as the text for a tirade of fourteen pages against missions and missionaries and the foreign policy of nations toward the uncivilized peoples which is amusing simply for its display of ignorance and prejudice without a single redeeming line of genuine humor. It affords the funny man a fine opportunity to use his power of satire, but the principal trouble with it is that the whole story is founded upon a statement that is utterly and colossally false.

The New York Sun published a dispatch declaring that Mr. Ament was collecting in Chinese villages thirteen times the actual losses of Christians and using the money thus collected in propagating the gospel. One who thought for a moment would at once decide that this was an impossible thing. How could a missionary, unless supported by an army, go about and despoil the people in this wholesale fashion? Mark, however, believes the newspapers like a good little boy. He himself is so veracious he would at once own up had he hacked his father's favorite cherry tree and he cannot in his innocency conceive that a newspaper would go wrong. So he dips his pen in vitriol and proceeds to stab this man Ament and all his ilk and through him Uncle Sam and John Bull and degenerate mankind generally. It is an awful arraignment, but it is all based upon an awful lie.

Seeing the dispach in the New York Sun and Times, the American Board telegraphed:

BOSTON, Feb. 18, 1901.

AMENT, PEKING.—Laffan's news agency reported in New York Sun, Dec. 24, you collecting thirteen times actual losses and using for propagating gospel. Are these statements true? Cable specific answer.

FERNSTALK, Boston.

To this came the following reply:

PEKING, Feb. 19, 1901.

FERNSTALK, BOSTON.—Statement untrue. Collected one-third for church purposes additional actual damages. Now supporting widows and orphans. Publication thirteen times, blunder cable. All collection received approval Chinese officials who are urging further settlement same line.

AMENT.

It seems Mr. Ament has succeeded in collecting actual losses suffered by native Christians and one-third additional toward the support of the widows and orphans of converts who have been massacred, and this has been done with the aid and approval of native officials. The Sun acknowledges its dispatch misrepresented the facts. The Times expresses its sincere regrets. The papers declare in most honorable way that Mr. Ament was meeting the approval of the Chinese commissioners, Li Hung Chang and Prince Ching, who have urged this method of settlement upon the local magistrates, and authorized the payment of 100 *taels*, about $140, for each Christian killed.

On this Mark founds his blast. It is terrifying, but not funny even a little bit. If the rest of his statements are as utterly base and baseless as this attack upon foreign missions, he would do well to come to Mt. Vernon and weep at the tomb of Washington.

Washington. D. C.

Current Literature.

Grant Allen's **Paris**, in two handy little volumes, attempts to occupy middle ground between the traveler's guide book, with its details about hotels and cabfares and its perfunctory double-starred appreciations, and the more free and flowing narrative or description of travel, which appeals most strongly to the reader who stays at home. The author's plan is to study the Paris of to-day as an embodiment of the history of that city. He is not interested in the Champs Elysees or the Eiffel Tower or the life of the cafes and boulevards, but is strong on Notre Dame and the Musee Cluny and the Louvre. The plan is thoroughly commendable and the convenient volumes will pay for the trouble of carrying them on a visit to Paris, but for the fireside traveler they would be of little use.

One could wish too that the author had been a trifle less explicit in telling us just where to stand, just which way to look and just what to admire. The collection of mediæval shoes in the Musee Cluny, for example, ranging from the tiniest satin slipper to the most enormous boot, is tersely condemned as "uninteresting." Yet many a traveler, who is but an indifferent admirer of Gothic carving, will get from these shoes a stimulus to the imagination which he will not get elsewhere. Why should he be headed off from them by the curt admonition that they are "uninteresting?" Again, when the author assures you that the interior of the Pantheon, though vast, is "unimpressive," he makes a statement which is unnecessary, if correct. The reader to whom this remark is addressed is supposed to be already in the Pantheon and if the hollow of its dome and the aspect of its frescoed walls do not impress him, he ought to be sensible of the fact without advice. But what of the unlucky traveler who discovers, when it is too late, that he is impressed by something which he is officially assured is unimpressive? He can only pass out in the hope that next time he will admire the thing which it is proper to admire and not be impressed by the unimpressive. One can easily be resigned to the author's use of approving stars and double-stars to mark the most notable objects (a la Baedeker) by reflecting upon the wilderness of adjectives which this simple expedient dispenses with. Still, it is a good book. If you are going to Paris take it; if not leave it alone. But in any case one must remember that it does not attempt to consider all phases of Paris and if one wants to know it as a modern city, a place where men are living to-day, rather than as a monument of past ages, one must find his information elsewhere. (L. C. Page & Co.)

One might almost think that Donald G. Mitchell had been the intimate contemporary of all the American men of letters from the landing of the Mayflower down to date, judging from the sprightly and familiar tone in which he speaks of them in his **American Lands and Letters**. As a matter of fact, there is almost no personal reminiscence in the book. The author excludes from his survey all writers whose birth-date falls later than the end of the eighteenth century, but even with this limitation there are many whose high time came after "Ik Marvel" had himself become a figure in the literary world. Yet he records no personal recollections beyond an account of a visit to Washington Irving at Sunnyside, and there is a facsimile of a note from Irving expressing his appreciation of "Dream Life"—which, by the way, he calls "The Dream of Life."

The author states as his purpose not to acquaint the reader in full with the history of American literature, but to stimulate an interest in it. The gossipy fashion in which he saunters through the field of American letters certainly accomplishes this end to a degree which completely justifies his effort, and in addition it paints a background for the literary characters which shows them in close relation to the social and political conditions of their times. There is, to be sure, a large amount of somewhat recondite information in the volume, but one instinctively thinks "What joy to prepare such a book!" rather than "What a task!"

The exclusion of the famous Massachusetts group of writers, the Cambridge and Concord coterie, whose birth-years are all on this side of 1800, gives opportunity for the somewhat earlier group of Connecticut writers, who are usually overshadowed, to receive the attention which they merit. Mr. Mitchell is a Yale man and a resident of New Haven and it doubtless afforded him satisfaction, as it will to many other Yale men, to note that in the eighteenth century New Haven was the literary capital of the new world. (Scribners)

Upon no subject in the realm of art have more books been written—and more good books—than on the Italian painters of the Renaissance. And yet it is almost impossible for any one to study the works of those masters for a few years with true interest and devotion without coming to the conviction that at least one more book is needed and at the same time developing the impulse to write it. For this very reason they are an uncommonly interesting group of books, these on the Italian artists, because most of them were irrepressible books, which the authors could not help writing, even though they knew that the public was not conscious of needing new works on the subject. Mr. Frank Preston Stearns, who has already written good books of literary criticism and at least two on Italian art, has recently published, under the title **Four Great Venetians**, an account of the lives and works of Giorgione, Titian, Tintoretto and Paolo Veronese. It may not suit the tastes of all of us to find Giovanni Bellini placed in a class secondary to Giorgione and it will impress almost any one who has gone through the Venetian Academy that Carpaccio deserves somewhat more generous treatment. Still, since the author professes to treat only of four particular Venetian painters, he is under no obligation to give a complete history of Venetian art or to devote to others an amount of space proportionate to their merits. The author has plenty of opinions of his own, which do not always coincide with the usual judgments of the older authorities, but he states them without arrogance and leaves the reader to accept them or not as he pleases. (Putnam's Sons, $2.)

The name of Archibald R. Colquhoun is well known to the readers of books on world politics and the problems of Asia. In the volume entitled "Russia Against India," recently noticed in this page, he dealt with Russian aggression in central, southern and western Asia and arrived at the conclusion that the progress of Russia here could only be checked by a British occupation of Afghanistan. In a larger and more pretentious book, entitled **Overland to China**, he deals chiefly with the relation of Russia to northern and eastern Asia. Though not, like the other, an argument in support of any specific policy, this book embodies the same conception of Russia as the most crafty and far-seeing of all the Powers and the most irresistible because of the patient tenacity with which she adheres to her plans for expansion. The overland route to China lies, of course, through Siberia and the bulk of the book is an account of Russia's acquisition of this vast territory and a description of it. The description is not highly picturesque but it is full of information for one who wishes to understand the country. (Harpers.)

F. B. Meyer's little volume entitled **John the Baptist** is just the sort of book which one would expect Mr. Meyer to write on that subject. It is a devotional study of the few recorded incidents in the life of the Forerunner. (Revell. $1.)

The tract on **Christian Science**, by E. P. Woodward, is a convincing exposition of its fraudulent character by one who has gone to the bottom of it. That is not far to go, it is true, for it is a shallow, though very muddy, delusion. Mr. Woodward's style is crisp and trenchant and his matter is sound and sensible. (Safeguard Pub. Co., Portland, Me. $ .10.)

The following pamphlets and tracts have been received: **Annie Moore Cable**; or, a Mind Destroyed Developing as a Medium, by Thomas Ingraham Moore. An exposition and denunciation of spiritualism. (Bradford, O., 25 cts.) **Present Day Attitudes Toward the Bible**, by Rev. George F. Ayers. A moderate, conservative statement of the case especially with reference to its bearing on the present controversy over the Westminster Confession in the Presbyterian Church. (L. F. Tromly, Poplar Bluff, Mo., 10 cts.) **The Christian Principle of Sociology** and its Application to Present-day Problems. A thesis presented by Rev. R. H. Crossfield for the degree of Doctor of Philosophy in the University of Wooster. **God's Purpose in this Age**. For the most part a study from the prophetical portions of the New Testament. (Henderson & Co., Toronto, Canada, 10 cts.) **The Satan of Scripture**, by W. A. Mason. (Henderson & Co., 10 cts.) **The Lessons of the Ages**, by W. A. Mason. A survey of human history as divided into seven dispensations: the Edenic, ante-diluvian, post-diluvian, patriarchal, Jewish, church and millennium. (Henderson & Co., 10 cts.) **The Thirteenth Annual Report** of the Society for the Diffusion of Christian and General Knowledge Among the Chinese for the year ending Sept. 30, 1900. This report is chiefly occupied with an account of the anti-foreign crusade in China including the siege of the legations at Pekin.

Ladies in Mexico.

Undone By Coffee Poisoning.

Down in the City of Mexico, in the country that raises its own coffee, they have plenty of stomach trouble and nervous headaches brought on by coffee drinking.

A lady writing from there says, "I have used coffee for a long time and was inordinately fond of it. At any time I would cheerfully have given up all the balance of my meal if necessary, in order that I might have the coffee, but I acquired a wretched, muddy, blotchy complexion, had prolonged attacks of excruciating nervous headaches, was troubled with insomnia, and finally complete nervous prostration, that horror of horrors.

I was compelled to give up coffee for it was the poison that worked my undoing, then I concluded to take on Postum Food Coffee. I did not believe in it and knew I would not like it, for I could not bear to think of anything that was to take the place of my beloved coffee.

I was driven to despair by illness and willing to try most anything to obtain relief. Imagine my surprise when I made Postum Cereal Coffee according to directions and liked it as well as any coffee I ever drank.

So the problem was solved. I began to improve in health, could sleep well nights, my headaches disappeared, and I kept gaining in flesh, until I went from 118 pounds to 150, and I am now perfectly well and feel so. I have been able to do an enormous amount of extra work that would have been absolutely impossible under the old conditions.

Please do not use my name in public." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—Congress assembles March 26.

—We mean, of course, the Congress of the Disciples at Lexington.

—This is an assembly for free thinking and free speaking on great topics. It will be as lively as a tariff debate in the House of Representatives and as clean and sweet-spirited as a prayer-meeting.

—At our conventions we prize harmony. At the Congress, the more differences of opinion the better. Brotherly love will prevail but criticism will be frank and there will be a free give and take of argument, without personalities.

—For many years we have needed such an escape valve as the Congress where those who have ideas can air them, and so keep them from spoiling. Ideas are like those high explosives which are harmless when exploded in open air but tear up the earth when they are confined.

—The third annual meeting of the eastern Iowa Ministerial Association will be held at Davenport the second week in April. The general character of the topics discussed will be sociological. Lodging and breakfast furnished free to those who send their names in advance to C. C. Davis, Sec'y., Davenport, Ia.

—The Christian Church at Monroe City, Mo., R. B. Briney, pastor, has just put in a new pipe organ, costing $500, built by the well-known St. Louis firm of organ builders, George Kilgen & Son. On Tuesday, March 12, an organ recital and concert was given by the choir of the Christian Church, Paris, Mo.

—J. P. McKnight completed the first year of his pastorate at Oskaloosa, March 3. The clerk, J. M. Stoke, reports that it is one of the best years in the history of the church. There have been 47 additions, $460 raised for missions (exclusive of C. W. B. M. and C. E.), $365 for church improvements and $2,400 for current expenses.

—A paper chronicles the fact that a certain church has been converted into an ice-house and adds, "it was found that very little alteration was necessary." This may have been meant literally, but we have seen some churches—some congregations, that is—in the midst of which ice would not melt in August. What they need is to get rid of their sawdust of time-honored formalism and let in the air and sunshine.

—A brother who is a good judge of sermons remarked in regard to one which he had heard, that it was only twelve minutes long, but even then was out of proportion; its extreme narrowness and thinness making about one minute the proper length. A congregation can stand a good deal of length if the sermon also has breadth and depth. We heard Dr. Lyman Abbott remark once that what people objected to is not long sermons, but elongated sermons.

—The Twentieth Century National Gospel Campaign, which was inaugurated several weeks ago under the direction of an executive committee, composed of leading men of many denominations, is making excellent progress. The movement has been inaugurated in about fifty leading centers. Twenty-two churches in Philadelphia have participated in it, with 916 conversions. Ottawa, Canada, is reported to have had a wonderful religious awakening under the leadership of William Phillips Hall. Thousands of personal letters are being sent out by the committee to ministers in all parts of the United States and vast quantities of campaign material are being distributed. The object of the movement is not only the winning of converts to the churches but the deepening of the spiritual life in the hearts of both ministers and laymen.

—We are requested to state that a first-class singer can be engaged for services in April, May and June, by addressing Hackleman Music Co., 712 Majestic Building, Indianapolis, Ind.

—Prof. John Joyce, singing evangelist, is open to engagements for evangelistic meetings. His services after April 15 can be secured by addressing him at Trimble, Ore. He furnishes song books for use in meetings.

—A delegation of the Christian Church at Fairfield, Ia., recently called without warning upon the pastor, Leander Lane, and his wife, and presented them with a china dinner set and several other things which our informant was kind enough not to specify.

—As one result of Mrs. Hazelrigg's meeting at Garnett, besides the forty additions reported last week, the congregation raised $700 for minister's salary for full time and called Bro. Ellis, of Iowa, who has accepted. The congregation expects to build an addition soon to its house.

—H. W. Graham, of Chicago, writes that J. S. Hughes gave his lecture on "The Seer of Patmos" at a union service of the Reformed, Methodist, Baptist and Christian Churches of Irving Park on March 3. The audience filled the largest available auditorium and received the lecture with great interest, though this is the third time that it has been given in this place.

—Eld. James C. T. Hall, of Albion, Ill., died on March 4, at the age of almost 84 years. He was born in England but was brought to this country in infancy and throughout his long life was prominent in all good works. He had been a member of the Christian Church for 63 years and a preacher for more than half a century. He passed away full of years and honored by all who knew him. Funeral services were conducted by Brother Caleb Edwards.

—Brother J. M. Van Horn, who has been pastor of the church at Warren, O., for eleven years, has resigned there to accept a call to the church at Worcester, Mass. He writes: "I have enjoyed my work here very much and I do not expect ever to find a church that will do more for me than this one would." Brother Van Horn seems to us to be just the man for the field to which he goes. He has had experience in the east and is fitted to work among eastern people. He was a success in Chester, England; he was a success at Warren, and he will be a success at Worcester.

—One of our not particularly esteemed contemporaries in advertising the bound volumes of itself modestly says: "They contain the best and wisest comments on current events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature and Science; they are an inspired Bible commentary and the safest and best works extant on Theology." We give the reader forty guesses to find the name of this encyclopedic and incomparable journal, and when he gives it up we will tell that it is John Alex. Dowie's "Leaves of Healing" Let any man bring forth even a patent medicine advertisement that can match this for comprehensive arrogance.

An Honest Tired Feeling

There is an "honest tired feeling," caused by necessary toil and cured by natural rest.

But very different is "*that* tired feeling," from which so many complain and which may even be classed as a disease.

That tired feeling takes you to bed tired and wakes you up tired.

You have no appetite, have bilious taste, dull headache, are nervous and irritable, blue, weak and discouraged.

In such conditions Hood's Sarsaparilla does a world of good.

It begins in the right place—in the blood, purifying it and imparting vitality, then its tonic effect is felt by the stomach, kidneys and liver; appetite comes back, all waste is removed naturally, headaches cease, *that* tired feeling departs and you feel like a new person.

This has been the experience of thousands.

It will be yours if you take

Hood's Sarsaparilla

Sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

—V. E. Ridenour, of Fort Scott, Kan., is assisting in a meeting at Estherville, Ia.

—Marion Stevenson, of Decatur, Ill., has been called to the church at Irving Park and will begin work on April 1.

—John Young has resigned the work at Everett, Wash., after two years' ministry and can be addressed at that point in regard to future engagements.

—F. W. Burnham has closed a five years' pastorate at Charleston, Ill., and has accepted a call to the Edward Street Church at Decatur, Ill., which is vacated by Marion Stevenson.

—A local paper of Pittsfield, Ill., has a picture and sketch of Russell F. Thrapp, pastor of the Christian Church there. Brother Thrapp holds a high place in the regard of his fellow-townsmen.

—It is reported that, through the influence of the Christian Endeavorers in Michigan, beginning with a petition from the society at Milford, the passenger agents of all the Michigan railroads have agreed to do away with Sunday excursions this year.

van Houten's Cocoa

combines Strength, Purity and Solubility. A breakfast-cupful of this delicious Cocoa costs less than one cent.

Sold at all grocery stores—order it next time.

—Dr. W. T. Moore spent two days in St. Louis last week en route to Terre Haute, Ind., where he will give a series of lecture sermons continuing until the Lexington Congress.

—C. L. Frederick, the father of Mrs. W. T. Moore, died on Feb. 28, at his home in Carthage, N. Y. He was widely known and much honored among the Disciples in the east.

—The work of the Bethany C. E. Reading Courses during April, May and June will be devoted to the study of missions and it is suggested that all pastors organize special classes for this three months' campaign of education. For full particulars address J. Z. Tyler, 798 Republic Street, Cleveland, O.

—Sherman B. Moore, who recently resigned at Compton Heights, St. Louis, will begin his work at Atlanta the fifth Sunday in March. His family will visit relatives and friends in Memphis, Tenn., and will join him at Atlanta later. The Compton Heights Church has no announcement to make yet in regard to the filling of its pastorate.

—It may not be generally known by our readers that Gov. Odell, of New York, is a graduate of Bethany College. At a recent dinner given to him by his brethren of the Beta Theta Pi fraternity in the Waldorf-Astoria, New York, the place of honor on the program was given to Bethany College, which was represented by P. D. Cochran, of Uniontown, Pa.

—We are in receipt of a postal card without date or address in which a brother informs us that he "began a meeting here Tuesday night. Good prospects." As the postmark is indecipherable, we are willing to turn over to any Sherlock Holmes among our readers the task of determining from the color of the ink and the style of the writing what place is meant by "here."

—The Young Men's Christian Associations of North America will hold their jubilee convention in Boston, June 11-16. The first Y. M. C. A. was organized in London, 1844, the first in North America in Montreal, November, 1851; the first in the United States in Boston, December, 1851. President McKinley and Lord Strathcona, Lord High Commissioner of Canada, have promised to be present.

—A church of forty members was organized last week at Bogard, Mo., by R. H. Love at the close of a three weeks' meeting. This congregation was born of missionary effort and its organizer says it is a missionary church. A house of worship will be built in the autumn. The church is composed of some of the best men and women in Carroll county. Brother Love has been engaged to hold another meeting there in September. Meanwhile he can be engaged for meetings anywhere. Address him at Columbia, Mo.

—H. L. Willett has just closed his second lecture course with the church at Springfield, Ill. J. E. Lynn, the pastor, writes: "He was received with even greater enthusiasm than before. A crowded house greeted him the opening night, representing the best people from all the churches of the city, and continued to come to the close. We regard it as one of the best things which our church has done in the way of bringing Christian people together in the spirit of unity to search for the true teaching of the Scripture."

—The University of Oregon, located at Eugene, Ore., will employ additional instructors as follows for the year beginning October 1, 1901: Assistant Professor of English, $1,500; Instructor in Mathematics, $1,000; Instructor in Latin and French or German, $1,000; Instructor in Mechanical and Electrical Engineering, $1,200; Assistant Professor of Education to act as University Examiner and Inspector of High Schools, $1,200; Assistant Instructor in Economics, $500. As our Eugene Divinity School is located here it would be well if some of our members secured positions in this list. Dr. Frank Strong, president of the University, will nominate men for these positions probably in June.

Are Your Kidneys Weak?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, SWAMP-ROOT, Will Do for YOU, all our Readers May Have a Sample Bottle Sent Absolutely Free by Mail.

Most people do not realize the alarming prevalency of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physician, who content themselves with doctoring the effects, while the original disease constantly undermines the system.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

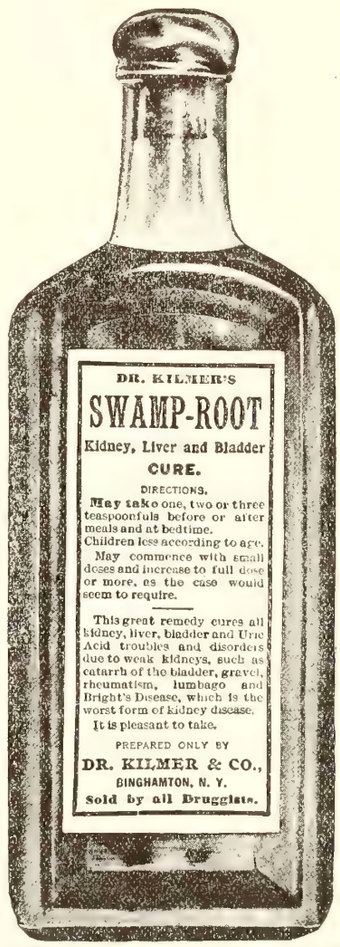
If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Causes puffy or dark circles under the eyes, rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints or muscles, makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

SPECIAL NOTICE. Swamp-Root, the great kidney, liver and bladder remedy, is so remarkably successful that a special arrangement has been made by which all CHRISTIAN-EVANGELIST readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the CHRISTIAN-EVANGELIST, St. Louis, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

—T. F. Odenweller writes the following appeal in behalf of a brother who is widely and favorably known:

J. A. Seaton has met a number of reverses in years gone by. Now another great misfortune has overtaken him and he is left almost penniless. On March 5th, the parsonage at Spencer, Iowa, caught fire and is almost a total loss and all of Bro. Seaton's library and household goods were consumed. I have known this family for nearly thirty years. They are worthy. His pocketbook has been open to every needy person and noble cause. His labors, both evangelistic and pastoral, have been abundant and fruitful. Many owe their life in Christ to his efficient labor. Will not these and others, out of their abundance, contribute for the relief of this worthy family? Send suitable books. The preacher needs them. They are his tools. Our preachers know what the loss of the library means and the housekeeper knows what it is to lose all belongings of the home. Does brotherly love abound? Certainly our brother's misfortune will stir the fountain of Christian liberality. It is pleasant to know that fifty homes, including hotels at Spencer, are open to Bro. Seaton and family. Others elsewhere should have a part in this tender ministry.

—The Foreign Missionary Society reports a dangerous loss in receipts for the week ending March 14 as compared with the same week last year. The number of contributing churches for the week has fallen from 435 to 313 and the amount from $13,087.62 to $10,275.44. This is all wrong. We will never reach the $200,000 mark at this rate, but we must reach it. Many a defeat in the first skirmish has been the forerunner of victory. Let every church which has a particle of interest send in its contribution at once to F. M. Rains, Y. M. C. A. Building, Cincinnati, O.

—St. Louis, Mo., March 18. The following reports were made at the St. Louis ministers' meeting: First Church, T. P. Haley, meeting closed (see below). Second Church, five additions yesterday. Compton Heights, three additions. Mount Cabanne, two additions; meeting continues. F. G. Tyrrell spoke yesterday afternoon at the Central Y. M. C. A. J. B. Briney will deliver three lectures at Mount Cabanne Church this week. Pres. D. R. Dungan, of Christian University, Canton, Mo., was present at the ministers' meeting and spoke briefly on the educational situation in Missouri. The paper of the morning was by James McAllister, pastor of the Central Church on "The Church of To-day, its Strength and Weakness."

W. E. G.

—St. Louis, Mo., March 18. The special meetings that have been going on in the First Christian Church in this city for two weeks, in which T. P. Haley, of Kansas City, Mo., has been aiding the pastor, closed last night. The purpose of the meeting was not so much to gain additions to this congregation, as there is a phenomenal growth in this church in this direction, but rather to build up the membership in the knowledge of the word and the development of Christian character.

It was the current remark of those who heard Dr. Haley in this meeting and that sat under his ministry 20 years ago when he was pastor of this church, which then worshiped at 17th and Olive, that he had grown as a preacher. Each sermon was introduced by a prelude on "Happy Homes and How to Make Them."

The weather was greatly against a large attendance. But on nights favorable the building was taxed to its utmost capacity. All in the First feel that Bro. Haley's work has done a great and lasting good. There were 10 confessions and two by letter.

F. O. FANNON, pastor.

—As an exception to our usual rule not to publish accounts of meetings in addition to a brief report of the results, we cannot refrain from inserting an extract from a letter from I. J. Cahill, pastor of the Christian Church at Dayton, O., where the Wilson and Huston meeting was recently held with wonderful results. Brother Cahill is a vigorous and up-to-date pastor who will take good care of the almost 500 converts who have been added to his church.

The Dayton, Ohio, meeting closed February 25, with a packed house and a total of 493 additions. Thirty-two were added the last Sunday. The whole city of 90,000 people was stirred as it never had been before. The house was thronged night after night by an eager multitude. Bibles were studied constantly and earnestly. Christians who had been for years members of denominational churches came to the meetings regularly and enthusiastically expressed their enjoyment of them. A common expression from such was "We learn so much here." Many of these not only heard, but believed and obeyed. A number of Catholics were converted. The largest number of additions on a single day was 52; in a single service 25; the largest number at a midweek service was 23. Many cases of household conversions occurred, including one whole family of seven members.

Evangelist Allen Wilson is a master workman in the winning of souls. That is the one thing which he does. His preaching is of high quality. He is earnest, convincing, attractive and magnetic. Among his most effective qualities are his ability to teach plainly and strongly the fundamental truths of the Bible and his urgent appeals. His skill in personal work is unusual and herein is one secret of his success.

Prof. Huston is an able co-worker. He has a just conception of the spiritual nature of his work and subordinates technique to spiritual power both in his chorus work and in his solos. His work in preparing an audience for the sermon is peculiarly effective and he is also a good personal worker.

The meeting is a historic one. It has attracted attention far and wide. Only one other meeting in the history of the brotherhood has exceeded the number of additions in this one. Its success did not puff up with pride the evangelists, but rather humbled them. The church worked earnestly and faithfully and gave loyal support to the evangelists in their work from first to last.

Thorough preparation had been made for their coming. The church was harmonious, earnest and expectant, but no one anticipated so wonderful a victory as crowned their labors. The congregation now numbers more than 1,000. The pastor will have a helper and it is expected soon to organize a second church.

—The Christian Publishing Company is planning to issue, in the near future, a high grade church hymnal. It is the purpose and desire of the publishers to produce a book that will compare favorably with the best books prepared for and used by the leading religious bodies in this country, and that will be of a higher type than any book now in use among us. The editor of this book will be glad to receive, from any source, hints and suggestions as to selections, arrangement, etc., lists of tunes or poems which may be thought appropriate for the work. As this is to be a book for the regular Sunday services of the church, all light, frothy music, such as has flooded the country for the past few years, will be excluded in favor of the grand chorals which will always endure. If you have any ideas about the preparation of such a book, address them to "Musical Editor," Christian Publishing Co., St. Louis, Mo.

The Coming Congress.

The people of Lexington, Ky., are looking with pleasing anticipations to the coming Congress of Disciples to be held here beginning on Tuesday afternoon, March 26, and closing with the Thursday night session, March 28.

The sessions will be held in the auditorium of Central Christian Church, corner Short and Walnut streets, just a few steps north of the post office.

The church is within easy walking distance of all the railroad depots but the Southern, and those arriving at the Southern (same as Queen & Cresent) can take the East Main St. cars to the post office and from there walk up Walnut to the church building. On and after Tuesday morning the committee on entertainment or assignment of homes will be at Central Church ready to welcome the coming guests and to assign them to homes during the Congress. Lodging and breakfast will be provided without cost. Dinner and supper will be furnished near the church at 25 cents each. This plan of entertainment was adopted at Indianapolis last year and was recommended by the committee on program and general arrangements.

Be sure to write immediately to Mr. Mark Collis, Fayette Park, Lexington, Ky., if you expect to attend the Congress and mention the probable time of your arrival.

It will be no doubt an interesting, instructive and memorable gathering. May the blessing of God be upon it from first to last.

I. J. SPENCER, Ch. Local Com.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE's signature on each box. 25c.

AIDS FOR

Christian Workers

BY W. W. DOWLING,

Editor of the Christian Sunday-school International Lesson Series.

I. THE TOPICAL LEAFLET.

The Uniform Series of Midweek Prayer-Meeting Topics for 1901 were selected by a Committee appointed at the Kansas City Convention, consisting of W. W. Dowling, J. H. Garrison, George Darsie, F. O. Fannon and James McAllister, and are recommended for use in all Christian Churches.

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CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

Correspondence.

Cincinnati Letter.

On a Common Platform.

We have recently been enjoying a rich intellectual and spiritual feast. Dr. Herbert L. Willett, of Chicago, has just closed a series of lectures on the "Life of Christ." He came under the joint auspices of the city C. E. Union and the Y. M. C. A. and addressed large audiences on this most inspiring of all themes. Such work will tell mightly for our well beloved cause of Christian union. People of all creeds sit together and with no thought but of those things in which we all agree. It is refreshing to see the good feeling spontaneously showing forth when we unite for some such cause as that of studying the life and teachings of our Lord. Here our creeds are practically one. Here is the center of all faith. It is in the circumference of opinion we differ. A little more emphasis at this point, with less on many minor things, would greatly enhance our movement toward union.

A Missionary Heroine.

Our churches have also been enjoying another blessed privilege. Mrs Dr. Rijnhart has just completed a series of engagements in which she has told something of her wonderful experiences in the strange, wild land of Thibet. Hers is a story full of the most fascinating interest. She was among a strange, almost unknown people and her experiences sound like a repetition of the pioneer missionary history in days long gone by. Indeed it was such. With her husband, she penetrated a region unknown to whites, among a nomadic, barbarian people. The end of it was that Mr. Rijnhart lost his life by treacherous hands and this frail woman was left to find her way out through several hundred miles of perilous country alone. The story of that escape surpasses the drama and tragedy of mere fancy. There were two months of this most awful hardship. If ever providence lends a helping hand it was illustrated here. I will not attempt to tell aught of the thrilling story for Dr. Rijnhart's book is soon to be issued and all may read this chronicle of missionary zeal and heroism for themselves. Notwithstanding all the past this sweet-spirited, devoted woman has but one desire and that is to return to the same people and tell the story of the cross.

The Ministers Win.

Of course all have read something of our recent prize-fight fight. It was a victory for civic and social righteousness, but it was more. It was a demonstration of the fact that when a body of Christian ministers unitedly and resolutely set their faces toward a victory for clean social life they can accomplish it. The whole program was outlined and executed in the Evangelical Alliance. The attorneys took it up through the agitation and persuasion of these men. It is pre-eminently our victory. The ministry of the city entered upon a campaign of action rather than the usual one of talk alone. The judge said in giving his decision that "the purpose of a body of ministers of the gospel in regard to such a great moral question as this could not be impugned." There is yet much that might be done in this city and the same determined efforts would do it, but we must be content with even so much, it seems.

Among the Churches.

Revivals have been at a discount among us this winter, but there has been a large number of accessions to the churches. Chas. Darsie of the First Church, Newport, held his own meeting and received more than thirty confessions. Harry G. Hill, of North Side, was assisted by J. H. Hughes, of California, with about the same results. Bro. Hill has had more than 100 accessions in the two years of his ministry there. Next winter we are to have a great all-city campaign with Scoville as captain. With a year to prepare we should do great things. The total missionary offerings for the first Sunday in March amounted to fifteen hundred dollars—not a large amount certainly for more than four thousand Disciples. The Central becomes a "Living-Link Church." The first week in April F. B. Meyer, of London, is to be with us in a short series of evangelical meetings.

A. W. TAYLOR.

Texas Letter.

At the Paris convention last year it was decided to have our next convention at Galveston, but the great flood made it necessary to seek another location. Several places urgently asked for it, and the State Board has just decided to give it to Waco. The time—June 20-24—remains the same. This time includes a Lord's day, which is unusual in a Texas convention.

Philip F. King, of Corsicana, has determined to return to Kentucky, the place of his birth. We regret losing him from Texas, but heartily commend him to the Kentucky churches.

J. W. Holsapple, our Sherman pastor, is to have J. V. Updike to assist him in a meeting in May. Bro. Updike is not a stranger to our Texas people, and they will welcome him again to our state.

J. A. Shoptaugh has been called to the pastorate of the new church in Cleburne. He is recently from Kansas, and we rejoice to have him locate in our midst.

J. S. Myers, after a long absence in Philadelphia, by the sick bed of his wife, has returned to his work with the Tabernacle church of Ft. Worth. This vigorous young church observed its first anniversary on the third Sunday of February.

Granville Jones and R. E. Grabel will soon enter the field as temperance evangelists. They will make a strong combination, and we hope the experiment may be successful.

The Baptists of Texas are strong and aggressive. Just now they are giving special emphasis to school work, and their work is telling in that worthy cause. They have six schools, 75 acres of city and town property, 22 buildings, well equipped, 22,200 volumes in libraries, large amount of apparatus and museum specimens, etc. Total value of property $535,000; teachers 105, students 1,895. This is truly a fine showing, and it should stimulate our people to a greater work in the interest of schools.

W. H. Williams, for years our missionary at Jamaica, is in our midst, and I believe he could be induced to locate with us. Let some chuch needing a pastor put him to work.

That our city is growing rapidly is evident from a statement just published by Postmaster O'Leary, comparing the receipts of his office for the years 1890 and 1900. Ten years ago the amount was $100,068.24, and in 1900 it was $196,842.57, an increase of almost 100 per cent. A little pride on the part of the average Dallasite, under the circumstances, surely ought to be pardonable.

The Courier has bought the book and Sunday-school business of R. E. Grabel, and will push it in this territory. It has also absorbed The Visitor, the sprightly monthly conpucted by J. W. Holsapple, of Sherman. We hail with pleasure these evidences of enterprise and prosperity.

Albert Buxton leaves Hillsboro for Norfolk, Va, and thus Texas loses one of her strong men. But I must not begrudge the "Old Dominion," my birthplace, this good fortune.

A snow is an unusual thing in this sunny land; but February 22, as if fearful it would not impress itself upon us, not only brought the 169th anniversary of the birth of the good and great Washington, but it brought a four-inch snow, which is a blessing to the farmer and fruit grower. It is the best thing possible for the wheat, and it makes more sure the fruit by keeping the buds back and saving them from Jack Frost.

M. M. DAVIS.

Dallas, Texas.

Eat and Run.

There isn't a man who would be seen running through the street munching a piece of pie. Why not? Because it would mean dyspepsia and stomach trouble? Not at all; but because it wouldn't look well. As a matter of fact many a business man snatches a lunch in such a hurry that he might as well take it on the run. That is one reason for the prevailing "stomach trouble" among men of business.

There is a certain remedy for diseases of the stomach and other organs of digestion and nutrition. It is Doctor Pierce's Golden Medical Discovery. The worst cases of dyspepsia and catarrh of the stomach have been cured by this medicine. It cures where all other means have failed to cure.

"I took two bottles of Dr. Pierce's Golden Medical Discovery for stomach trouble," writes Clarence Carnes, Esq., of Taylorstown, Loudoun Co., Va. "It did me so much good that I didn't take any more. I can eat most anything now. I am so well pleased with it I hardly know how to thank you for your kind information. I tried a whole lot of things before I wrote to you. There was a gentleman told me about your medicine, and how it had cured his wife. I thought I would try a bottle of it. Am now glad I did, for I don't know what I would have done if it had not been for Dr. Pierce's Golden Medical Discovery."



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The Educational Convention.

The national convention of our churches in Kansas City, Mo., in October last, appointed a committee, consisting of W. F. Richardson, George Darsie, F. W. Drake, J. H. Garrison, A. B. Philputt, J. A. Lord and F. D. Power, "to formulate a plan of organization for an Educational Society among the Disciples of Christ," and authorized this committee to call a special convention for that purpose either in connection with the next annual convention of the A. C. M. S. or with the annual Congress of Disciples in 1901.

The committee hereby announce such meeting for Morrison Chapel, Kentucky University, Lexington, during the Congress, March 26-28, at an hour to be announced later.

F. D. POWER, Chairman.

From Armenia.

The Church of Christ in Sevas lost one of her most faithful and pious sisters on the 2nd of January, leaving a true Christian husband and five infant children to mourn her loss. She was loved and admired by every one who knew her, so that the whole church deeply felt her loss. But he who said, "I will not leave you comfortless," most faithfully fulfilled his promise, and on last Lord's day added to his church five precious souls. One of these is a young man 17 years old, and another a young lady 14 years old, whose fathers were among the first 19 believers at the organization of the church in August, 1883, and by their fidelity and zeal were pillars in the church up to the time they suffered martyrdom with their other brother, five years ago. The other three is a family group of a father, carpenter by trade, his wife and grown son, members of the old Armenian church. We had been making some alterations in the pulpit platform under which we had a suitable baptistry built. The work was completed late Saturday evening, and on the following day in the presence of a crowded house their baptisms took place, the crowd keeping perfect order up to the last. There is great rejoicing among the brethren and sisters, as they feel greatly encouraged. I am not in the habit of mentioning "inquirers" who are many, but this I know, that there is a great stir among the people, and much searching of the Scriptures which cannot fail to spread the light of the word among the people who are lovers of the truth as it is in Christ Jesus.

Yours in hope,

G. N. SHISHMANIAN.

Ohio Letter.

M. E. Chatley, recently of Carnegie, Pa., has accepted a call to the Fourth Ave. Church in Columbus, and is already "at it." The church seems to be very happy over its selection and the prospects for a good work there are very bright. The Fourth Ave. Church is one of the best *working* churches in Ohio. They have the best Endeavor Society in the Columbus union.

The church building at Hamilton has been enlarged and improved and was reopened last Lord's day. G. O. Black ministers to this people. The venerable L. L. Carpenter preached the sermons last Sunday.

I. J. Cahill, of Dayton, gave his lecture on "Peter's Wife's Mother," at Mt. Healthy and East Liberty recently, to the delight of the people. Bro. Cahill says he is an expert on the question of the mother-in-law. He has one of his own, and often makes them two at a time.

E. S. DeMiller is assisting C. M. Oliphant in a meeting at Wheeling, W. Va., this month. His last meeting was at Guelph, Ontario.

All Buckeye churches that have not taken the offering for Foreign Missions have plenty of time yet to redeem themselves before the month is gone. Religion is peculiar in that the more we give away the more we have at home, and when we don't give any away it is a sign of very little at home.

M. L. Bates, of Newark, gave a lecture before the students of Hiram March 12 on "The Ministry as a Profession."

J. T. Bridwell, of St. Thomas, Ont., will preach for the church at McArthur for six months, beginning April 1. He teaches language in the school of the Disciples at St. Thomas.

Wilson and Huston are storming Steubenville at this time. Good results are reported so far. In the great Dayton meeting from 150 to 175 came from the denominations; seven came from the Catholics.

E. J. Meacham is doing a good work with the church at Wilmington. He came to us from Tennessee last fall. In a recent meeting about 30 were baptized.

Secretary Bartlett says the work at Chillicothe has taken on new life and is more hopeful than it has ever been. The patient sowing in tears of the past years is bearing fruit.

Quite a few Buckeye preachers will attend the congress at Lexington next week. This will be a great privilege. We are sorry to miss it, but a meeting at home is in progress. J. Walter Wilson is giving us fine service in song. The meeting is four days old and six have responded to the invitation.

M. L. Buckley will leave Rushsylvania and locate with the church at Harrison April 1. We congratulate him and the church. The people of Harrison are marvels of patience. They listened to this scribe preach for near three years.

The springtime draweth near. Now is the time for all good men to come to the aid of the party and elect a good mayor and council. It is a good time to let your light shine. If you want to bury Carrie Nation's hatchet vote for the men who are out and out against the saloon.

C. A. FREER.

1068 Oak St., Columbus, O.

Missouri Bible-school Notes.

Kingsville is one of the country schools that follows the newer plans in the work, and Miss Lulu Fryer is one of the happiest leaders in the state. The rally was most successful simply because she and J. W. Boulton put it into their hearts to make it so.

Archie is now one of the flourishing schools of the state, all due to the pushing energy of Prof. Campbell, while Andrew Scott is urging more and more the older people to fellowship the school work. At Everett we have school every Lord's day in the year, though it is in a country district, and yet, men like Brethren Davis and Frazier will not permit it to lag if the roads are somewhat against them.

All the friends of Bible-school work in Missouri will rejoice to know that C. B. Lotspeich is again at the helm in Butler, for he is one of the first friends to this feature of the work.

Think of a church with a $13,000 debt, then think of the school being just as true to missions as if there were no debts, and that will describe Nevada, for in all its burdens they have never been slack in their hearty support of this cause.

R. R. Coffey is trying to bring Rich Hill to the front and all who know the congregation wish him success. He joins our volunteer army and wants both his schools in our cooperation.

Let all our county Bible-school superintendents plan for good work this spring and if you want help from this office command us.

Berea (Vernon) is another one of the country schools that is running winter and summer, and my day with them was in midwinter, but it did not matter with J. Q. Thompson or the Comptons, and it was one of the happiest days this year, for with all my work they were in full sympathy and to our work were most liberal. A. Sterling, our Johnson county superintendent, is their minister and had led them this way.

Windsor has a member that in the last twenty years has missed only five times, and our Brother A. L. Clinkenbeard may well be proud of it. He and Dr. Shivell are ever ready in their co-operation with us.

Some one asks who has the longest service in Missouri as Bible-school superintendent, and my answer is, F. H. Miller, Appleton City, who is now in his twenty-fourth year. Do you know of one having served longer? In all this time the school has co-operated with us too.

Osceola has improved under the leadership of King Starke until old time friends would not know the church and school, but the faces of John Ragland and wife are always to be seen. M. F. Butler is now the superintendent, and many know what that means for the school.

Brownington has changed superintendents as well as ministers this year, but only for change's sake. The school will aim to push the teaching method more than ever before and W. W. Warren will do all possible to help them. Here, too, under Sister Rogers the girls and boys are working for a souvenir and will get it.

We are getting ready for the Sedalia Convention and will soon send the program to press. Are you getting ready for it? Will you lend a hand by seeing that the school sends in its apportionment so we can clear up the books by May 31?

H. F. DAVIS

Commercial Building, St. Louis.

Congress of the Disciples.

The brethren in Lexington, Ky., will gladly welcome and entertain those attending the Congress of Disciples to be held March 26-28 in Central Christian Church, corner of Walnut and Short Streets, a few steps north of the postoffice.

All who expect to attend are urgently requested to write immediately to Bro. Mark Collis, Fayette Park, Lexington, Ky., so that upon their arrival at Central Church they may be assigned to homes where they will be provided with lodging and breakfast free.

Dinner and supper will be served near the church at 25 cents each. This plan of entertainment was observed last year at Indianapolis and was recommended by the committee on program and general arrangements. Do not fail to write Bro. Collis that you are coming, and come.

I. J. SPENCER.

Chairman Local Committee.

As will be seen in a notice in "Subscribers' Wants," we have instituted an additional plan of assistance to our patrons. Mr. A. O. Garrison, of the Christian Pub. Co., a well-known organist and musician, will lend his services, free of charge, in assisting any church, or any of our patrons, in the purchase of an organ or piano. Neither he nor this company has any instruments for sale, but, acting as the agent of the purchaser, Mr. Garrison will select an instrument for any who wish to save the expense of a trip to the city, or who do not feel themselves capable of choosing a good instrument. He is generally able, moreover, to secure an instrument at a lower price than that quoted to the ordinary purchaser, and will gladly assist any church or individual in the purchase of a $25 reed organ or a $10,000 pipe organ.

The Topical Hand-Book for 1901 contains an analysis of each of the 52 Sunday-school lessons of the year, with the Golden Texts, Persons, Places and Leading Thought; the outlines of the Midweek Church Prayer-Meeting, with copious Scripture references; an analysis of each of the Y. P. S. C. E. Topics, with carefully selected Daily Readings, and Helpful Outlines of the Junior Topics. So much valuable material is rarely found in a single book. Price, 50 cents per dozen; or $3.00 per hundred. Christian Publishing Co., St. Louis.

Illinois Notes.

Reports of meetings: H. G. Bennett, Elkville, 16 additions; J. H. Smart, Winchester, 44 conversions; W. D. Deweese, Bloomington mission, 38 additions; J. H. Gilliland, Danville, 123 additions; J. Fred Jones, Potomac, 13 conversions and three others; Simpson Ely, Roodhouse, 23 conversions and 21 others. The last two meetings were under the direction of our board.

J. J. Harris, our evangelist, closed a great meeting at Carterville with 72 additions, and is now at work at Brooklyn.

The secretary will spend the month of April under the direction and pay of the American Christian Missionary Society.

Our district conventions are held in May and June. Let them be worthy of the great interests they represent.

With the beginning of the next missionary year our board will have an office secretary and a state paper. The man is selected and will be announced in due time.

Stanford. J. FRED JONES, Sec.

County Co-operative Meeting.

There is to be a co-operative meeting of the Churches of Christ in Carter co., Ky. beginning April 12 and continuing over Lord's day. It is very important that the churches be fully represented.

A good programme will be arranged.

Steps will be taken to hold a protracted meeting with each church, and at each mission point this spring and summer.

Steps *must* be taken to support an evangelist in the county. This is just now *the* work of the convention.

Bro. R. B. Neal has been holding up this work almost single-handed. He has been compelled to go outside of the county for a support a large part of the time.

The young churches at Willard, Olive Hill, Soldier, and Falls Branch and the older ones at Iron Hill, Corinth, Mannin, Trough Camp, Sutton, Oak Grove and Reeder demand his attention.

Also such points as Clifty, Rush, Carter City, Wilson and Stafford Hill are ripe for the harvest. Truly the harvest is great and the laborers are few. Brethren, do not fail, be on hand, help push the work.

W. R. KITCHEN, Pr. C. C. C. C.

Fat Travelers.

Live On Grape-Nuts.

When one looks at commercial travelers, round, smooth, and well kept, it is hard to believe that any of them have to be particular about the selection of food, but many of them do nevertheless, and their care in this respect is one cause of their healthy appearance.

Frank W. Clarke, who travels for Arbuckle Bros, says that he began using Grape-Nuts Food when he found it on the hotel menu, and ever since that time has eaten Grape Nuts from one to three times a day, carrying a package in his grip, so he could have it whenever the hotels did not serve it.

He says: "About eight years ago dyspepsia got hold of me and gradually weakened my stomach so that it would not take all kinds of food. I had to drop a number of articles which is a hard thing for a traveling man to do. Then the question was 'what could I get to eat that would not distress me?' When I found Grape-Nuts Food it solved the problem, and since taking on this food my stomach has gradually gotten well so that I feel in fine shape."

"The proof of the pudding is in the eating." Grape-Nuts is pre-digested in its manufacture, and can be easily assimilated by the weakest kind of a stomach, while at the same time it contains the most powerful elements of nourishment, strong in the elements of phosphate of potash, which, united with albumen, go to make the gray matter in the nerve cells and brain. People that are not properly nourished can solve the problem by using Grape-Nuts Food.

Concerning the Communion.

Did the New Testament Church observe it on any other day than the first day of the week? If so, it is within the limits of Christian liberty to do so now.

The question is not, did the New Testament churches usually observe the communion on each first day of the week? This is an undisputed fact, the record being more explicit in the latter days of the New Testament. The question is not by whom, when, nor how it was instituted, nor for what purpose.

It is observed that "it is the almost universal testimony of Bible scholars and commentators that the church at Jerusalem observed the breaking of bread in the Eucharist or Lord's Supper daily." Allow me to ask, on what does this their "almost universal testimony" rest? On the statements of authentic history? If so, what history? Or is it a question of exegesis? If so, of what passages?

Of Acts 2:42? It reads: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." There is nothing here to show how many times a week, or on what day, it was observed by them.

But perhaps it is found in Acts 2:46, 47, "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart. Here we have "day by day"—or daily—but no reference to the observance of the communion. I am curious to know on what *evidence* "the almost universal testimony of Bible scholars" is based.

But says one: "The church at Troas on one occasion observed the Lord's Supper on Monday morning." If so, then we may do so under like circumstances. That is, if some preacher should meet with a church on the first day of the week, in the evening, "to break bread"; and if the preacher's sermon should happen to be so long and so intensely interesting as to hold the attention of the brethren spell-bound (not realizing the flight of time) till after midnight, before the communion, we might be able to claim apostolic precedent for observing the Supper just after midnight Sunday night, and might proceed to do so. But what license would such an extraordinary circumstance give for meeting upon some other day than the first day "to break bread"?

Justin Martyr tells us in A. D. 150: "On the day which is called Sunday, all, whether dwelling in the towns or in the villages, hold meetings." Then he tells what took place at those meetings, mentioning the observance of the Lord's Supper in detail. *Murdock's Mosheim*, Vol. I, p. 135.

I should be pleased to know what becomes of the consistency of those who plead for the restoration of apostolic Christianity, when they meet in convention on some week day (other than Sunday) to celebrate the Lord's Supper? M. INGELS.

Leanna, Kan.

[We beg to call attention to four points in regard to the above letter:

1. Observe the unqualified statement in the first paragraph, that if the New Testament church observed the communion on any other day than the first day of the week, it is within the limits of Christian liberty to do so now. Let this stand as a major premise. The minor premise is the admission that the church at Troas observed it on Monday. The conclusion is obvious. The act of the church at Troas showed that under certain circumstances it was considered proper to have the communion on other than the first day of the week. It certainly does not show that the prolongation of a service until after midnight is the only possible reason for making an exception to the usual practice.

2. Acts 2:46 is interpreted by the "almost universal testimony of Bible scholars" as referring to the communion. Observe the contrast between what the disciples did "in the temple" and what they did "at home" or "from house to house." They had no church building and could not observe the communion in the temple, so this distinctively Christian observance would naturally and inevitably take place in their own homes.

3. The testimony of Justin Martyr to the usage in the second century is irrelevant, for the discussion has to do with the New Testament churches. It is not disputed that weekly communion was customary after the first few years at Jerusalem.

4. Is it, as our correspondent says, a matter of no consequence for this discussion to consider "for what purpose" the ordinance was instituted? It seems to us of prime importance. If we know for what purpose our Lord instituted the Supper, we can know whether we are accomplishing that purpose and so meeting his wishes. It can scarcely be maintained that any time or manner of observance is illegitimate which fulfills our Lord's purpose.—EDITOR.]

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School of Pastoral Helpers.

An important meeting of the board of trustees of this school is called for March 27 at Lexington, Ky., during the congress, at Central Christian Church, 6:30 P. M. A full attendance is earnestly desired. The board consists of W. B. Taylor, H. L. Willett, E. W. Darst, H. O. Breeden, T. E. Cramblet, A. B. Philputt, Mrs. J. H. Garrison, Mrs. Jessie Brown Pounds, Geo. Darsie, G. A. Miller, J. H. Fillmore, A. M. Harvuot, L. M. Cooper, T. M. Worcester.

F. D. POWER, Chm.

Washington, D. C., March 11, 1901.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

DES MOINES, IA., Mar. 17.—University Church 33 added to-day, 18 young men, Drake University students, stood together for Christ this morning; 309 here, 615 in Des Moines; continuing.—McCASH, pastor, Scoville, evangelist.

COLORADO.

Colorado Springs, Col., March 12.—The revival interest in our regular services still continues. Seven more additions last Sunday, four by baptism. This makes 28 since last report.—F. N. CALVIN.

ILLINOIS.

Arcola, Ill., Mar. 12.—There have been three added to the church here since Feb. 1; one by baptism, one reclaimed and one by letter. Our C. W. B. M. has lately added six new members. We have recently organized a Junior C. E. which has grown to 70 members and is doing good work. Our Sunday-school has increased about 25 per cent. since January. —L. T. FAULDERS, pastor.

Bloomington, Ill., March 18.—Closed our three weeks' meeting at the mission chapel last night with 72 additions.—W. D. DEWEESE.

Centralia, Ill., Mar. 15.—Meeting here two weeks' old; good interest and large attendance. Paul H. Castle is a noble young pastor. Received a proposition to go to Virginia May 1, as evangelist, but think I cannot accept.—BEN F. HILL & GUY B. WILLIAMSON.

Decatur, Ill., Mar. 18.—We have had 9 more additions at the tabernacle, seven by letter and two by confession. Have had additions every Sunday for 14 weeks. I have 72 in my Sunday school class. The Monday night Bible-school is now studying the Gospel of John. My next lecture will be "The Key to and Philosophical Basis of John's Gospel." I preach to about a thousand people every Sunday. The Ladies' Aid raised $1,280 last year. Our membership is now over 800.—J. C. COGGINS.

Danville, Ill., Mar. 5.—We closed the best meeting the First Church has had since I have known it. Bro. J. H. Gilliland, of Bloomington, Ill., did the preaching. He is entirely free from objectionable methods of any kind. He appeals to the intelligence as well as to the heart. Results: 123 added, mostly by conversion. The church is much stronger in knowledge, faith and life.—S. S. JONES, pastor

Milton, Ill., March 17.—One confession at regular services; two since last report.—C. B. DABNEY.

Taylorville, Ill., March 18.—Our collection for Foreign Missions yesterday amounted to $65.40; will make it $75. In a short meeting recently with home forces we had eight confessions; since Jan. 1, nine confessions and three additions by letter.—W. E. BOULTON.

Thomson, Ill., Mar. 11.—Just closed a four weeks' meeting with splendid results. Several additions resulted and great good among lukewarm members was done. Took foreign missionary collection and raised nearly three times our apportionment. Church is in a prosperous condition now.—C. C. CARPENTER, minister.

Roodhouse, Ill.—Meeting closed March 10. Days work, 30; visits, 100; conversions, 23; from Baptists 4, from Methodists 2, by commendation 14; total added, 44. After a four days' rest at home I am to begin a meeting at Cherokee, Ia., Mar. 16.—SIMPSON ELY.

Winchester, Ill., March 18.—We closed a three weeks' meeting last night. We had 62 additions; 51 conversions, 11 by letter, statement and renewal of covenant. Considering all the conditions confronting us it was one of the best meetings the church has ever held. It brings the church to the front. So far as can be seen old troubles are wiped out and members are united and joyous. There are many interested who did not obey the gospel, but we look for them in the near future. This makes 76 additions to this church since we took the work six months ago.—J. H. SMART.

INDIAN TERRITORY.

South McAlester, I. T., Mar. 18.—Our work here is growing rapidly, conversions and baptisms at almost every service, 49 additions in my meeting at Gowen, I. T. Church organized with sixty members. One hundred and thirty added to this congregation since I came here in Jan. 1899.—J. C. HOWELL.

INDIANA.

Brooklyn, Ind.—Closed a successful meeting of 11 days Feb. 27, with 14 additions, 12 by baptism, one from the Methodist, one by statement.—CHAS. A. DONNELSON.

Kendallville, Ind., Mar. 14.—Three added here recently, one of the number, an old man, has a clear remembrance of the Campbells whom he heard preach in Pennsylvania, and also of a number of the early advocates of the Reformation.—E. S. CONNER.

Peru, Ind., Mar. 1.—Summary of work at Worthington, Ind., during past eighteen months: Raised for missions and benevolent works, $100.38; accessions to the church, 55; meetings held 3; accessions elsewhere, 9; lectures delivered, 11. Our work opens encouragingly in Peru, Ind.—L. H. GRAHAM.

IOWA.

Centerville, Ia., Mar. 14.—Meeting closed with 63 additions, 48 by baptism, 15 otherwise.—F. S. MOFFETT.

Council Bluffs, Ia., Mar. 18.—Our meeting closed March 13 with 16 additions. Four more last night.—CREWDSON AND LANDRUM.

Davenport, Ia.—Our meeting with J. A. L. Romig has resulted in 19 confessions and one addition by letter, to date. Great good has been done, not included in these numbers. The wide hearing, the faithful Bible teaching and preaching during 5 weeks will bear fruit. —C. C. DAVIS.

Estherville, Ia., Mar. 11.—Our meeting, but a few days old, gives promise of a good one. Large audiences, a fine interest and many conversions all give us encouragement. Churches desiring to engage my services for the summer and fall will address me here. There are a few dates yet untaken.—D. D. BOYLE.

Kellogg, Ia., Mar. 18.—We began a revival in this church March 3. Weather has been very bad. We are having very attentive audiences.—UPDIKE AND WEBB.

Pleasantville, Ia., Mar. 11.—Fifty-seven were added to the church during our recent meeting with H. C Patterson, evangelist. There was one more baptism than during the great Updike meeting last year. With our large new building, Bro. Patterson had a great opportunity and he seized it with marked ability. Sunday morning after his departure a father united with us, coming over from the Church of God. Sunday night, March 17, the Christian pastor answered the Methodist pastor who spoke on "The One Baptism, its Mode." Great interest prevails here on doctrinal subjects.—FORREST D. FERRALL, pastor.

Shenandoah, Ia., Mar. 18.—Nineteen accessions, eight by primary obedience, in the meeting now being conducted by R. A. Omer. I most willingly commend him in his work.—J. H. WRIGHT.

KANSAS.

Augusta, Kan., Mar. 3.—One from the U. B. church at Augusta; at Haverhill two by obedience.—R. W. WOODSIDE.

Chanute, Kan., Mar. 15.—Preached at Yates Center two evenings this week, had one confession and baptized two.—W. T. ADAMS.

Columbus, Kan.—Baptized a young soldier of the Spanish-American war last week. Also a fine young business man of the town confessed the Saviour at regular service yesterday morning.—M. MCFARLAND, pastor.

Erie, Kan., Mar. 13.—Closed a meeting at Centropolis on March 11, with 15 added, 10 by

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baptism and 5 otherwise. This church has not had regular preaching for two years but they are much encouraged now and will arrange for a minister at an early date.—G. M. READ, evangelist.

Ft. Scott, Kan., Mar. 13.—I expect to start to-morrow for Estherville, Ia., to assist D. D. Boyle for a few days in revival meeting.—V. E. RIDENOUR, singer.

Galena, Kan., Mar. 16.—We have just closed a very good meeting at Galena, Kan. P. H. Guy, of Winfield, Kan., was with us eleven days. During that time 25 were added to the church, 15 by letter and statement, 10 by confession. We hope that some time we shall have Bro. Guy come back again.—JOSEPH MORRIS, pastor.

MICHIGAN.

Forest Hill, Mich.—I recently spent nearly four weeks with the church at Forest Hill, Mich. Twenty were added, 11 by baptism. Besides paying for my services the church paid the last $50 of their church debt, and are now free of debt. The church is under the care of Pastor Wm. Demming. He was shut in with grippe most of the time during the meeting.—L. W. SPAYD.

MISSOURI.

Bogard, Mo., Mar. 14.—R. H. Love, of Columbia, Mo., has just closed a meeting here of 21 days and the able way in which he preached the gospel moved the whole town. As a result, a church of 40 members was organized and a Bible-school of 50.—W. P. LEVARR.

Fairview, Mo., Mar. 9.—Just closed a ten days' meeting. Ten additions and good Bible-school organized; five from the Methodist and five from the world.—R. B. HAVENER.

Franks, Mo., Mar. 12.—Closed here last night and organized a congregation with 32 members; eight the last night, seven by primary obedience and one from the Methodist. Organized a good Bible-school and Bro. Scott will give them one-fourth time and we hope to build a new house in the fall.—R. B. HAVENER.

Gentryville, Mar. 11.—Just closed a short meeting at Martinsville, Harrison Co., Mo., with five baptisms.—H. W. B. MYRICK.

Holden, Mo., March 18.—Began work at Holden, March 1st. Prospects encouraging. Good audiences. Three additions by letter.—H. F BURNS.

Keytesville, Mo., March 18.—On March 8 the church here closed a three weeks' meeting, with 20 additions, 11 by confession and baptism—nine by letter. The meeting was conducted by E. H. Kellar, of Carrollton, Mo., assisted by the pastor, W. M. Featherston. The singing was in charge of Bro. Thos. W. Shepherd, of Carrollton, Mo., a splendid leader and soloist. The church has been greatly blessed and strengthened, and our people are better understood.—JACOB KNAPPENBERGER, clerk.

Kirksville, Mo., Mar. 12.—There were 13 additions to the church here Sunday night and six Monday night.—H. A. NORTHCUTT.

Poplar Bluff, Mo.—Meeting here with pastor J. T. Craig opens with 4 additions. The church is ready for a meeting. We put in a piano yesterday for use in meeting and ordered some new slides for stereopticon. Our large chorus of singers is doing splendid work. I can engage for April. Address L. B. 115.—C. M. HUGHES, gospel singer.

Richmond, Mo., Mar. 13.—H. A. Denton, of Warrensburg, assisted us in an 18 days' meeting in January, which, despite two membership funerals and an epidemic of the grippe, was well attended and successful. The preaching was all that could be desired and the church was greatly strengthened. There were 15 additions to the membership, 12 by primary obedience, two by statement and one by letter. The writer found pleasure in supplying at Warrensburg during Brother Denton's sojourn here. Have just finished raising $1,200 which clears our home from debt. Last week we gave Brother Dillard $30 for the Orphans' Home.—C. P. SMITH.

Rockport, Mo., Mar. 12.—Opened a meeting here last night. One confession first service. Bro. Rowe, the pastor, is a good brother and has everything well in hand.—A. R. HUNT.

Salem, Mo., Mar. 8.—We closed a three weeks' meeting at Houston, Mo., with 35 additions. Bro. D. B. Warren led the singing. I will take up the evangelistic work again the first of June to continue a few months only. I have a tabernacle with a seating capacity of 450 that I can furnish without extra expense if it is desired. Churches contemplating a meeting during the four months following May, and desiring my services may address me here.—E. E. DAVIDSON.

NEBRASKA.

Auburn, Neb., Mar. 18.—Am singing in meeting here with D. A. Wickizer. Meeting less than two weeks old, 9 additions to date. Bad weather to contend with but getting better. Good interest; will be open for engagement as soon as meeting closes here.—GEO. W. MUTZ.

Grand Island, Neb., March 12.—Two accessions last Lord's day; one two weeks ago. W. H. Waggoner is holding an institute for us this week. Large audiences. R. M. Marshall, of Rock Creek, O., begins a protracted meeting next Monday. Smallpox scare has blocked our work for over two months, but we are still hopeful and encouraged.—Z. O. DOWARD.

Omaha, Neb., March 12.—The word having gone out that I was to leave here to become city evangelist of San Francisco, it is proper now to state that the good people here protested so earnestly that I determined to remain. We are in the midst of our preparations for a great meeting to be led by Bro. Scoville, beginning soon. We are having additions every Sunday; 116 since last April.—SUMNER T. MARTIN.

OHIO.

Painesville, O., Mar. 11.—Closed a four weeks' meeting last night. Bro. DeLoss Smith, of Irvington, Ind., led our song service. Our people were well pleased with his work. There had been a union meeting during January in which there were twenty signed cards of intention to lead a Christian life. We received twelve, six of whom had signed the cards; thirty-one additions. Our Bible-school for 1899 averaged 143 in attendance. For 1900, it averaged 176. The average for the four Sundays of our meeting was 239. We hope for a new auditorium this summer.—F. A. BRIGHT.

Trimble, O., Mar. 9.—Meeting here resulted in 16 additions. W. H. Boden, pastor, did the preaching. My services can be secured after April 15.—JOHN JOYCE, singer.

OKLAHOMA TERRITORY.

Oklahoma City, O. T., March 11.—We closed our first month with the brethren in this city yesterday. Twenty-seven have been added to the local congregation. Our house is not large enough to accommodate the people. The church here is made up largely of young men and their families, and is, numerically, the strongest in the city. At the close of our service last Sunday morning I asked the Disciples who were not members of our local congregation to stand that we might know them. A large number arose representing the following states: Missouri, Nebraska, Kansas, Iowa, Illinois, Michigan and Tennessee. They all seem to think it a good place to be. I succeed our good brother, J. B. Boen, in the work here. Bro. Boen did a good work here and has many warm friends both in and out of the church.—S. D. DUTCHER.

OREGON.

Eugene, Oregon.—Among the students of the Eugene (Ore.) Divinity School, the following report recent additions to the church by obedience: D. Olson, Walterville, three; J. J. Handsaker, Lancaster, two; F. A. Ware, Slayton, two.—J. J. HANDSAKER.

NEW YORK.

Tonawanda, N. Y., March 15.—Last evening a new church was organized at North Tonawanda, to be known as the Central Church of Christ. At the first meeting 33 joined the organization, three by confession. By next Lord's day we expect almost as many more. This gives us three churches in this city.—GEORGE F. RAND.

VIRGINIA.

Norfolk, Va.—One by letter and one baptism Sunday, March 10.—ALBERT BUXTON.

CHANGES.

Harold Baldwin, Arcadia to Alvin, Texas.

Albert Buxton, Hillsboro, Texas, to Norfolk, Va.

Richard Bagby, Charlottesville to Louisa, Va.

B. E. H. Warren, Elizabeth to Oakes, Col.

W. F. Hamann, St. Louis to Windsor, Mo.

Albert Nichols, Lincoln, Ill., to Plano, Texas.

J. D. Carson, Remington, Ind., to Havana, N. D.

A. Sanders, Cincinnati, O., to Eureka, Cal.

A. D. Skaggs, Portland, Ore., to Vancouver, Wash.

A. P. Aten, Harper to Eldorada, Kan.

M. B. Ingle, Harper, Kan., to Orangeburg, S. C.

Luther Moore, Hopedale to 517 W. Chestnut Street, Akron, O.

M. G. Bonnett, Jonesville to Billings, Mo.

Randolph Cook, McLeansboro, Ill., to 161 W. Water Street, Chillicothe, O.

W. W. Willyard, Henning, Ill., to Clinton, Ind.

W. D. McCulley, Frankford to Wellsville, Mo.

E. A. Newby, Randall to Box 474, Wichita, Kan.

J. V. Crawford, Enterprise to Heppner, Ore.

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Family Circle.

A Dream.

By Ernest Bagley.

I dreamed an angel led me by the hand,
'Mid crystal walls and gleaming gates of gold,
And on those gleaming gates a legend ran,
The City where no sorrow groweth old.

I marveled, and unto the shining one
In wondering awe, I lifted eager eyes,
"Can there be no escape, then, for the soul?
Shall grief pursue us, even in Paradise?"

He smiled, and touched my raiment, and behold,
Methought we stood beside a murmurous river,
Whose mist-bathed waters flowed in limpid light
Beyond the gates, and on and on forever.

He touched my hand and pointed overhead,
And, mirrored there, the shining river rolled,
And written on the dazzling dome I read
The City where no sorrow groweth old.

I woke—but thought in darkness I could see
God's purposes, like the lilies, slow unfold,
And pain, at last, was sweetest and Heaven may be
The City where no sorrow groweth old.

Hugh Lyman's Reformation.

By Mrs. T. H. Kuhn.

She sat peering out into the darkness, her face pressed close against the window pane. Every now and then a deep sigh escaped her trembling lips. A thousand memories came and went. Sometimes they were sweet memories but more often they were sad as death itself.

What a glad, happy childhood she had spent in the old home, surrounded by loving father and mother and kind brothers and sisters. They did not know, they never would know, they never should know, what she suffered.

She had been such a beautiful girl, with great dark sparkling eyes, rosy cheeks and clusters of dark-brown curls. She had had many suitors for her hand in marriage, in those glad days. She never would forget the day Hugh Lyman came across her path. How handsome he was, so tall and stately, so cultured. He had fallen in love with this dark-haired beauty and she with him. A happy courtship followed and a happier marriage. She would never forget how, when they had gone to their own home, he had taken her in his arms and said that he hoped all the days of her life would be as joyous as this.

"Ah," thought Kathie Lyman, "if I had known, I would much rather that he should have been taken from me than to have spent so many happy years with him and then that he should forget the vows he made at God's sacred altar. Day by day I have watched him as he went down into this pit of death, this hell of intemperance. My heart almost breaks when I think of my poor, poor Hugh as he was then and as he is now. Then he let no want go unsupplied, but now we go hungry and cold, and yet he seems indifferent. How I toil all day to get bread, while he spends all his earnings for drink—and yet he pays no heed.

"They tell me to leave him, to get a divorce, to be free of him—but I cannot, I love him. Some day, perhaps—some day my darling will come back to me the same I could curse that fair, jeweled hand that passed the cup of wine that night at the banquet. Why did she not know that it was an unrighteous act? But they say it is fashionable for a fair hand to extend the wine cup. But he should never touch it were it to do over again, I would snatch it from his lips.

If I could bring that woman clad in her richest robes to my home to-night; if I could show her these carpetless floors, the broken chairs and table, the scanty cupboard; if Hugh should come staggering in and she could see this once handsome man with bloated face and eyes that are afire with drink; if I should bare my arms and she could see the bruises upon them, and if I could bare my heart to her and she could know the heartaches I have suffered, would she, could she, pass another cup of wine with such an alluring smile as she did that night eight years ago?"

Just at that moment one of the children stirred, and going to cover it she turned and heard the footsteps of her drunken husband. She opened the door and assisted him up the steps and into the house and seated him in the one rocker that remained as a happy reminder of their once cozy home.

He was not in a quarrelsome mood to-night but in a stupor, and she was glad. She sat down near him, but with her face averted, and gazed long and intently at the smoldering embers in the grate. Never before had she suffered so keenly as she was suffering now.

Once in awhile Hugh Lyman raised his bloated face. He knew enough to be conscious that he had never seen such a look on his wife's face before, yet he sat as speechless as the dead.

They had sat together for hours; neither had spoken. She had looked pityingly at the swaying figure and once, when he attempted to move and almost fell, she put out her hand and steadied him. He looked up at her as a baby looks at its mother when in distress.

She had lost faith in prayer. Had she not prayed incessantly for years? No answer came. Hugh went on in the same old way. At first she did not chide him. Then the time came when she could no longer appear indifferent. After that she had scolded, reasoned, implored, but all in vain.

To-night she neither scolded nor pleaded. Her heart was too full; she longed to have some one to whom she could go and confide her sorrow; to sob and cry until there were no more tears to be shed.

But no; she would not let him see her cry, it might anger him. She must strive to be brave.

They had sat there until the gray streaks of light began to steal across the star-lit sky. Still they had not spoken; but he had straightened up and was in a measure sober.

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She fastened her eyes upon some object in front of her, with a blank, hopeless look upon her once beautiful face. He, turning, saw that face—the face of the woman he had sworn to love and cherish, the face that was once radiant with happiness, but now so hopelessly sad. It cut him to the heart. What a demon he was to wreck poor Kathie's life; to take her from a home where luxury abounded and make such a home as he had made for her.

He gazed around the room; he saw the little bed in the corner upon which his two children lay slumbering, all unconscious of the sorrow about them. He saw the carpetless floors, the broken chairs, the bare walls, then, turning, he looked at his wife. There was the same dejected, hopeless look on her face. Then like a flash it came to him that Kathie was insane.

He gazed at her intently for some time thinking he might discover a change—perhaps she would look at him. He called her by name. She heeded him not. He grew frightened, then, dragging himself from his chair, he went to her side, knelt at her feet, took the cold, trembling hands in his own, and spoke her name oh so tenderly, "Kathie, my darling, what ails you?" She gave him no answer, but a shudder ran over her and he, still holding her hands, felt it. "Kathie, please tell me," he cried imploringly. "Please tell me." Still no answer came. She did not even look at him. Her sorrow had overwhelmed her. He still sat holding the dear cold hands, chafing them tenderly. At last with a wild, bitter cry he called, "Kathie, darling, don't you hear me?" She turned her face toward him and looking straight into his eyes gazed long and earnestly at him. She had seen him sorry before. He had been on his knees many, many times. But there was something written on his face to-night she had never seen there befere. Was it a desperate resolve?


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She murmured softly, "Dear Hugh," so softly he scarcely heard.

In a moment his arms were about her and he lay sobbing violently, his head buried in the folds of her dress. They remained thus, not caring to count the time, she lovingly stroking his head while the tear drops stole silently over her pale cheeeks.

The gray dawn had fled, taking with it the few glimmering stars.

Hugh Lyman drew himself up and said, "Kathie dear, listen to me. My poor, wounded, heart-broken Kathie, will you still be mine? You do not mean to leave me, do you?"

For somehow that thougnt had impressed him as he lay weeping. Continuing he said—

"Please try me once more, dear, try to be brave. I have a plan whereby I may be able to overcome. In the morning when I go to my work accompany me past the saloons and in the evening come to meet me, and come with me all the way to our home. My old associates will not bother me if you are near me. When we are home sit by me for a while, get our supper, and then, Kathie, we will sit together. Keep your hand in mine, oh Kathie, lead me like a little child for I am not a man. I have lost all the will power I ever possessed. Sit close by me, darling, and when the clock strikes seven, we will kneel together and pray to the dear God whose name I have so dishonored, that he will keep me safe until eight o'clock, and when eight o'clock comes we will pray that for another hour he will keep me, and when bedtime comes it may be I can pass the night without the old wild longing seizing me. Won't you try, Kathie, won't you try to love me for the sake of what I once was, and help me to be a better husband, a better father?"

The fount of tears so long suppressed burst forth into a torrent of weeping. Her poor little tired body shook from head to foot. He had never seen her weep so before, he drew her to the chair and clasped her in a close embrace, saying all the while, "I will conquer for your sake, dear."

The next day Kathie went with him past the saloons as he went to his work. People wondered that she held his hand; the hand of a man lay helpless in the hand of a woman.

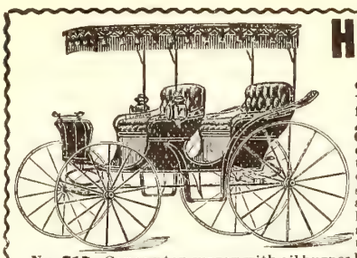
When they were safe at home Kathie stayed near by. While she prepared their supper she had him sit where she could talk to him, and chatted so gayly you would never guess her heart was almost breaking.

She watched every move he made, and once when she saw he was growing restless, she went up to him, put her arms about his neck and said: "Here is my hand, Hugh." He took the hand she offered, kissed it, and sat down. When they had finished their supper, they knelt and asked the dear heavenly Father to heep him from temptation, to forgive his great sin, and after this they sat reading God's word, and talking. An hour passed swiftly away. God had kept him safe. He would pray again. "Oh for the strength to overcome."

When they had retired he had prayed fervently that God would sustain him.

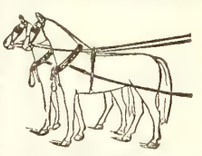
In the night Kathie felt that Hugh was growing restless again, that it was a desperate struggle, she gave him her hand saying,

"Hugh, my hand is strong with a strength God has given it. Hold fast."



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He clasped again the hand that was to help him steer clear of temptation and held it as in a vice.

The next morning Kathie went with him again, past the saloons. When he kissed her good-bye she whispered, "I shall pray every hour of the day, dear; you must do the same. You shall conquer."

And he did, with this brave woman to help him, and the help from above. By and by the roses returned to Kathie's cheeks; the poor little home was left behind and a neat and roomy cottage took the place of the mean and shabby one. The larder was now plentifully stored. Hugh was once more a strong man; he does not need the little hand of Kathie now to guide him past the saloons, for he hates them with a deadly hatred. Sometimes he takes the hand of his dear wife in his own, and looking upward cries, "Oh God, I thank Thee that through my loved one's hands I found the strength of Thine, for she could not have led me without Thy aid."

(END.)

Mr. Long, the Linguist of the Cabinet.

The metrical translation of the Æneid, by Mr. John D. Long, Secretary of the Navy, put out by one of the publishing houses, is a surprise to the public, but not to the secretary's intimate friends.

The President and the members of the Cabinet have known for the last four years that the Secretary of the Navy is one of the ablest of Latin scholars.

Mr. Long is a reserved man, modest in regard to his own attainments, and so the public has never found out what a remarkable scholar is at the head of the Navy Department. He has a fine library, has a rare knowledge of old editions, and speaks and writes Latin with the ease and fluency of English. He is one of the few men who can deliver an entire address in classical Latin.

His knowledge of Latin has often been called upon by the Administration, but it was when he was Governor of Massachusetts that he made his translation of the Æenid and of the Odes of Horace.

His memory is as remarkable as his knowledge and he can quote Virgil in Latin or in an English translation without hesitation, and can continue from page to page.

Latin is his specialty and Virgil is his hobby; but outside of this his knowledge of the classics, his familiarity with the dead languages, and his memory combine to make him the greatest scholar in the Administration, and one of the most scholarly men in public life. He is a graduate of Harvard, and that university recently gave him the degree of LL. D. —*Saturday Evening Post.*

Yank and Reb.

Gen. John B. Gordan, who is one of the two living witnesses of the surrender of Lee at Appomattox Court House, recently addressed the students at the University of Missouri. He spoke particularly of the friendly personal relations which often existed between soldiers in the hostile armies.

"Some funny things," said the general, as reported by the Columbia Herald, "occurred now and then even in the gravest and most perilous situations. At one place we had planned to open fire at daylight. Our troops were behind breastworks and I sent out a soldier to reconnoiter. He discovered a federal sentinel at no great distance, and told him not to fire, as he was out hunting corn. The sentinel feigned sleep so as to allow the scout to hunt for the corn. The latter returned to his lines, and reported the situation of the enemy, and it was made his duty to give the signal for opening fire by shooting his musket. The next morning the commander had difficulty in getting him to obey the order, as he did not have the heart to fire a signal which would probably mean the death of the kind-hearted sentinel who had befriended him. After delaying as long as he could he leaped upon the embankment and shouted 'Wake up, Yank, I've got my corn and am going to shoot!' and then waiting long enough for the sentinel to get beyond range, fired his gun into the air and a great battle began."

The private soldiers of the two armies were in the habit of paying visits to each other secretly when they could evade the officers and of exchanging food and tobacco. The latter article was about all the confederates had, and they would barter this for coffee and crackers and meat. They also would attend entertainments. A federal colonel had told him of an instance in North Carolina where a number of rebs had come into the federal lines and had been dressed in federal uniform, one little fellow being dressed in clothes three times too large for him, and after dancing all night, returned to their lines before breakfast and resumed their places in the battle the next morning.



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Little Wanterknow.

There was once a little urchin with a very curious mind;
The how and why of everything he always wished to find.
He was always asking questions, wherever he might go,
And all the folks that knew him called him "Little Wanterknow."

He'd want to know "How far it is from here up to the sky?"
And "What made George so awful sure he couldn't tell a lie?"
What made the noise inside his drum, and why a cow don't fly;
And, "How much would a million million million dollars buy?"

And also, if you pleased, he'd like to know about these things:
"When will to morrow come?" and, "Are the stars all worked with strings?"
"How big'll I be when I'm big?" and, "Ain't it tea-time yet?"
And, "Why it's cold in winter," and "What makes water wet?"

And "Do all naughty boys get drownded?" and, "Do all good ones die?"
And, "Do you think that doughnuts are better'n berry pie?"
And, "Where does money come from?" and, "When is by and by?"
And when his questions all gave out, he'd simply say, "Well—why?"

—*Unidentified.*

The Chaplain's Horse Trade.

As Chaplain in a regiment of volunteer calvary during the Spanish war Rev. Cyrus Townsend Brady had some amusing experiences, some of which he narrates in the Sunday School Times.

"I reached camp at Chickamauga on Saturday," he says, "had service on Sunday, and on Monday proceded to buy a horse. Being a sailor by education and natural predilection, I knew but little about horses, so I turned over the conduct of negotiations to an old trooper of the Seventh United States Calvary who had enlisted with us. He bought the horse.

"He took me to see him, and I was present when the purchase was consummated. He stood by the seller, and calmly pointed out defect after defect in the animal, which the other man repudiated vehemently, at the same time calling attention to perfection after perfection in his steed. I never saw such divergent views about a single animal. Finally, alarmed at the zeal of my advocate, I remarked decisively that, if the horse had all the faults he said it had, I didn't want him at any price, whereupon the seller with alarming promptness came down in his figures to a reasonable basis, and, before I could utter a protest, the horse was my own. As I had unequivocally committed the negotiation to the ex-trooper, I felt that I was in honor bound to abide by his decision. We led the horse away, I confess, with a very rueful, disgusted feeling on my part. When we were a short distance off, the trooper remarked, chuckling with glee: 'That was a fine play of yours, Chaplain. I didn't know you were so keen in a horse-trade, sir. That just settled the deal. That was mighty cute, I tell you. You had the fellow scared. A little more on your part, and we'd 'a' got him for nothin'.'

" 'Keen? Cute?' I exclaimed in surprise. 'I was perfectly honest in what I said. I didn't want a broken-down old hack such as you described. Why, look at that, and that, and that!'

"I pointed to various blemishes which he had indicated during the trade. He stared at me in amazement a moment, and then fairly shouted with laughter, apologizing the while, until it gradually dawned upon me that it was simply a case of balancing lies and assertions, and that I had been guilty of aiding and abetting the deal, and that he had taken an honest refusal for an adroit move. I always felt that I got that horse under false pretenses, but, however that may be, he was undoubtedly the best horse in the regiment. Every other officer who owned a horse, I admit, was ready to make the same claim, but I knew my own bore the palm."

The Giant Robber Crab.

In Central America there lives the robber crab, of almost incredible size, and somewhat resembling a huge spider. The distance between its extended claws is sometimes as great as twelve feet. It spends the greater part of its life on land and climbs the cocoanut trees, on the fruit of which it lives almost entirely. It digs in the ground deep tunnels and lines them with cocoanut fibre.

When enraged, the robber crab can break a man's limb with its powerful claws. Animals approaching it too closely often receive an ugly pinch which they do not soon forget, and it is on record that one of these crabs has captured and tried to drag off a goat.

To open a cocoanut the robber crab removes the bark from the end containing the three eyes, one only of which is easily pentrated, and having found this, it revolves the nut against the point of one of its spindle legs until the opening is large enough for it to insert its great claw. With this it breaks the shell; grinds the contents into small pieces and carries them to its mouth.

The lovely Hiawathan spring was touching all things in the fairy Badlands. Oh, why are they called Badlands? If Nature sat down deliberately on the eighth day of creation and said, "Now work is done, let's play. Let's make a place that shall combine everything that is finished, and wonderful, and beautiful. A paradise for man, and bird, and beast," it was surely then that she made these wild, fantastic hills, teeming with life, radiant with gayest flowers, varied with sylvan groves, bright with prairie sweeps, and brimming lakes and streams. In foreground, offing, and distant hills that change at every step, we find some proof that Nature squandered here the riches that in other lands she used as sparingly as gold—with colorful sky above, and colorful land below, and the distance blocked by sculptured buttes that are built of precious stones and ores, and tinged as by a lasting and unspeakable sunset. And yet for all this ten times gorgeous wonderland enchanted, blind man has found no better name than one which says "the road to it is hard."—*Ernest Seton-Thompson.*

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The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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New York City.

An Exaggerated Death Notice.

Hon. John A. Kasson, Special Reciprocity Commissioner of the United States, had the unusual experience the other day of seeing how his friends would receive the news of his death. He is one of the governors of the Metropolitan Club, in Washington. He was at the department of State when the news of Queen Victoria's death reached there, and, learning that the Federal buildings were to half-mast their flags, stepped to the nearest telephone to notify the club of what had happened. His ring was answered by one of the club stewards, a new employee. The wires were working badly that day.

"Hello!" called Mr. Kasson. "The Queen has just died. Lower the club flag to half-mast, and put up a bulletin making the announcement."

"Who is it?" came back rather huskily. "Stand a little nearer the telephone. I can't make out all you say."

"Who is it?" echoed the Commissioner, shouting. "It is Mr. Kasson—John A. Kasson—one of the governors of the club. It's all right. Do as I tell you."

"Oh!" answered the steward. "Now I hear a little better. Thank you. I'll give the message to the clerk."

"Very well," said Mr. Kasson. "Good-by!" And he hung up the receiver and rang off.

After dictating a note or two and clearing his desk of a few accumulated papers, Mr. Kasson put on his hat and overcoat and strolled over to the club to see what the evening papers had about the sad intelligence from London. He found the flag at half-mast, and a general air of mourning pervaded the outside of the building. Within, he noticed a group of club members gathered around the bulletin-board, making comments in subdued voices. Nobody noticed his approach till he touched one of the men on the outside fringe of the group. The man turned, gasped, stammered, and clutched his next neighbor by the arm. The second man wheeled and stared at Mr. Kasson with a suddenly blanched face and open mouth. As the two fell back, the Commissioner got near enough to the board to read:

"The Hon. John A. Kasson, for many years an honored member of the club and one of its governors, died to-day. The news was received by telephone, but without particulars. A special meeting of the Board of Governors has been called for this evening at eight o'clock to take appropriate action."

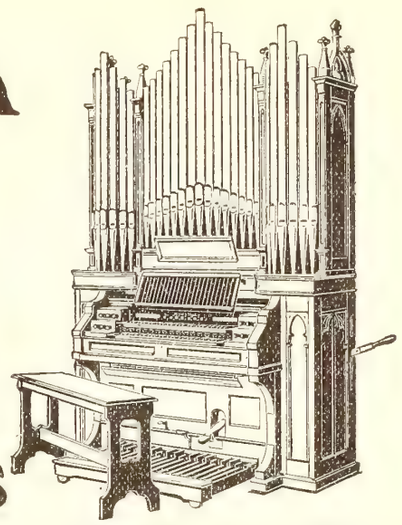
It took Mr. Kasson about three seconds to tear down the bulletin, but as many hours or more to explain to interested friends how it all happened.

—*Saturday Evening Post.*

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Catalogues, prices and terms sent on request.

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An Obliging River.

"It's a freakish river, the Rio Grande, and no mistake," said a former federal official of New Mexico, in talking with a representative of the New York Sun. "For the fifteen hundred miles of its course its character is everything by turns from navigable water to dry land. At its head, in the mountainous San Juan country in Colorado, it is a cold, clear trout stream; in northern New Mexico its waters are brown with sand in solution. Farther south, where the liquid mud of the Rio Puereo (Dirty River) pours into it, its waters become densely muddy, and all along on its long way to the sea this queer river takes on one or another new feature, different from anything that has preceded it.

"The Rio Grande has a habit of going under ground here and there along its course, leaving a dry channel above, from which it reappears anywhere from a mile to fifty miles below. It also has quicksands and burrowing eels and catfish. But one of its most peculiar performances was the way it served the town of Mesilla in southern New Mexico. The place is a picturesque, dignified-looking old Spanish-American community, built about a plaza, with orchards and vineyards surrounding, and stood in the beginning on the west bank of the river. But its people had one cause of complaint. The routes of all the traffic from Texas and the north lay on the east of the Rio Grande, and stages and wagons must ford the river getting to and from Mesilla. This was inconvenient at all times, and involved danger and delay in times of flood.

" 'Que lastima!' (What a pity) the people often said. 'If only our town stood on the east bank of the river.'

"Their wish came to pass at last in a startling way. There was an unusually heavy snowfall in the mountains of the upper country one winter, and, the spring opening warm, the snow melted, with the result of a tremendous flood in the lower Rio Grande. The waters overspread the level valley until Mesilla, which luckily had been built on an eminence, became an island. The waters at last subsided, and hen the discovery was made that the Rio Grande, instead of keeping to its old bed on the east, was flowing past the town, a mile to the west of the plaza.

"It was what the people had said they wanted, but it took them some time to become used to the change, and get their landmarks and points of the compass to tally with the new order of things.

"There are orchards and alfalfa fields in the old chanmel now, but its course can plainly be traced on the face of the ground; and who knows when the Rio Grande may take a notion to return to the old bed and set the maps at fault again."

A dog boasted that he caught more fleas than any other animal; when a cat said, "If you were more active in avoiding fleas, you would not have to be so expert in catching them."—*Leslie's Monthly.*



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PETE.

XIII.—Madge Stops Speaking.

Arthur Pendleton went through his front gate, sat down on the sidewalk, and brooded. He was angry and ashamed and miserable. He reviewed the past as he dug a hole in the road with a broken stick. It is true that he had told Eliza Bimby a story. He had told her the girls were not hiding in the woodpile. But why had he committed this sin? Because Madge had threatened not to go with him to the party if he told. For her sake he had trampled upon the truth. And what was his reward? Madge had turned from him with a look of disdain. She did not appreciate the sacrifice. He felt her injustice keenly. Ned Tomkins and Oliver Ridgeway (better known as Freckle Ridgeway) came down the sidewalk, looking happy in bare feet and suspenders. Arthur did not inquire where they were going. "Let's see your stick," said Freckles with natural interest. Arthur went on prodding the hole in the road. At first he thought of answering "The'nt no C on it," but he did not feel equal to the effort. "Come on, Freckle," said Ned, "tain't nothing but an old maple-branch." "Well," said Freckle, "what's he digging the hole fur?" He put his hands on his bare knees, and tried to look down into the hole. Again Arthur almost replied, but he found the natural retort, "Cat-fur," out of keeping with his wretched feeling of isolation. "Come on, Freckle," said the impatient Ned. "Leave him be. I'll bet he's goin' to take a gal to Linda May's party, an' he's spoonin' over her." "I ain't!" cried Arthur, turning red.

"Aw, look at him blush!" cried Ned. "Aw, look *a-a-at* him!" Freckle echoed, "Aw, look *at* 'im!" "It isn't so!" cried Arthur, jumping up. "There isn't a girl in *town* I'd take to a party." " 'Cause you can't!" cried Ned. " 'Cause you can't!" echoed Freckle. " 'Cause he can't!" cried Jim Pimlins, who had joined the group. "Yes I can too," retorted Arthur. "I can take my pick of 'em, and they'd be glad *enough*. Girls ain't nothing to *me*." When Arthur grew excited, his grammar was the first thing to suffer. The three boys uttered a skeptical, "Aw! aw! aw! yes, that's what we *thought!*" This was more than Arthur could endure. He slapped his pocket. "I've got a note right here," he cried, "accepting my comp'ny; but I ain't goin' with 'er. I'm goin' with the boys. I won't *take* a girl!"

Arthur had not decided to punish Madge in this manner for her injustice, till the words were spoken. Now, however, he was resolved. He would teach her a lesson. She had made him tell a story, then had despised him for the deed. "Sight your note!" demanded Jim, meaning, produce the same. Arthur wouldn't. "Come," said Ned, "tell us who it's from and we'll believe you." Arthur said he didn't care whether they believed him or not. "Le's take it away from him," counselled Jim Pimlins. "Freckle, you git behine him while I tackle him on his front exposure."

"I ain't goin' do it," said Freckle. " 'Tain't fair." "Well, I will," cried Ned. "You better look out!" said Arthur, doubling his fists. They quarrelled for about ten minutes in the spirited, red-faced manner so congenial to boys, and at the end of that time Arthur found himself lying on the road with Ned seated upon his stomach, and Jim holding his legs. There was nothing to disturb the fun. Generally, grown people happen along, or a fellow's sister or mother, and ring down the curtain on an unfinished act. But on this occasion, only five or six boys happened up the street. They made a circle about the gladiators, and slapped their knees, spread their mouths in gigantic grins, and gave other tokens of their appreciation. "You get off of me," said Arthur, "Oh! I am smothering. You will kill me!" Ned tried to sit heavier. He had been in Arthur's position and he knew there was no immediate danger. "Then I give up," cried Arthur, "Now you've *got* to get up." Ned demanded, "Who wrote that note?" No answer. Ned sat heavier. "If you don't tell, Artie, I'll git your old note and keep it, too!" "Madge," said Arthur, breathlessly. Ned got up regretfully. It gave him a thrilling delight to sit on other lads' stomachs; he wasn't a very bad boy, either—just a boy. "Madge wrote it," he said. Freckle and Jim repeated "Madge wrote it!" The spectators took up the cry; "Madge wrote it! Madge wrote it!" Then they all raised a loud chorus of "Aw! aw! aw!" Arthur got up, very red and dusty, and tried to smile unconcernedly. He explained that it had been two against one; also that he would "pay" Ned and Jim for their cowardly attack. Jim and Ned insisted on his "paying" them right now, but Arthur marched into his yard with dignity. The boys passed up the street, discussing the various features of the late exhibition. Twenty times they related the manner in which Arthur had bloodied Jim's nose. They dwelt lovingly on the manner in which Ned had twisted his fingers in Arthur's hair. In short they were young barbarians. The next day it was "all over school" that Madge had agreed to accompany Arthur Pendleton to the party, and that Arthur Pendleton had declared "to the whole town" that he wasn't going to take her, anyhow! He could have his pick of the entire girl-universe, he had said, but not being a lady's man, he intended to go with the boys. Madge heard these rumors at first with incredulity. They were repeated. She said to him at noon, "Did you say you were not going with me to Linda May's party, Arthur Pendleton?"

"You made me tell a story about your hiding in that old woodpile," said Arthur, "and then you blamed me for doing it."

"I didn't make you tell a story. But that isn't what I said."

"It's what *I* said," retorted Arthur.

"Arthur Pendleton, did you say what all the girls and boys are saying, that you are not going with me to Linda May's party?"

"Yes I said it, and I'm *not!*" said Arthur doggedly.

"All right," said Madge, her eyes flashing. "And, Arthur Pendleton, I never want you to speak to me again *as long as you live!*"

"Well, I *won't!*" cried Arthur.

"Well, see that you *don't!*" said Madge.

So Madge told the girls what she had said to Arthur, and how they had "quit speaking," and the girls felt that she was a sort of heroine. "I wish," said Pete, "that there was somebody *I* could stop speaking to. Oh, Madge, won't it be fun just to go along with your head up in the air, a-making out that you don't see him when you pass! It will be just like some of the old women in our church, *won't* it! Oh, Madge! Are you getting ready to join the church?"

[TO BE CONTINUED.]

A HAPPY CHILD

is one who grows, without interruption of health, from a baby up—except the inevitable diseases of children.

And Scott's emulsion of cod-liver oil has done more, in the 26 years of its existence, than any half-dozen other things, to make such children.

It keeps them in uninterrupted health. It is food that takes hold at once, whenever their usual food lets go.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

IN SOME CASES

A Single Package of the Pyramid Pile Cure is Sufficient to Cure.

This may seem a broad statement when it is remembered that few diseases are so obstinate to really cure as piles; some physicians going so far as to say that a painful surgical operation is the only permanent cure, but the many and remarkable cures made by the Pyramid Pile Cure in the past few years have proven that surgical operations are no longer necessary, and that it is by far the safest and most reliable remedy yet discovered for this common and often dangerous trouble.

The harmless acids and healing oils contained in the Pyramid Pile Cure cause the blood vessels to contract to a natural condition and the little tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

Dr. Williams, a prominent orificial surgeon says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

Mr. Phil Owens, of So. Omaha, writes that after suffering two years from an aggravated case of itching and protruding piles he was cured by a single 50 cent package of the Pyramid Pile Cure purchased from a local druggist, he says, "I fully expected the trouble would return but am happy to say for the past year and a half have been entirely free from the disease and I can not speak too warmly in favor of the Pyramid Pile Cure."

A bill clerk in one of the large wholesale houses of St. Louis says: "My occupation as billing clerk was so confining and sedentary that it finally brought on an aggravated attack of rectal trouble, which my physician diagnosed as itching and protruding piles and recommended a salve which he prepared and which gave me some relief for a few hours after using and then the trouble would come back as bad as ever; one of the other clerks advised me to try the Pyramid Pile Cure and I now feel like thanking him every day for recommending it, as a single 50 cent package cured me and I have had no trace of piles since, something over six months."

Hundreds of pile sufferers, who had almost decided to undergo the pain and danger of an operation, have been astonished to find that the Pyramid Pile Cure, which can be purchased at any drug store, was far safer, better and more effective than an operation could possibly be.

Sunday-School.

W. F. Richardson.

First Quarterly Review.*

The lessons for the past three months cover only one week in the life of our Savior. But that was the week that led up to, and culminated in, his death upon the cross, as the Lamb of God that taketh away the sin of the world. It was fitting that these few days, so full of the vital movement of the divine tragedy of redemption, should receive large attention at the hands of the evangelists, all of whom give far more space to this than to any equal portion of the life of Jesus. If we have faithfully studied the lessons of this quarter, we have drawn nearer our Lord and Savior, and have felt more deeply the surging tide of infinite love that flowed from God, through the Only Begotten Son, into and over a sinful race, to cleanse their hearts and redeem their lives.

The first lesson of the quarter called us to the village of Bethany, and to the house of Simon, the leper. Here a feast was made in honor of Jesus, on the Sabbath day, one week before his crucifixion. Lazarus and his sisters were present. The shadow of coming trouble had fallen upon the little group, to whom the Master had already foretold his coming death. Mary's loving heart prompted her to bring a vase of costly ointment to anoint the Savior. The covetous soul of Judas was moved to protest against what looked like waste, for the gifts of love can never be understood by selfishness. But the Master blessed her for her loving tribute, and declared that the story of her tender act should never be forgotten.

The following day, being the first day of the week, Jesus entered Jerusalem, riding, as a king upon the royal animal, the ass, and accompanied by the multitude of his disciples and Galilean friends. They spread in the way their garments, and branches of palm trees, and cried "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!" His crown was not one of gold, but of righteousness; his scepter not of earthly power, but of heavenly peace; his army not one of mail-clad warriors, breathing out slaughter, but of gentle, humble ministers of grace, consecrated to the world's redemption, and willing, like their king, to lay down their lives for their enemies.

It was, perhaps, during this day, while Jesus was lingering within the courts of the temple, that word was brought to him of the Greeks who desired to see him. He hastened forth to meet these representatives of the great Gentile world, from which his widest triumphs were to come. He saw in their seeking of him the first fruits of the mighty harvest that should glorify his mission, as the Savior of men. Through death was his life to reach its culmination, as the grain of wheat bears its fruit by dying beneath the soil. The cross becomes the symbol of both love and life, and he who is lifted up thereon is made thereby the center of the world's affection and hope.

The fourth lesson is that of Christ's interview with the Pharisees, wherein he silenced them by his matchless knowledge of the truth and purpose of God. It was Tuesday of passion week, and he was in one of the courts of the temple. He had already answered their attacks, from various sources, to their great discomfiture. They now rally for a final effort to confound him. They ask him, through one of the scribes, who seems to have been more honest than the majority, which was the great commandment in the law. He answers, enjoining love to God as the supreme obligation, and love to man as only second, while all other duties grow out of these. He in turn asks them a question concerning the Messiah, which they answer by saying that he was to be the son of David. Jesus then shows how David himself called the Messiah his Lord, which he could not have done if he were no more than mere man. They could not fail to understand him, and to see that he meant to teach that he himself, as the Messiah, was more than man, more than the son of David, even the Son of the living God.

The next two lessons contain two of the beautiful parables of the Savior, spoken while he was seated on the western slope of the Mount of Olives with his disciples, that same Tuesday afternoon, as he had paused on his return from Jerusalem to Bethany. The parable of the ten virgins was meant to impress upon his disciples the necessity of being watchful, after his departure, that they might be ready to welcome his return. The parable of the talents taught them that, while they waited for their Lord's coming, they should not be idle, but busy themselves with that task he had committed to their hands, that their service might be rewarded abundantly at his appearance. The same lesson is needed by us of these latter days as much as by those to whom it was spoken.

Jesus rested in Bethany during Wednesday of this last week of his ministry, and on Thursday he observed the Passover with his disciples. In the upper room in Jerusalem, where a friend had prepared for the feast, he met with them and spent a few hours in converse which they never forgot. He taught them humility by washing their feet like the humblest slave. He comforted their hearts, in view of his anticipated death, with the promise of the Holy Spirit as an abiding companion and helper. He bore them up to God in that wonderful intercessory prayer, found in John, seventeenth chapter, in which he also plead for the unity of his people in all the ages to come. He there instituted the Lord's Supper, as a memorial of his great love, and an expression of grateful remembrance and undying hope for his disciples. Ever since that night, the first day of the week has witnessed the loving observance of this feast by some of his believing followers.

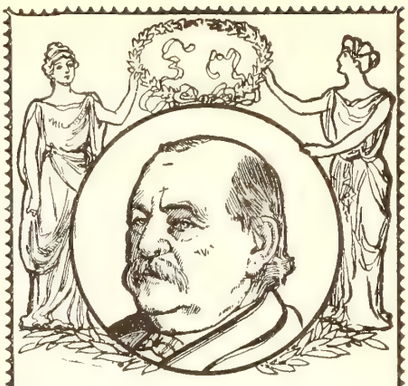
From the upper room, Jesus went forth to Gethsemane, where he passed through the final struggle for complete self-submission to the will of God. His agonizing appeals, ending ever in the plaintive petition, "Thy will, not mine, be done," brought their answer, and he arose from the ground, wet with his tears and bloody sweat, a strong, calm man, ready to face the cruel mob and to suffer all that might be heaped upon him of shame and suffering.

The betrayal followed speedily, and with a kiss of feigned affection, the base traitor, Judas, pointed out his Master to the officers of the Jews and the Roman soldiers. Jesus awed them by his gentle dignity, and only when they summoned all their resolution did they dare to lay hands on the quiet, unarmed Nazarene. The ardent disciple, who would have used worldly weapons to defend his Lord, was taught that the kingdom of heaven needed not such aid as the sword could give, but must be built up and sustained by the power of truth and grace.

The two following lessons tell us the story of the trial of the Savior, in which there were six well-defined stages. The first was before Annas, the ex-high priest, and was an informal questioning of the prisoner. The second was before Caiaphas and the Jewish Sanhedrin, but was somewhat informal, since no legal meeting of the council could be held during the night. This trial is the one treated of in the tenth lesson, and despite the fact that it was not a legal session, the verdict reached therein was fully determined upon, and the death of Jesus made certain on the morrow. At daylight a third meeting was called, when the formal verdict was rendered, giving it a show of legality, and Jesus was hurried away to Pilate, that permission might be secured to enforce the penalty. Pilate examined Jesus, and found no fault in him. He sent him to Herod, who in turn declared him innocent. Again Pilate examined him, and became confident that he was a victim to the hate and envy of the Jewish rulers. He sought to secure his release, but finally yielded to their clamors, and gave sentence of death against the innocent.

The crucifixion was the theme of last Sunday's lesson, and its sad story of awful agony, of patient endurance, of self-forgetful love, is yet fresh in our memories. As the shadows gather over the land, we feel their chill entering our hearts. The quaking of the earth seems but the reaction from the trembling of our souls, as we read the story of human hate and divine mercy. Only as we turn from the dread scene on Calvary to recall the events that succeed it does the gloom pass from our spirits, and our hearts find themselves able to thank God for this exhibition of infinite love. Joyfully we turn, with the coming quarter's lessons, to the sequel of this week of sorrow and suffering, as read in the story of a risen Christ, a triumphant gospel, a glorious church and an eternal kingdom.

*Lesson for March 31.



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Grover Cleveland

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR MARCH 31.

Missions: Love of Souls.

(Rom. 10:1.)

Love of souls, if translated into modern English, simply means love of people. If we ove men and women and are anxious to do them good, that is loving souls. And if we save men and women from wrong-doing and from such ignorance of the truth as always leads to wrong-doing, then are we saving souls. And he that winneth souls, or winneth people, the Scripture says, is wise.

Paul in the verse of our lesson is talking about the people of Israel. It is for them that his heart's desire and prayer to God is. He knows their weaknesses, their mistakes, their rejection of Christ, but there is nothing that can break his affection for them or hinder his love.

It was such love of people as this which made Paul the great missionary that he was. It is such love of our fellowmen that will make us—you and me—missionary people. If we see whole nations who are sunk in errors, mistakes, rejection of the highest opportunities that are before them; if we see them groveling in the dirt, drinking stagnant water, living in sinful polygamy, persecuting widows, slaying innocent children and giving way to a thousand wickednesses, is it not our prayer and heart's desire for them that they be saved? And shall we not do something for their salvation?

Suppose I have a brother that is dear to me, or a sister. Suppose I see that brother or sister standing at my front gate all pale and ragged and sick and bleeding with sores. Suppose I see their hands outstretched crying to me for help. Do you suppose I would not go to them in an instant? It would be a more potent call than a vision of a man of Macedonia saying to me, "Come over and help us." And do we not every one of us have brothers and sisters in the hunger and the distress of heathen lands, beckoning us to come to them?

Or, again, to borrow an illustration from Robert Speer. Suppose my father in dying, calls me to his bedside and says:

"Son, here's the old farm of one hundred acres. It is yours now. I hope you'll farm it well. Plow it, sow it, reap it all, every acre of it."

"I will, father," is my reply.

Then my father dies and I go out and fence off ten acres in one corner of that farm. I plow and sow and reap that ten acres and let the ninety go to grow up in weeds and thistles. Am I obeying my father? Jesus' last command to us was: "Go to *all* the world, preach to *every* creature." We have gone to but a very small portion of the great world.

If we loved Christ and if we loved men, it would not be long until we had fulfilled this command.

Buffalo, N. Y.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

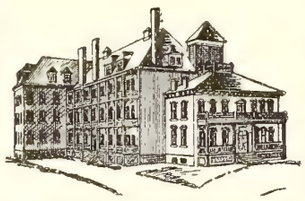
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Hall's Family Pills are the best.

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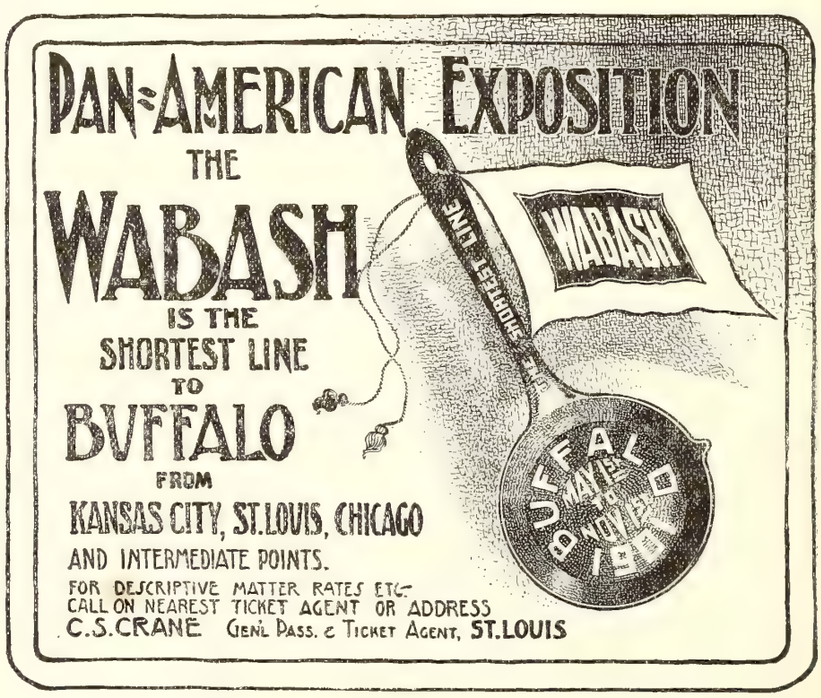


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Marriages.

AREHART—LIENHART.—Married at the home of the bride's parents, near Maroa, Ill., Mr. George J. Arehart and Miss Cora Lienhart, both of Macon county. Elder P. F. York officiating.

HARRISON—SOUTH.—Married at the home of the bride's mother near Paris, Mo., March 10, 1901, Mr. Marvin E. Harrison and Miss Louise C. South. C. H. Strawn officiating.

SEARS—PETERS.—Married—Mr. Gilbert Sears to Miss Hilda Peters, both of Anderson, Ind., March 6, 1901, at the home of the minister, R. B. Givens.

ZION—HUFFORD.—Married—Mr. Milton Zion to Miss Etta Hufford, both of Anderson, Ind., Feb. 14, 1901. R. B. Givens officiated.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

APPLEGATE.

Mary A. Kerr Applegate was born in Crawford county, Pa, May 19, 1834, and removed with her parents to Trumbull county, Ohio, when but a few months old, where she lived until her marriage to Elder G. L. Applegate at Warren, Ohio, Aug. 12, 1858. In 1865 they removed to Iowa. Her death occurred March 3, 1901, as the result of a stroke of paralysis nearly one year before. As a pastor's wife she was an heroic success, a faithful C. W. B. M. worker, a kind mother and a devoted Christian who will be missed in all kinds of church work.

J. G. ENGELL.

CLARK.

George Clark was born in Knox co., Indiana, Nov. 15, 1828, and died at Hebron, Ark., Feb. 24, 1901. His ministerial life covered half a century, nearly all of it in pioneer work. His preaching was chiefly in Missouri, Texas, and Arkansas. He was preaching at Okalona and Gurdon and giving half time as evangelist of the southwestern Arkansas district, at the time of his death. He was with the writer in a meeting at Hebron when the call came. He died suddenly sitting in his chair. He leaves his aged companion, several grandchildren, and a host of friends. All his children preceded him to the spirit land. He was buried at Texarkana. E. S. ALLHANDS.

CLISER.

James M. Cliser was born in Page county, Virginia, May 16, 1829 and died at his home near Barnard, Mo., Feb. 19, 1901, aged 71 years, 9 months and 3 days. In the year 1847 he moved with his father from his native state to Andrew county, Mo. where he was married to Louisa Best, Dec. 28, 1854, and in the spring of 1855 removed to Nodaway county, Mo., where he has since lived. To their union were born eleven children, five of whom, together with their mother, have preceded him. On May 24, 1877, he was married to Mary J. Hall, who survives him. He obeyed the gospel in the latter part of the sixties and has since lived an exemplary Christian life. He has been for 31 years an elder of Salem congregation and ruled well in word and teaching and was worthy of double honor, for to him is largely due the successes of Salem congregation. In him the missionary societies had a warm friend and a staunch supporter, and he passed none of them by. He was enthusiastic in supporting and encouraging the Endeavor Society, and always was found in his place in the Sunday-school. It was while attending these services in Old Salem Church that he was stricken with his last sickness. He was ready to depart and to be at home with the Lord. The funeral services were held in Salem Church conducted by the writer, after which the mortal remains were laid to rest and now await the last triumph of God.

F. E. BLANCHARD.

M'GLOTHLIN.

A. J. McGlothlin was born in Wapello county, Iowa, March 23, 1856, and died at his home in Nodaway county, Mo., Tuesday night, March 5, 1901, aged 44 years, 11 months and 22 days. His home was in Iowa, with the exception of a short time that he lived in Colorado, till he was married to Alice Collins, September 16, 1883, since which he has resided in Missouri. He united with the church in the winter of 1884 and has since lived faithful to his profession. At the time of his death he was serving as deacon of Salem church. He leaves an aged father, four brothers, three sisters, wife, one son and five daughters. The funeral services were held in Salem church, conducted by the writer.

F. E. BLANCHARD.

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A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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YOUNG.

Mary Young, wife of Bro. H. D. Young, was born Dec. 5, 1861, and departed this life Feb. 28, 1901, aged 39 years, 2 months and 23 days. Sister Young had professed faith in Christ before her marriage, and since, with her husband, joined the Christian Church of Piatt, Ill., of which church she was a member at the time of her death. She leaves a husband, two daughters and many relatives. The funeral services were conducted by the writer. The bereaved have the sympathy of all.

R. W. PITTMAN.

WALTON.

Mr. Wesley Walton was born Sept. 20, 1831, died March 3, 1901, aged 69 years, 5 months and 13 days. He was the son of Frederick M. and Emily Rice Walton, both natives of Kentucky. Their parents were from Virginia and were of Welsh extraction. Fred Walton, his father, emigrated to Illinois in 1835, bringing with him two children, Wesley and John. Mr. Wesley Walton has lived in this community ever since. At the age of about 23 he married Martha L. Browning, Sept. 14, 1854, Bro. James Stark officiating. His wife died May 10, 1893, being 56 years old. On June 6, 1894, he was united in marriage to Emma Woods, by Bro. J. W. Carpenter, of Augusta, Ill. Early—when about 24 years of age—he united with the Christian Church, of which he has been a most faithful member, having officiated as elder for many years. He fell asleep Sunday morning, March 3, just as the sun arose, to awaken in that city "where the weary are at rest" The end was peaceful and without a struggle. The Master called him and he was ready. On the previous Lord's day, his last on earth, he presided at the communion table, and the following Wednesday evening at prayer-meeting he made a very touching prayer and talked to the young people of the "beautiful city," and how he was trying to reach it. He leaves behind him to mourn his loss his devoted wife, two brothers, John and Melger, one sister, Mrs. Matilda A. Harnest, and his aged mother, who is now over 90 years old. Besides the immediate family there is a host of relatives and friends, in fact the whole community, with whom he had taken a place that will long be left vacant. The funeral services were held at the Christian Church Tuesday, March 5, 1901, at 2 P. M., conducted by Rev. F. L. Ferguson, of Augusta, Ill.

Plymouth.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

Low Rates West.

On February 12th and Tuesdays thereafter until April 30th, the Union Pacific Railroad will make reduced rates to Pacific Coast points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc., $30.00. From St. Louis to San Francisco, Los Angeles and other California points $27.50. For further information address F. L. Hastedt, Chief Clerk, Union Pacific R. R., St. Louis.

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This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

PRICE BAKING POWDER CO.
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NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid whose use in food is dangerous.

Announcements.

Central Illinois Ministerial Institute

Hoopeston, Illinois, April 9, 10, 11, 1901.

TUESDAY.

2 P. M. Song and Scripture Reading. S. E. Fisher.
"The Atonement." Edward O. Sharpe.
Bible Study. "The Senses of the Spiritual Life." T. S. Tinsley.
"Some Little Things that Break the Power of the Preacher." B. S. Ferrall.

7:15 P. M. Song and Scripture Reading. H. B. Easterling.
Bible Study. "The Teaching of Jesus: Method of Study." Errett Gates.
Illustrated Lecture. C. C. Redgrave.

WEDNESDAY.

9 A. M. Song and Scripture Reading. A. R. Spicer.
"Eschatology." J. S. Hughes. Discussion.
Bible Study. "The Kingdom of God." Errett Gates.
"The Illustration of Jesus." N. S. Haynes.
Business.

2 P. M. Song and Scripture Reading. J. W. Knight.
"What Does the Bible Teach About the Future State?" S. F. Rogers. Discussion.
Bible Study. "Jesus' Attitude Toward the Old Testament." Errett Gates.
"To what Extent Should the Topics of the Day be Discussed in the Pulpit?" H. M. Barnett.

7:15 P. M. Devotional. J. E. Davis.
Bible Study. "The Creed of Christianity." Errett Gates.

THURSDAY.

9 A. M. Song and Scripture Reading. A. M. Hale.
"A Good Minister of Jesus Christ." An exposition of St. Paul's ideal. F. W. Burnham.
Bible Study. "The Philosophy of the Gospels." J. C. Coggins.
"The Preacher's Duty to his Successor." G. M. Goode.

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An Extract from Her Letter.

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1522 Locust St., St. Louis, Mo.

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Barclay Meador, Advertising Manager.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

WmRWa... en Jan02a
Box 802

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Subscription $1.50

Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
far back, through creeks and inlets making,
Comes silent, flooding in, the main,

And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—*Arthur Hugh Clough.*
(Written on his death-bed.)

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THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second class matter.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

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W. W. DOWLING.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, March 28, 1901. No. 13

Current Events.

British Military Organization. Lord Wolesley, as Commander-in-Chief of the British army, has borne patiently for a long while the criticisms which were directed at him for the unprepared condition of the army at the beginning of the war in South Africa and for the mismanagement of it in the early stages. A few days ago he defended himself in a speech in Parliament in which he gave the whole army organization a thorough overhauling. The trouble is, in his opinion, that the Commander-in-Chief is no longer allowed enough authority to do those things for the doing of which he is held responsible. The Adjutant-General and Quartermaster-General are not officers on his staff and accountable to him, but make their reports only to the Secretary of State for War and are accountable to him alone. The Secretary for War is a civilian and the result is that the army is under civilian control in those matters where expert management is most essential. Lord Lansdown replied that both the Commander-in-Chief and the Secretary for War are accountable to Parliament so that the army must ultimately be under civilian control in any case. The situation introduced by this colloquy between Lords Wolesley and Lansdown is singularly analogous to the long-standing difficulty in our own army management. Successive reorganizations have shunned the task of defining more accurately the relations between our civilian Secretary of War and the Commanding General. The unpleasant episode a year or two ago, involving the names of Gen. Miles, Gen. Eagan and Secretary Alger, was complicated by this indefiniteness. It is a thing which ought to be attended to in the armies of both countries.

Mr. Bryan's Advice. The attitude which Mr. Bryan has taken toward Mr. Rolla Wells, Democratic candidate for mayor of St. Louis, has added several more kinks to the already tangled skein of local politics. Mr. Wells is so excellent a gentleman that even his Republican opponents can find nothing worse to say of him than that he agrees with them on some of the national issues. He bolted his party in both of Mr. Bryan's campaigns and the ex-candidate is far from forgetting this fact. In successive issues of his "Commoner" he excoriated the St. Louis Democracy for stooping to nominate a man who was not faithful to it in either the First Battle or the second. Whoever is to be the prophet of the revived and victorious party, Mr. Bryan thinks that the prophet ought to be forced to come to the mountain. For the Democratic mountain to gird up its loins and transplant itself to the position which Prophet Wells has occupied during the last six years seems to him inconsistent with the dignity of the party. The election of Mr. Wells would, in his opinion, be a victory for the faction which wishes to reorganize the party by shifting it from the Chicago platform and finding for it a leader who does not live in Lincoln, Neb. In truth it looks very much that way. Mr. Bryan reads the signs aright. But he might have gone still farther. The nomination of Mr. Wells was a victory of that very sort. The election of the gold standard Democrat against the protest of the free silver ex-candidate will mean that a Democracy reorganized in this way stands a very fair chance of being a victorious Democracy. Mr. Bryan's opposition to the Democratic nominee will doubtless cost him many votes, perhaps enough to turn the scale against him. Mr. Wells and Mr. Parker both owe their nominations to the popular demand for reform, yet both are supported by unscrupulous machines which are stones of offense in the eyes of all decent citizens. The Republican machine, which controls the City Hall, is rank and smells to heaven; it is rich with dirty dollars. But it is answered that Parker is not Ziegenheim, and nobody denies it. The Democratic machine, the wires of which lead straight to the governor's office, controls the police department and the election and excise commissioners. But it is answered that Dockery is not Stephens, and that also is true—to a degree. It is a fact however that St. Louis suffers from lack of home rule as much as Ireland does. The city must pay for its police department, but the department is controlled by the governor's appointees. The city has ordinances regulating the saloons, but the governor's police and the governor's excise commissioner (the latter of which is beinning to do at least a fraction of his duty) can and do nullify these ordinances. The odium of this injustice Mr. Wells must bear in part—and undeservedly, withal—because his party is guilty. Truly, the situation was dubious enough before Mr. Bryan threw in another handful of interrogation points by launching against the candidate of his party the ball of political excommunication (*ex cathedra redactoris*) from his sanctum in Lincoln.

Home Rule in New York. New York is apparently threatened with an attack upon its home rule quite analogous to that which has already been successfully made upon St. Louis. The papers have heralded it as a rupture between Senator Platt and Gov. Odell, which may or may not be true, and is a feature of only secondary importance in any case. A bill putting the control of the New York City police in the hands of the state authorities is fathered by Mr. Platt. Gov. Odell says he will veto it if passed, and the governor is quite right. True, the present control by Tammany Hall is a combination of bribery, blackmail, and plain theft. Tammany ought to be choked, but the city must do it. Tammany is the dominant political organization of the dominant party in the city. Either the party must reform by making a more decent element of it dominant, or the city must reform by making some other party dominant. It can be set down as self-evident that Tammany can no more be reformed into decency than tar can be refined into rose-water. But in any case the city must have home rule. In Missouri, a Democratic legislature has robbed the state's normally Republican metropolis of its right of self-government for political purposes. In New York it is proposed to rob a normally Democratic city of home rule and place it under the control of a Republican legislature. The New York legislature may or may not be as bad as the last in Missouri, but in any case no permanent good can come of imposing upon the metropolis a system of extra-urban control of local affairs, which is fundamentally wrong.

Disfranchisement in Maryland. A bill has recently become a law in Maryland which will have for its effect the disfranchisement of nearly 50,000 voters. We have not yet seen a copy of the bill in full, but from the details which have been published, it seems to be a good measure. It recognizes no color line, but will disqualify illiterates generally by depriving them of the assistance of the election clerks in marking their ballots. It was claimed, and rightly, that this method destroyed the secrecy of the ballot. Of course it may be possible to drill illiterates so that they can recognize the names of one or two principal candidates when they see them, without adding materially to their qualifications for casting an intelligent ballot; but the step is right as far as it goes. The bill, which was passed by the Democrats, will have the immediate effect of disfranchising about 32,000 negroes and about 16,000 whites, of whom practically all of the former, and perhaps half of the latter, are Republicans. This will probably turn the balance of political power and put the state in the list of Democratic certainties. A legislature is to be elected next fall, and a United States Senator next year to succeed Mr. Wellington. If this shall bring Mr. Gorman out of his involuntary retirement, it will be a grievous event. But the principle of limiting the franchise to those who can read seems to us reasonable and just, when not accompanied by such a discriminating clause as that in the election law of South Carolina and some other states, which recognizes Caucasian ancestry as a satisfactory substitute for intelligence and education. It is said that a wave of enthusiasm over learning to read has started among the negroes of Maryland.

No Peace in South Africa. The peace negotiations between Gen. Kitchener and Gen. Botha have failed, and the war must drag on its dismal length a little longer. The terms which were offered to the Boers by Gen. Kitchener and Sir Alfred Milner, revised and limited by Mr. Chamberlain, have been made public. They are very generous terms to be offered by one who is almost a victor, and declined by one who is almost conquered by annihilation. Unconditional surrender was not asked. On the contrary, complete amnesty was granted, "qualified only by disfranchisement of British subjects implicated in the war;" the prisoners who have been deported to St. Helena, Ceylon, and elsewhere were to be brought back; civil administration should take the place of martial law at once, and a representative government should be established soon; the execution of the laws was to be intrusted to a high court independent of the executive; lands, church property, trusts and orphan funds were to be respected; the Dutch and English languages were to be on an equality in the schools and courts; Great Britain was not to assume the debts of the late republics, and was not to impose war taxes upon them, but, as an act of grace, a million pounds would be appropriated to pay the inhabitants for goods requisitioned by the Boer governments and forces during the war. Those who consider that Great Britain is wholly in the wrong in the present war would not, of course, be satisfied with anything less than a grant of independence and the payment of a war indemnity by Great Britain. But it is not to be expected that Great Britain would see it that way. The offer of terms as generous as these, practically guaranteeing before the cessation of hostilities a free and just government, shows to what straits British dignity has been reduced. Chamberlain no longer talks in a toplofty manner about the impossibility of compromising British prestige by offering terms to rebels. The less said about British prestige in connection with South Africa, the better. No one can blame England for offering as much as this, and it is hard to see how anyone could expect her to offer more. The rejection of the terms by the Boers is suicidal. It means that they have shut their eyes, clenched their teeth, and determined to fight to the bitter end. Incidentally, it may also mean that Great Britain must raise more revenue for war expenses by the sugar tax or by increasing the income tax.

The Chinese Puzzle. The deliberations of the ministers at Pekin on the matter of indemnity have been quite overshadowed, as an object of public interest, by the threatening complications for which Russia is responsible. The Tien Tsin episode brought England and Russia very nearly to blows over the trivial matter of a railroad siding, involving a dispute about the boundary of a railroad concession. The trouble apparently grew out of hotheadedness of the officers in charge on the spot. Great Britain has conceded the correctness of Russia's claim and has yielded. Various and conflicting reports are rife about Russia's gains in Manchuria. The most hopeful is that China, emboldened by the opposition of the Powers, has refused to ratify the terms made by her representative in St. Petersburg. England is not in a position to protest forcibly against the Russian occupation of Manchuria. Gen. Chaffee has been ordered to withdraw to Manila with the 2,000 American troops which remained in China after the removal of an equal number last fall, and by the end of April only a legation-guard of 150 will be left. Theoretically, only a legation-guard remains now, but that name seems scarcely suitable to a body of 2,000 soldiers commanded by a major general. This withdrawal, in spite of the unsettled relations among the Powers, seems to be an abandonment of any purpose which there may have been (as expressed in Secretay Hay's note last July) to use force "to preserve Chinese territorial and administrative entity." With Russia about to fasten her grip on an important province of China, it cannot be maintained that that object of preserving China's territorial integrity, has been accomplished. It must be believed, therefore, that the State Department is willing to give moral support to the effort to prevent dismemberment, but is not willing to use force to that end. Whatever may be Russia's intention as regards permanent occupation or absolute possession of Manchuria, there is no doubt but that her demands interfere with the "administrative" integrity of the Chinese empire. With England and the United States virtually out of it, the task of blocking Russia falls to Germany, whose present military operations along the Great Wall may be intended to have some such effect, or to Japan, who is always ready to take up a quarrel with Russia or anyone else who threatens Korea.

The Awakening of Korea. Twenty-five years ago Korea was born into the world of politics as an infant nation by opening diplomatic relations with Japan. Six years later treaties were made with European Powers, but Japan has always been jealous of her rights as the first who penetrated the barriers of the hermit kingdom. In the commercial and industrial development of Korea, Japanese influence was at first paramount, but western capital and brains have led in developing the mines and the railroads and steamship lines. The acceptance of these foreign influences gradually won Korea away from the suzerainty of China and brought practical independence which is now confirmed by a treaty to which Japan and Russia, the two live Powers which are in closest touch with Korea, are signatories. Indications have not been wanting of late that Russia contemplates encroachments in this direction. It is reported that the British director of Korean customs, whose position is analogous to that of Sir Robert Hart in China, has been displaced at the demand of a Russian and that an effort is being made to force Russians into all the offices which are held by foreigners. If this policy is persisted in, there will be trouble. The completion of the Siberian railway will make Korea a highly convenient possession for Russia and will bring it almost as near to the Russian as to the Japanese capital, so far as military effectiveness is concerned; but Japan is too firmly settled in the idea of keeping Russia out of Korea and too confident of her own strength to let the matter go without a fight.

Brevities. It is believed that a gift of five million dollars by Mr. Carnegie for public libraries in Philadelphia will be formally announced in a few days.

A convict rebellion in the coal mines operated by the Kansas penitentiary led to the capture of fifteen guards at the bottom of the shaft by about three hundred convicts, and was suppressed by a daring descent of the officials into the shaft.

Russia is having success abroad but trouble at home. The students' riot at the Kazan Cathedral in St. Petersburg, on the anniversary of the freeing of the serfs, March 5, has been followed by such widespread disorders that special measures have been taken to preserve the peace.

Can a choir singer, who has deserted the church choir for the vaudeville stage, recover damages from a preacher who criticizes her action in a sermon? A case of this sort is being tried in Brooklyn. The plaintiff alleges injury to her feelings and reputation to the extent of $20,000.

A combination of the Illinois coal operators is said to be pending, similar to that which controls 95 per cent. of the output in the Pittsburg district. The mines which may combine in Illinois have an annual production of about thirty million tons, employ forty thousand men and will have a capitalization of about $75,000,000.

Even the soberest of journals can revel in the luxury of an occasional "scoop." The London "Times," the synonym for journalistic gravity and decorum, recently printed the items of King Edward's new "civil list" before they were officially announced. By way of punishment it has been proposed to exclude its reporters from the House of Commons for one week.

State Senator Harrel, of Kentucky, a former supporter of Gov. Beckham, claims to have proof that the governor formed an agreement with the Louisville gamblers and criminals before he was elected, according to which he was to make free use of his pardoning power in exchange for their support in the campaign. Harrel says he will impeach the governor when the senate convenes.

An anti-gambling law which has recently been passed by the Arkansas legislature embodies some of the most stringent provisions ever included in a measure of the sort. It provides for a fine of not less than $500 for any person conducting any sort of a gambling scheme or owning any gambling device, or for the owner of any building in which gambling is carried on,or for any prosecuting attorney, city attorney or mayor who, knowing the existence of any violation of this law, shall fail to prosecute.

Breathes there a St. Louis citizen with soul so dead that he does not know just where the site of the World's Fair should be and why? We have not seen him. Mass meetings are being held to stimulate sentiment in favor of various suggested sites. The selfish motive of the enthusiasts usually shows through. But this is not a question to be settled by enthusiasm. The question is not what part of the city will be most benefited by getting the Fair, but what location will be most favorable to the success of the enterprise. Let the local enthusiasts imitate the discreet and laconic clam, and give the experts a chance to decide without throwing into their eyes so much of the dust of selfish prejudice.

Is the Church of To-day Righteous?

The church has this task before it—to convince itself and the world of the reality and possibility, the impelling force and self-evincing power, of righteousness. The church in its ideal character is God's organized remonstrance against wickedness, and his divinely elected witness for righteousness. It is the pillar and ground of the truth in the sense of being an incarnation of a divine element in humanity, the monumental witness of the reality and saving virtue of the regenerate life in the world.

In relation to the practicableness of goodness, as thus ideally and potentially represented by the church, there are four classes of persons with which we have to deal.

1. Those who believe in wickedness and denounce the profession of righteousness as hypocrisy. This class is numerous in the haunts of iniquity, and may as well at the beginning be rubbed off the slate as beyond redemption.

2. Those who profess a general belief in righteousness, but think there is very little of it, and that wickedness is a kind of necessity—by way of adding spice and piquancy to life. This world, they tell us, would be an intolerable monotone, and horribly dull, if there were no deviltry in it. Good people are tiresome, piety is a bore, moral earnestness is fanaticism, holiness is effeminate, tame, undramatic, destitute of exciting and blood-tingling diversification of interests. In the popular novel the villain of the story runs ahead of the hero in dramatic interest, the escapades of the bad and the moral lapses of the good sustain the nerve thrills of fiction. This half-human animal, not by any means without good impulses, glances up occasionally toward the higher regions of life and pities the people up there for the "fun" they are missing below. To regenerate this type of animal humanity is a matter of extreme difficulty.

3. Another class think righteousness a good thing for other people, but hardly intended for them, or possible to them. There are plenty of people in this lopsided world of ours who preach righteousness and strenuously advocate goodness, but do not seem to think it at all incumbent as a personal obligation on them to practice it. There is a great deal of theoretic and dogmatic righteousness that succeeds but poorly in getting itself translated into life. Abstract and creedal righteousness is rife in theology, but scarce in manhood. Napoleon expressed the opinion that religion and morality were good things for other people, but being a man apart and a law to himself, these fundamental principles of life and salvation did not apply to him. Unhappily this species of moral Napoleonism is not uncommon in all the communions of Christendom, not to mention the world outside.

4. We must not forget to mention the remnant of those, small in comparison, it may be, who exemplify in their lives the truth and wisdom of John's doctrine, "He that doeth righteousness is righteous," who have demonstrated in experience and in consciousness the reality and superiority of righteousness.

It is the function of the church to demonstrate in life and practice that righteousness is completely and triumphantly possible, and to compel the admission, if not the conviction, that nothing else will do. The unregenerate world has first to deal with the church, which is the only visible manifestation of Christ and his truth of which it has any knowledge, and hence the way the church behaves itself in its daily walk and conversation determines the disposition that the world will make of Christ and the cause he represents. If the church misrepresents Christ by bad behavior and a loose sense of righteousness, the world will reject him on the ground of this misrepresentation.

The moral character of the church determines the disposition that the world will make of Christ, for it knows enough of righteousness to demand it in those who profess it. As Christ represents our glorified humanity in heaven, we are to represent his divinity on earth, and hence, if we misbehave ourselves in the house of God, we misrepresent his divinity, the pillars break, the ground crumbles, and this incomparable truth on which the salvation of the world depends is exposed to contempt and rejection. When the righteousness of Christ appears in the lives of his people the genuine article will staunch criticism, carry conviction, and commend itself to every man's conscience in the sight of God. A righteous church vindicates Christ, demonstrates his divine Saviorhood, and commends the truth by its consistent life to the world's acceptance.

A fundamental need is righteousness in the religion of to-day; civic, municipal, social, as well as personal, righteousness. If it be true that the ultimate test of reality is persistence, it is a potent fact that the unrighteousness against which the church has to contend is tremendously real, while the ethical impulse of the church is short-winded and comparatively feeble. Our zeal for moral reform is intermittent and spasmodic. We have our spasms of virtue, but they do not last. The minions of Satan, reckoning on shortness of wind in the representatives of righteousness, wink at each other and wait. Inspired by selfishness their activity is ceaseless, except when they are waiting for a spell for the storm of righteous indignation to blow over, or retire behind the hill to re-form their lines for a fresh and more vigorous attack. Recently there was a primary election not a thousand miles from where these lines are written. Conservative men pronounce it to have been the most disgraceful contest they have ever known in a section of country not celebrated for incorruption in politics. Corruption funds were administered by saloonkeepers, and hundreds of men were so drunk they could not vote without assistance. A few days before this sacred concert of electoral American citizenship an effort was made to get a law and order league together, composed of Christian men, to stem the tide of scoundrelism that was setting in, and to close the saloons on Sunday, that for years had been running in open defiance of law and decency. Only two men materialized, although this was the second attempt to get the League together. The grand jury was dispersed, the League is comatose or in the sixth degree of hypnotic slumber, and the devil is getting in his work as usual. This may not be a representative instance of short-winded righteousness and long-winded unrighteousness, but it is not an uncommon condition of things, as the reader well knows. What is the use to observe sacraments, preach dogmas, and go through with forms of public worship if we are going to wade through environing corruption neck-deep without a protest strong enough to be heard and felt? We can do with less theology and with much less ecclesiastical narrowness and prejudice, if we could only get in exchange for them a little more *persistence* in practical righteousness. A righteousness—defending and propagating church is the need of the hour.

Notes and Comments.

Those who have been looking in vain for a clear, concise and authoritative statement of what Christian Science really is, expressed in crisp Anglo-Saxon, will seize with joy upon the following, which are the words of one of its leading exponents: "Christian Science through its interpretation of the being of the motherhood and fatherhood of the divine Us, alias God, thereby reveals the real nature of man and woman. It also reveals the lesser manifestations of the divine nature in what is known as masculine and feminine identity in universal creation. Thus it introduces the inductive process of spiritual rationality." "The divine Us!" There you have it in a nutshell. Some other parts of the statement may not be quite so luminous—such, for instance, as "the inductive process of spiritual rationality"—but more of the gist of the science was never put into four words than in the "divine Us, alias God." It would not, perhaps, shock the followers of Mother Eddy very seriously to hear from her lips, "the divine Me, alias God."

The discontinuance of the "New World," the ablest liberal theological magazine in this country, some weeks ago, has been made the occasion of some doleful jeremiads over the decline of religious journalism, the waning interest in denominational papers and the loss of prestige by the theological reviews. There is some truth in the cry, but more error. The fact is that there is a waning of interest in those publications which represent a narrow conception of religion. By narrowness we do not mean theological conservatism—for the most liberal theology is often connected with the narrowest view of religion—but we mean a conception of religion which separates it from the other interests of men and makes it a section of life rather than a way of living and a way of viewing all life. There never was a time when religious papers so thoroughly reflected the world's life and thought as at the present day, and those religious journals which, realizing that religion has to do with the whole man, do not confine their attention to theological questions and reports of evangelistic work, but have something to say also of education, of literature, of art, of moral and civic reforms, of national policies—in short all the world-wide interests of men—these religious journals are suffering no decline.

The municipal campaign in St. Louis is developing a large amount of criticism of each party's machine by the other.

It is a case of the "pot calling the kettle black," whichever way you take it. But that always seemed to us a foolish proverb. What if it was the sooty pot which uttered this criticism upon the complexion of the kettle? That didn't keep it from being true. For anything we know to the contrary, the kettle *was* black, and the still greater griminess of its critic did not make the observation less true than if it had been made by a cut-glass vase. It is a wise kettle that can see the truth of an accusation even when made by the pot, and the party machines in St. Louis would show great wisdom if each would profit by the other's criticism without pausing to determine which of the two is worse.

An account of inauguration day in Washington comments upon the fact that there was not "a saloon or low dive in the city which was not decorated profusely with bunting, flags, banners, and photographs of the Methodist President," while "there was not a church in all Washington decorated with so much as a five-cent flag." Perhaps that partially explains why the crowd went to the saloons that night. After an inauguration the public naturally wants to go where there are visible tokens of patriotism, and thousands of foolish and misguided fellows thought the flags in the saloons were evidences of patriotic enthusiasm. Perhaps it would not have been a bad idea if the churches had kept open house and displayed a little bunting. They could have explained, if they liked, that it was not done in approval of the "Methodists' President," and it might have kept a good many out of the saloons. The church has no right to allow the saloons to monopolize the flag on such an occasion.

Hour of Prayer.

Wells in the Desert *

TEXT: *And they came to Elim, where were twelve springs of water, and three score and ten palm trees: and they encamped there by the waters.—Ex. 15:27.*

No wonder they camped there; for these Hebrew pilgrims had been traveling for days without water. How true is the old saying, "The worth of a thing is best known by the want of it." We take our blessings as a matter of course; not only do we want food and drink daily, but some of us want them served in silver!

Thirsty Pilgrims.

Read the verses immediately preceding the text and you will find that for three days the pilgrims had found no water; that they murmured against Moses. Their fretting did not slake their thirst, but rather increased it. Just before entering the wilderness, they had stood in triumph on the banks of the Red Sea, miraculously delivered! And now three days' travel in the desert is enough to change the song of Miriam into jarring discord. As if to taunt them, they find bitter waters at Marah. But just as their anger and disgust reach a climax, Moses cries unto the Lord and the bitter waters are made sweet. It was after such a trying experience that "they came to Elim"; how grateful the shade of the palm trees and the twelve springs of water! Children of God to-day travel through waterless wastes; the drought consumes them. Blessed are they who find their spiritual Elim and are wise enough to encamp there.

*Prayer-meeting topic for April 3.

Rivers of Water.

"And a man shall be . . . as rivers of water in a dry place" (Isa. 32:2). God is never a niggard. He gives with a full hand from exhaustless reservoirs. Living springs and flowing rivers are the fit symbols of His plenitude. Water, so necessary and so universal, represents His grace. From snowy summits and craggy canons He sends the crystal streams through the valleys, and they smile with golden harvests. But the upper air is likewise full of rivers. Tons of water are carried by the coursing winds over our heads, "rivers of water" indeed! What a stimulus to our faith and what an encouragement to prayer is all this abundance. And yet there are moments of weariness and hot discouragement when it will scarcely silence our complaints! "A man shall be as rivers of water"; what man can fulfill this brilliant prophecy? What soul is great enough to refresh the famished nations as the rivers the dry soil? Herder, dying, said eagerly, "Can you not give me a great thought to refresh me?" Only one in whom the Spirit of God is can meet the requirements; and who is He, except the Son of God? The soul that drinks of the water that He gives never thirsts again.

Blooming Deserts.

Gardens bloom and meadows shine like a starry firmament, but who ever heard of a blooming desert? It is a contradiction of terms. It is a transformation, wrought by the Spirit and power of God; that which was desert and drear becomes fertile and harvests wave where nothing grew before. "The desert shall rejoice and blossom as the rose." Such are the transformations of grace. Sinners become saints and cannibals become Christians.

What Christian does not at times pass through the desert? One day follows another without water, without cheer, without companionship or sympathy. The consolations of God grow small, the heart grows faint. To every famine-smitten, desert-wandering soul comes the promise of fragrance and fruit, not when the desert is passed, but in the barren desert itself.

From Strength to Strength.

"They go from strength to strength.
Every one of them appeareth before God in Zion (Ps. 84:7).

It is an inestimable gain to be refseshed when we have been weary. What sleep is to the toiler, what food is to the hungry, or water to the thirsty, that and more than that is God in Christ to them who seek Him. Take some time, then, to be alone. Call halt to the bustling procession of daily care. Seek for your Elim, and camp there. Regale yourself on the fruit of the palm trees and refresh your spirit with deep draughts of the flowing springs. But not only are you rested, you are also strengthened beyond your former strength, for the promise is, "from strength to strength," from one degree of energy to another. Think of it—instead of being tired, lagging wanderers in the desert, we may be mighty men of valor.

"Thou Breath from still eternity,
Breathe o'er my spirit's barren land—
The pine-tree and the myrtle-tree
Shall spring amidst the desert sand,
And where Thy living water flows,
The waste shall blossom as the rose."

Prayer.

We remember, O God, the deliverances thou hast wrought in our past; how Thou didst sweeten the bitter waters and lead us from hot sands to gushing fountains. May we cherish these memories and go on to greater benedictions and greater strength, coming to the living Fountain, the source of the river by whose verdant banks we have traveled, in Christ the Lord. Amen.

Editor's Easy Chair.

Long will the memory of those bright, sunny days spent on Biscayne Bay survive in our mind. Forever remembered will be the strong and tender manifestations of friendship and hospitality we enjoyed in the pleasant home of Capt. and Mrs. Haden during the ten days of our sojourn there. Enduring as life is the photograph we shall carry in our mind of the scene spread out before us from their eastern veranda when the afternoon sun painted its variegated colors on the bay, lighting up with a halo of glory the mangrove forest which forms the shoreline of Biscayne Key in the distance, and causes the old lighthouse on Cape Florida—the southern extremity of Key Biscayne—to shine like a white needle piercing the horizon far to the southeast. Nor shall we soon forget that splendid sail to Cape Florida and return, one breezy day, when the little catboat "Sonia" flew as on the wings of the wind. When the trolling hook, following far behind in the foaming billows, was taken by a large Spanish mackerel, which sought to resist its capture, the reader can imagine the excitement of the moment. Unequal contest! An experienced fisherman, who has angled at Macatawa, soon landed him sprawling on the deck of the flying craft, a spotted beauty, and a joy when served up that evening at supper by the skilled cookery of Mrs. H. This invader from Spain proved to be the forerunner of three others, to which the master of our vessel could give no better name than "runners"—and *runners* they must have been to have pursued and overtaken the bait drawn through the water at the speed we were going. But we were told this is about the only way to capture these game fish. One huge member of the finny tribe—perhaps a king fish—took the hook and snapped the line as if it had been a mere thread. "The biggest one got away."

But let us return to Cape Florida, as the southern end of Key Biscayne is called. A Mr. Davis owns a splendid plantation covering this end of the key, filled with more kinds of tropical trees, shrubs, fruits and flowers than we ever saw before in the same space. The house, with its broad, hospitable-looking verandas, is unoccupied, and two colored men, who were in charge of the plantation, seemed to be the sole occupants of the island or key. The old lighthouse, which is so called to designate it from the new one on another key, which is now in use, is the scene of some history of a stirring character. The wooden part of its inner stairway is burned, and it presents a smoked and battered appearance. During the Seminole war the Indians got possession of the cape and sought to capture the lighthouse keeper, who, in his airy fortress at the top, resisted their attack. They tried to burn and

moke him out, but he held out until they were compelled to leave, when he was rescued from his perilous position. This is one of the chain of keys which stretch from Virginia Key north of it to Key West. The line of steamers from Miami to Key West and Cuba pass inside this line of keys, and are thus protected from the waves with which in stormy weather they would have to contend. We would greatly have enjoyed a sail to Cuba or Porto Rico, but our limited time made this impracticable. The nearest we came to this was to go down to the wharf and go through and inspect one of the steamers of the Peninsular and Occidental line. At some future time we hope to visit the young republic of the Antilles from this port.

It is only truth to say that we have formed a much higher estimate of southern or tropical Florida than we had previously held. The greater immunity from frosts and freezes which it enjoys, the healthfulness of the climate, the variety of tropical fruits and vegetables it produces, the beautiful Bay of Biscayne, exerting a modifying influence on the temperature and furnishing a continual feast to the lover of water views, and the sports of sailing, rowing or fishing, and we might add, the excellent character of the people who live in the neighborhood of Cocoanut Grove, all combine to make it a very desirable part of the state in which to live, or to spend the winter months. Kirk Munroe, author of "Through Swamp and Glade," and many other popular volumes, whose accomplished wife is the daughter of the well-known author, Amelia Barr, lives in a lovely home overlooking the bay. This family and several others whom we had the privilege of meeting, showed us courtesy and kindness. The library and the Biscayne Yacht Club, with Commodore Munroe in charge, where we had access to the daily papers, offered their privileges to us freely. On our last day in that section we had the pleasure of visiting the Dade county fair, held in Miami. It was, in the main, an exposition of what could be produced in the county in the way of fruits and vegetables of every description. As fine potatoes—both sweet and Irish—as we ever saw were exhibited. But the tropical fruits—lemons, limes, grape fruit, oranges, guavas, tropical papaws, bananas—abounded, and they were of superior quality. The premium on grape fruit and king oranges was taken by some young men who, frozen out further north in the state, came into this section and tried again and have demonstrated what pluck, energy, and hard work intelligently directed can accomplish in this soil and climate. We visited their place—"Devil Den's Farm"—and photographed a specimen grape fruit tree, bending down with the golden fruit. When Miami gets deep water through Norris Cut, between the keys, and a basin inside for a harbor, which it ought to have and must have in the future, it is bound to be a thriving and important seaport city, and Cocoanut Grove will be its most select and popular suburb. But we have now bid adieu to these pleasant scenes and associations for the present, and are making our way northward to Lexington and our national Congress.

Jacksonville, Fla., March 20, 1901.

Questions and Answers

Is it not the worst form of atheism to assert the real existence of evils such as disease which are to be cured not by an appeal to God but by an appeal to drugs? *S. & H.*

Is it not a more insidious form of atheism to assume that the healing elements which are found in nature were not placed there in accordance with God's plans? Suppose I am in a wilderness and have need of shelter from the storm. Shall I denounce the rain as an evil phantom of the mortal mind and appeal to God to keep me dry from its fancied wetness, or shall I use the strength which God has put into my arms to build me a shelter to keep off the rain? If, in that wilderness, I am attacked by fever, shall I rely solely upon prayer, to the exclusion of those remedies which the Creator has caused to grow in that very wilderness, or shall I use the means which he has given me to help myself?

Washing the disciples' feet is found in the law of Christ and hence becomes a part of the law of Christ, and the law is an ordinance and remains such until abrogated. Neither Christ nor the apostles ever abrogated it, hence it remains in the church as an ordinance thereof and as such should be observed by the Disciples. Is not this correct? *Mathetes.*

If it were true that the command to wash the disciples' feet was found in the law of Christ, it would doubtless be permanently binding as an institution in the church. Christ spoke many things which were not permanent commands to be obeyed literally, but were expressions of eternal truths and principles in forms suitable to the times in which they were spoken. The apostles evidently did not understand that the washing of one another's feet was meant by our Lord to be an ordinance in the church. They did understand that baptism and the Lord's supper were so intended, for it is recorded that they practiced these ordinances. Certainly the apostles, who, besides their special inspiration, had the advantage of an intimate personal acquaintance with Jesus, were in the best position to know his meaning on this matter.

Are we not drifting toward clericalism, with our college-bred and graduated ministers? Do we not need a revival of Alexander Campbell's denunciation of the clergy to save us from the error of making a gulf between the clergy and the laity? *Laicus.*

No, we do not need a revival of Mr. Campbell's denunciation of the clergy. Still less do we need to sound a warning against "college-bred and graduated ministers." The tendency of the church at the present time, happily, is against clericalism and nothing helps to break down the false distinction between clergy and laity more than broad and deep ministerial education. The tendency at present is against conceiving of the minister as a priest, even in the slightest degree or the faintest sense, and rather toward making him a man of practical affairs, whose duty it is to be an efficient leader in all moral, social and civic reforms. The ministry is much more in danger of being unduly secularized than of being set apart on a pedestal by itself according to the old priestly conception. The cry for a renewed denunciation of clericalism, to be accompanied by a lowering of the standard of ministerial education, is a sheer anachronism and exhibits a failure to grasp the spirit and tendencies of our time.

What is the strongest evidence of the truth of Christianity? *G. G.*

With wise adaptation to the differences of different minds, there have been provided many evidences of the truth of the Christian religion. Some dwell with delight upon the relation between type and antitype, and find their strongest testimony in the fulfillment of prophecy. Some believe in Jesus because of the miracles, while some believe the record of the miracles because they believe in the character and claims of Jesus. Among the evidences of Christianity which appeal to us most strongly are these two: First, it produced a body of literature which stands as an effect without an adequate cause, unless Christianity was a divine revelation. The Book exists as a fact which must be explained. Its existence is more marvelous if it is false than if it is true. Second, Christianity, as embodied in the life and teaching of Christ, recorded in the New Testament and imperfectly reflected in the lives of his followers, is a power to uplift and inspire. It *finds* man and finds him at his highest point. The old proverb, "Too good to be true," is essentially false, because based on a pessimistic conception of the world. What is good enough is always true, and Christianity is too good to be false. For a profound and eloquent exposition of this principle, that man's highest aspirations always point to truth, read Browning's poem "Abt Vogler."

1. If we conscientiously believe that faith, repentance and baptism are necessary to be initiated into the kingdom of Christ, can we from a strict scriptural standpoint commune and fellowship with Pedobaptists?

2. Is the Lord's supper for Christians only?

3. If baptism is a burial, in what respect is a person dead before he is baptized, for only the dead are to be buried. If dead to sin, are his sins not forgiven? *Inquirer.*

1. This question has often been asked and answered in these columns. We can consistently commune with Pedobaptists because, since our Lord has given us authority only for each man to examine himself, our communing with them involves no approval of what we consider to be their error in regard to the command of baptism. We can have fellowship with them, i. e., treat them as Christian brethren, because we recognize their Christian character. Neither of these attitudes is inconsistent with the most strictly scriptural standpoint and neither of them surrenders our position in regard to faith, repentance and baptism.

2. Probably no one who does not consider himself a Christian will care to partake of the Lord's supper. It is an institution in memory of Christ's death and was intended to be observed by all of his followers, i. e., by all who wish to remember Him. The fact that a sincere follower of Christ misinterprets (as we believe) one of his ordinances is no reason why he should be excluded from the other.

3. Is it not legitimate to say that one becomes dead to sin when he repents of his past sins, having faith in the power of Christ to save him from sin? One who is not to this degree already dead to sin has no right to be baptized. The expression "dead to sin" is a statement of the case on its human side—the attitude which man must occupy toward his sins. The expression "forgiveness of sins" or "remission of sins" states the case from the divine side—the attitude which God takes toward the man who has fulfilled certain conditions. The two are not the same.

THE PHILIPPINES: The Land and the People

By LESLIE U. COLLINS, Comp. B, 6th U. S. Infantry

There are more than thirteen hundred islands in the Philippine archipelago. Sixty-nine different languages are spoken by the natives. Where I am stationed at present, on the island of Negros, the language is a conglomeration of low Filipino and bad Spanish. A limited knowledge of Latin enables one to note the difference at once.

Before the wily and wicked Spaniards came to this island (and that was a very long time ago) the dusky natives had neither guns nor shoes—very few have now, only the better class—therefore there were no words in their language for these articles. When shoes and guns were introduced by the Spaniards the natives readily adopted the Spanish words, "*frizelle*" and "*topotoes*," the Spanish words for guns and shoes, and they were soon incorporated into the Filipino language; and in this way many other Spanish words have found their way into the native tongue. Were I to say "Good-morning" in Filipino, I could do so without employing a Spanish word. It is expressed as follows: "*My-ohn-anja*," and this is pure, unmixed Filipino. But were I to say, "It is a *bad* morning," I would be obliged to call upon the Spanish language to help me out, for there is no word in the Filipino dialect for "bad." I do not suppose the natives were all *good* before the Spanish came; but certainly their coming did not materially improve their social, intellectual or moral condition. If there were bad ones here before the Spanish came it was evidently a case of "ignorance is bliss," where it is folly to be wise, for they were bad and didn't know it; or if they knew it, they were powerless to tell it, for they had no word for "bad" in their vocabulary.

Whether they had any "bad words" in their language or not I am unable to say. I am not well enough versed in Filipino to determine. The Spanish word for "bad" is "*malo*," hence "bad morning" would have to be expressed thus, "*malo-anja*," which is a mixture of Filipino and Spanish. And so the Filipino, whether he lives on the large island of Luzon, with its low swamps and numerous lakes, or upon the evergreen clad shores of beautiful Panay and Negros, has a heterogeneous language compounded of questionable Filipino and villainous Spanish. Moreover, this conglomerate dialect is not difficult to learn.

I am writing this letter from Bacolod, the capital of the beautiful island of Negros, one of the largest and wealthiest of the southern group. Bacolod is a very attractive native town of several thousand inhabitants. It is almost entirely surrounded by a beautiful cocoanut grove, which extends into both the northern and southern suburbs of the city; while smoking volcanoes and towering mountains, some thirty miles to the west, look frowningly down upon this quiet little island city. To the east the blue waters of the ever restless sea stretch away in measureless distance. There are no docks of any description anywhere in the Philippine Islands, and on this account landing from large vessels is always attended with difficulty, and sometimes, when the sea is rough, with danger. Along the shores of Negros the sea is very shallow for a considerable distance, and large boats cannot approach nearer than four miles to the shore. This shallow water is often lashed into fury, and it requires but a slight wind to set it foaming. During twilight hours I love to wander up and down the even, sandy, shell-lined beach, and gaze in silent, reverential thought across the blue, rolling waves to the indistinct shore-line of beautiful Panay where, embowered in luxuriant tropical foliage, lies the fascinating city of Iloilo, pronounced Ee-lee-wee-lo. My stay of one week in the charming city of Iloilo will ever be remembered as a pleasant dream. It seemed like a new world; the luxuriant tropical verdure, the wealth of sweetly perfumed and variegated flowers, the strange and gaily plumaged birds, the curious inhabitants, with their incomprehensible language—all conspired to make it seem like another world to me.

But of all the cities of the Philippine Islands—and there are many—there are none to be compared with beautiful, charming Manila—the capital of Luzon. No matter whether bathed in the splendor and sunshine of a bright, tropical day, or partially hidden by the charitable light of a brilliant moon, or calm and silent at midnight, she is always beautiful. Having once seen this charming tropical city, the mind is forever stamped with a fascinating picture that it is impossible to forget. The Pasig river divides the city. On the right is old Manila, the walled city of long ago with its quaint architecture. It is thoroughly Spanish. On the left is the new Manila with her more modern buildings and her truly *escolota* street. The bridge of Spain crosses the river and thus the two cities are united into one municipality. There is something about it that is strikingly suggestive of Venice.

Negros is supposed to be the second wealthiest island of the southern group, Panay being first in point of wealth and natural resources. Bacolod is situated near the ocean beach and enjoys the everlasting murmur of the sea. There is something grand and sublime in an ocean scene. It is said there are no skeptics among those who "go down to the sea in ships." Sailors may be superstitious, but they are not unbelieving. The proofs of the might and majesty of God are about them on every hand, and in the howl of the storm and the shrieking of the winds, and in the low and melancholy moan of the ocean, as she sighs and sobs, they hear the ever audible voice of the Infinite.

We have just passed through our rainy season, which is our winter here in the tropics, and how wonderfully bright and fresh the wealth of tropical foliage appears! Flowers in great abundance and of every variety and of brilliant colors bloom continually, and birds of gorgeous plumage and of all sizes and of strange forms never tire of singing.

There are very few Spanish on the island of Negros and almost none in this beautiful town of Bacolod. The native Filipinos cherish the most intense hatred for all Spaniards, and they made it so uncomfortable for them that they got out of the island. Perhaps their absence may account in part for its present quiet and peaceful condition.

I have found the educated Filipino a gentleman in every sense of the word. He is polite, accommodating, and always pleasant, and this class is rapidly coming to understand American civilization, and to look with favor upon American occupation of the islands. When the American government first landed troops on Negros, the Catholic friars told the people that Americans wore feathers in their hats and had an appetite for babies. The poor misguided and illiterate natives thought we would murder them and devour their babies; and even yet there are localities where these same ideas are still held by the ignorant natives. Is it any wonder they resisted with vigor and determination the occupation of the island by the Americans?

This reminds me of an amusing incident which happened in the early part of the war in Luzon. An American officer was captured by some rural Filipinos, and carried into the interior. They at once asked him where his feathers were, and also if he was hungry. If he answered in the affirmative, I suppose they were intending to get all their babies out of the way and beyond his reach. The uneducated Filipino is of a very curious and inquisitive turn of mind. He is a living interrogation point. He is never backward about seeking information. When he can't ask questions with words, he employs signs and gestures. They are especially gifted in natural language.

There are two things about my personal appearance which have given me great favor with the belles of Negros. First, I have two front teeth which are principally gold. They are rather conspicuous when I laugh, and as I am frequently obliged to indulge in that sort of healthful exercise, my gold incisors are frequently put on free exhibition, much to the admiration and amusement of the Filipino maidens and matrons.

The other thing is my luxuriant beard which I wear full, but well trimmed. The Filipinos have no beard. I am truly glad there is something about me that commends me to their favorable notice and admiration, even though part of it be artificial. But my beard which attracts the Filipino maidens frightens the monkeys, and they flee from me in terror.

The higher class of Filipinos dress plainly but neatly. The men generally wear entire white suits from shoes to hat. The women bedeck themselves with gorgeous colors, with brilliant purple and bright red predominating. On Sundays they array their sable forms in the most fantastic styles imaginable, and the make-up of the

poorer class is laughable in the extreme. These are the things which often cause me to place my gold teeth on exhibition.

I have seen little boys kicking large rocks with their bare feet, while playing some sort of native game similar to American football. They seemed to enjoy the sport and their toes were apparently none the worse for it.

If there is any one thing a native Filipino dislikes more than anything else, it is to get his head wet. When out in the rain if he can keep his hair dry, he is all right. His scanty clothing may be drenched and soaked, but if his hair is dry, he feels he has successfully escaped the storms. They all take great pains with their hair, and their usual hair dressing is cocoanut oil, which they use frequently and abundantly and which seems to be excellent for the purpose, not only for Filipinos, but for Americans as well.

The well-to-do Filipinos all carry umbrellas when it rains, but the poorer class use simply a large banana leaf. It is an amusing sight to see a half naked Filipino strolling down the street in the rain with a large banana leaf for an umbrella. There is a certain Edenic simplicity and primitiveness about it.

Bacolod, Negros, Philippine Islands.

(TO BE CONCLUDED.)

What Most Interests Me Now

By J. S. LAMAR

VI. Providence.

I come now to consider a subject which, in one aspect at least, must be more entertaining: it is practical; it is connected with our varied experiences, and our daily personal conduct. In trying to understand as best we could the thoughts and ways of God in creating the world, we had to go back into the deep mysteries of the eternal past—to note the signs of his presence and the character of his acts, and to learn from these what seemed to be the immediate ends and ultimate object of them all. In a region so encompassed with darkness, I may easily have missed the right road, and failed to reach the correct conclusion. But the same should be thought of every human view of the creative process and work. Of each of them it may only be said that it is more or less plausible or probable, that it seems to be more or less strongly supported by objective facts and sound reasoning, and with this we must be content. At last, when the fullness of light shall be turned on, it will possibly be seen that all our thoughts have been imperfect at least, if not erroneous: that His thoughts are not our thoughts, neither are our ways His ways.

But whether creation was effected by the inherent force and spontaneous operation of law; or by means of law used as an instrument in the hands of a Personal Power; or, finally, by the immediate action of the all-powerful Will of the Infinite Mind, exerted at successive periods according to His own Wisdom and Purpose—in any case, the work is done; the world was made; and man is here, its lord and ruler. The eternal past comes into time, bringing its glorious achievements; the creative work gives place to providential care, oversight and government. If we are to recognize God when he comes to us, veiled at once and manifested in human flesh, it is certainly important for us to know the marks and signs of his divinity. Some of these tokens have been seen, it is hoped, in the preceding chapters, and may appear in even greater clearness in those which are to follow. In the former I attempted to indicate the infinite loftiness of His thoughts and His ways, His eternal purpose and His corresponding works; in the latter, I shall aim more especially to show how these contrast with those of men. The passage already partially given, Isaiah 55: 8, 9, as it will probably lead and color most of the thoughts which I shall yet wish to present, should be quoted here in full:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This language seems to me to declare, not simply a difference, but an incomparable difference; a difference expressed by the distance between the heavens and the earth—a contrast. And nowhere, perhaps, is this more clearly seen than in the providential ordering of the world. Very few of us are entirely satisfied with this. To-be-sure, when we take a broad view and embrace an extended period of time, we are able to understand that the great overruling and directing Power has done all things wisely and well, but when it comes home to us or those very near to us, either in a punitive or disciplinary way, the case is apt to be different. We see so clearly what is immediately before our eyes—the suffering, the affliction, the destitution, the heartache, the fruitless toil, the overwhelming calamity—manifest evils, all of them—that, although we may not say so in words, we do experience a feeling in our hearts that things might be better regulated. Perhaps we do not formulate our thoughts into any very definite conclusion, but substantially they probably amount to about this: that if *we* had the unquestionable right and power to do so, we should certainly make very great changes in the administration of the world's affairs. For instance, yonder lives a feeble little woman in a humble cottage on a small farm. She is a widow, poor, pious and patient, with six little children dependent upon her for bread. With all her industry and economy, it is a hard, hard struggle barely to get a support. A few miles away in the city lives a speculator who is cold, selfish and proud, who neither fears God nor regards men, and his coffers are filled with millions of money for which he has no earthly use. I do not know how my readers may feel about it, but I am disposed to think that if *I* had had full control of all forces and influences, I should have managed to divert some of the money that was moving towards the speculator, and directed it into the hands of the widow.

After a while the woman plants her few acres in corn, and cultivates the growing crop with her own hands. It looks promising, and grows up so finely that her heart is cheered with the prospect of having plenty of bread for the coming winter. Just then the long drought sets in and continues week after week, while with fear and trembling she contemplates the brazen sky, and notes the effect of the burning sun as she sees her beautiful corn withering, twisting, drying, dying—her crop is lost and her hopes are dead. And now as she sits in her cheerless home, and looks into the faces of her darling children, with tears in her eyes and dark forebodings in her heart—the speculator has just applied the relentless screws to his hapless victims, which closes his deal, and he rakes in millions more.

It is needless to say that the poor widow had no control over the elements. She could neither bring the rain nor keep it off. She simply did her duty. She planted and labored in faith—hoping and trusting in God. And it was God that withheld the rain! So it is in all the world, and so it has always been. Everywhere we see brightness, joy, prosperity, hopefulness; but everywhere also we find distresses, poverty, calamities, famines, pestilences, anxieties and sorrows. Whether we like it or not, it is so. Whether we can explain it satisfactorily or not, still it is God's way, and we gain nothing by kicking against it. The only proper thing for us to do is humbly to acquiesce in it and try to understand it. The effort will come far short of perfection, but even a little light here will be encouraging. We may learn, at least:

1. That God's ways are not our ways. We would gladly banish suffering and affliction from the world, if we could; He could, but will not do it. So His thought is not ours.

2. He has a use for the evils that afflict humanity. They fill some important place in His plans and purposes.

3. That His thoughts are higher than our thoughts. We think of the immediate results; He of those which are consequential and ultimate. We think of present enjoyment; He of permanent character. We think we are at home; He that we are in a training school. We connect everything with the earthly life; He with the higher life.

And so, though we can see but dimly, we *can* see that His thoughts and ways are higher and better than ours; that under His wise and gracious oversight and control, all things are working together for our highest good. As individuals, the mysterious providences of the Lord are admirably and mercifully designed to develop and strengthen in us the passive virtues—patience, humble trust, even in the darkness, resignation, uncomplaining submission to the Father's will, and the confident loooking to the outworking of all into the far more exceeding and eternal weight of glory. As to others, their evils call out in us the active virtues of sympathy, benevolence, helpfulness, brotherly kindness and charity. And so we have but to look to "the end of the Lord," to see that His providences are all good, and altogether good. However afflictive and

painful, they are but chastisements from Love's own hand—with never a stroke unneeded, never a stroke too much, never a stroke too hard. "Behold, we count them happy which endure"

New York Letter.

By S. T. Willis.

All the metropolis is agog over the generous offer of Mr. Andrew Carnegie to give $5,200,000 for the enlargement of New York's library facilities. Mr. Carnegie proposes to furnish the money to build sixty-five branch buildings for the New York Public Library, through which the best literature could be circulated to the uttermost parts of the city. His offer is indeed a generous one, and one the nature of which makes for the moral and intellectual uplifting of the people. Mr. Carnegie has been severely criticised for hoarding up wealth, some even thinking that he should have distributed his surplus earnings proportionately among the people, annually, giving it to those who helped to make it. Suppose he had done so; would the world be much better off to-day? It brings to mind the case of two socialists who called one day on Mr. Rothschild in Paris, reminded him that he was a robber because he held great surplus wealth and earnestly demanded that he should make an equal distribution of his wealth among the citizens of the community. To their surprise and embarrassment he did not call the police, nor did he even demur. He simply said: "Certainly, citizens, with all pleasure in the world. My fortune is about 50,000,000 francs. There are about two million people in Paris—that is about 25 francs apiece. Here are your shares—25 francs each. Now of course you are quite satisfied. Good-day, citizens!"

If Mr. Carnegie had day by day distributed all his profits among the people, each of his employes would have had a few more cents each day, and each of his customers would have got his iron and steel for a fraction of a cent less on the pound. At the end of the year neither the individual nor the community would have been perceptibly better off. There would be no vast accumulation with which to create a pension fund for employes and to found schools and to establish great libraries. It is much better for the public that rich men give their wealth to the people in large sums for the moral, educational and religious uplifting of men than that distribution per capita be made.

Suppose Mr. Carnegie, instead of giving $5,200,000 for the building of sixty-five libraries, should distribute the same amount among the people of New York. They would get about $1.50 each. Would the people of New York realize the difference after one week's time? But as it now is the money will afford employment to thousands of men in building the libraries; it will make places for hundreds of people in the running of the libraries; it will create a demand for the publisher's wares and the author's best labors by increasing the reading public; and it will prove a benediction to the citizens of New York for generations to come, and indirectly it will prove a blessing to the whole country. Great wealth so used is a blessing and not a curse, both to him who gives it and to him who receives it.

The downpouring rain from the clouds of heaven is a blessing to the earth, but it never could supply the wants of the people if it were not collected here and there in bubbling springs, wells, cisterns, great reservoirs, and rivulets, rivers and lakes, here to turn the wheels of a great mill, there to quench the thirst of beasts, and yonder to supply the necessities of a great city. So it is in the wise accumulation and generous distribution of wealth.

At the last luncheon of the Alumni Club of Union Seminary a departure was made which proved successful and also pleasant. It was called a "Ladies' Luncheon" and each member was allowed to bring his wife or intended wife. One hundred and fifty guests sat down to lunch together at the Herald Square Hotel on Monday, March 18, about one half the number being ladies. After luncheon, Mrs. Edward Payson Terhune (Marion Harland) addressed the club on "Ministers' Wives." Her address was excellent in matter and admirable in manner of delivery. She spoke from the view point of thirty years' experience as a minister's wife and from that of wide observation. Clearness of thought, elegance and grace of expression, a sympathetic spirit and pleasing humor characterized her paper. Mrs. Edward Perkins Clark (Kate Upson Clark) also made an address on "Theology, Emotion and Woman," which was well received.

At a recent meeting of the Presbyterian Union in this city the question of Creed Revision was the dominant issue. Prof. Henry Van Dyke came in for a share of criticism at the hands of Rev. Dr. John De Witt, of Princeton, who said:

Science, philosophy and theology are the three great modes of organizimg the universe into an intelligent system. Science never rises above second causes. When it does it is no longer science. It "suffers a sea change" and becomes philosophy. For philosophy views the universe as a unity, and the goal it is always seeking to reach is the source and centre of this unity, the absolute first cause, the ultimate ground of all. Now, the goal of philosophy is the postulate and point of departure of theology. What philosophy is striving to find, theology asserts has been found.

He thinks the Presbyterian Confession of Faith should remain unchanged, and be reaffirmed.

President Steward, of Auburn Seminary, said:

We need a new creed. We have the right to one. Surely the Westminster divines who exercised this privilege themselves would be the last to deny it to others. "As all synods and councils may err, through the frailty inseparable from humanity," the constitution of our Church has made provision for the amendment of our doctrinal standards. The amendment may be by a new statement throughout. The right to formulate a creed carries the right to change it. Every age has the right to state its own faith in its own way. If we wish to convince the world that we have a faith that has reality and definiteness, we must seriously set about formulating it.

Prof. Johnson, of Chicago, plead for a restatement of the old Confession, saying:

Across our Confesssion could justly be written, "the gospel for the elect only." I say this with the profoundest respect for the fathers, and in the fullest appreciation of the doctrine they wrought out. But it was written under the absolute dominance of one idea—the doctrine of predestination, based on the unconditioned sovereignty of God.

Kansas City Letter.

This city has had within its gates for three weeks past, a prodigy. It is not often in these dead-level days that such a bit of news can be chronicled. The prodigy is a "boy preacher." And a "boy" preacher he is sure enough. The evangelist Harrison enjoyed this distinction when he was of the tender age of forty and other "boy preachers" we have known whose stay at Jericho has been sufficiently protracted to enable them to grow beards. But there is no hint of the counterfeit in this article, for this preacher is only fifteen years of age. His name is Jack Cooke. For weeks and weeks he has been preaching nightly at the Independence Avenue M. E. Church—the largest in the city—to crowded houses. Jack is not only a boy but he looks his part. In knee pants and wide sailor collar, slight of build and with a fine treble voice, he seems odd enough in a metropolitan pulpit, a pulpit that has for twelve years enjoyed the ministrations of the strongest preachers in the Methodist Church.

Jack's sermons are advertised as wholly impromptu. Every evening the audience assembled votes on the text from which Jack shall preach and the text receiving the largest number of votes is selected as the basis of the sermon. A sermon in the commonly accepted meaning it is not. There is nothing of formal analysis, little of consecutive thought, but as a rhapsody it is in every way remarkable. The boy's vocabulary is large and choice and his diction nothing less than marvelous. His thought, too, in so far as in glowing rhapsody you catch a glint of it, is elevated and spiritual. A forceful delivery he cannot be said to possess nor has he much of that subtle thing we call magnetism. Yet crowds continue to throng the spacious church. Last Sunday night all the rooms of the building were thrown open and Jack preached three sermons to as many thousand people. Of course multitudes go out of mere curiosity but many beyond doubt are genuinely attracted to this youthful evangelist of Christ.

The singing is conducted by one of Jack's brothers, himself only nineteen years of age. This singer also conducts the devotional exercises and the "after meetings." The services cannot be said to be free from the spectacular, and the sensationalism which so frequently comes in to mar is not absent. The usual "manipulations" characteristic of the revivals of this denomination are in evidence and to one unused to such, are disquieting and hindering. But who are we who judge? These meetings are not wholly to our liking and yet we can but praise the fervid evangelistic spirit out of which these aberrations grow. If the Methodists were less in earnest we should have less to criticise in them. Their very defects—from our standpoint—are rooted in a mistaken zeal.

Jack's spiritual biography is altogether out of the ordinary. Reared by pious parents whose one desire was to see him an evangelist he was in tenderest years of serious temperament and when only eleven years of age fell into a trance state. From this trance he came—so runs the story in the little book which you can buy from the industrious boys who stand at the church door crying, "Here's your life of Jack, for ten cents!"—with the words, "it is of the Lord," and from that moment began to

preach. His first sermons were preached in London, his home. Then his fame grew, his parish was extended, and now, after only four years of evangelistic work, he is touring our American cities.

Jack claims for himself a certain kind of inspiration. "It is of the Lord," he is ever saying. He answers all kinds of questions without any sort of study or reflection, offhandedly, as we say, and it must be confessed with more than ordinary pith and good sense.

Account for him? Nay, that is your task. The outline has been given. Here is the boy, in every way a marvel. At least he possesses the inspiration of genius and he gives promise of a wonderful career.

And yet we are reminded how often these precocious ones come to naught. Jack may be at his intellectual and spiritual culmination even now, coming to full flower in early May. In any case this spring flower is worth the looking at. GEORGE H. COMBS.

"Was Campbell a Disciple of Locke?"

The writer of an article under the above caption in one of our religious papers recently attempted to make it clear that great wrong had been done to two distinguished characters in history, and that, as a matter of fact grounded on incontestable evidence, Campbell was not a disciple of Locke. The attempt was so far successful that "a reviewer" in one of our religious papers, in attempting a reply, found it convenient to ignore the body of the thought and confine himself to one of the smallest articles of apparel it had on. Thus again was acted "the play of Hamlet, with Hamlet left out." It is needless to say, it still remains that Campbell's teachings were not cast in the mold of Locke's philosophy, and several important things follow. Among this multitude of consequences, the truth that "Campbell had no theology at all" lies like a planet so far remote as to be beyond the reach of the naked eye. Thus, with a deep sea to swim in, our reviewer confines himself to dabbling in the shallows.

In the body of his first paragraph we read: "Those who have taken an interest in considering the relation of Campbell to Locke maintain—the influence the philosopher exerted on the thinkers of that time was entirely legitimate and that they could not help using —." It follows from such reasoning that Campbell was the victim of his environments. He could not help his thinking! The influence Locke exerted over him was "entirely legitimate," and therefore could not have been "undue." Thus, all things, to storms and suicides, are under "legitimate influences," and the one is no more moral or immoral than the other. Campbell could not help thinking Locke! On the question, just how, then, he could help using the denominational influences that lay about him still more dense, our reviewer throws no light. Surely this is materialism run mad!

In his second paragraph, our reviewer raises the question: "What is the objection to writing a book on Paul's theology or Christ's theology?" Sure enough! What is the objection to a Methodist theology, a Presbyterian theology, or all the theologies under which our race is groaning to-day? A few sentences farther along our reviewer gives us an answer. "The removal of theology from its usurped place." Yes, that is it! Theology has always been a *usurper* —confounding itself in the minds of the people with the gospel. It is as changeable as the other sciences named by our reviewer. Twelve years is sufficient to relegate the text-books of every one of them to the cellar. Thus, theology crowding itself into the place of Christianity and making believe it is Christianity, as the innocent people note its vacillations they are kept all the time fearing the bottom is about to fall out of the universe! "Cut it down, why cumbereth it the ground?"

To claim that a man cannot be mighty in the gospel, while at the same time ignoring something as widely removed from it as theology, is absurd. The thing that is changing so rapidly these days, that is whirling the heads off of many men, is not Christianity, it is theology. The faith once for all delivered to the saints contained no teaching that had to be corrected as knowledge improved on the subject. It has not grown an inch or shrunk an inch in all these thousand fluctuating years of science! We know who is the beginner and finisher of Christianity, but we do not know who next will try his hand on theology. Sure are we of this, however, that theology is one of the most unfinished things in the world. That is the reason the Christian Church has Bible-schools but no theological seminaries.

The main drift of our reviewer's argument is for the non-creedal use of theology. That is, we should have theologies and creeds, but not use them as theologies and creeds! This, we are assured, characterized Campbell. "The most important and significant thing about Campbell's theology was the use he made of it. It was not a creed. It was not claimed to be all the truth. It was not the theology of a church. It was simply Alexander Campbell's theology." "The most important and significant thing about" this statement is that it is a series of assumptions. That Campbell, the scholar and brainiest man of his age, did not found a theological school, refused to wear the title of a theologian, shows the very name of theology was distasteful to him as it is unscriptural. The proof of this is that he industriously taught and preached "the use of Bible words to express Bible things," discarding theological terminology as "the language of Ashdod." That the essential mission of such a man was some mild stricture on the abuse of the creeds and theologies of his day, let him believe who can—not I. IRA BILLMAN.

[The above is a convincing illustration of a statement in the article which it criticises —that any word in defense of a proper use of theology is sure to be followed by a small panic on the part of those who can see no distinction between a theology and a creed. Our recent editorial on "The Value of Theology" was in no sense intended as a "review" of Bro. Billman's article entitled "Was Campbell a Disciple of Locke?" though it was suggested by it. Our friendly critic, therefore, confers upon us an unsought honor when he dignifies us by the title of his "reviewer." For the same reason we felt at liberty to "ignore" the question of fact regarding Campbell's Lockianism almost as completely as he has ignored it (in spite of the title) in the above.

In facetiously characterizing the general question of the value of theology as "the shallows" and the question whether Campbell was a Lockian as "the deep sea," he exhibits a curious failure to see the problems in their proper perspective. The characterizations might better have been reversed. The fact that, as we believe, Campbell held to the philosophy of John Locke, is a mere historical detail. The value of theology and the absolute distinction between a theology and a creed, are principles fundamental to religious thinking, and to characterize them as "shallows" is a mark of shallowness. It will be observed that the above article criticizes two points in the said editorial:

1. Our statement that Locke's influence upon Campbell was both justifiable and necessary, is denied. In that word "necessary" our critic finds a dangerous determinism. He argues that, if a thinker must use certain intellectual tools and can use only those which are at hand (that is what our statement means), then "storms and suicides are under legitimate influences and the one is no more moral or immoral than the other." This reasoning is too subtle for us. We cannot follow it. Philosophical concepts are tools. Locke's system had practically universal acceptance in Campbell's day in England and America. The Deists had used it and had lost faith in revelation. The Apologists had used it to down the Deists. Hume had used it and had landed in agnosticism. Diderot and D'Alembert in France had used it and ended in blank atheism. Campbell used it and it showed him how dependent man is upon divine revelation and the authority of Scripture. The philosophical tool was ready to his hand. It was his to determine what he would do with it.

2. Our critic denies that theology is a legitimate science so long as it is not used as a creed. This, says our critic, is equivalent to saying that "we should have theologies and creeds but not use them as theologies and creeds." Begging his pardon, we repudiate the unauthorized insertion of "*and creeds*" in the first part of that sentence and "*theologies and*" in the second, and beg leave to remind him that the chief point in the article which he is criticizing is a distinction between theologies and creeds. He has, therefore, no right to put into our mouth a statement which treats them as synonymous.

We have never asserted that Mr. Campbell's essential mission was a "mild stricture on the abuse of the creeds and theologies of his day." It was a ringing denunciation. The fact that he may not always have paused in the heat of his battle to discriminate nicely between a creed and a non-creedal theology is but little to the point. The reformer is seldom an accurate discriminator. His policy, in his destructive period, is: When you see a head, hit it! When the revolutionary soldiers shouted "Down with King George!" they did not stop to explain that they meant only down with his kingship over them and fully admitted his rights as King of England. They simply shouted "Down with King George!" and let it go at that. When the war was over it was found that the opening of diplomatic relations with England was not prejudicial to the maintenance of liberty. So the cry of "Down with theology" has been made. It was good as a battle cry but it is entirely insufficient as a statement of the whole case. Whatever Mr. Campbell may have said about theology, the fact remains that he had one.—EDITOR.]

How Much of New Testament Christianity Should be Restored?

By F. M. GREEN

The Christianity of the New Testament consists of the Teaching and Practice of Jesus the Christ and his Apostles. That teaching and practice is found in the four biographies of Jesus, as given by Matthew, Mark, Luke and John, in the Acts of the Apostles and in the apostolic writings, beginning with the book of Romans and ending with the Epistle of Jude. Christians are the followers of Christ. Christianity is the religion of Christians or the system of teaching, faith and practice taught by Christ and to be observed by Christians.

I. In Christianity, as thus defined and understood, there are some things of a temporary and some of a permanent character. The temporary and permanent features of New Testament Christianity are not difficult to discover by the careful reader and student of the New Testament. The temporary served its purpose and passed away with the time of Christ and his apostles. The permanent remains for all time and will be contemporary with every age. The temporary need not be restored, for its mission has been fulfilled. The permanent is to remain, and, if in the changes of the years or centuries any part has been lost, covered up, or overlooked, it is to be restored.

Has any part of the Christianity of the New Testament been displaced or overlooked and lost? If so, what has been lost should be restored.

1. In the New Testament we find (Matt. 16:16) a simple and comprehensive confession of faith—"Thou art the Christ, the Son of the living God"—on which Jesus the Christ said, "I will build my church." This confession declared the Messiahship and Deity of Jesus of Nazareth. This confession has been practically displaced by human formulas of doctrine more or less complex and elaborate which have been made the basis of denominational churches.

This simple, comprehensive and sublime confession should be restored to its proper place; and until it is restored there can be no unity in New Testament doctrine and practice.

2. That this confession is the only creed which divine wisdom has formulated for the faith of each person who desires salvation is manifest to all who study the great commission of Jesus as given to his apostles; and their preaching and practice as recorded in the Acts of Apostles. (See Matt. 28:16-20; Mark 16:14-18; Luke 24:44-49; John 20:21-31; Acts 2:32-39; Acts 4:10-12 and onward.) This creed without addition or subtraction should be *restored.*

3. In regard to preaching the gospel, both in matter and manner, there have been serious and fatal departures from the New Testament teaching and practice. "Preach the word," said the apostle (2 Tim. 4:2), and "they so spake that a great multitude both of Jews and of Greeks believed" (Acts 14:1). (See 1 Cor. 15:1, 2.) The gospel proclamation consists of facts concerning Jesus the Christ to be believed; of commands to be obeyed; of promises to be *enjoyed;* and threatenings to be feared. These facts, commands, promises and threatenings are found in the great commission of Christ to his apostles and constitute the basis of all apostolic preaching and the practice of all apostolic Disciples. (See Matt. 28:16-20; Mark 16:14-16; Luke 24:44-49; John 20:21-31.) The great commission embraces all the constitutional requirements of complete conversion from sin. As these requirements are constitutional they cannot be changed until the great Law-giver changes them. No body of men, however gifted, no church court, however constituted, no human tribunal, however venerable, has any authority or right to change them. The apostles of Christ declared this gospel, preached this word and insisted on the "obedience of faith"—nothing more, nothing less, in order to salvation from sin and entry into the Church of God. In so far as this preaching has been varied from or perverted, to that extent it must be restored.

4. The memory ordinance of the New Testament is the Lord's Supper. In the realm of God's grace in which all Christians are to grow, divine wisdom has placed this ordinance at regular weekly intervals. In Acts 20:7 it is written: "And upon the first day of the week when the disciples came together to break bread Paul preached unto them." Beyond seven days no Christian need go without being reminded of the fact that Jesus "died for our sins according to the Scriptures." And on the first day of every week—the resurrection day—every disciple who desires to honor his Lord will do so, if possible, by regarding the day and the ordinance. The weekly observance of the Lord's Supper should be restored to the place it occupied in New Testament times, for its observance was not to be temporary but "until he come" (1 Cor. 11:26). "For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come."

5. If we study carefully the life of Christ and his true disciples as revealed in the New Testament, we will find that their main characteristics are universal kindness and beneficence or grace and love; purity in word and deed; real holiness or consecration to God; truthfulness and absolute sincerity; humility and lowliness. These are essentially Christian principles and are all represented in New Testament teaching and practice, and in so far as they have been overlooked or lost sight of by modern Christians should be restored.

II. Of New Testament Christianity it may be said: It is what it is and why it is by the fact that there once lived upon the earth a sacred and divine life, supremely, superhumanly and transcendently true and wise and good. That life was above the limitations of time, country or party. It revealed to mankind the fullest and completest insight ever given into "the heart of the eternal and supreme;" and Christianity shall be what it may yet become in proportion as that life is lived over again in personal example and influence by those who aspire towards that perfect ideal. To live the Christ life is to be a Christian, and in proportion as we live that life "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

An inspector of schools in England once said: "As I go from school to school, I perceive in each a distinctive character which is that of the master. I look at the school and I look at the master, and there is no mistaking the resemblance; his idiosyncrasy has passed to the school, I seem to see him reflected in the children as in so many fragments of a broken mirror." If we go to school to Christ and let our behavior be such as becometh the gospel of Christ, we will grow into Christ's image and character, and the world will easily see that we have been with him.

Kent, Ohio.

B. B. Tyler's Letter.

An examination of church statistics shows that so-called liberalism is not really popular with the people. The churches that are increasing in numbers are the churches that are not noted for their liberality. The orthodox churches are the growing churches. Consider, please, the following facts:

The Lutheran Church gained, from 1890 to 1900, 2,119 ministers, 2,528 churches, and 434,806 members. The Episcopalians gained, during the same decade, 815 ministers, 1,667 churches and 184,377 members. The Presbyterians, North, gained during this period 1,401 ministers, 752 churches, 185,209 members. The Presbyterian Church, South, gained 332 ministers, 568 churches, 46,169 members. The Cumberland Presbyterian Church from 1890 to 1900 suffered a loss of 127 in the ministry, but gained 166 churches and 15,252 communicants. The Congregationalists gained 556 ministers, 736 churches, 117,103 members, from 1890 to 1900. The Methodist Episcopal Church gained 2,098 ministers, 3,177 churches, 476,083 members, during the last decade of the Nineteenth Century. At the same time the Methodist Episcopal Church, South, gained 1,240 ministers, 1,556 churches, 247,888 communicants. The Baptists, in the North, added 730 to their ministerial force, 1,467 to their list of churches, and 173,370 to their membership. The Southern Baptists increased the number of their ministers by 3,101, their churches by 2,725, and their members by 328,347. The growth of the Negro Baptists, during the ten years from 1890 to 1900, was most remarkable. They gained 8,883 ministers, 3,121 churches and 515,611 members. See now how it stands with the Unitarian, Universalist and "Christian" Churches. These are called liberal. The Unitarians gained, during the last ten years of the last century, 35 ministers, 38 churches and 3,251 members. The Universalists gained 27 ministers, lost 192 churches, gained 768 members. The "Christians" lost 187 ministers, gained 96 churches and 8,113 members.

Did I not speak soberly when I said that liberalism is not really popular with the people, that the churches in which there has been, during the last ten years, a numerical increase are not the denominations that are noted for their liberality, and that the churches bearing the orthodox label are the growing churches? Do not the above statistics show that I spoke the truth in the foregoing affirmations?

The baptism of the Baptists is, apparently, not popular; but the Baptists—North, South, Negro—have grown, and are now growing, with great rapidity. Their close communion notions subject them to

ridicule—but they grow. The Lutherans are so exceedingly conservative as to be veritable "mossbacks"—but the Lutheran ministers, churches and communicants have increased rapidly. The Methodists are somewhat "antiquated" but they persist in growing. The Presbyterians stand stubbornly by the old facts and truths of the gospel, and they grow. The Episcopalians say over again and again, in their weekly "service," the same old things in the same old way—and the Episcopalians are making encouraging progress.

How do you account for the fact that the growing churches are the churches that stand for the old truths of divine revelation, are the denominations which, from the point of view occupied by the liberal churches, are "behind the times," "out of date," "conservatives," even "mossbacks"? How do you account for the fact? And how do you account for the fact that "the liberal churches"—especially the Unitarian and Universalist—do not hold their own? Here is a problem.

Here is another interesting fact—*the churches that are making progress are missionary churches.*

The Congregationalists have missionaries in India, the Hawaiian Islands, Turkey, China, Persia, Africa (East and West), Micronesia, Japan, Mexico, Spain and Austria; the Baptists, North, have missionaries in Burma, India, Africa, Congo, China and Japan; the Southern Baptists have missionaries in Africa (West), China, South America, Mexico, Japan and Italy; the Methodists, North, have missionaries in Africa (West), South America, India, China, Bulgaria, Europe and Mexico, Japan, Korea and Malaysia; the Southern Methodists have missionaries in China, Mexico, Brazil and Japan; the Presbyterians, North, have missionaries in Syria, Persia, Africa (West), India, Siam, China, Japan, South America, Mexico, Guatemala and Korea; the General Synod of the Lutheran Church is at work in India and Africa; the Protestant Episcopal Church has missionaries in Africa (West), Greece, China, Japan and Haiti, and the Southern Presbyterians are at work in China, Brazil, Mexico, Greece, Japan, Africa and the Congo Free State.

When Jesus was leaving the earth he said to his friends: "Preach the gospel to the whole creation." He told his chosen ones to "make disciples of all the nations." He told them that if they would do this work he would be with them always. Those who are now engaged in the work of world-wide evangelization have the blessing of their Lord upon them. They are learning by experience that the Christ redeems his promises when his people obey, or attempt to obey, his commands.

The disciples have evidence of this in their own experience; when they set about doing the will of the Master in the heralding of the joyful message to the whole creation such a degree of prosperity came to them as at no previous period in their history. Since they began the work of making disciples of all the nations they have grown with marvelous rapidity. They have not only grown in numbers, but they have grown in intelligence and in spirituality as well. They are a more truly Christian people than they were before the organization of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society.

Our congregations that give to missions are our really prosperous churches. The way to pay a church debt is via Japan, China, India. When a people become interested in a world-large work they will find money with which to pay their debts at home. If I were trying to get a church out of debt I would preach missions. A congregation that will not contribute to send the gospel to the ends of the earth if it is now in debt, will probably remain in debt. The chances are that it will not only remain in debt, but that its spiritual power will diminish. The way in which a church may secure genuine prosperity is to be really Christian. But to be really Christian is, in a *practical* way, to stand by the facts, truths, principles and precepts of the gospel. Courage, my brother! If God be for us who can be against us? And if we are for God in the doing of his will, as made known in his commands, He certainly will be with us in abundant blessing.

Denver, Col.

A Living Satirist

By FRANK G. TYRRELL

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods, and ideas;
To hold that back with one hand, and support
With the other the weak steps of a new thought."

Thus Charlotte Perkins Stetson—who by the way is a grand-niece of Henry Ward Beecher—writes on "Heroism," in a little volume of satirical poetry entitled, "In This Our World."* This is a book that the preacher should read. He is not overlooked in the collection; witness the following:

Preach about yesterday, Preacher!
The time so far away:
When the hand of Deity smote and slew,
And the heathen plagued the stiff-necked Jew;
Or when the Man of Sorrows came,
And blessed the people who cursed His name—
Preach about yesterday, Preacher!
Not about to-day!

In similar strains she exhorts us to "Preach about to-morrow," and about "the old sins,—not the new," and about "the other fellow,—not about me!"

How often we hear the phrase,—"A man must live!" In a poem of fifteen lines she satirizes that.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die.
Imagine, for a battle-cry,
From soldiers, with a sword to hold,
From soldiers, with the flag unrolled,
This coward's whine, this liar's lie,—
"A man must live!"

There is tonic in such writing, and most of the poems in the volume are of just that kind. The intensely practical character of this woman's work is seen in the poem, "For Us." The first verse reads,—

"If we have not learned that God's in man,
And man in God again;
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other,—
Then Christ was born in vain."

There is again and again in her lines the thrilling call of the clarion. She does not touch her lips to an amorous lute, or twang the vibrant strings of a languorous harp. You hear the summons to action, sturdy, heroic, sustained; the blood pulses more swiftly and your fading enthusiasm mounts again to a flame. One cannot but wonder whether the thrust is at the "prophets" of the modern pulpit when she says,—

Time was we stoned the Prophets. Age on age
When men were strong to save, the world hath slain them.
People are wiser now; they waste no rage—
The Prophets entertain them!

What faithful preacher has not shrunk from a mere life in the world's mouth, the fate of a religious orator! Robertson, of Brighton, could not bear the thought of being so considered. Sermons that are earnestly meant to arouse sleepy consciences often minister to a sort of intellectual voluptuousness, as sensuous as the pleasures of the palate.

The delight you feel in her polished satire breaks into a smile, if not audible laughter, when you read "A Conservative." It represents a person walking in his garden, pausing to take note of a new-born butterfly,—"all doleful and forlorn." In answer to his query as to what the trouble is, the butterfly complains of the loss of its many legs, its fuzzy fur, and the growth, instead, of "these flapping wing-things."

At that outrageous bug I shot
The fury of mine eye;
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot,
Those wings are made to fly!"

"I do not want to fly," said he,
"I only want to squirm!"
And he dropped his wings dejectedly.
But still his voice was firm;
"I do not want to be a fly!
I want to be a worm!"

Disgusted, he leaves the "conservative," declaring,—

The last I saw was this,—
The creature madly climbing back
Into his chrysalis!

The book is divided into three sections,—"The World," "Woman" and "The March." All the poems mentioned above occur in the first section. The poet's discontent with the conventional is especially apparent when she speaks of woman and home, and we wish every woman in the land could read her. "The Holy Stove" might jar our conceptions of gustatory delight, but then perhaps they need jarring. Here is the last verse:—

"The wood-box hath no sanctity;
No glamor gilds the coal;
But the Cook-Stove is a sacred thing
To which a reverent faith we bring
And serve with heart and soul.
The Home's a temple all divine,
By the Poker and the Hod!
The Holy Stove is the altar fine,
The wife the priestess at the shrine—
Now who can be the god?

*Small, Maynard & Co., Boston. $1.25.

The poems on "Woman" cannot be read without encouraging the reader to hope for higher and better things for the sex, and for the race through her. In the collection entitled, "The March," we enter into the writer's radical economic views. She is more than "abreast of the times;" she leads the "times" by several lengths,—as any good poet should. "Charity" is a poem of five stanzas in which two little fellows are shown in their mother's pantry, one much bigger than the other. The big boy helps himself bountifully, and occasionally gives the little one a crumb,—and that is "charity."

"He gave and gave—O blessed Charity!
How sweet and beautiful a thing it is!
How fine to see that big boy giving free
What is not his!"

Mrs. Stetson visited St. Louis two years ago, and addressed our ministers. She is an intellectual dynamo. Her conversation flashes. And yet she is a charming woman, modest, gentle, and unpretentious.

A Serious Neglect.

By C. H. Wetherbe.

I notice that quite a number of the religious papers that I take are devoted mostly to discussions of doctrines and various questions, and that scarcely anything is printed on those subjects which are calculated to give cheer to sad hearts and strength to feeble spirituality. For a long time I have thought of the many readers who greatly need articles which are especially helpful to their hearts, which are fitted to nerve them for their trials, and which will encourage them to continue hopefully while bearing their burdens. It is a fact which some editors, as well as many preachers, seem to overlook, that there is not a week that some of their readers or hearers do not feel the need of some stimulating, soothing, consoling words.

The bereaved ones are ever with us. On all hands there is mourning over the death of dear ones. There are thousands who have their secret sorrows, and these are often the hardest to bear. Many are struggling with poverty. Hundreds who were once in good financial circumstances are now bereft of home and property. And even those who have an abundance of worldly goods are the subjects of melancholy moods and weary spirits.

There are many of this class who attend church services or religious meetings, and many also who read religious papers, and although they may have considerable interest in doctrinal discussions and gospel arguments, yet they often long for sweet gospel messages, cheering passages from the Bible, illustrations of the power of God to provide timely help in trouble, and examples of the gracious goodness of a thoughtful Lord.

Notice the consolations which are furnished in Christ's Sermon on the Mount, and many of his recorded utterances besides. He discussed questions, but he did not confine himself to such matters. He dealt in great doctrines, but he also threw out beaming words of comfort. Paul gave masterly arguments on weighty themes, but observe how frequently he penned most uplifting sentences, radiant with hope and promise.

Some of the religious papers which I take are so dry with discussions upon abstract themes that I often wonder how the readers can endure them. And some preachers keep pegging away on dead straw, while the hearts of many of their hearers are aching with sorrow.

Let there be more editorials and sermons of such a character as will help to make lighter the loads which many are daily carrying.

China Letter.

What is the Political Situation?

There is a political deadlock. It is a temporary triumph of the yellow man's diplomacy over the confusion of the allied pink barbarians. The capital is still held by the combined forces. The court is still a refugee institution and while it suits the imperial cortege to add to the embarrassment of the already nonplussed foreign governments they will continue to move the same card and indulge in the same old cunning. It has been a matter of surprise to many of the foreign ministers that the delinquent Manchu court should be so slow to either return or to open up negotiations with the duly accredited foreign ministers in Peking. Many of the best informed civil and military authorities think that the Chinese court and its entourage is playing the double game of hoodwinking the easily deceived "devil from the ocean" until the winter season is over. Meanwhile it is an acknowledged fact that from all parts of the empire there is gathering around the central provinces—and particularly in the neighborhood of Hsian Fu, in Shansi, where the corrupt court is—the scum of the Dragon role in its military legions. It is said that these Manchu braves are there for the purpose of escorting the imperial party as soon as they are ready to begin the long and tedious, not to mention dangerous, journey back to Peking. The punitive expeditions to the large towns and cities in Chili and Shantung and the raids and expeditions of the allies in and around the desolated capital have apparently done very little to impress the corrupt mandarinate or the delinquent court.

The Missionary Outlook.

It is not to be wondered at that the missionary outlook is not at all clear. In the peace negotiations it would seem that the missionary question was relegated to a fifth rate place in the minds of the interested governments. Surely the magnitude of the issues involved, and their vital relations to the highest and most permanent interests of China, as well as of all other nations, should give the missionary cause some degree of prominence in the consideration of the case. It is a fact that in the preamble to the peace proposals it is not made at all plain that in the recent cataclysm the Chinese government declared war on everything progressive, modern and righteous. The diabolical violation of treaty obligations, and that after they have been in force for more than four decades, and the massacre of some two hundred missionaries, including women and children, not to mention the fact that there are also some thousands of native Christians who have been given the cruel alternative of recantation or death, while many hundreds were put to death under circumstances of the most atrocious barbarity—is surely enough to arouse more than a mere passing interest. The treaties must be reaffirmed or mission work cease. There must be religious liberty. Due protection must be afforded to missionaries residing with their families in the interior. The wrongs of the native Christians are an "appeal to humanity." Their stern, solid, faithful qualities have, for a time at least, silenced their false accusers and shown the true mettle of which these new converts are made. We trust their excellencies, the Peace Plenipotentiaries of Great Britian and the United States, accredited to the Chinese government, will do all in their power to settle these weighty considerations and to aid in bringing about a peace which shall be permanent, and which shall be an inspiration to China to arouse herself to a due sense of the weighty responsibilities and weightier and grander privileges that are in store for her in the day of her regeneration.

Our Workers.

The enforced residence in Shanghai of all our missionaries has not been without much attendant blessing. The newly opened mission hall for preaching on the most fashionable boulevard of the settlement has been crowded to excess. All of our workers preached. Literature was circulated; enquirers dealt with. The true ring of the gospel sounded out in one of the wickedest settlements in the far East. As a result of this work, which was thought to be a temporary thing at first, there are now hopes that the new mandarin speaking mission hall may be carried on by the China Inland Mission, whose workers will be for a long time yet prohibited from returning to their stations in the interior and who are in a position to take up this all-important line of work.

Some splendid work was done among the sailors and the boys of the American and British war ships by the consecrated service of our Miss Mary Kelly and Miss Effie D. Kellar. They entertained the boys in the home of Messrs. Titus and Garrett and kept them from the evil associations and the awful forms of vice which disgrace this so-called "model settlement." During the autumn and winter some large numbers of these bright and brave boys have been led to Christ. The workers cannot be suppressed. On the occasion of the return to Chu Cheo (for a visit) of Dr. E. I. Osgood and the writer, to attend to some important business, and particularly to encourage the native Christians in their days of trial and suspense—some soldiers looked into their faces and said, "Why, these missionaries have been killed once, and now they are back again."

At the Christian Institute, where our W. P. Bentley has his mission and institute, our workers have also been in attendance. Frank Garrett went to Luho and opened up and settled the business of the purchase of a large native house for a work for regular and residential station. T. J. Arnold and Dr. Macklin alternately visited Nanking. It will be remembered that our able and consecrated brother, the late Albert F. H. Saw, did a splendid work in the enterprising little city of Luho which gained for itself the name of "Little Nanking."

Dr. W. E. Macklin has been busy on

translation work. He is one of the ablest men in China. He has translated some splendid works. Among them we might mention the "Life of Jefferson," the history of William the Silent, "Principles of Political and Religious Liberty." Besides this hard, solid, persistent work on the Chinese character, the Doctor has been an indefatigable preacher in the Chinese tea houses and opium dens.

During the crisis the workers lived in rented houses in Shanghai. C. E. Molland has returned to Wuhu. The death of their darling little son, Hugh, has staggered them and shattered Mrs. Molland's health. Dr. James Butchart has been busily engaged with religious services among the boys of the U. S. S. "Helena," "Oregon," and others.

Returning to Nanking.

All the other workers have now returned to Nanking. It is thought that the work can now be resumed. There are still some disquieting rumors. But we must work while it is called day. In a few months again the summer will be upon us when there can be no traveling done. Only a few of the treaty ports have opened up any of the regular work, and aggressive enterprise is out of the question. We cannot see afar off. We do not ask to see. But we do ask the great brotherhood to bear us up continually before the throne of grace, and to pray that China may be speedily pacified, and that still wider doors may be opened to the entrance of the gospel. Above all let there be united, constant and believing prayer that God will *send forth more laborers* into the harvest to take the place of those who so recently laid down their lives in this storm-swept land.

Wm. Remfry Hunt.

Nanking, China.

Cured By Food.

Nature's Way to Get Well and Keep Well.

People who do not know how to select the right kind of food to sustain them become ill, and some sort of disease will show forth. It is worth one's while to know of these facts.

A young woman at Grindstone City, Mich., Mrs. A. P. Sage, began to run down while she was at school. She finally broke down completely and was taken seriously ill with a number of different troubles. The stomach trouble was the most serious one. Her heart also troubled her so she had to sit up as high in bed as possible. This was caused however by her stomach.

She says, "In the morning I would be so weak I could hardly move. I was kept on the simplest foods, principally liquids. After some months I seemed to get a little better, then I got worse, so that I finally was brought to the point of death from non-assimilation of food."

At this time a lady recommended Grape-Nuts Food. She says: "Little did I think what a help it was to become to me. I became greatly interested when I read the description on the box, that the food was predigested and in the shape of grape-sugar.

"I had been unable to digest anything starchy at all, but I began on Grape-Nuts and it was so grateful to the taste, and soothed my stomach so well that I have been using it ever since, and have never grown tired of it.

"My stomach trouble is entirely gone. I am much stronger now and can ride a bicycle and take long walks, and have gained very considerably in weight, all of which I owe to Grape-Nuts Food."

Current Literature.

Mr. Albert G. Robinson has had wide experience as an observer of peoples and military operations and his facilities for seeing the course of events in the Philippines have been excellent. His book, **The Philippines: The War and the People**, consists largely of letters written by him during 1899 for the New York Evening Post and but little revised. He admits that the book constitutes to a degree a brief in defense of the insurgent Filipinos, but disclaims any partisan bias. He maintains that Aguinaldo is an honest patriot, and a capable leader without inordinate ambition. It is admitted that he received certain funds from Spain in consideration of his withdrawal from the islands in 1897 and it might have been well, perhaps, in view of the fact that much of the attack upon Aguinaldo's integrity centers about this point, to have defended him against the accusation of selling out to Spain, if there is any defense to be made. Although terms had been agreed to between the Spanish and the insurgents and the leaders of the latter had left the islands, the rebellion of 1896, says Mr. Robinson, had not been put down when Admiral Dewey sailed into Manila Bay but was only smoldering. The Spanish had paid only a small part of the sum which they had promised to pay and it is admitted that the Filipinos also had neglected to fulfill their part of the stipulated conditions. The rebellion would have broken out again even if the United States had had nothing to do with the Philippines.

The author's discussion of the much-disputed point, whether or not the Filipino leaders were led to believe that the United States would grant them independence, exhibits quite clearly his manner of thought and point of view. He speaks as a Filipino, tells how they thought and felt, and ignores those fundamental distinctions which they would be likely to ignore. It is evidently the author's belief that the Filipinos were entirely justified in expecting independence, yet he quotes the dispatch which was sent from Washington as soon as the Department of State received word that the insurgent leaders had been consulted at all, to the effect that the future status of the Filipinos was a matter which must be considered later and that if any representative of the United States had promised independence he had exceeded his authority. Mr. Robinson's survey of the case from an anti-administration point of view is a convincing argument to prove that the administration acted in good faith with the natives and made no false promises.

The criticism of the censorship which was exercised over all dispatches and press reports from the Philippines is a severe, and apparently just, arraignment. In regard to the degree of pacification which had been effected by the November dispersion of 1899, the reader is given a choice between considering Dean Worcester as either hopelessly untruthful or recklessly incompetent as an observer. The criticism on the reports of the first Philippine commission is, on the whole, not convincing. It is an ephemeral book so far as the general reader is concerned but one which contains some useful material which will be of service to the future historian when the history of the war is written in its proper perspective, as it cannot be written now. (McClure, Phillips & Co.)

"A Christian or a Church Member, Which?" is the title of a booklet of 27 pages recently issued by John G. M. Lutenberger, pastor of the Christian Church at Gillespie, Ill. The author covers a wide range of subjects in brief and pointed style, giving a critique of the most dangerous religious errors of the present day, both in the church and out of it. Catholicism, Lutheranism, Christian Science, Universalism, infidelity, faith cure and a great many other things are strongly treated with a brevity which will please the busy man. The author is at his best in speaking of the evils of denominationalism and the one way for Christians to overcome the world. Address the author, Dorchester, Ill. Price 15 cents.

John Fox, Jr., has succeeded, where most of the other writers have failed, in writing a really good story with the Spanish-American war for a setting. **Crittenden: A Kentucky Story of Love and War**, depicts a group of situations, including a village in the blue grass country, the camp at Chickamauga, the big hotel at Tampa where the officers awaited the final orders to sail, and the battle of Santiago. It is good description, all of it, such as those Kentuckians know how to write, and the parts which describe the battle have the true feel and atmosphere of war. The story itself really does not amount to much and is obviously a secondary consideration. It illustrates, however, the author's dictum, that there is only one situation between a man and a woman more full of romantic possibilities than that when the man is about to leave for war—and that one is when the man has just returned from the war. (Scribners, $1.50.)

A new book on flowers written from a new point of view is Mrs. Mabel Osgood Wright's "The Flowers and Ferns in their Haunts." It follows an out-of-door method of studying botany and treats the flowers not as specimens but as a factor in landscape. It appeals rather to human interests than to scientific interests. Such botany as it contains is sugar-coated and its function is rather to stimulate an intelligent admiration for flowers and a knowledge of their haunts and seasons.

Under the somewhat enigmatical title, "While Sewing Sandals," Emma Rauschenbusch-Clough publishes a group of Indian tales dealing with an outcast tribe of leather-workers among the Telugus in southern India. The stories are told from the missionary point of view and much curious and interesting information is given in regard to this little-known group of people. (Revell Co. $1.50.)

Saybrook, Ohio.

Accept congratulations upon manifest improvement of a grand family paper. May deserved success be with you.

Protracted sickness and death in the family circle has prevented help on my part for the last three years. Hope to be more helpful in the future. A. B. Wade.

March 18, 1901.

Our Budget.

—W. H. Bagby, of Salt Lake City, has for the second time been made president of the Ministers' Association of that city.

—It is announced by the Austin (Texas) Statesman that J. W. Lowber has been elected a member of the American Association for the advancement of science.

—J. C. Coggins, of the Tabernacle Church, Decatur, Ill., has been invited to deliver an address at the commencement of Grant University, Tenn.

—Miss Emma Darst is the assistant to the pastor, I. J. Cahill, of the church at Dayton, O. She is a sister of E. W. Darst and will be useful in taking care of the 500 new members which have come in the recent meeting.

—A new house of worship at Hamilton, O., where G. O. Black is pastor, was dedicated March 17 by L. L. Carpenter. The audiences were large and more than $2,400 was raised to provide for the indebtedness.

—Prof. A. A. Hibner, of Austin College, has been called to remain the second year with the church at Effingham, Ill. The church is in a flourishing condition and thirty-seven were added during the past year.

—C. C. Carpenter has been called to preach full time at Thomson, Ill., where he has been preaching half time for the last nine months. This is the church's first attempt to support a preacher for his whole time.

—G. B. Van Arsdall has closed his first year's work at Peoria, during which time 71 members have been received into the church. He has issued a printed statement, which is admirable in not only summarizing the work of the past year but stating detailed plans for future work.

—This unsolicited testimonial comes from a reader who expresses approval of the CHRISTIAN-EVANGELIST: "Allow me to congratulate you upon your good judgment in refraining from using one-half of the valuable space in your paper in telling how good the other half is."

—Mr. G. L. Kilbon, Field Secretary of the African Christian Endeavor Union, has just finished a six months' tour in a Cape cart visiting both Dutch and English societies. He does not expect the Transvaal and Orange River countries to be open to him for about a year.

—G. W. Thomas, pastor of the church at Hoopeston, Ill., sends the following notice: "The pastor and members of the Church of Christ at this place extend a cordial invitation to the brethren to attend the Central Illinois Christian Minister[illegible]l Institute to be held here April 9-11. Entertainment free. Those who expect to attend are requested to send their names not later than April 6 that entertainment may be provided."

—A correspondent informs us that he has made some valuable and patentable inventions but lacks the necessary funds to secure the patents and place them on the market. He is a shut-in. He has one invention in particular which he is sure would be successful and will give a half interest in it to any one who will furnish the $65 which it will cost to get it patented. Any one addressing this office can be put in communication with the inventor.

—Our attention is called to the fact that, in the "Editor's Easy Chair" in the issue of March 14, the editor encounters "the beautiful Wabash" while traveling in western Florida. "Suwannee" would have been more accurate. The editor wishes it distinctly understood that he contemplated no revision of the usually accepted geography and that he would not be in sympathy with any movement to substitute that modern but already worn-out ditty "The Banks of the Wabash" for the ancient but immortal ballad "The Suwannee River."

—O. D. Maple, of Cameron, Ill., has been ill with the grippe. He says his church is planning and working for a good Easter offering for the Christian Orphans' Home at St. Louis. Let the other churches remember that by common consent this is the day for the offering for the support of this national home for the fatherless and motherless little ones.

—The Orphans' Home in Louisville, Ky., has secured about $14,000 toward its $50,000 endowment fund. Most of the churches in Kentucky have promised to have a special Thanksgiving service in November in the interest of the Home and it is thought that from $10,000 to $15,000 will be raised in this way. Churches in others states may well do the same thing. Contributions should be sent to Robert H. Otter, Box 300, Louisville, Ky.

—B. B. Tyler has recently been elected state superintendent of the Normal department of the Colorado Sunday-school work. This is a position which will bring Bro. Tyler into close touch with all the Sunday-school people of the state, including all denominations. He is doing some of the best work of his life now at Denver and it is reported that there are additions to the South Broadway Church every Lord's day.

—Dr. W. T. Moore is dealing with large subjects in his series of lectures at the church in Terre Haute. The Terre Haute Gazette reports at the length of a column his lecture on "Science and Christianity." Other topics announced are "The Laws of Moses in Modern Life," "The Socialism of Jesus," "Are Two and Two Four?" "The Educational Problem," "John Bull and His Castle."

—We are requested to call attention to the nature and work of the National League of Improvement Associations, an organization which aims to affiliate local societies for the promotion of city and town improvements and to encourage the formation of new societies with the same purpose. There is much that can be done in this direction by co-operation and the League can easily become the clearing-house for valuable suggestions in regard to the making and keeping of streets and parks, the improvement of sanitary conditions and other measures for making our cities more beautiful and healthful. The corresponding secretary of the League is P. J. Thomas, Citizens' National Bank Bldg., Springfield, O.

—Bro. W. Pinkerton, of Gillespieville, O., writes in strong approval of the Twentieth Century New Testament, and the idea which it embodies. We would be glad to publish what he says in full had we not published a somewhat extensive review of this work a few days ago. Bro. Pinkerton has been interested in the work of Bible revision for more than forty years and holds the sound opinion that the New Testament should be put into the English which is most forcible and correct at the present time, but he recalls Alexander Campbell's comment that unhappily the best linguists in Greek and Hebrew have not always the best command of English style, and that, therefore, we often have accuracy of translation at the expense of felicity of diction.

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It will cure you or any one in your family of any of these troubles.

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as a thoroughly good medicine. Buy a bottle and begin to take it today.

—Every Disciple who has not yet contributed to the foreign missionary offering and every church which has not yet taken its offering should read with shame the report of the corresponding secretary of the receipts for the past week. A falling off of about 30 per cent. in the amount received and of nearly 40 per cent. in the number of contributing churches is a state of affairs little short of disgraceful. Plans have been made for the enlargement of the work this year, but we cannot have enlargement of the work and retrenchment of the offering. There is still one Lord's day remaining in this month, the last day of the month. Let all churches which have not taken their offering look upon it as the last day of grace and hasten to get on the right side of the books. We will still expect that the total offering will be greater than that of last year and will hope that the falling off in the number of contributing churches is due to the fact that many more have been continuing their campaign throughout the entire month and that their delay in remitting will be compensated by an increased amount when it comes. Let it be so.

van Houten's Cocoa

is Universally Accorded the Preference on account of its High Quality, Economy and Delicious Taste.

Sold at all grocery stores—order it next time.

—The new church at Albia, Iowa, of which R. H. Ingram is pastor, will be opened for worship Lord's day, April 14, L. L. Carpenter officiating. The church extends a cordial invitation to all former pastors and ex-members of this congregation and to neighboring churches.

—Bro. M. Lane and wife, of Joplin, Mo., celebrated their golden wedding on March 6. Bro. Lane is one of the pioneer preachers in southwest Missouri, has lived and worked in this state for more than 30 years and has lived in Joplin ever since the town came into being. He organized the church at Thurman and preached for it for 25 years and has in many ways assisted in the upbuilding of the cause. Bro. and Sister Lane have nine living children, 32 grandchildren and one great-grandchild. Our information comes through Bro. Turner of Joplin.

—The Central Church of Christ, North Tonawanda, N. Y., was organized March 14, with 42 charter members. The new church is the natural outgrowth of the mission Bible-school which has been conducted for the past two years at the corner of Wheatfield and Oliver streets. It promises to be a factor in this city for righteousness, and a generous contributor to our missionary enterprises. As the church will be self-sustaining it will be able to enter at once into an aggressive campaign for Christ. The services of an able and energetic preacher will be required, but as yet no call has been extended.

—A. W. Kokendoffer, pastor of the Forest Avenue Christian Church, Kansas City, has accepted a call to Mexico, Mo., and will take up the work in the latter part of April. The call has been under consideration for several weeks. Mr. Kokendoffer came to Kansas City ten years ago from Kentucky and in that time has built up the Forest Avenue Church into a strong, prosperous congregation and has housed it in a new building. He expects to have the indebtedness entirely provided for before leaving for Mexico. Last year there were 133 additions to the Forest Avenue Church and there have been 27 thus far this year. The choice of Bro. Kokendoffer for the Mexico Church will be highly satisfactory to that prominent congregation and its many friends. A successor has not yet been chosen for the Kansas City pastorate. A strong man is needed and one who for a year or so can live on a comparatively small salary. James Stark, 1518 Virginia Avenue, represents the committee which has charge of the matter.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

—J. N. Lester closes a three-year pastorate at Belle Plain, Ill., on April 1. His health, while somewhat improved, is not yet good enough for him to undertake regular work at the present time and he will rest for a time, his address being 121 Hickory street, Waukegan, Ill.

—The Christian Publishing Company repeats its invitation to all persons interested in church music to send in suggestions concerning the new high-grade church hymnal which will be issued soon. Send lists of hymns that you think should be incorporated in such a book. Address, "Musical Editor, Christian Pub. Co., St. Louis."

—Singing Evangelist Guy B. Williamson would like to correspond with pastor or evangelist regarding meetings for May and June. Write him for terms and receive a copy of his book "Suggestions in Soul-winning." Permanent address, 915 Aubert Ave., St. Louis, Mo

—During the first three weeks of March, the Board of Church Extension received the following gifts, aside from its regular receipts: $250 from "A Friend;" $333.33 from "A Sister," on the Annuity Plan; $1,000 from "Friends" on the Annuity Plan; $2,000 from Dr. Geo. W. Taylor, of Princeton, Ill., on the Annuity Plan and $500 from Charles Mercer, Sr., of Bowling Green, Ohio—a total of $3,333.33 on the Annuity Plan and $750 in offerings.

—Cotner University is just in receipt of a gift of over three hundred volumes contributed by Dr. Albert Buxton, late Chancellor of Add Ran University. This, with over one hundred volumes formerly given by him, is a splendid contribution to a rapidly growing library. This collection contains valuable sets of books on history, literature and science. The Buxton alcove will henceforth occupy a conspicuous place in honor of the large-hearted giver. Never will aid in the equipment and endowment of Cotner be more opportune than now. It is hoped that other friends will be stimulated by Dr. Buxton's example.

—We beg the indulgence of the ministers and others who are kind enough to send us news from the churches, if we take the liberty sometimes to abbreviate their notices. With about fifty evangelistic notices to publish every week it is evident that we must study brevity. If we occasionally cut out complimentary references to pastors, evangelists or others, it is not done because of any disapproval of the sentiment expressed, but because in this department we want the most possible news in the fewest possible words and we believe that, where a church or a preacher has accomplished some definite result, a plain statement of what has been accomplished is the best, as well as the briefest, form of praise.

Book Notes.

Can you write short-hand? If not, would you not like to be able to do so? You will certainly answer "yes" to this question if you realize the importance of a knowledge of stenography to all persons engaged in business, to the student, the preacher, the teacher. Perhaps you have thought you could not learn short-hand unless you went away from home to attend a school or business college, at an expense of several hundred dollars. If you have thought this, you have thought wrong. Thousands of persons have learned short-hand at home, without a teacher, and you can do the same, if you wish. The only expense to you will be the cost of instruction books, which is not large. The books being secured all that is necessary is diligent application and practice We can supply the books. The Moran system of instruction is used in most of the better schools in the country. The complete set of books, comprising seven volumes, whereby any person of fair, average intelligence can become an expert stenographer, will cost you only $5.00. If desired, the books can be purchased singly, though it is cheaper to buy all together. If you are interested, write us for particulars.

What is Your Life? by W. J. Russell, is receiving the highest commendation from men who know a worthy work when they see it. If you have not already secured this new volume, do so at once. Of all the thousands of volumes annually published, not one in five hundred is so worthy of praise as this new work by Mr. Russell. It deals with practical, fundamental questions, which concern everyone. It is especially valuable for the young. Parents will do well to place this book in the hands of their boys and girls. It is a handsome book, well printed and bound, and the price is One Dollar.

The tragic death of Charles Humphrey, the great singer, has served to call renewed attention to Christian Science. For a time he was led into studying this strange teaching, though he finally rejected it and was never connected with the "Scientists." It is not unlikely, however, that the mental aberration which led to the taking of his own life was caused, in part at least, by the study of the Eddy doctrines. Have you a friend who is inclined to put faith in this wild conglomeration of foolish fancies? The very best thing you can do is to place in the hands of that friend a copy of *Christian Science Dissected*, by A. D. Sector. This is the best antidote for *Eddyitis* that has yet been discovered. Price, 25 cents.

Our great offer of *The Campbell Library* for $10.00, payable in installments, is still open. Remember that this set of books included all of Mr. Campbell's works that are in print, and, in addition, Grafton's *Life of Alexander Campbell* and Garrison's *Alexander Campbell's Theology*, making a total of thirteen works. This is a great offer, which has already led to a much wider circulation of Campbell's works than was ever known before. Let it be remembered, moreover, that the price of these works, sold singly, has been much reduced, as may be seen in our General Catalogue, sent free on request

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours: a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Correspondence.

Texas Letter.

Our state missionary convention will be held in Waco, June 5-10, instead of 20-24, as was stated in my last letter. The change in time is made so as to bring the closing exercises of Add-Ran University and the convention together, and thus enable many to attend both on a single trip. It is believed that this arrangement will be for the good of both the school and the convention.

It used to be thought by many that Texas was a safe resort for those who dared not violate law in the older states, and hence a few years since the prize-fighters came to Dallas and built an immense amphitheater (almost completed it) and published to the world that a great battle would be "pulled off" here. C. A. Culberson (then governor, now senator,) said it should not be, and it was not. Now, Gov. Sayers, having scented something of the same thing, announces that the prize-fighter must go, and go he will. Texas is a big place, but not big enough for the brutal sports of the modern pugilist.

The little church at Holland, after a hard struggle, has a beautiful new house.

A. J. Bush is writing some interesting papers in the Courier on "A Quarter of a Century in Texas."

Temple is wonderfully happy over the prospect of a new house, and we hope they may get it. S. D. Perkinson is the man to lead them to success.

W. L. Morrow, our pastor at Seymour, is also talking up a new house.

R. D. Shultz closes a splendid work at El Paso, and becomes pastor at Galveston, as successor of J. B. Haston.

Texas has an official flower. Our legislature has so decreed. The fight among the flowers for the honor was a hot one. The "white flower of commerce," the open cotton boll, and the buffalo clover, or "blue bonnet," led the opposing hosts. The "colonial dames" filled the galleries, and proved themselves the most efficient lobbyists ever seen in Austin. They championed, very naturally, the "blue bonnet," and their brothers, under "hats," bowed to the inevitable, and henceforth the flower of the Lone Star State is the blue bonnet. To the strictly matter-of-fact man this will never seem just, since twenty-three of our counties in 1899 produced more than 40,000 500-pound bales each, which exceeds the crop of any other state.

Lyman Abbott, dealing with the negro problem in a recent lecture, has these sensible words, "It is a mistake to believe every people can vote. . . . There should be drawn, not a color or race line, but a character line. Booker T. Washington should not be refused a ballot because his face is black, when an ignorant, incompetent, drunken white man is allowed the right of suffrage. Manhood must come first, suffrage afterwards."

Chalk Bluff has a new house, dedicated a few Sundays since by Addison Clark. This is a country church, that part of Texas which especially needs our work.

Bolling V. Walker has resigned the work at Teneha and accepted that of Arkadelphia, Ark.

Dr. Harsha is holding a meeting for the Presbyterians of Ft. Worth. His preaching sounds like that of our fathers in the early days of "our plea." His sermon on "Assurance" is wonderfully familiar. "It is the privilege of all," he said, "to know that they are the children of God. In Plainfield, N. J., an old sea captain heard this subject discussed, and made this testimony, 'I have sailed out of New York harbor hundreds of times when my feelings told me Liverpool lay in a certain direction, but the compass told me that it was in just the opposite direction. If I had followed my feelings I should have run my ship on the Jersey sands. But I followed the compass and always came safely to the Mersey.' So with us. Do not trust your feelings. Follow the Bible and the Holy Spirit and you will come to anchor in the heavenly harbor."

Pecos has a new house. The small congregation deserves much credit. H. M. Baudy will preach for them.

Emanuel Dubbs has organized a church at Prospect and the prospect is good for a good work.

Brookston has a neat new church. James N. Crutcher, of Paris, has led this little band to victory. J. M. Biard will preach for them.

A. O. Riall, of Camden Point, Mo., will return to Texas. His absence of five years will be forgiven, if he will return and remain.

Alvin, whose house was destroyed in the great flood, is to rebuild. W. J. Haywood is pastor.

J. H. O. Smith and Prof. John Brown are assisting us in a meeting at the Central Church. Outlook good. First week 19 additions.

M. M. DAVIS.

Dallas, Texas.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

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Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

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Mission Study.

Our Lord's world-wide work has lingered long. But the dawn is upon us, and higher hopes were never given to any people. The Lord is blessing us at home. We are growing rapidly. Our barns and our store-houses are not empty. Beyond us lies the great world of pagan peoples; India, China and Japan are beckoning to us, and the isles are waiting for his law. In our home land there are growing multitudes as needy as the neediest in pagan lands, and by every right of truth and love and kinship, and by every hope for the future, they should be evangelized.

What hinders that our young men do not give their lives in multitudes for this glorious work, and that our people do not pour out their wealth upon the altars of our societies like rivers of oil? It is because they do not know. They do not see and feel and realize the calls of the Lord and his perishing multitudes. We are not lacking in consecration and generosity. But we lack knowledge. We need a campaign of education. We must be made to know and feel the world's need and the Lord's command.

It has been planned by the Bethany C. E. Reading Circle to devote the next three months exclusively to the study of missions, and it is urged that these readings be taken up systematically in all our congregations during that time. The handbooks for this study have been prepared especially for our own people. They are brief, clear, comprehensive and inexpensive. They are entitled "Handbook of Missions," "Missionary Fields and Forces of the Disciples" and "Heroes of Modern Missions." J. Z. Tyler, of 798 Republic St., Cleveland, Ohio, will place them in the hands of any one at the rate of 35 cents each or three for $1.00. This barely covers expenses. We urge pastors to organize circles at once in every congregation, including old as well as young; to deliver lectures on missionary topics and to devote at least one prayer-meeting each month to this majestic theme. The pastors are the men of God to whom the Lord himself must look for leadership in the mighty work.

W. J. LHAMON,
Director of Study of Missions in Bethany Reading Courses.

Allegheny, Pa.

We desire to give to the foregoing appeal our most hearty endorsement. It is of the utmost importance. Its plan is admirable. The diffusion of missionary intelligence is the fundamental need of the hour. Who can forecast the ultimate results of a prompt and widespread response to this urgent appeal? We beseech our pastors, by the divinest considerations, to respond to it *at once*.

CHAS. LOUIS LOOS, Ex-president of the Foreign Christian Missionary Society.
A. MCLEAN, President of the Foreign Christian Missionary Society.
F. M. RAINS, Corresponding Secretary of the Foreign Christian Missionary Society.
I. J. SPENCER, President of the American Christian Missionary Society.
B. L. SMITH, Corresponding Secretary of the American Christian Missionary Society.
MRS. O. A. BURGESS, President of the Christian Woman's Board of Missions.
MRS. HELEN E. MOSES, Corresponding Secretary of the Christian Woman's Board of Missions.
JOHN E. POUNDS, National Superintendent of Christian Endeavor.
DAVID O. SMART, President Church Extension Board.
G. W. MUCKLEY, Cor. Sec. Church Extension Board.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

A Worthy Pioneer.

Allen Hickey, of Des Moines, is now the oldest pioneer preacher in Iowa, he having begun to preach in Boone county, Iowa, in 1859. He was the editor and publisher of the Evangelist in its early day. He is still active, and will celebrate his golden wedding April 13th. A reception is being arranged at University Place Church of Christ. All brethren reading this notice are invited to write some reminiscences of their acquaintance with him, the same to be edited for a memorial to him on that day. He has toiled without adequate recompense, and if brethren and friends of the cause which he has loved and served so well wish to send a substantial expression of sympathy, J. B. Burton, of University Place, will receive such and will present the same on that day. Let this worthy man of God know the deep appreciation his brethren feel for the work he has done. I. N. MCCASH.

Des Moines, Ia., Mar. 22, 1901.

The Situation at Bradford, Pa.

We have about 25 Disciples here and I am trying to get them to organize and get a good, strong man to preach our plea. I am positive a strong church can be established and with comparatively little effort. We have the promised co-operation of the state missionary society. One of the leading ministers here said to-day: "I am about convinced that your church is the right one, and if you bring an evangelist here you will receive my co-operation." Since last September this brother has been presenting much that we contend for; result, over 100 additions, and he states the power has been in the simple gospel. He is being greatly criticized because he will not sprinkle, and may be brought before his conference. We desire the prayers of the brethren on our efforts to establish in the "wickedest town in Pennsylvania" the Church of Christ.

H. S. INGRAM.

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CHRISTIAN PUBLISHING COMPANY, - St. Louis, Mo.

Los Angeles Letter.

Southern California takes pride in another church house set apart for the use of a Church of Christ in the worship of God. On Lord's day, March 10, 1901, I preached the dedicatory sermon in the new church house at Santa Paula. The structure has an audience room that will seat comfortably about 225 persons, a Sunday-school connected by folding doors that will accommodate 75 persons, two class rooms and upstairs a large parlor. It is splendidly adapted for the work of that church. Provision for the indebtedness against the building was made excepting about $300. This amount will not prove a serious detriment to the work of the congregation. Great credit is due Brethren J. F. Stewart and Vail who have given much time to its construction and to W. J. Sheriff who has given largely of his funds for its completion. Brother Stewart, who for many years was an active preacher, but now lives on a ranch near Santa Paula, is to be credited with the erection of this church house. The membership is not large, not numbering much over thirty. They have called a pastor, C. P. Paun, who will enter upon the work at once. We expect to hear good reports from Santa Paula.

The First Church of this city, after long consideration of the question, has adopted the use of the individual cup in the administration of the Lord's supper. To say that our people are delighted with it is to put the matter mildly. In this age when microbes are so plentiful and people so fearful many find much less spiritual comfort in the cup than they ought. The individual cup removes all these objections and makes the observance of the supper a joy to many when heretofore they have found it an anxiety and a disturbance. I would commend its use to all our churches.

The First Church has recently organized a Men's Sunday Evening Club. The purpose of the club is to look after the social and religious interests of the men of the church and vicinity. The men are the neglected ones in our churches. We have abundant organizations for all other classes, while we neglect the men. This accounts very largely, as I believe, for the absence of so many men from religious services. Let us get the men into our churches and we shall be able to reach their entire families. It is believed that the Men's Club will prove a useful factor in that direction.

I wish we might be able to impress upon our church members the necessity of fidelity to the church whether at home or abroad. Situated as I am in a far western city, I am overwhelmed and chagrined at the number of people who were affiliated with our churches in the eastern states, but who have not even made themselves known since coming to Los Angeles. A recent religious canvass has demonstrated that quite as many Disciples in Los Angeles are not affiliated with the churches as are found in the membership of our congregations. I should be glad if this embarrassing and perplexing condition might be overcome. Perhaps a little preaching and editorial writing on this question might be useful in the matter of bringing people to a consciousness of duty along this line. We need more of the *esprit de corps* among us. Perhaps we have grown too strong and too popular. Let us never forget our obligations to the great plea of our forefathers.

A. C. SMITHER.

Los Angeles, Cal.

If you feel "All Played Out"
Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Nebraska Letter.

J. E. Wilson, of Chadron, is in a meeting with B. A. Wilkinson at Gordon. He reports one added at Chadron on the 10th.

A. W. Henry was compelled to close the Wakefield meeting on account of smallpox. They were getting a good start. He reports the work there as in excellent condition under the wise leadership of Bro. and Sister J. B. White.

H. H. Rama, pastor at Blair, has been working up the congregation at Kennard, which has been for some time inactive. He organized with 15, and has since started a Bible-school. A Christian Endeavor Society will follow. He is expected to begin a meeting at Elwood on the 25th.

Information comes that R. M. Harris has been prospecting with a view to locating at Valparaiso. He is now filling the pulpits at Rising City and Summit.

One more Lord's day in March in which to take the offering for the foreign work. Let me urge the Nebraska churches to be prompt in this matter and forward the collection during the month some time.

District conventions will soon be the order of the day or weeks. No. 4 begins on March 27. No. 1 comes to Salem April 8-11. I notice that the disposition is to make the sessions a little longer than formerly, beginning on Monday night frequently and closing on Thursday night. I believe the district conventions should discuss the need of paying the expenses of the district secretary to at least three board meetings during the year. It happens frequently that the secretary cannot well afford the expense of attending these meetings, and as a result we have only a limited few in attendance. It would not be burdensome on the districts to shoulder this expense and thus insure that the interests of the district will be well represented at the board meetings. This would be especially helpful to the corresponding secretary and the whole board in deciding on the proper work to be done in any district. Where there are two or three applications in, when only one can be granted, it is essential that a wise choice be made, and this can be greatly facilitated by the district secretaries. I urge the attention of districts to this matter.

The big tent was hauled to Cotner and stored in the university building. It is hoped to have it in continuous use during the summer.

W. A. BALDWIN, State Secretary.

Ulysses, Neb.

"Undenominational Christianity."

In an article under this head the Rev. Charles H. Small, pastor of First Congregational Church of Springfield, O., in the CHRISTIAN-EVANGELIST of March 7, says:

"In an extended study of the denominations in the United States I have failed to find any company of people that do not have some feature that is exclusive, *i. e.*, that do not have some belief or practice that excludes other sincere Christians."

Sometimes the thing for which we are looking afar off is very nigh to us, and I wish to say to our brother Small that the "company of people" does exist, and worships in a building not four squares from where he preaches every Sunday. With them Christian character is the only test of fellowship, and the Holy Bible is their only creed.

The Christian who has received water baptism in any form, or the one who, like the Friends, believes only in the baptism of the Holy Ghost, is alike received in full fellowship. They believe "in essentials unity, in non-essentials liberty, in all things charity." I would advise, in a spirit of love, that our Brother Small search out this body of Christians in Springfield, that he may know more fully of them.

N. DEL MCREYNOLDS.

Urbana, Ohio.



Thinks the wife, to have the wedding ring slip from the finger. "Something is going to happen."

Something is *happening*. That ring could hardly be pulled from the finger when it was put there a few years ago. Now it slips off by its own weight. How thin the fingers have grown! And the fingers don't grow thin alone. How thin the face is and how thin the once plump form. Almost unconsciously the wife has been fading and wasting away. The strength given to children has never been regained. Drains which should have been stopped have been neglected.

That is a common experience with women, unless some friend has shared with them the secret of the strengthening and healing power of Dr. Pierce's Favorite Prescription. It regulates the periods, dries the drains which undermine the strength, heals inflammation and ulceration, and cures female weakness. It makes the baby's advent practically painless and gives vigor and vitality to nursing mothers.

"Words cannot tell how grateful I am for your kind advice and good medicines," writes Mrs. John Cooke, of Hastings, Northumberland Co., Ontario. "I have been in poor health for four years back and this spring got so bad I could not do my work. I went to the doctor and he said I had ulceration and falling of the internal organs, but thought I would try your 'Favorite Prescription.' I took five bottles and three of the 'Golden Medical Discovery' and one vial of Dr. Pierce's Pellets, and I can safely say that I never felt better in my life."

A Ladies' Laxative—Dr. Pierce's Pleasant Pellets. One single, small pellet is a laxative dose.



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Kansas State Mission Notes.

The Congregationalists of Kansas through their missionary society gained five members per missionary last year. The Baptists gained 19 per missionary. The Christian churches gained 30 per missionary last year.

Think of it!

But, the Congregationalists of Kansas gave an average of thirty cents per member for state missions last year. The Baptists gave an average of ten cents per member for state missions. The members of the Christian churches gave an average of five cents per member for state missions last year.

Think of THIS *also!*

Again, the Congregationalists made a net gain of but eight members last year in Kansas. The Baptists made a net gain of twenty-five. The Christian churches made a net gain of nearly one thousand. Think intently and draw the moral.

The brotherhood of Kansas will be pleased to learn that our receipts for Kansas missions thus far this year go about $400 beyond the same period for last year. This argues much for the quarterly payment plan which was recommended at our last state convention. While this does not prove that our annual receipts will be any larger in the aggregate than they were last year, it does show that there will be a more even distribution of our offerings.

But, brethren, we *must* raise more money than last year. At the last meeting of our state board it was shown that we had already gone beyond last year's appropriations almost $500. This amount at least must be raised. Yet when this is done many, many appeals must go unanswered.

The second quarter of our missionary year closes with March. One half of the yearly apportionments should be in from each department of the churches. Don't neglect this, brethren and sisters. Our missions are all prospering. They are manned by careful, capable men. One has become self-supporting, Oakley. Great Bend will get that appropriation this year.

And now, between the time for the offering for foreign missions and the May offering for home missions, let every one give heed to state missions and get the second quarter's apportionments all cleared up.

W. S. LOWE.

1221 Clay St., Topeka, Kas.

Virginia Notes.

Spray, N. C., has secured the services of C. E. Elmore and we are left without an evangelist in this district.

G. W. Glascoche recently held one meeting for us at Dyer Store and will hold one at a mission next week. At Dyer Store C. E. Elmore opened the fire. The churches were closed against him and much opposition was manifested on the part of the Old Baptists. A saloon-keeper invited him to preach in his house, which he did. Glascoche organized a Sunday-school, the first, I suppose, ever in that community, and arranged to purchase a house of worship.

At Mt. Olivet the work is growing. They have an excellent Sunday-school.

Our offering here for the foreign work surprised the natives. The people in this part of the state are not wild with enthusiasm over foreign work or the heathen abroad. They say we have heathen at home. "Free gospel," "Election visions and dreams and tales of experiences," mixed with red liquor, have all had much to do in shaping a dead conscience on the subject of missions. This church has given $60, more than double any previous offering, and more is yet to come. This year we will give not less than $100 to this work.

With open arms and hearts we receive Albert Buxton, C. P. Williamson, Atkins and I. Bauserman to the state. Grand men. Buxton goes to Norfolk, Williamson to Marshall street, Richmond, Atkinson to East End Church and Bauserman to Crewe.

B. C. Smith, who has been spending the winter in Asheville, N. C., has returned to work at Charlottesville.

G. W. Glascoche, who has done a most excellent work in this district, has resigned and is open for engagements.

The church at Danville is out of debt and J. W. Spencer will give all of his time to that work.

The state board is corresponding with a live man for Chatham and Oldwell and a part of his time to be given to this district as evangelist.

W. G. Walters is so full of energy that he not only preaches for the church at Winston but finds time to evangelize. He now assisting C. E. Elmore at Spray.

C. O. Woodward and W. J. Coche recently held good meetings in Shenandoah valley. Sorry to lose J. C. Reynolds. He goes to Montgomery, W. Va.

I learn that the churches at Wytheville and Pulaski are without preachers.

R. W. Lilly will soon begin a meeting at Salem.

C. E. Morgan is having a prosperous work at Seventh street, Richmond. He is a power in any church.

I. Chestnut has accepted the work at Fredericksburg.

P. A. Cone declined the call to the Third Church, Richmond.

F. F. Bullard reports additions at Lynchburg quite often.

I. D. Hamaker has accepted the work at Woodstock. W. H. BOOK.

Martinsville, Va.

Northwestern Ohio.

The writer feels pleased to say that his health has recuperated somewhat, especially since la grippe has loosed its tight grip upon me.

During the last two months supplied pulpits at Hicksville, Beaverdam, Pandora, Eagleville and Milton Center, and am booked to be at two more places. Health remaining I propose to be ready to do supply work in the future. Hence would say to brethren if a supply is needed in these parts of Ohio I will be ready to respond.

My son, John William Bolton, now minister at Sweet Valley and Huntsville, Pa., proposes to return to Ohio, and will be ready to assume charge of a work if needed in northwest Ohio. He has had about ten years' experience in the gospel ministry.

The church at Findlay is moving forward; six additions recently. Bro. W. A. Brundige, of Lima, O., was called by his own sister to baptize her on the night of Feb. 26th. The church here has an enrolled membership of about 500. We ought to have a local mission here. It would give new life to the church. All large city churches and many others should have missions. The church raised over $100 for foreign mission work. The C. W. B. M. mission has a membership of 47. It raised about $80 for missions the past year.

The greater part of the churches of Christ in northwest Ohio have enjoyed encouraging revivals of religion. Churches have been spiritually quickened and souls have been added to their numbers.

It was my pleasure to attend the sessions of the nineteenth district convention of the Disciples of Christ at Weston, O., on March 12th and 13th. The sessions were well attended by delegates and people of the community. The program, covering various phases of missionary, Bible-school and C. E. work, was followed out, which made the convention full of enthusiasm and interest. Addresses as a rule were able and earnest. Bro. S. H. Bartlett, state secretary, who is a real "hustler," was present and helped add interest to the convention, as well as Bro. Q. A. Randall, of Moscow, O., who gave us several helpful talks.

The reports of both state and district secretaries manifested aggressive Christian work and also that much remains to be done. The field is ripe for the harvest. More consecrated men and means are needed to carry forward the work.

Dr. S. M. Cook is pastor of the churches of Christ at Weston and Antioch, and we heard many praiseworthy words touching his life and labors.

The adjournment took place, "good-byes" were said and we parted to meet in annual meeting next October at Elmore, Sandusky county, Ohio.

These conventions are helpful, the fellowship enjoyable, and should be attended more largely by our brethren. Cannot well afford to miss them. R. H. BOLTON.

Findlay, Ohio.



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Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

STEUBENVILLE, O., Mar. 25.—One hundred and twenty to date; 100 baptisms. Continue. —WILSON & HUSTON, evangelists.

Special dispatch to the CHRISTIAN-EVANGELIST:

Quincy, March 24.—Twenty additions to the church to-day.—H. A. NORTHRUP.

ARKANSAS.

Fayetteville, Mar. 22.—There was one conversion at the First Church last Sunday.—N. M. RAGLAND.

Prairie Grove, Mar. 21.—Our church of 60 members is not now meeting regularly for services. We have no Sunday-school but hope to organize on the first Sunday in April. We wish some good brother could meet with us on that Lord's day and preach for us and begin the work in earnest.—B. T. W. CAMPBELL.

ILLINOIS.

Dorchester, March 23.—Since my last report I had 10 additions, eight by confession and baptism. At Gillespie, Ill, we have purchased the Lutheran Church house and will move it to our own lot by April 15, 1901. The work is progressing nicely.—JOHN G. M. LUTTENBERGER.

Mt. Pulaski, Mar. 19.—Closed meeting at Rochester, Ill., on the 10th of this month with 16 accessions; twelve confessions, three by letter and one reclaimed. The church is in need of a good, consecrated man for pastor.—L. B. COGGINS.

Mt. Sterling, Mar. 22.—Four more additions here last Sunday. Our church came to our home last night en masse and spent a pleasant evening, and left us tokens of their Christian love. We could stand another such raid. —N. E. CORY.

Mt. Sterling, Mar. 25.—Four additions to the church here on Mar. 17, by letter, also one by statement on 24th. N. G. Cory is pastor.—WM. M. GREENWELL.

Sullivan, Mar 18.—Three added here yesterday.—EDWIN E. CURRY.

Watseka, Mar. 23.—Seven more have made the good confession here during the past few days and are to be baptized soon. Our Sunday-school enjoyed a better average attendance during the past year than ever in its history. We have the best superintendent and assistant it has ever been my good fortune to be associated with. God bless the Sunday-school workers.—B. S. FERRALL.

INDIANA.

Danville, Mar. 19.—We have just closed an eight days' meeting with splendid results. Seven souls obeyed the Lord by baptism. Much good among indifferent members was accomplished. The gospel standard was not lowered to please men. Bro. Eugene Martin, our regular minister, conducted the meeting, and he made no compromise with the world, the flesh, nor the devil. Bro. Martin and his wife are great and zealous workers in the cause, and are much loved by the brotherhood in our vicinity.—A. C. COX, clerk.

Ft. Wayne, Mar. 25.—There were two additions to the W. Jefferson St. Church yesterday, one the week before and two the week prior to that.—E. W. ALLEN.

Terre Haute, Mar. 19.—Just closed a meeting at Martz with eight added, five baptisms, two restored and one from Baptists.—L. V. BARBRE, district evangelist.

IOWA.

Bayley, Mar. 20.—I am still here, but have been completely stormed out. There has been a storm raging ever since I came. However, there were three confessions last Lord's day evening.—J. M. HOFFMAN.

Cherokee, Mar. 18.—We began a meeting here day before yesterday. Already the meeting is attracting large audiences. House was crowded last night, and there has been one conversion. We hope for fine results.—SIMPSON ELY, 692 19th St., Des Moines, Ia.

Davenport, Mar. 23.—Our Romig meeting is still in progress, six weeks old; 35 confessions. A good work has been accomplished.—C. C. DAVIS.

Des Moines, Mar. 19.—The Lord continues to abundantly bless us. We had fine audiences, a deep interest and nine accessions Sunday at the East Side Church of Christ. We expect Charles R. Scoville to be with us in a few days.—E. W. BRICKERT, pastor.

Des Moines, Ia., Mar. 25.—Despite the storms yesterday we enjoyed good audiences and a deep interest. Three more accepted the Lord at the East Side Church of Christ. —E. W. BRICKERT, pastor.

Kellogg, Mar. 22.—Updike and Webb closed last night a meeting of 19 days with the Kellogg church, resulting in 12 baptisms and two added by statement. Local circumstances prevented larger results, but the splendid work done by Bro. Updike in strong, plain teaching will be stimulating to the church and the community, and will result in permanent good.—F. W. COLLINS, pastor.

Olin, March 22.—Four weeks' meeting closed Mar. 19. Ten additions to the church. This record imperfectly represents the great benefit accruing from Bro. J. M. Lowe's labors with us. His preaching was strong, earnest and effective. We count the meeting a marked success.—S. J. CARTER, pastor.

Scranton, Mar. 19.—Our meeting starts fairly well with four confessions and one from U. B.—R. L. MCHATTON.

Scanton, Ia., Mar. 25.—We are battling here against great odds. 12 added. Will close next Sunday.—R. L. MCHATTON, Kansas City, Mo.

INDIAN TERRITORY.

South McAlester, Mar. 18.—Our work here grows rapidly. Additions every service. Three baptized yesterday; two confessions at night; 49 added at Gowen, I. T., in my meeting; 130 additions here since I became their pastor.—J. C. HOWELL.

KANSAS.

Columbus, Mar. 17.—Meeting here one week old and two confessions. Large audiences attend all the services and the interest is deepening. Prof. G. A. Butler, singing evangelist of Mound City, Mo., has charge of the music.—E. T. MCFARLAND.

Manhattan, March 21.—One confession here Sunday morning, making the 53rd addition to the congregation in our 16 months' work. Bro. F. W. Emerson, of the First Church, Topeka, spoke to our citizens at the opera house Sunday afternoon and preached for us in the evening. Both the address and sermon were well received.—R. E. ROSENSTEIN.

KENTUCKY.

Henderson, Mar. 26.—Superb congregations and two additions yesterday.—P. F. KING.

LOUISIANA.

Hammond, Mar. 19.—On Mar. 3, Evangelist G. F. DeVol, of Waterloo, Ia., organized a Church of Christ in Hammond, La., with 46 members, and the meeting was continued with great interest and many accessions, till there are now 73 members, all of whom have come in by confession and baptism. Meetings will close March 24.—G. F. DEVOL.

OHIO.

Cleveland, March 18.—Nine confessions here last Sunday.—M. J. GRABLE.

Dayton, March 15.—Our work goes on better since the revival than might be supposed. Our audiences have been excellent. The night hearing somewhat smaller, but the morning fully as good as when the evangelists were here. We have from 200 to 300 at prayer-meeting, etc.; 10 added since meeting.—I. J. CAHILL.

MICHIGAN.

Yale, March 20.—At Fork I lately baptized one noble young man. Sickness and storms closed us up. At Clay Hill two were baptized and two added otherwise. At Crooked

No Penalty

to pay in the way of digestive disorders when biscuits, cakes and pastry contain

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Lake 23 persons decided to be organized as a Church of Christ and to keep the ordinances as taught in the New Testament. Trustees were appointed and they will build. Their lot was donated.—R. BRUCE BROWN.

MISSOURI.

Brookfield, March 18.—J. R. and R. W. Blunt closed a meeting at Lucerne, Mo., on March 15; 29 were added during the meeting, nine by confession. We organized a congregation on the last night and appointed a committee to see what could be done toward a new house. R. W. Blunt will preach for them for a year We try to stand by our children until they can walk. R. W. will soon be giving three-fourths of his time to work that "we have built from the ground." Mrs. Corda Blunt, the wife of R. W. Blunt, will join him at Laclede next week, where he will hold a short meeting. After that they will live at Harris, Mo. J. R. goes to Richland. Pulaski county, Mo., to begin a meeting on the fourth Lord's day in March.—J. R. BLUNT.

Canton, March 15.—I just closed a two weeks' meeting at Coatsburg, Ill., in which were 18 additions; 10 by confession and baptism, five by letter and three from the Baptist Church. This meeting ended my first year's work at Coatsburg. The entire year's work results in 23 added to the church. I begin my second year's work at Coatsburg next month—CHAS. L. HARBORD.

Carthage, March 18.—Four additions recently; two confessions, a young married man and a young lady, unmarried; two by letter —W. A. OLDHAM.

Hopkins, March 20.—We had large audiences and six added here Lord's day at our regular services; church prosperous. I have a lecture on the "Oberammergau Passion Play," which I saw Sept. 23, 1900, and am giving it at the rate of 50 per cent. of proceeds to churches or societies desiring it.—LEE FURGESON.

Hume, March 18.—I began a meeting here Lord's day, the 16th. Good audiences. Hope for good results.—E. J. LAMPTON, state evangelist.

Kirksville, March 12.—There were 13 additions to the church here Sunday night, and six Monday night.—H. A. NORTHCUTT.

Springfield, March 20.—J. V. Coombs was with the First Church 26 days. Closed our meeting March 10; 21 added—nine confessions. One confession last Lord's day.—E. W. BOWERS.

Princeton, March 18.—We had excellent crowds here Sunday; could hardly seat the crowd comfortably. We are campaigning for foreign missions now; will take it this month. Also expect to pay a $25 debt for incidentals that had been allowed to accumulate.—J. E. DAVIS

Summer, March 21.—Bro. T. J. VanHorn, Tina, Mo., who was just recently called to this congregation, has successfully conducted a three weeks' meeting, closing Monday night with six baptisms. The total number of additions to the church was 30; 15 by confession and baptism and 15 by statement. We feel that we have been very fortunate in securing the services of Bro. VanHorn, as he is a speaker of no small ability and is possessed of that personal magnetism that holds the attention of his audience. He won the love and esteem of not only his church, but of the entire community, and we anticipate a prosperous year.—JOSEPH A. KLEPPER, clerk.

NEBRASKA.

York, March 18.—Bro. M. L. Anthony, of Altamont, and Bro. L. O. Routh, of Civil Bend, Mo., closed a two weeks' meeting here last evening, resulting in 15 accessions as visible results and the community stirred to a better knowledge of the truth. The city and community talk about us as never before. Our house was much too small to seat all who wished to hear, and no doubt had the church building been larger the additions would have been many more. The church here learned to much love these men of God who so devotedly preach and sing the gospel truth. We hope these brethren enjoyed their visit to Nebraska and will come to our state again. We expect to enlarge our place of worship this spring. The Lord bless the CHRISTIAN-REGISTER.—GEO. J. CHAPMAN.

Champion, March 16.—C. P. Evans, of Arapahoe, Neb., just closed a short meeting here. Though the weather was bad and we had many things to interfere, the meeting was not void of results. Bro. Evans is a man of ability and though somewhat advanced in years, his knowledge of the Scriptures and long experience has made him a power in the world. If any reader of this article thinks that an aged man should be retired because of age, I suggest that you get him for a meeting and be undeceived. His present ability is now equal to most young men and his experience renders him capable of great things yet.—D. M. SAYLES, pastor.

Fairfield, March 18.—There have been 63 additions to the church here since our work began in December last. Bros. M. L. Anthony and L. O. Routh, of Missouri, conducted a good meeting for us with 51 net additions to the church in February.—L. AA. HUSSONG, pastor.

PENNSYLVANIA.

Troy, March 18.—Four baptisms last night and one confession last Thursday night at prayer-meeting. This makes 20 accessions by baptism and four by letter since May 1, 1900. Just recently closed a two weeks' meeting at E. Smithfield, Pa , where I assisted Bro. L. J. Reynolds, with 17 confessions.—E. F. RANDALL.

Wertmoor, Pa., March 23.—Our meeting of 25 days' duration closed with 40 confessions and 4 by statement. Bro. J. D. Dabney, of Dunmore, Pa., did the preaching. He was the right man for the place. We all love him for the noble work he did for us. The church was organized March 11, 1900, with 19 members and it increased to 42 members by Feb. 25, 1901. The membership now is 88.—C. A. FRICH, pastor.

TEXAS.

San Antonio, Mar. 18.—Three by letter and one by confession at regular services yesterday; services every night this week with home forces. Our city is enjoying a genuine religious revival, nearly every Protestant church in the city joining in concerted effort at their respective churches.—GEO. B. RANSHAW.

Weatherford, Mar. 18.—Our meeting continues with increasing interest, 19 additions to date, 6 from Baptist —J. L. HADDOCK.

UTAH.

Salt Lake City, Mar. 3.—Two added by letter since last report. W. H. BAGBY.

CHANGES.

S. E. McGill, Kingman, Kan., to Sheldon, Ill.
J. B. Lockhart, Caney to Nortonville, Kan.
E. N. Tucker, Marion, Ind., to Fairbury, Ill.
J. F. Newton, St. Louis, Mo., to Dixon, Ill.
E. F. Daugherty, Irvington to Lizton, Ind.

Heavy Losses for Foreign Missions.

Comparing the receipts for foreign missions for the week ending March 21 with the corresponding week in 1900 shows the following distressing losses:

	1900	1901	Loss
No. of Contrib. Churches	570	368	202
Amounts	$10,672,46	$7,713,24	$2,959,22

For the past two weeks we have been compelled to make the most discouraging reports in the history of the society. What is the cause? Will not the friends and churches rally to the support of the work at once? We urge the churches to forward their offerings at the earliest possible moment. We can yet regain the lost ground if all help. Please act at once. F. M. RAINS, Cor. Sec.

Cincinnati, O.

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FOR SALE—A nearly new stereopticon and a large selection of slides. The stereopticon is Riley's make, known as the Pastor's Stereopticon, high pressure dissolving key and neat carrying case. Price $100.00. Slides will be sold at one half the original cost. W. R. JINNETT, Atlanta, Ill.

WANTED.—A good position as Clerk or manager in any place requiring the services of a young man of ability and good address. Member of Church of Christ; good singer and worker in the Church. Good references. Address J. B. M., care Christian-Evangelist.

CHURCH ORGANS: If you are about to buy a new organ for your church it will pay you to write to me about it. I have no organs to sell, nor do I represent any manufacturer or dealer. I am a Purchasing Agent. If you will tell me about how much you can pay for an organ, how and where it is to be used, etc., I can select you a better organ, and one better adapted to your needs, than you could select. Moreover, I can save you about 10 per cent on the price of the instrument and I charge you nothing for my services. I have had many years' experience with organs, both as dealer and organist, and I offer you, gratis, the benefit of my experience in assisting you to select either an organ for your church, or an organ or piano or any other musical instrument for the home. Address Arthur O. Garrison, 1522 Locust St., St. Louis, Mo.

The Young Man From Middlefield, by Mrs Jessie Brown Pounds, which ran as a Serial in OUR YOUNG FOLKS during the first half of the year 1900, has been issued in book form, making a handsome volume of nearly three hundred pages. It was read with absorbing interest by a multitude of young people as it appeared from week to week in the columns of this journal, and many of them, we doubt not, will be glad of an opportunity to obtain a copy in this more convenient form. It should find a place in every Sunday-school, Endeavor and Family library. Price, in fine cloth, $1.00 per copy, postpaid. Christian Publishing Company, St. Louis.

Family Circle.

Increase Our Faith.

By A. R. Adams.

Increase our faith, O blessed Lord,
That we may trust thee every hour;
May we rely upon thy holy word
As heaven's only saving power.

Increase our faith that we may honor thee,
And pour our treasures at the feet
Of him who gave his life that we
Might taste salvation full and sweet.

Increase our faith that we may see,
Through mists that veil these mortal eyes,
The home above prepared by thee,
Beyond this world of tears and sighs.

Toluca, Ill.

The Lessons of a Pure Life.

BY WM. GRANT SMITH.

[In memory of Ex-president Harrison.]

Addressing a delegation of young men Gen. Harrison said: "If I were to select a watchword that I would have every young man write above his door, and in his heart, it would be that good word *fidelity*." Mr. Harrison's whole public and private life was an exemplification of that watchword.

This was the keynote of his character. Among the commendable traits of his life worthy of imitation by all, and containing helpful lessons for the young are:

1. *Purity of Life.*—His life was so unsullied and unstained that even in the heat of political campaigns no political enemy could drag his name in the mire. He lived on high levels. His life was inspired by high ideals, and aspirations not only high but holy.

When he came as a young man to Indianapolis, he did what every young man ought to do, allied himself with good people and right things.

2. *His Christian Life.*—Among our presidents, Gen. Garfield and Gen. Harrison have been conspicuous examples of faithful attendance at the church service. What Garfield did for the Vermont Avenue Church, Harrison would have done for the church of his faith under similar circumstances. Inspired always by responsibility to and love for God, he thought Christianity called for an earnest, active religious life.

No man ever became president who did not recall infant prayers lisped at a Christian mother's knee. Not the title "Czar" and the enmity it implied, but rather his pronounced opposition to Christianity closed the doors of Tom Reed's presidential aspirations and deprived Ingersoll of many political honors. Harrison was proud of the call to preside at the Ecumenical Conference, "to associate oneself with the most influential and enduring work that is being done in this day of great enterprise."

3. *Fidelity to Home* was one of his prominent characteristics. During the second presidential campaign he was with his sick wife, ministering to her necessities. In public and private life he exalted the home, "in which morality, purity and love sit as the crowning virtues, and as household gods." He said, "The American home is the one thing we cannot afford to lose out of American life." His home was to him—

"the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

4. *His Ideals of Statesmanship.*—These ideals are eminently worthy of imitation. He was not a politician in the ordinary sense of the word, but a broad-minded, logical, deep thinker, who aimed at the greatest good. In a message to Congress he said, "Seek that general legislation which touches with kindly fingers the humblest homes in our land." His mind was not shallow, selfish, or little in any respect. He used it not as a barn to be stored with knowledge, but as a fertile field to be cultivated with the tools of God-given possession.

5. *His patriotism* was manifested by his heroic, valiant service under the flag, by his unceasing interest in all public questions and his association with the benevolent and charitable societies of his own city. He was a good type of the ideal American citizen.

Purity of life, his Christianity, his fidelity to home, his ideals of statesmanship, patriotism and good citizenship, were not enough to account for his reaching the heights of enduring fame. Back of it all, underlying all as a deep foundation, was his fidelity to work, to an unceasing, patient, methodical industry that characterized his whole eventful life.

Native ability must be supplemented by the habit of industry.

He ended his life at the summit of American honors, the peer of the greatest in the galaxy of American statesmen. His well-rounded and completed life, symmetrical and foursquare, furnishes to the youth of to-day one of the best of modern examples worthy of imitation.

In conclusion, let me quote Gen. Harrison again. "I am a thorough believer in the American test of character. The rule must be applied to a man's own life when his stature is taken. He will not build high who does not build for himself."

Delphi, Ind.

Family Jars.

By Arielle Pickett.

"Jonanth will be trying to run the place before long. The idea of his trying to teach me how to act at church! The young scamp! I'll teach him he'd better behave in the church of his fathers!" and John Bull drew out his handkerchief to wipe the prespiration from his ruddy face. John Bull had always been somewhat tyrannical with his son, who had finally run off to a distant plantation owned by his father. Jonanth found the soil good, but overrun with trees and underbrush. He went to tilling the soil at once.

Before long he met Liberty, with whom he at once proceeded to fall in love; but being bashful, and also rather afraid of his father, who fairly raged upon hearing of his even seeing her, he only glanced at her over his shoulder at first. Jonanth, at last, unknown to his father, married her. However, John Bull suspected what was going on, and was very severe, not allowing Jonanth to have any dealings with his neighbors, or even to cut down a tree without permission. Meanwhile, Jonanth began to have quite a family, in which he took a great deal of pride.

When New York just donned knickerbockers he was the joy of the family. Jonanth decided to be more liberal than his father had been, so he gave each of his children a farm.

Massachusetts one day met with what she thought to be a witch, and was badly frightened.

At last John Bull refused his son any tea, unless he paid extra for it. Jonanth one evening upset the tea canister and refused to drink tea any longer. He also decided to make public announcement of his marriage to Liberty. So one July day he told his father of his marriage, and the children celebrated the day by ringing a great bell. But this only increased John Bull's wrath, and he declared he would thrash Jonanth into submission. Jonanth called all of his children to him and explained to them that he would have them help him keep the estate which his father intended taking from him. They answered:

"Come the wild weather, come sleet, come snow;
We'll stand by each other however it blow."

Jonanth convinced his father, after a severe struggle, that he could take care of himself.

Some time after this, Texas had trouble over a line fence between his farm and Mexico's. Jonanth soon convinced neighbor Mexico that his son was right, and also gained more land for his rapidly increasing family. When Louisiana desired a farm, he bought a piece of land from neighbor France, who had been very kind during his trouble with his father.

Utah had some strange ideas in his head about having as many wives as he pleased, and as Jonanth refused to countenance such behavior, he settled in the western part of the estate.

When the family had grown very large, there was a dispute among them about work. Some of the children were willing to do their own work, but the others insisted upon some one else doing their work for them. Jonanth had never been lazy, and he refused to allow his children that privilege. One of the twins, Carolina, intended having her own way, and would not obey her father. Others followed her example. Jonanth believed that "discipline must be maintained," and so, although he was very sorry for their disobedience, for the sake of the entire family he administered a severe chastisement. Soon after this affair had been properly adjusted, he bought land from his acquaintance by the name of Russia, for his daughter, Alaska.

After a number of happy years had passed by, he observed Spain imposing upon Cuba. Jonanth's sympathies being aroused, he spoke kindly to Spain, but he haughtily turned his back and went on treating poor Cuba badly, and had her on the verge of starvation when Jonanth sent supplies, which were destroyed. Thereupon Jonanth resolved to teach Spain a lesson, which he did so effectively that Cuba was left alone. Jonanth now adopted Cuba, along with some other destitute children, but finds that other people's children are *not* as manageable as his own.—*Watchword.*


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A Sewing Society Episode.

By Kate Warthen Searcy.

The Sewing Society was in session at the parsonage. A momentous hush had fallen upon its members, so that the click of scissors and the snipping of threads were the only sounds made. Then Myra Ann Overton sighed audibly. A responsive sigh came from the fourteen other members in that room as a voice called from the adjoining apartment:

"Sisters, what makes you all so still in there?"

"We are collectively and individually reflecting upon our own unpremeditated wickedness," replied Myra Ann, who was always quick to speak.

The minister's wife came to the door. "Tell me about it," she said. "It must be interesting," and she smiled at the queer look on their faces.

"In short, 'tis this," said Myra Ann. "We had drifted into talking about people, as we commonly do, you know. Somehow we have not seemed to notice how much we have been drifting that way lately. I made a remark criticising old Mrs. Brinscombe. She's that funny old creature who always used to carry a tin pail full of sandwiches about with her to feed to hungry-looking boys. To tell the truth, I was making fun of her, when Mrs. Brown said, right low and awestruck like, 'She's dead, old Mrs. Brincombe is, didn't you know it? Died last night.' And I didn't know it—at least I hadn't known until then." Myra Ann paused. Her voice had been trembling toward the last. She did not want it to break entirely, so she paused and ostentatiously bit at a tangle in her thread.

"Not many of the rest of us knew of it, either," added Lillian Heathly. "We laughed at what Myra Ann said and were ready to make more fun, as usual. Mrs. Brown's remark struck us hard. You know how bad a body feels to be saying hard things of an absent person and all at once be told that person is dead. Well, that's the way we felt, all of us." Lillian paused and bent low to pick out some faulty stitches. Her voice had begun to tremble also.

"The main thing that made us so silently introspective, though," said calm little Mrs. Murray, "was an admonition by the president just following what has been told you. She said, 'My sisters, the shock we feel ought to be experienced in some degree every time a person is ridiculed in our presence. Let us, after this, say to ourselves on such occasions, "Some time she, too, will be dead." It may be a somewhat melancholy reminder, but a salutary one.'"

"You see we think our president is right," said another member, with a bright little laugh. "Hereafter we shall refrain from derogatory remarks of one another, saying to ourselves, 'Some time she will die and then we'll be sorry.' And when in a company of backbiters we shall restrain our own tongues and say, 'She may not be dead now, but some time she will be.'"

"In short," said Myra Ann, "it shall be our aim to speak as respectfully of the living as of the dead."

The minister's wife smiled approval and went back to her work in the adjoining room. None of the industrious sewers knew how her eyes ran over with tears and her heart throbbed with joy that anything had come to pass which promised to lessen the dreadful evil she had seen throttling her beloved Sewing Society.

Made a Fool of Himself.

Rev. A. T. Howard, our United Brethren Missionary Superintendent in Japan, in the February Search Light relates this incident, showing how God uses sincere efforts:

"One hot morning last July I was walking along a country road with Rev. Mr. Jones, of the Baptist mission. Mr. Jones has been in Japan about fifteen years, and has had an interesting experience. We met a Japanese Christian, and stopped to speak with him a few minutes. When we started on Mr. Jones said, 'That man's first interest in Christianity was peculiar,' and I answered, 'Yes,' with that peculiar emphasis which, as Bob Burdette says, asks for more. Mr. Jones went on to explain that when he first came to Japan he was anxious to use his knowledge of Japanese as soon as possible. At a meeting he tried to pray, a difficult undertaking, but his success was not remarkable. A number of years afterward he became better acquainted with the Japanese gentleman whom he had just passed, and the man said, 'Do you know what first seriously turned my attention to Christianity?' Mr. Jones replied, 'No.' The man said, 'I heard you try to pray at a public meeting, and thought if a man was willing to go to a foreign country and make such a fool of himself as you did, he must have good reason for it.'"

The Burned Book.

Bepin's home was away in a village in India. He had a friend, by name Atul, who went to a school kept by missionaries in a town a short distance off.

At the time of which I am writing, this boy had just come back for the holidays, bringing with him a Christian book. Bepin spied it at once, and asked what it was.

"It is the book the missionary gave me."

"Let me look at it," said Bepin.

Little Atul was far too much afraid of Bepin to refuse to give it up, so he handed him the gospel.

Bepin turned over the leaves and then threw it straight into the fire on which their food was cooking, saying, "That is the best place for Christian books."

Atul ran away, and left his companion watching the book burn. Only a part of it caught alight, and it struck Bepin that it looked as though it was very nice printing.

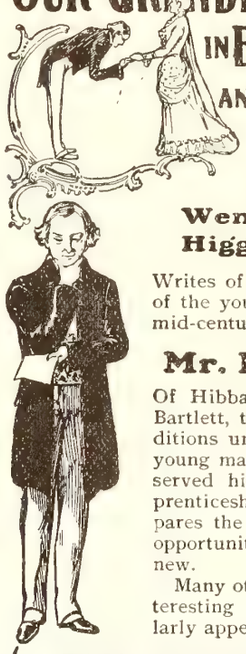
"It is a pity to burn such good print as that," he thought. "I think I had better look at it." So, suiting the action to the word, he snatched the burning book out of the fire, blew out the flames, and turned it over again.

Now came the crisis. His eye caught some words which he thought beautiful. He was like one arrested; there he stood, reading on and on. Something in the volume seemed so new and strange. Reading the story of the life of Jesus for the first time, his heart was touched. He put the charred book safely away, with the intention of giving to it careful study.

After a time he got new copy, and not only read it himself, but persuaded other young men in the village to read it, too, and as they read their ideas began to change. Soon they felt that it was no longer possible to lie and cheat as they did formerly; they longed more and more to grow like Jesus, and if you went to India, and visited the right place, you might see—what? Bepin himself, with a crowd of dark-faced men and boys listening as he tells them of the great love of Jesus.

The book, in its own silent way, had preached to him so effectually that he was born again. A wonderful book is the Bible.—*Selected.*

OUR GRANDFATHERS IN BUSINESS AND SOCIETY



Colonel Thomas Wentworth Higginson

Writes of the social life of the young man of the mid-century.

Mr. Bartlett

Of Hibbard, Spencer & Bartlett, tells of the conditions under which the young man of the period served his business apprenticeship, and compares the old times and opportunities with the new.

Many other just as interesting articles regularly appear in

THE SATURDAY EVENING POST

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The Curtis Publishing Company, Philadelphia, Pa.

Training to Work Prevents Crime.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a northern man asked the warden of a southern penitentiary.

"Not ONE per cent," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

"These facts," says the writer in the North American Review who tells the incident, "seem to show that manual training is almost as good a preventive of crime as is vaccination of smallpox."

Hatred.

It is best to think twice before taking upon us the burden of hatred for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead. —*Wellspring.*

Purity.

Be pure, my child; live like a fragrant flower;
So when the Master looketh down on thee,
Be it in day or hour,
He may, beholding thee, be glad in thee.
Look thou to heaven, and so above thy head
The radiant wings of angels shall be spread
And in the hallowed glory that they shed
Thou shalt grow fair.
See that thy Father may have joy in thee,
For in this world is naught more fair to see
Than one fair soul in perfect purity;
So shall he have thee in his guard and care;
Meet for his garden, thou shalt blossom there.
—*From the German.*

Advice to a Borrower.

Secretary Gage is a man of affable manner, but he has had too much experience in finance to be an easy "touch" for confidence operators. He was approached recently, says the Saturday Evening Post, by a well-dressed man who greeted him effusively and began:

"I trust you will parpon me, Mr. Secretary, but I represent a London illustrated newspaper which has commissioned me to obtain a set of photographs of your country seat. Have you any objection to my taking a few views there?"

"None in the world," answered the secretary amiably, "if you will tell me where my country seat is. I never knew I had one."

"Ah!" exclaimed the stranger, "I must have been misinformed. Then, would you consent to my taking some pictures of the interior of your mansion in Washington?"

"With all the pleasure in life, if there were any house in the city that I could call my own. I live in a rented dwelling, and my landlord has notified me that I must get out of that in a few weeks."

In spite of his air of assurance, the stranger began to look embarrassed. Drawing a trifle nearer to Mr. Gage, and dropping his voice several degrees, he said:

"The fact is, Mr. Secretary, I am a little short of funds this morning. There are two leading publishers in England who are owing me money, and I thought possibly that you, as a banker and business man, could advise me how to proceed."

"I should think your best plan would be to draw on your debtors."

"Quite so. But you see, it costs a good deal to send the advices by cable."

"That is true. Under the circumstances you had better send your messages 'collect.'"

"Of course, of course." By this time the insinuating stranger was beginning to mop his brow. "There again, however, I am confronted by a little difficulty. The cable company has refused to send both dispatches 'collect.'"

"Has it?" asked the secretary with a look of real concern. "Well, then, my friend, it seems to me that you are reduced to a single course of conduct. Send one dispatch 'collect,' and get your money from that; out of the proceeds you can prepay the other."

And with a bow and a smile Mr. Gage disappeared through the swinging doors of the Treasury building.

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The New War-Ships.

In the presence of most of the great shipbuilders and many of the metal kings of the country, the Secretary of the Navy opened bids for what he himself described as "the greatest industrial undertaking this or any other country has ever seen."

The bids were for the building of eleven new war-vessels, involving the expenditure of nearly fifty million dollars.

Five of the vessels are to be battle-ships, six armored cruisers. Battle-ships take their names from the states, and the five vessels of that class will be known as the *Pennsylvania*, the *New Jersey*, the *Georgia*, the *Virginia* and the *Rhode Island*. They are of two kinds. Three will be sheathed and coppered, and will carry superposed, or two-story, turrets. The other two will be unsheathed, and will have the quadrilateral arrangement of turrets.

The sheathed vessels will be four hundred and thirty-five feet long, and of fifteen thousand tons displacement. The unsheathed, although of the same length, will be of four hundred tons less displacement. Each will have a speed of nineteen knots an hour, which will place them among the fastest battle-ships in the world.

The armored cruisers are to be five hundred and two feet long. Their displacement will be somewhat less than that of the battle-ships, but their speed will be greater, the contracts providing for twenty-two knots. With great coal-carrying capacity and a correspondingly long radius of action, these swift cruisers combine many of the qualities of battle-ships, and represent a class unsurpassed in general effectiveness by vessels of any foreign navy.

For these important contracts there were nine bidders, among them several young firms, which showed themselves able to compete successfully with the older builders, to whom work of such magnitude has been almost exclusively awarded in the past. The distribution of the contracts among builders in Maine, Massachusetts, Pennsylvania, Virginia and California is significant of the growing resources of the country, and of the strength which might be drawn upon in a time of national need. —*Youth's Companion.*

A GOOD word for a bad one is worth much and costs little.

It is the folly of the world constantly which confounds its wisdom.

Next to the originator of a good sentence is the first quoter of it.

Life is not so short but there is always time enough for courtesy.

Our happiness in this world depends chiefly on the affections we are able to inspire.

The Little Ones

The Leading Paper for the Little People.

W. W. DOWLING, EDITOR.

COLORED PICTURES IN EVERY NUMBER

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BY W. W. DOWLING,

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The Midweek Prayer-Meeting Topics for 1901, noted above, carefully analyzed, with copious Scripture References, that will serve as a Guide to the Leader and aid the members of the Church in taking a prompt and intelligent part in the service.

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The Coldest Spot on Earth.

The coldest known spot on the earth's surface is near Werkhojansk, Siberia. There, it is said, "the culminating point of excessive climate in all the world is reached." In other words, it is the pole of the greatest known cold. The lowest reading of the thermometer, taken by Sir George Nares, was noted there, 81 degrees below zero, Fahrenheit.

For a long time it was supposed that Yakutsk, 400 miles from Werkhopansk, was the coldest place in the world; recent observations, however, have exploded that nation. The soil at both of the places above mentioned is frozen to a depth of nearly 400 feet. It is believed to have been deposited in a frozen state during the glacial epoch as no amount of cold could penetrate the earth to such an enormous depth.

The Well-Rounded Life.

"Wouldn't it be fine to be as independent as Tom Fulton?" exclaimed a boy.

"Well, I'm not altogether sure," replied his companion, who was an older person. "Tom's independence saves him from a lot of mean little faults, and in itself it is a cardinal virtue. I dislike to criticise so noble a trait at all, yet I must say that Tom's independence at times comes perilously near to selfishness. He is so independent that he often fails to regard the feelings and rights of others."

We cannot drive straight through life, without regard to other people. Every virtue is beset by its opposite sin, and selfishness, or thoughtlessness, is the sin against which folks of an independent disposition should guard.

It is hard to keep virtues in proportion. We may become enamored of some excellence and pursue it blindly, with the result that, although we have attained it, we also have destroyed the balance of character. Symmetry of life is to be cultivated as assiduously as any other merit.—*Forward.*

It Came Back.

The Doctor's Wife Found Her Complexion Again.

Coffee is no respecter of persons when it comes to the poisonous effects thereof. A prominent physician's wife of Monticello, Ind., says that coffee treated her very badly indeed, giving her a serious and painful stomach trouble, and a wretched muddy complexion.

Her husband is a physician of the regular school and opposed to both tea and coffee, so he induced her to leave them off and take on Postum Food Coffee.

The stomach trouble disappeared almost like magic, and gradually her complexion cleared up; now she is in excellent condition throughout.

There are thousands of highly organized people who are made sick in a variety of different ways by the use of coffee, and most of these people do not suspect the cause of their trouble. They think that others can drink coffee and are well, and they can, but about one person out of every three is more or less poisoned by coffee and this can be proved by leaving off coffee and taking Postum Food Coffee. In nearly every case the disorder will be greatly relieved or entirely disappear. It is easy enough to make a trial and see whether coffee is a poison to you or not.

The name of the doctor's wife can be given upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

"Thank You."

Everybody likes little Carl Rosenbloom; he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words; but it sounds so funny to hear him say, "Thank you," to whatever is said to him, that no one can help smiling; and I think this is the reason that he gets cookies and slices of gingerbread at every house where he is sent on an errand.

One day, Carl was trudging along with a basket of clothes which his mother had washed. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys, playing marbles on the pavement, were quite amused at this comical sight, and they began to laugh and shout, "Sausage bags!"

Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles and said, "Thank you."

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.

So the good-natured little fellow trotted off, thinking what kind boys they were, and what a pleasant world this is to live in. And perhaps we should all think so, too, if our tempers were as sweet as his.—*Sunday Afternoon.*

The South Side.

"May I come in, dear?" called the girl's bright voice.

"Pull the bobbin and the latch will fly up," was the merry answer.

The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and the wearisome plaster cast from the cheery voice; still less could one have guessed that the need to earn made the weeks of pain still harder to bear. These things the woman lying there told to her God, never to her guests.

The girl held up a forlorn handful of late asters. "The very last" she declared. "I hunted and hunted!"

"Are you sure?" her friend asked quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed, laughingly. "I believe I looked on every side but that? I'll go straight back and hunt again.

Twenty minutes later she returned laden with autumn bloom.

"You were right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the beautiful blossoms, so big and deep colored! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn and pretend you're picking them yourself."

"Then," her friend returned, "I should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said, slowly. "You will insist, wilful woman that you are, in living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold! Never mind, I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom!"

The white face in the bed smiled. "And the best of it all is that there always is a south side," she answered—"the sun's side, and God's."—*Presbyterian Review.*

"GOES TO THE SPOT"

There is food that feeds the lungs and wind-pipes; it feeds the whole body; but the lung part more than the rest of the body.

Scott's emulsion of cod-liver oil.

You think it not food but a medicine. Both. There is more lung food, in an ounce of it, than in a pound of porterhouse steak; and "it goes to the spot." What else does "medicine" mean?

It "goes to the spot."

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Our Spice Box.

A Match.

Clara. I wonder how Mattie came to marry Fred Somerby?

Bertha. The most natural reason in the world. Fred had an overcoat that was a perfect match for Mattie's new gown.

* * *

Watching His Opportunity.

"Your son has a very robust appetite."

"Yes, I'm so ashamed of him. He always overeats when we have company."

"Then's the only chance I ever git," said the terrible infant.

* * *

Her Dilemma.

Mr. Askit. And how do you like keeping a diary?

Miss Gabbeigh. Oh, it keeps me so busy writing about what I have been doing that I do not have any time to do anything to write about.

* * *

Requires Experience.

Waiter. I spik some Inglesh, monsieur.

Customer. Oh, very well; but most of the waiters understand my French.

Waiter. Pardon, monsieur, but maybe I haf not been long enough in ze countree to understan' ze customaires of French.

* * *

His Letter Was Answered.

Mrs. Bilkins. Oh goodie! Here's a letter from Cousin George.

Mr. Bilkins. Huh! Who cares for him?

Mrs. Bilkins. Eh? Why, he lives in Chicago, in one of its most delightful suburbs—Austin—and it's the very place for us to go next summer. I wrote to him, telling him we were all just dying to see him and his lovely family. I wonder what he says. Read it; I'm too nervous.

Mr. Bilkins (reading). My Dear Cousin: You will soon have a chance to see us all once more. I have rented my house, and we shall make you a long visit next summer.

With the Children.

J. Breckenridge Ellis.

PETE.

XIV.—Candy.

When school was out for that day, Madge and Pete went home, when whom should they meet at their yard gate but Mr. Edgar Brown? Madge bowed politely as a girl bows to a grown-up person, and passed into the yard with her books. But Edgar called to her, "Madge, don't you and Pete want to entertain some company?" "Who are they?" asked the girl tentatively. "Me," said Edgar, entering the yard. Madge looked at Pete; "I think mamma is at home," she said quietly. "Come in." Now Madge knew very well that the young man did not want to call upon her mother. But this girl, this Madge Morris, was such a distant and reserved kind of person that it was all you could do to get to know her. She was polite to strangers and all that kind of thing, but she didn't think much of them. Pete was just the other way, at least if you could get her interested. And Linda May was more friendly to strangers than Pete, or would have been, had there been no Aunt Dollie. It made Edgar more anxious than ever to become Madge's friend, seeing how reluctant she was—because that's the way with a man. There was another reason. Somehow, Madge reminded him of that old sweetheart who was another's wife. And then, Madge was so dignified and quiet and sweet-faced, and her hair so soft, and her eyes so clear and innocent and womanly, you could see in her many of the qualities she would possess when she should be grown. And that made her all the dearer because now she was *not* grown, but had the white light of childhood shining in her face. She was thirteen. And there were times when that white light of childhood half-merged into a great luminous shadow that seemed thrown from an approaching future and then she was both girl and woman.

"I didn't come to see your mother," said Edgar," but I felt lonesome, and I thought maybe you and Pete would talk to me a little. And I brought some candy. Might I offer you some?" Being unused to children, Edgar was doubtful whether this was the proper thing. But Pete said at once, "What kind of candy is it? Let's see it." Madge was interested, also, and suggested that they sit on the front porch and pour it out on a newspaper and examine it. "I don't know what it is," said Edgar, his heart warming at their friendliness, "I just told the man to give me a dime's worth."

"Is *that* the way you buy candy?" said Pete with disapproval in her tone. "Hand me the sack. Madge, 'sno use to get a newspaper, 'sall one kind, cocoanut." "I don't want any, then," said Madge, promptly. They were seated on the edge of the porch. "I don't like cocoanut. Much obliged, though." "I don't like it either," said Pete, "but I'm going to eat it all the same; it's *candy*. What a little bit you got for a dime! You must have bought it at Griggs and Bimby's." Edgar said he didn't know the name of the store. "Didn't even know what store he *bought* it at!" exclaimed Pete. "Madge, ain't that a funny way to buy candy! Why, you go to Martin's next time. Say, I'll go with you and show you how. If that clerk with the big whiskers wants to wait on you, though, don't let him. He's as *close*—as you are to me!" "Yes," said Madge nodding emphatically, "don't you buy from *him*. Besides, you have to pick out your candy, or they'll think you don't know, and give you anything. Pete, I believe I *will* eat one piece—you keep crunching like it was good." "No," said Pete, "it ain't very good; it's a poor excuse, Madge. But if you spit out the cocoanut-strings, that's the best way. I wish I had a had the spending of that dime! I could get more than this for three pennies at Martin's, and it would be some account when I *did* get it." Now, most people would have objected to this free criticism; that is why most people have such a hard time getting into the true spirit of comradeship with young people. Grown people want children to be just like grown people, instead of enjoying them for what they are. Edgar Brown, as we have seen, was a queer young man. Well, he was delighted. He knew they were treating him just as if he were one of them, and he saw that this was the beginning of a real friendship. When they had said all they could against his candy (by which time they had eaten it all up), he told them the tramp would never come to the barn to disturb them again; in fact, he had left the country. "How do you know?" Madge asked. He told her that was a little secret, but he was sure they had seen the last of Nap. "Mamma will be so glad," cried Madge, but she did not thank him, because that didn't come natural. But she became friendlier at once, and they laughed together about the time he had let Pete out of her room on the ladder. This was a secret between the three. And Pete told him she had been forbidden to go to Linda May's party; and Madge told him Arthur had refused to take her, and how they had "quit speaking" which the girl spoke of as a sort of joke. Madge, thawing still more, asked him if he knew anything about discount. When he said he did, she opened her arithmetic and showed him an example she couldn't "get." So Edgar "got" it, while Pete went off to swing by herself. Then Linda May came by. She said she couldn't stop because Aunt Dollie was sending her to town for steak. "You wait," said Madge, "and I'll go ask mamma if I can go to town with you." "Me too," cried Pete, getting out of the swing in such a hurry that Edgar looked another way. "You come too," Linda May said to Edgar. The young man beamed; he had feared they were all going to desert him. "All right," he said, "and Pete shall show me how to buy some candy. By the way, since we pass my hotel, I'll bring out your dog, Linda May, and take him with us.

"Oh, yes!" cried Linda May, "and let me lead him, will you?" So they went down town, all five, counting the dog. Linda May led Lucifer and patted him a good deal. Lucifer liked it. They had not gone far when Pete made a sudden dive as if a mosquito had nabbed her; but it was only her garter slipping. That seemed to remind Linda May, and she fetched up hers. Then Madge put hers to rights; she was more expert, and could 'tend to it without stopping, though obliged to adopt a hobbling gait. Edgar felt that it was his turn next, but he said nothing. They reached town. "Must we go first for the meat or candy?" said Madge with interest. "Meat," said Linda May. "Aunt Dollie first. I'm afraid she wouldn't like it if she knew I was with Lucifer. Smell my hand, Pete; think sheekin find out?" Pete took Linda May's hand and inhaled it. "It smells doggy," she said, "but you can stop and wash at our house on your way home." "No, I can't, she told me not to stop on the way." "Well, I'll run ahead," said Pete, "and bring out a pan of water and walk beside you, and you can wash without stopping." "Yes," said Linda May brightly. "Won't that look funny?" asked Madge doubtfully. Linda May said, as if thinking aloud, "Ain't they lots of ways?" Nobody asked what she meant. "Mr. Brown," said Linda May, "do you think it very wrong for me to have Lucifer awhile to play with, and then not tell Aunt Dollie?" "I'd rather buy the candy than decide that point," said Edgar; "come on."

(TO BE CONTINUED.)

Stranger Than Fiction

A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food.

Stuart's Tablets do not act upon the bowels like after dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills" and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drugstores and the regular use of one or two of them after meals will demonstrate their merit better than any other argument.

Central University Notes.

Ladies enrolled in the correspondence course for nurses are delighted with the plan and results.

Miss Belle Wilson, a recent graduate, has met with great success in Chicago, where her services are in constant demand. She gives the university the credit for her present prosperity.

Mr. E. S. Hatch, teacher, reports a $200 increase of salary, due to the work done in Central University.

Mr. John Sundwall, of Fairview, Utah, has been promoted to a principalship with an advance of $300 yearly. No wonder he is a firm friend of the correspondence saytem. Hundreds of others have been equally benefited.

The preparatory medical course is highly appreciated. It is thorough and practical.

We advise all our readers who may wish to fit themselves for better positions to write to the secretary. Address Secretary Central University, Indianapolis, Ind.

Sunday-School.

W. F. Richardson.

The Resurrection of Jesus.*

The bruised and broken body of Jesus rested in the tomb. Well had it earned the respite of that quiet Sabbath. Placed hurriedly in the sepulcher in the late afternoon of Friday, it had not received that careful embalming which the hands of love would fain have given it. The group of holy women who had followed Jesus from Galilee had prepared a quantity of spices and ointments, and waited only till the Sabbath was past to visit the grave of their Lord, and perform this last office of affection. They did not know that the Jews had secured a watch over the place, and that the tomb itself had been marked with the seal which it was a capital crime to break. When the morning began to break in the east, these women hastened to the garden where they had seen the Savior buried by Joseph and Nicodemus. It was an embassy of love, and it met with love's reward. For, instead of the corpse over which they had come to weep, they found the Lord of life, who filled their lips with laughter and their hearts with praise.

Other lives have ended at the grave. Biographers turn away from the tomb of their heroes, and close the volume of their life-story. But the biographers of Jesus found in death only an episode of his life—the supreme episode, it may be, but not its closing one. What was defeat to other of earth's mighty, was an occasion for the manifestation of his power and glory. The death of Jesus was not the setting of heaven's Sun. It was a momentary eclipse, from which the Light of the World emerged into unfading and unspeakable glory, to lighten forever the pathway of the human race. No wonder the Church has ever since kept the Lord's day, instead of the ancient Sabbath. The latter saw the hope of Israel laid away beneath the ground, the powers of evil seemingly triumphant, and the friends of truth and righteousness abandoned to a blank despair. The former brought to them a newborn hope, brighter because of the utter darkness out of which it arose, and strong with the strength of personal and oft-repeated assurance. "Now is Christ risen from the dead" became the watchword of the band of believers, whose faith was to conquer the world's unbelief, and enthrone their Lord in the hearts of millions yet unborn.

The little company of women made their way through the dim light of the dawn, saying as they approached the place, "Who shall roll us away the stone from the door of the tomb?" Blessed faith, which stopped not at the thought of difficulties, but calmly pressed on in its mission of love, feeling that, somehow, there would come help when their own strength should prove insufficient. Why do we not always consent to walk by faith, instead of ever demanding to see the way before us? Their simple trust was justified. They found the stone rolled away. Matthew tells us how it was done. Heaven had watched with wonder the awful tragedy of Calvary, and with dismay, perchance, beheld the Lord of life expire upon the cross. What were the thoughts of the angel hosts during that Sabbath of the world's darkest night, we may not know. But we can imagine with what joy the messengers from the skies received the command to descend and roll away the stone from the sepulcher of the Christ. They might well have sung a glad song, as did those on Bethlehem's hills, that first Christmas morning, when the Prince of Peace was born. The earth trembled at their presence, and their glory struck dismay to the hearts of the watching soldiers. The occupant of the grave arose, and, laying aside the cerements of the tomb, came forth to breathe again the air of heaven.

The awestruck women slowly approached the open tomb, and, after a brief pause, entered the gloomy cavern. It was empty, except for the cloths which had bound the body of Jesus. Suddenly a light shone about them, and they were conscious of the presence of two resplendent forms, whose very garments seemed woven of the sun's bright rays. Falling to the earth, they hear the words of the angels, words whose full meaning they could not at once comprehend. "Why seek ye the living among the dead? He is not here, but is risen, as he told you before." Dimly, like a dying echo, there recurred to them the saying of their Master, which he had spoken while yet in Galilee, that he would be crucified, and would rise from the dead the third day. They seemed dazed, and unable to form a clear idea of what had happened. But as they went in haste to tell the disciples what they had seen and heard, their bewilderment cleared away, and their testimony of the angels' message was distinct and positive. And so the first to tell men of the risen Christ were women, and these humble evangelists were the forerunners of a mighty host of consecrated handmaidens of the cross, who have loved to tell the sweet story of him who gave to woman her heritage of liberty and love.

Men are even yet wont to treat the ideas of women with scant respect, and it is not strange that the company of Jesus' followers made light of the report brought by these humble Marys and their companions. Two of the disciples, however, Peter and John, were so wrought up by the report that they ran to see what truth there might be in it. John tells us that he reached the tomb first, but that he did not enter until Peter, the impetuous disciple, pushed by him and went into the tomb. Then he followed, emboldened, as the timid ever are by the example of the bolder. They found the linen cloths that had been wrapped about the body of Jesus neatly folded and laid aside. The Victor over death had not been hurried in his casting off of the self-assumed bondage. Like one who rises from the peaceful sleep of the night at break of day, he had risen from the grave and left his lowly bed in perfect order. The beloved disciple tells us that, when he saw this, he believed, and he was probably the first of the twelve to realize the fact of the resurrection. Upon him rested the blessing of those "who see not, yet believe." With joy and wonder, mixed in strange proportion, the two disciples returned to their temporary home in the city, unconscious of the mighty events yet to transpire before the close of that first Lord's day, by which the strange hope that had begun to arise in their hearts should reveal itself as the day-spring from on high, of which the prophets had spoken, and for which the race had ever yearned in unspeakable desire. The world could never again be the same to them, for life had triumphed over death.

*Lesson for April 7. Luke 24:1-12. Parallel passages, Matt. 28:1-10; Mark 16:1-8; John 20:1-10.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The Normal Instructor Part VII, is now in the hands of the compositors, and will be ready for delivery in a short time. It deals particularly with *The People* of Bible Times.

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR APRIL 7.

Dead to Sin: Alive to Christ.

(Eph. 2:1-10.)

Paul uses a great deal and very effectively this figure of two persons in one. I die and yet I live. I struggle with myself. I may be alive to evil, or I may be alive to good. At one time the better part of me may live and the worser be dead; at another time the reverse may be true.

Are there not plenty of people who are dead while they are alive? Watch the people who sit opposite to you in a street car, or in a railway train, or the people who walk past your store, or those who gather at the market square, or about the school-house or church door, and tell us how many of them are truly alive and how many dead. Are there not people whose faces show the death of the soul within them? Stephen Phillips, the poet, is not the only man in the world who has seen "the woman with the Dead Soul."

And then what a resurrection it is when one of these who are dead to all the highest and best things in the world, awakens to his truer and better self and begins to live! The freedom of the slaves? That was nothing in comparison with the freedom that comes to those for whom some angel has rolled away the stone off their sepulchre and given them life. As Jesus gave Lazarus life, so has he given many another life. He came that we might have abundant *life*. His preaching of the kingdom was the preaching of LIFE. It was his great message. And have we not seen men and women, you and I, who have been dead to all that is highest and best who have come to life again at the command of our great Lord?

And how about us ourselves? Are we dead or alive? And which way are we dead and which way alive? Are we alive to sin? Is there any live sin in us? How much alive is it? Are we throttling it? Have we got it by the throat?

Or, to reverse the situation, is there true life in us? How much? Are the thorns choking that little life out? Has the evil got us by the throat and is it trying hard to throttle us?

If we are alive to sin, we'll bring forth the fruits of sin—anger, malice, intemperance, evil communications and the whole brood. If we are dead to sin and alive to Christ, we'll bring forth the fruits of the spirit, the whole progeny of heaven; love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance.

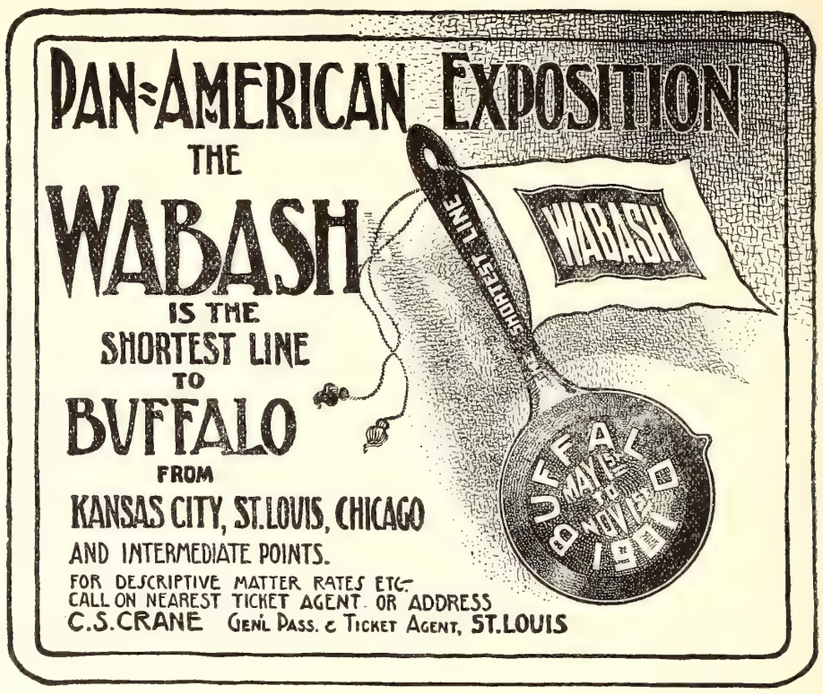
Of course Paul shows us that we are not completely dead either way, nor altogether alive either way. No one ever altogether attains. The struggle against the crop of thorns and thistles goes on perennially on a farm and in a life. The very last moment of our lives will not see us freed from the age-long strife. Even to our death-beds we must struggle for the life in Christ and combat the life in evil. Let us not be discouraged if evil keeps popping up and trying to scare us. As Carlyle says somewhere: "Hell is paved with good resolutions broken. Up, ye sluggards and break the devil's head with them!"

Blessed is he that overcometh! To the victors shall certainly belong the spoils of Satan. He that wins in this terrible strife with evil, and gradually slays the sin in him, shall inherit the brighter crown in proportion to the size of his struggle and the completeness of his triumph.

Buffalo, N. Y.

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Marriages.

GRIFFITH—McDERMOTT—Married at Rockwell City, Ia., Mar. 3, 1901, 11:30 A. M., Miss Margaret McDermott and Mr. G. L. Griffith. F. Hey Lemon officiating.

HORNEY—MAUCK.—At the home of the bride's parents, Mr. and Mrs. H. W. Mauck, corner of Euclid avenue and Eleventh street, Monmouth, Ill., Alta, to Mr. Archie C. Horney, D. E. Hughes, officiating.

WILLSON—SPEER—Married in Council Bluffs, Ia., March 20, Mr. Frank T. Willson of Pekin, Ia., and Miss Myrtle Speer, of Neola, Ia. W. B. Crewdson officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

FREEMAN.

Rebekah E. Freeman was born Sept. 12, 1839. Early in life she obeyed the gospel, became a member of Christ's Church, in which she lived a Christian until her death, Mar. 9. Having passed the 62d mark on life's journey, and while the rapidly lengthening shadows were falling eastward, she passed from our number but not from our memories. She will be remembered as a true wife, a lenient mother and a consistent Christian. Sister Freeman leaves a husband and five children to mourn her death. May God cheer them. Funeral services were conducted by T. H. Goodnight, pastor of Meridian Church.

O. D. MAPLE, pastor.

Cameron, Ill.

HUMPHREY.

The entire city of St. Louis was shocked on Wednesday, March 20, when it became known that Charles Humphrey was dead. Shortly after eight o'clock that morning, he was found in his musical studio, on Olive street, lying in front of his piano. Near him lay a revolver with two empty chambers. The wounds were of such a nature that it is certain that death was practically instantaneous.

Charles Humphrey was widely known as a singer. He ranked as one of the foremost tenors in the United States. For almost fifteen years his home had been in St. Louis, but he had sung in many places in all parts of the country, and the news of his death will bring a shade of sadness to thousands of persons who had been charmed by his wonderful voice.

It was in 1886 that Morgan Morgans, the evangelist, held a meeting in West Plains, Mo. Among the number who then confessed Christ and were baptized was Charles Humphrey, a young man of 20 years. Mr. Morgans heard him sing, and immediately engaged him to travel with him and assist him in evangelistic work. After a few months thus spent, they went together to the general convention at Kansas City, in October, 1886. There the young singer was heard, and all were delighted with his wonderful rendering of simple gospel hymns. A month later he came to St. Louis to study music. He was at once engaged by the Central Christian Church, and for seven years sang for this congregation, of which he was a member. He afterward became connected with the choir of the Second Baptist Church, and there remained until his death.

No one who knew Charles Humphrey believes for a moment that he was responsible for his death, or that any guilt attaches to him for the act. The finger that pressed the trigger of the revolver was not guided by a mind accountable for its impulses. For months he had been in poor health and despondent. For some time before his death his actions had been somewhat peculiar, though not so disordered as to cause any acute apprehension on the part of his family. He suffered from insomnia, and had had very little sleep for several nights. The conclusion is that that last night of sleeplessness and depression was too much for his nervous system, already weakened, to stand. He arose early, left his home for his studio, wrote a brief note of farewell to his mother, and fired the fatal shot.

I knew him well. By nature he was cheerful, kind-hearted, reverent, courteous. Musically, he was an artist, of a degree of excellence that is all too rare. He was the support and stay of a widowed mother and of a sister, to whom he was ever most tender and affectionate. That he was widely beloved was shown by the expressions of grief from thousands, and by the declaration of the Globe-Democrat: "No death in recent years has cast such a gloom over the city, or been so universally regretted."

Funeral services were held in St. Louis, March 21, conducted by Rev. F. O. Fannon, of the First Christian Curch, and Rev. W. W. Boyd, of the Second Baptist Church, and at Hematite, Mo., where the burial was, on March 22, conducted by Rev. F. O. Fannon. The body was followed to the grave by a large company of sorrowing friends.

ARTHUR O. GARRISON.

LEAVELL.

Maggie Dona Leavell, wife of G. C. Leavell, was born in Mercer county, Ohio, April 13, 1870. Was married Jan. 2, 1890, died Feb. 24, 1901, at Morehouse, Mo., age 30 years, 10 months, 23 days. She united with the Christian Church in 1893 under the preaching of J. O. Henry and lived a consistent Christian life until death. She leaves a husband and two little boys, mother and one brother.

LONGDON.

The Church of Christ of this place has lost one of its most valuable and efficient members in the death of Sister Longdon, wife of the minister. She was called home to the Father and to her child which went before her several years ago, Sunday, March 10, at 12:30 o'clock. Bro. and Sister Longdon came here in 1891. Sister Longdon was an earnest and faithful Christian worker. She always supported her husband in the work of the Lord. In 1894 the church met with reverses which compelled them to discontinue the support of a regular minister, but with her income she was able to provide for the family, and thus the work of the Lord went on without any hindrance. As a wife and mother she was amiable, affectionate and kind-hearted, and was beloved and respected by all. Birdella M. Longdon was 31 years of age, and leaves a husband and son to mourn her death. Her body was taken to Pittsburg, Pa., her native home, for interment. Several days before her death she told some of her friends that she was not afraid to die. While the hearts of her intimate friends are wounded for the present, they are comforted that she is with him who is ever good.

W. W. FRY.

DeLand, Fla.

MARTIN.

Robert Ellsworth Martin, son of David and Nancy Martin, was born at Morristown, W. Va., Aug. 15, 1888, died of typhoid fever Mar. 16, 1901, aged 12 years, 7 months and 1 day. The funeral services were conducted by Rev. Geo. C. Ritchie, of Keota. Four little boys of his Sunday-school class were his pallbearers. He was a good, loving, trusty and obedient boy. The last book he ever read was "In His Steps." He was a sweet singer. The last song he ever sang was, "Row Us Over the Tide." Every one that knew him loved him.

DAVID MARTIN.

Richland, Ia., Mar. 21, 1901.

RICHARDS.

Died, at the home of parents in Council Bluffs, March 11, little Cecil Richards; aged one year, six months. Funeral service by the writer.

W. B. CREWDSON.

ROBERTSON.

Mrs. T. L. Robertson, after a very brief illness, passed to her eternal reward Feb. 19, 1901. She died at her home in Ozark, Mo. It was an unspeakably sad death. She was only 38 years of age. A beautiful home had just been completed. After years of toil and economy she and her faithful husband were in a position to enjoy the fruit of their labors. The home was blessed with three girls who need a mother's care. Almost without warning she was snatched away. But thanks be to God she had, early in life, given her heart to the Savior, in whom she trusted to the end. This is our comfort. Her body, with that of Mother Robertson, was lowered at the same time into its last resting place at Ozark on Feb. 21. May the good Father bless and keep the broken hearted husband and motherless children. The service was the same with that of Mother Robertson.

Joplin, Mo. W. F. TURNER.

ROBERTSON.

Mrs. Martha J. Robertson departed this life, after a brief illness, on Feb. 20, 1901, at her home in Ozark, Mo. She was in her 66th year of age, and for some time past had been in unusually good health. Her maiden name was Payne and her parents were among the very first settlers of Green Co. Her father, Larkin Payne, was president of the first bank organized in Springfield. Mother Robertson early became a disciple of Christ. To this profession she was faithful until death. She was a charter member of the congregation at Ozark, and one of its most faithful members. She was a positive character and held strong convictions. She was a great Bible reader and lived in the spirit of prayer. She was liberal with her means both to the church and the poor. Seven children survive her, all Christians but two. The wife of the writer is one of them. Services were held at the home of her oldest son, T. L. Robertson, at Ozark, by Bro. T. A. Foster, of Sparta, Mo.

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"A Daniel Come to Judgment."

It is even so at last and it happened in the town of Winchester, Indiana, yesterday. The suit was brought by certain "Antis" of the town of Lynn in the county of Randolph in the name of Daniel Sommer's "Church of Christ" and was for the purpose of ousting from the church property. In one form or another the case has been dragging along for about two years. It was disposed of yesterday without the defense putting a witness on the stand. Daniel Sommer was the expert or "star" witness for the prosecution and among other things testified that Thomas Campbell was a Baptist when he wrote "The Declaration and Address," the date of which he did not know. He testified moreover that Alexander Campbell was a Baptist all the time he was editing The Christian Baptist. In the course of his testimony he instanced a number of places where Alexander Campbell had "diverged" from the true faith of the "Church of Christ." The defense gave him plenty of rope and the usual result followed. The attorneys, Messrs. Nichols and Carter, and Engle, Caldwell and Parry, took him along over the "Names of the Church," and over the question of "Societies" and over the question of "Expediency" through literature which he was as ignorant of as he would be of one of the occult sciences of the Greeks. He is the most poorly posted "specialist" that I ever heard testify. He realized the difference between testifying before the sisters at Sand Creek and testifying before the court in Winchester, but his knowledge came too late to help him. He quit at noon and did not return. His lawyer—Coppage, of Crawfordsville—did come back after dinner and requested that the case be dismissed. The defense had not called a witness. Bro. L. L. Carpenter and Brethren Land and Hammond were there to testify for the churches in Indiana and I had been called to speak for Kentucky, but we were not needed and were not called to the stand. D. Sommer got him out of town speedily, leaving the "Antis" of Lynn with the bag to hold. The church at "Beanville" will now go into mourning for ninety days. The whole church owes a debt of gratitude to the legal firms which I have named. I have seen and heard and read a good deal on this miserable question since the issuance of the "Sand Creek" manifests and from what the above named legal gentlemen did in this case, and the ease and speed with which they did it, I am satisfied that the final overthrow of this piece of opinionism is in sight.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL

WmRWarren Jan02a
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"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

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W. E. GARRISON,
Assistant Editor.

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For the hope whose glad fruition
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—*J. H. Garrison.*

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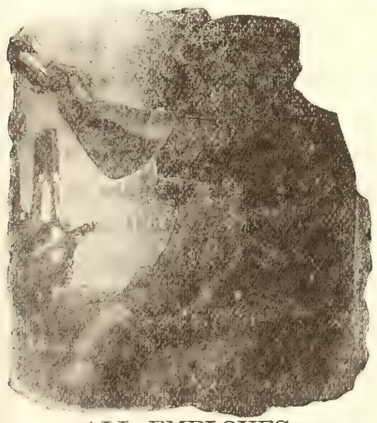
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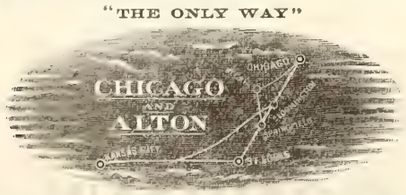
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, April 4, 1901. No. 14.

Current Events.

Aguinaldo Captured. The story of the capture of Aguinaldo by Gen. Funston and a little band of ex-insurgent Filipinos is already too well known to require further statement. The plan by which five American officers, pretending to be the prisoners of their Filipino allies, were taken into the presence of the dictator in northeastern Luzon, captured him and his two principal staff-officials in the midst of his body-guard, and carried them to the coast to meet the gun-boat which was waiting there, would fit more naturally into one of our highly colored historical romances, in which probability is never of any consequence, than into a sober narrative of modern warfare. The fatigue, the hunger and the exposure which it involved, the possibility of treachery on the part of the allies, the chance of being beaten in the fight with the body-guard, the chance of meeting other and larger bodies of insurgents in that remote corner of the island, were dangers which had to be weighed and risks which had to be taken. The success of the plan in spite of all these difficulties exhibits a degree of personal courage and of ability in that irregular form of warfare which one is not likely soon to see surpassed. Gen. Funston's reward came promptly in his appointment as brigadier-general in the regular army. This was done upon Gen. MacArthur's recommendation in spite of the protests of most of the regular army men, who naturally do not approve of giving high offices to men who have not the technical West Point training. The general public, however, is well satisfied with the promotion. What Funston may lack in science he makes up in nerve and dash, and those are qualities which are not out of place even in a brigadier-general.

Anti-cigarette Laws. During the sessions of those legislatures which have met during the past winter, there has been an immense amount of agitation directed against the deadly cigarette. It is stated on good authority that only two states, Wyoming and Louisiana, have failed to give attention to this subject. All the others have debated the question and eleven have passed anti-cigarette laws. In many cases existing laws which had fallen into desuetude by reason of official laxity have been revived and enforced. The New Hampshire legislature adopted a measure making it a misdemeanor for any person, firm or corporation to make, sell or keep for sale any form of cigarette, under penalty of a fine of $10 for the first offense and $50 for any subsequent offense. This is a particularly stringent measure, since it makes no distinction between the sale of cigarettes to minors and adults. In most cases an effort is made merely to prevent their sale to minors. Many habitual smokers who are on principle opposed to prohibitory legislation have advocated such laws on the ground that the state has a right to protect minors from the consequences of their own folly, and not adults. For our own part, we believe that the state has a right to prohibit even adults from practices which are harmful to themselves. That much paternalism in our government will do us no harm. On this principle we base the opinion that the state has a right not only to prohibit the sale of alcoholic beverages to minors, but also to prohibit the manufacture and sale of them to anybody.

China Rejects Russia's Treaty. The Russo-Chinese treaty, which had been formulated at St. Petersburg, was presented to the Chinese minister at that place March 13, to be signed within two weeks. After successive modifications of the instrument, the time has expired and the treaty is unsigned. The Emperor of China has communicated to the Czar his opinion that the provisions of the treaty are not consistent with the maintenance of his sovereignty over Manchuria. China evidently counts on the support of the Powers in resisting Russia. Will she get it? Not unanimously. England is too busy, the United States will probably do nothing more than protest, and Germany cannot be relied upon. Only Japan is ready for the fray. It is reported that she has already sent troops to Seoul and will prepare to make Korea the scene of war.

World's Fair Commissioners. After much speculation the names of the government commissioners for the Louisiana Purchase Exposition have been made public. They are Ex-Senators Thurston of Nebraska, Carter of Montana, Lindsay of Kentucky and McBride of Oregon, Ex-Representatives Allen of Mississippi and Glynn of New York, and Messrs. F. A. Betts of Connecticut, P. D. Scott of Arkansas and J. F. Miller of Indiana. The list has been made up carefully with a view to representing all sections. New England and the Pacific Coast each have one representative, the Central States are represented and the states included in the Louisiana Purchase have an adequate number of commissioners well distributed. It was not expected that any Missourian would be named, but it is possible that Joseph Flory may be made secretary of the commission. There are five Republicans and four Democrats in the body. The first call for the payment of World's Fair subscriptions has been made and 10 per cent. payments are now due. The amounts have been a little slow in coming in, owing probably to the excitement incident to the local political campaign. For the same reason, speculation in regard to the location of the Fair and movements aiming to pull it here or there have been in abeyance for the last few days.

The President's Tour. Much interest is being manifested in all parts of the country in President McKinley's prospective tour through the country. It will be a remarkable journey in many respects. Starting from Washington about April 19, the special train which will convey the President and his official family will go to New Orleans, and thence on to the Pacific coast, passing up through California to Oregon and Washington, and will return eastward through the northern tier of states. The tour will virtually end at Buffalo early in June, where the presidential party will visit the Pan-American Exposition. The journey will cover in all about 14,000 miles, and stops will be made at many points. Regions will be visited which have never before seen a president. An extraordinary feature of the trip is that President McKinley will be accompanied by his entire Cabinet, with the possible exception of Mr. Gage, and each of these heads of departments will have his corps of clerks and secretaries, so that the special train will carry the entire executive branch of the government in full operation. Never before has the government been mobilized to such an extent as this. Constant telegraphic communication with Washington will be maintained, and the President, who will at that time probably be somewhere on the Pacific coast, will press the electric button which will start the machinery at the opening of the Pan-American Exposition at Buffalo, May 1.

The Election in St. Louis. The municipal election in St. Louis was held Tuesday, April 2. Some of the peculiar and interesting phases of this contest which have made it a matter of interest all over the country, have already been noted. In any case St. Louis will have for mayor a good, clean citizen, but it will also have, except in the improbable event of Mr. Meriwether's election, a corrupt ring, clamoring for spoils. The intelligent citizens of St. Louis are choosing between Mr. Wells and Mr. Parker according as they believe that one or the other will be most able to resist his camp-followers. Several weeks ago the Evangelical Alliance appointed a committee of fifty well-known and public-spirited men to investigate the candidates of all parties and report upon their fitness for office. The investigation had to do solely with the character of the nominees, their reputation for honesty and ability. In the case of two important offices no nominee was found worthy of recommendation and only thirteen out of fifty-six nominees for the House of Delegates (on the Republican and Democratic tickets) were found worthy. It is to

be regretted that the report of this committee was not more specific in uncovering the records of the men who are candidates for office and that it has not received greater publicity. It is hard to believe that it is a mere matter of chance that one of the parties has twelve Roman Catholics on its city ticket and twenty-six (out of a total of twenty-eight) on its list of nominees for the House of Delegates. As one Irishman was overheard saying to another recently, "On the whole, Pat, the church never nominated a better ticket."

Election Frauds. The grand jury of the Circuit Court for the February term has just finished its work, a part of which consisted in finding indictments against thirty-two persons in St. Louis for election frauds. Most of these persons were judges or clerks of election. We have already expressed with sufficient clearness our opinion of the election law under which these frauds were perpetrated and of the legislature which passed that law. The Nesbit Law has been amended. How effective the amendments will be St. Louis is finding out to-day. In the grand jury's report occur these words:

"We are appalled, as our predecessors no doubt were, at the unmistakable evidence of the most flagrant, defiant and audacious violations of the sanctity of the ballot-box that were committed at the election on November 6 last. It was in evidence before us that fraudulent registration was carried on to a very great degree. We believe that many thousand fictitious names were put upon the registration books and a very large number of these fictitious names were voted. While it is practically impossible to get the names and find indictments against all the persons guilty of perpetrating these frauds, we cannot but feel that great carelessness, if nothing more, was practiced by the authorities in permitting these serious violations of the law. From the evidence presented to us, we believe there is a well organized band of men, mostly those known as police characters with many aliases, without home or permanent place of abode, who systematically vote on fictitious names that are on the registration list. These men, we believe, are led and directed by trusted lieutenants of certain prominent politicians who are more culpable than the real perpetrators of these crimes against the sanctity of the ballot. We endeavored to obtain the evidence that would justify indictments against these arch conspirators, but were unable to get enough of such evidence as is required by the courts to convict. We cannot conceive of a more serious state of affairs than that which existed in this city at the time of the election in November, and which, we believe, still exists to a very great extent."

That is the situation as it is in St. Louis to-day, estimated not from a one-sided political standpoint, but by a grand jury. This is our paramount issue.

Is a Christian Theatre Possible? This question is raised by Rev. Charles M. Sheldon in a recent article in the Independent. Mr. Sheldon admits that he knows nothing about the theatre from observation, but his estimate of it is not likely to be seriously questioned by any thoughtful person. The influence of the plays which are presented nowadays to the American public is sometimes morally elevating, more often without moral quality either good or bad, but harmful in a negative way because worthless and frivolous, and often positively dangerous and prejudicial to good morals. Any dramatic critic will admit that the second and third classes, the worthless and the dangerous, are large. But whatever may be said of the first class of plays, the morally uplifting, it is obvious that we do not as yet have any Christian plays. An occasional dramatized novel, like "Quo Vadis" and "Ben Hur," does not disprove this statement. The question which Mr. Sheldon raises is whether or not it is possible to surround the drama with such influences that it shall be a positive and Christian force for righteousness. The dramatic instinct is as primitive and ineffaceable as the story-telling impluse. The modern theatre had its birth in the representation of religious events in the court-yards of churches. Can it again be made a religious institution? The novel has already been partially reclaimed and here and there, in that wilderness of rubbish which calls itself popular fiction, appear—*rari nantes in gurgite vasto*—a few novels which are positive forces for the world's uplift and some that are in the strictest sense Christian. The question is, Will it be possible to do the same thing with the stage? We fight bad literature with good literature. Shall we fight bad plays with good plays, or with something different? It will be understood that we do not raise this question with a view to answering it. Mr. Sheldon does not answer it in the article referred to. This much can be said, that there is no inherent incompatibility between the church and the theatre, and the estrangement which exists between them at present is caused by the decadence of the latter. Many difficulties, perhaps insuperable difficulties, would stand in the way, not the least of which would be the conviction of many Christian people that the theatre is either not capable of being saved for higher uses or not worth saving. But it might be both possible and desirable to have a Christian theatre under Christian influences where Christian plays would be performed by Christian actors. We don't know whether it would be or not, but it might be perhaps.

Improved Forestry. The science and art of forestry, a department of the highest importance in our country, has never received from our government the intelligent consideration which the subject merits. There have been occasional spasmodic spurts of interest on the part of the public and zeal on the part of the officials which have not been without beneficial results; but on the whole there has been more reckless abuse of timbered public lands in the United States than in any country in Europe. A newly devised plan, which has been agreed upon by the Secretaries of Agriculture and the Interior, proposes a transfer of the control of the forests from the latter department to the former. At present the work of forestry is divided into three parts which are unable to co-operate efficiently. One of these is already under the control of the Department of Agriculture. It is proposed to unify the work and give this department control of all the technical work connected with the forest reservations. Washington officials who are interested in the subject consider this the most important step that has been taken in regard to forestry for many years.

Brevities. Lord Salisbury's health is failing fast, and his retirement from public life at any time would cause no surprise.

Rev. John Jasper, the famous defender of the proposition that "the sun do move," died recently at Richmond, Va., at the age of 89 years.

The military court of inquiry which investigated the hazing and death of Cadet Booz, of West Point, has officially declared that his death was not in any way the result of hazing.

Attorney-General Griggs has resigned his place in the Cabinet, to take effect at once. His successor will probably not be filled until the President's return from his western tour in June.

The senatorial deadlock in the Nebraska legislature has been broken by the election of two Republican senators, Gov. C. H. Dietrich and J. H. Millard. The lieutenant-governor will succeed to the gubernatorial chair.

The Supreme Court of Kentucky, to which the Powers case was carried on appeal, has reversed the decision of the lower court, which gave him a life-sentence for complicity in the murder of Goebel, and has ordered a new trial.

Senor Sanguilly, the most prominent member of the Cuban Constitutional Convention, who was in favor of the Platt resolution, has resigned because he considers that his opinion on this point no longer represents the people who elected him.

United States Minister Loomis has returned from Venezuela and, though his departure is spoken of as a leave of absence rather than a recall, it is believed to be an expression of our government's disapproval of the present administration in Venezuela.

Harper's Weekly accuses the Executive of being completely controlled by the Senate. But where the Executive happens to be exactly at cross purposes with the Senate, as in the case of the Hay-Pauncefote treaty amendments, the administration is accused of truckling to Great Britain. It is hard luck for a President when he has to be opposed to everybody to preserve a reputation for independence.

Municipal elections were held on Monday of this week in many Ohio cities. The returns show Democratic gains in the larger places. Hon. Tom L. Johnson was elected mayor of Cleveland and was the only Democrat elected on the city ticket. Columbus, which has at present a Republican mayor, elected a Democrat by a plurality of 200. "Golden Rule" Jones, who made an independent campaign and had no committee to work for him, was elected to succeed himself as mayor of Toledo.

A disagreement between Pope Leo and the French government has led to a postponement of the consistory, at which new cardinals are to be named, until April 15. By a standing agreement, the French government has the right to nominate the French cardinals, but the Pope refuses to confirm those who have been chosen. The legislation against religious orders in France is at the bottom of the trouble. It is expected that nine new Italian cardinals will be chosen, but no foreigners. The choice of cardinals becomes an increasingly important matter as the Pope grows older and more feeble, for the cardinals will elect the next Pope.

Easter.

The glad tidings which the apostles were commissioned to preach to the whole world has for its culminating fact the resurrection of Christ. Next Lord's day is the anniversary of that sublime event. Let all Christendom rejoice and be glad. A risen Christ means a living Christ; a reigning Christ; a conquering Christ; an immanent Christ. But that means a living church; a united church; a triumphant church; a glorious church, "without spot or wrinkle." It means the reality and nearness of the spiritual world; the life beyond and glorified humanity.

Christ's resurrection transfigures life, gives dignity and meaning to our earthly struggles and sacrifices for the right, and opens up a glorious vision of unending progress and of immortal life. It furnishes motive vast enough for the most stupendous plans, the highest consecration of human wisdom and energy, and the most intense activity on the part of those who accept Christ's leadership in order that God's will shall be done on earth even as it is in heaven.

"Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Use of a Church Congress.

Each session of the Congress of the Disciples of Christ furnishes additional proof of the wisdom of such a meeting and the good results flowing therefrom. As a unifier of sentiment and of feeling, as a remover of prejudice, as a means of clarifying the religious atmosphere, and of stimulating thought, there is nothing equal to it. These are great and important ends to be secured. In the absence of such free and untrammeled discussion as is there indulged in, on the great questions of our time, there are bound to be misapprehensions, unjust suspicions, and a growing chasm of difference. But meeting face to face, each uttering his deepest convictions, and comparing his views with those of others who differ from him, it becomes apparent, not that there are no differences, but that these differences are not half so vital as was supposed, and that such differences as do exist arise from no indifference to the truth, no conscious disloyalty to Christ, but chiefly from the difference in points of view. This begets charity and promotes unity and mutual respect.

In our first Congress the *piece de resistance* was Theology, its place and importance; in the second, it was higher criticism, its nature and results; in the third it was evolution, in relation to Christian thought and faith. In each of these Congresses there were, of course, other topics discussed, but those mentioned may be said to be the prominent themes. On all these questions there were supposed to be grave differences of opinion. But each Congress has minimized these differences and magnified the great truths about which there is substantial agreement. There is nothing like facing a ghost to down it. Panic arises from unknown or imaginary dangers. We are apt to be less dogmatic in expressing our own opinions when we are compelled to put them alongside of the opinions of others equally honest and equally intelligent.

In the Lexington Congress the chief discussion centered about the theory of evolution. Some things were made very clear. In the first place it was evident that nobody in that Congress believed that evolution was a substitute for a personal Creator. John Fiske's conception of evolution, as "God's way of doing things," was the only one that found any favor in the Congress. It was also made clear that no one in that Congress held a view of evolution that interfered with his acceptance of the great facts of the miraculous birth and resurrection of Christ and the well-attested miracles of the Old and New Testaments. It was held by Prof. Mackenzie and others that the introduction of new causes in the material and spiritual realms, to carry forward God's creative and redemptive purposes, was not destructive of that continuity of purpose, of plan, and of existing causes, which is essential to the theory of evolution. In a word we believe it was seen by all who closely followed the discussion that a conception of evolution which makes God the Evo'ver, and which leaves room for the introduction of new causes as they are needed to carry out the divine purpose, is not incompatible with Christian faith.

The Psychology of Conversion had new light shed upon it, showing that even that important change does not lie outside the realm of law, and is not disconnected with causes which are subject to human investigation and control. The subject of Christian union was given a historical setting and some wholesome rules for its further promotion. Woman's work in education, in the church and in the club was set forth by able representatives of the sex. "The Communion of Saints," regardless of denominational lines, was made manifest by the presence and the addresses of three distinguished preachers from other religious bodies. There is probably no brighter mind in the Congregational body of believers, which embraces so many accomplished men, than Prof. Mackenzie, whose keenness of intellect is equaled if not surpassed by his gentleness, his fine courtesy and his Christian faith. His paper was a luminous treatment of a confessedly difficult theme. Dr. Josiah Strong, who, while a Congregationalist, belongs to us all in an important sense, is a master of facts and statistics, and his able addresses filled us with hope for our country while they made us face its perils. Prof. Henderson, who spoke on the last night and whose address on foreign missions lifted us up to the mountain top from which Christ issued his royal mandate for the world's evangelization, represents the great Baptist family whose work in the foreign field entitles them to the gratitude and respect of the rest of the Christian world. It was a fitting climax for a great Congress. The ease and naturalness with which the Congress passed from the study and discussion of such living issues as Evolution and Psychology, in their relation to Christian faith and religious experience and Christian union, to the great task laid on the Church, the evangelization of the nations, shows clearly that it is not mere "dreaming," as one earnest brother called it, to deal with these great problems so vitally related to the progress of the kingdom of God.

A Congress which serves these great purposes and promotes these worthy objects has vindicated its right to live, and it will live so long as it maintains its present spirit and is true to its great mission.

Congressional Notes.

The best story told during the Congress was by W. T. Moore. Illustrating the vagueness and indefiniteness of some of the speeches, he said a gentleman traveling in the South stopped one night at a hotel where he was disturbed by the continual barking and howling of dogs. Rising from his bed he came downstairs and inquired of the colored porter on watch, what was the matter with the dogs that made them keep up such incessant barking. "Why, you see, Massa," said Rastus, "dey smells something, *but dey can't zackly locate it!*" Needless to say this brought down the house, and to such an extent that the doctor was unable to finish his speech.

Next to this was the story of S. T. Willis, who on rising to review the paper of B. A. Jenkins, said that the late Dr. Deems, of New York City, was once visited by a colored minister who complained that evolution was destroying his church. "How is that?" inquired the doctor. "Why, it's this way," said the ebony divine: "The other night at prayer-meeting Deacon Jones he prayed, 'Lord, save us from dis here evolushun that's sweepin' over the country.' Pretty soon Deacon Brown he prayed, 'Lord, give us more of dis here evolushun we's hearin' so much about!' So doctah, you see between these deacons Ise beaten black and blue!" The doctor added, said the speaker, "that he supposed the Lord had made him black, and that his deacons had made him blue." This idea of evolution, breaking out in a colored prayer meeting, quite amused the audience, in spite of its improbability.

All the papers of the Congress were able, though there were, of course, degrees of excellence; but two or three of them were too long. When a writer cannot express his thought in a satisfactory manner in one hour of steady reading, he either knows too much for a congress or else he is lacking in the art of condensation. Surely one hour ought to be the extreme limit of time that an audience should be asked to follow one writer, at one sitting. A paper for a public assembly ought to be written about three times; once for its thought, then for its literary style, and finally for the cutting out of all redundant words, phrases, sentences and paragraphs. Perhaps the last two may be combined.

The Central Church was an ideal place for a Congress. Its splendid auditorium was filled at each session, and its acoustic properties are excellent. It was no trouble to hear anybody who knew how to talk. The large number of students who attended the Congress manifested the deepest interest in the discussions, and took no pains to conceal their preference for the

conservative view of things. That was entirely natural, under the circumstances, and entirely unobjectionable, except in one or two instances where we feared Prof. Mackenzie might have felt that, as a stranger and our guest, he was receiving scant courtesy in the tumultuous cheering that greeted every criticism aimed at him, and the comparative silence with which his defense and explanations were received by the local contingent. We are sure, however, no discourtesy was intended. It was only the youthful enthusiasm of students expressing their admiration for their teachers, and sympathy with their views. No one can doubt the popularity of Professors McGarvey, Deweese, Loos, Fairhurst and Grubbs with their pupils and the community in which they have so long lived. This was beautiful, and we are sure they are all worthy of it.

It was an intensely interesting moment of the Congress, when, after the able and luminous paper of Prof. Mackenzie, and a brief but strong and clear address by J. J. Haley, in substantial accord therewith, there appeared on the platform, without previous announcement, a small man with deep-set, dark eyes, gray hair, and having the appearance of an invalid, to reply to this explanation and defense of evolution. It was Prof. Grubbs. The deafening applause with which he was greeted must have excited the curiosity of the distinguished stranger. Warming to his subject at once, Prof. Grubbs demanded to know how evolution could be harmonized with the forgiveness of *sins*, "in the plural," not ours only, but those under the former dispensation? Could evolution wash the soul from sin? He quoted the New Testament freely to show the necessity for grace, for renewal, for pardon. All this he believed to be incompatible with evolution. His remarks implied, of course, that Prof. Mackenzie could not believe in these things and be an evolutionist. But the Scotch professor said in reply that he was as orthodox as any of the professors in any Bible College; that he believed in "the forgiveness of sins in the plural, based on the death of Christ in the singular." It was an instructive illustration of how two men, equally orthodox in the fundamentals of Christian faith, may occupy points of view so widely different.

Dr. Strong, in the introduction of his evening address, spoke of the pleasure he had in meeting with so earnest and aggressive a body of believers as the Disciples of Christ, and added: "We have heard a good deal in the past few years about pan-Presbyterian, pan-Methodist and pan-Baptist councils, but for my part, I shall be glad when we can find a *pan* large enough to hold us all!" When the applause had somewhat subsided, he added: "And this, when found, will no doubt be a pan-*Christian* council. When that time comes, you folks will feel at home with your name." This remark did not displease the Congress, as the reader may imagine, for in preferring and using scriptural names, we have been actuated by the motive of removing all reasonable objections to union by occupying an irenic position and wearing the common family names.

The singing during the Congress was a very enjoyable feature. This was specially true of the evening sessions, when the music was led by Dr. S. A. Donaldson and the splendid chorus choir of the Central Church. There were also anthems, solos, and some popular songs by a male quartette. The rendering of "My Old Kentucky Home" by the latter, on the last evening, was very fine and elicited hearty applause. The Congress, as a body, heartily joined in the hymns and made good music throughout the sessions. As to the hospitality nothing need be said, as we knew what to expect, and our expectations were even surpassed. At the hospitable home where the editors of this paper and their wives were entertained—Dr. Coyle's—it was a luxury to be sick, a positive delight to be hungry, and a four o'clock rising for an early train became an occasion of social enjoyment around an early breakfast! Everybody else seemed to be equally well treated. The meals served at the old Main Street Church, by the ladies, were 50 cent meals for which only 25 cents was charged. Brethren Mark Collis, I. J. Spencer, and others, devoted themselves to the welfare of the delegates.

On Thursday morning the Congress met with the students in Morrison Chapel of Kentucky University, and after an appropriate introductory talk by President Milligan and devotional exercises conducted by Pres. Kersey, of Bethany College, and F. D. Power, of Washington, a short address was made by A. B. Philputt which was much enjoyed by the students and others. The students sang "My Old Kentucky Home" while the audience was being seated. After these exercises were over the members of the Congress took their places on the broad steps leading up to Morrison Chapel, and in front of them, and were photographed by an enterprising local photographer. It was a fitting tribute to this old and tried institution, which seems to survive "The Reign of Law" and prosper, that this distinguished body of visitors should honor it by their presence in this old, historic chapel. The students exhibited a high degree of that indefinable and indispensable something called "college spirit," without which no college can live, and with which a college cannot die. Everyone who has tramped up and down the old Corridor at Bethany before chapel with a hundred singing students, knows what has kept Bethany alive during her years of financial depression. Kentucky University seems to have college spirit of the old Bethany type.

It was a very pleasant social function, very admirably carried out—that reception, with refreshments, given at Hamilton Female College by Principal Hagerman and his wife. A large number of the delegates attending the Congress availed themselves of the gracious invitation extended by Professor and Mrs. Hagerman to visit this institution and note its spacious rooms, so well suited for its work. To say that the young ladies were beautiful would probably be superfluous. They are mainly from the blue grass region. It was a characteristic and gracious thing to do to give this added social pleasure to the visitors from so many widely separated parts of the country. We were glad to see among the guests the father of the hostess, Alexander Campbell, of Bethany, W. Va., a son of the distinguished reformer.

Hour of Prayer.

The Christian Soldier.

TEXT. *Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.—2 Tim. 2:3, 4.*

The Christian life is a life of conflict. The Christian is a soldier, warring against the desires of the flesh. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Nobody thinks of this as a carnal warfare, shedding blood like water and gashing the earth with graves; it is, nevertheless, a conflict, real, stubborn and relentless; it is no mimic fight.

The Christian's Armor.

Becoming a Christian is enlisting in a holy war, and one of the first requisites is the armor. Righteousness is the breastplate, truth the girdle, faith the shield and salvation the helmet. The weapon of offense is the sword of the Spirit, and there is no armor for the back (Eph. 6: 10-20). When we faint and fall in the midst of our enemies, when we are wounded and weakened and carried away captive by Satan at his will, it is because we have gone forth unarmed, trusting in our own prowess or wisdom to deliver us. "Wherefore take up the whole armor of God, that ye may be able to stand in the evil day."

Righteousness, truth and faith are defenses that cannot be pierced. Against them the shafts of malignity are flung in vain. "Thrice armed is he whose cause is just." These qualities are also energizing to the soul that possesses them. What resistless soldiers are they who have them!

"Their hearts are pure, their faith is strong,
Their hands are stout, their eyes are clear;
They hurl themselves against the wrong,
And hasten the millennial year."

The Fight of Faith.

Christians are not to engage in strange warfare. They are marshalled against a common foe. Is the warfare of rival sects a part of the fight of faith? Is not sectarianism itself something to be contended against? The Disciples of Christ think so; hence their plea for Christian union and the restoration of apostolic Christianity. We are to fight mammonism. "The love of money is a root of all kinds of evil." So when we strike at that baleful and sordid passion we strike at the tap-root of many evils. But we cannot enumerate all our foes; gluttony, intemperance, licentiousness, worldly pleasure, all excess, injustice in law and custom—individual sins and social and collective sins are to be fought down; we are to give no quarter.

In every campaign we are encouraged with the certain hope of victory. It is a fight of faith. "This is the victory that overcometh the world even our faith." The solid columns move forward with confidence; every blow is struck with the consciousness that it is helping to bring victory. If defeated, it is but for a moment. If we fight alone, and no comrade shares our burden, we are guided and guarded by the Captain of our salvation.

Whom to Please.

The enlisted soldier may be ambitious, but he strives to please his commander, not himself. So we are to please Him who enrolled us. We must be careful to know

His commands, and keep them; we must be sure that we are intent on executing the great commission he has entrusted us with. Christian soldiers must avoid entangling themselves with the affairs of this life. It is very easy to make what one of our great statesmen has called "entangling alliances." Do not bend your neck to be yoked with unbelievers. Do not permit the cares of this world to engross you. Again, we please our commander by taking our share of hardship, as good soldiers. Stand boldly, uncompromisingly for the right, in season and out of season; strike manful blows for the deliverance of your fellowmen, and you will suffer for your aggressiveness.

The Conqueror's Crown.

Weary soldier, do not fear that, having been loyal to the end, your merit will pass unrecognized and unrewarded. For you as for Paul and "all them that have loved his appearing," there waits the "crown of righteousness" (2 Tim. 4:5-8). General Jackson said to those who stood by his death-bed: "Let us cross over the river, and rest under the shade." The time will come for the last battle, the shout of final victory, and then, stripped of all warlike accoutrements, you will be crowned.

"He has finished his work, and his journey is over;
His warfare accomplished, his triumph begun;
He has laid down his armor beside the cold river,
And brilliant with stars is the crown he has won!"

Prayer.

O Thou God of battles, we thank Thee for a mighty Captain, and comradeship in a mighty host. We rejoice in the victories our fathers have fought and won; in the courage and the heroism that still mark the soldiers of the Cross; and in their loyalty to Jesus Christ our Lord. Wilt thou cheer the lonely, strengthen the weak, release the prisoner, and smite with confusion the enemy. Give victory to every struggling soul, and at last the victor's crown, through Him that loved us. Amen.

Editor's Easy Chair.

On our northward journey we tarried a day at Jacksonville, the gateway of entrance and exit for peninsular Florida. While writing our last Easy Chair notes there at "The Duvall," we were agreeably surprised by the entrance of J. T. Boone and O. A. Bartholomew. The latter was in Jacksonville to advise with the brethren in reference to their contemplated new church on the splendid lot they have recently secured. He was preaching for the church of evenings while there. We made an appointment with Bro. Boone and him to take a drive about the city and suburbs in the afternoon. In this drive we took in the "ostrich farm" near the city, and learned some of the peculiarities of this strange feather-producer, half bird and half beast in appearance. Judging from the number of people who visit this farm, and the amount of the admission fee, we should say this item alone was a considerable source of income. Jacksonville has some business houses highly creditable to its enterprise, and it abounds in stores where all manner of Florida souvenirs may be secured. In these the alligator and the negro are worked for all they are worth.

As the prosperity of Florida increases, so will that of Jacksonville. The travel to Florida has never been so large as during the past winter. We believe it is destined to increase, as the state furnishes a winter climate suitable for invalids or elderly people that is more accessible to the great body of people than any other. Whatever may be said of Mr. Flagler's railroad monopoly, it is certain that the Florida East Coast Railway Company has made the whole east coast, down as far as Miami, not only accessible but highly desirable as a resort by its improvements. The same may be said of the Seaboard and Plant systems of railroad, which penetrate the interior and west coast. These three railroad systems, with the St. John and Okla waha rivers and the coast steamers, open up this land of fruits, flowers and sunshine to the health-seekers and winter-dodgers of the colder regions of the north.

A half night and a half day at Savannah, Ga., did not give us much time to see the city. Wishing to make the most of the few hours we had we employed one of the registered hackmen to show us the sights. When we questioned him about the speed of his horse, before engaging him, he said he was "not a race horse." The cleverness of this reply, after we had had a little experience in trying to whip him into a slow trot, reminded us of David Harum's "hoss swap," in which his horse was said to stand as well without hitching as with it, and that a woman could drive him as well as a man! Our driver was truthful. His animal was "not a race horse"—not by a long ways! But we did get out to "Thunderbolt" and saw the oyster factories at work. We also found the monuments of General Nathanael Greene and of Sergeant Jasper, whose names and deeds connect the city with our revolutionary struggle. We could not learn, on inquiry from several citizens, whether Gen. Oglethorpe, the founder of the city and of the colony of Georgia, had a monument there or not. At least a street perpetuates his memory. It was a disappointment to us, on calling at the parsonage of the Christian Church, to find that Bro. Watkins had left the city for New York. We did not meet with any of the members. We saw the building, which did not seem to us very happily located for impressing people with the value and aggressive character of the plea it represents. But that is a fact we have often observed. If we have a good cause we ought to give it the best opportunity possible to win success. Often, of course, the city grows away from a church, and develops in a direction not contemplated. This may be the case in Savannah. But churches, like business houses, must adjust themselves to the city in which they operate.

A large part of the journey from Savannah to Columbia, S. C., lies through a low, swampy country, and we put in most of the time in looking over the songs in the newly-issued "Popular Hymns No. 2," edited by C. C. Cline and issued by Christian Pub. Co. While poring over, and singing, mentally, the sweet old songs in this popular collection, time passed so rapidly that we arrived at the capital of the "Palmetto State" before we knew it. A day in this city, under the guidance of Mr. and Mrs. Frank Walter, whose guests we were, gave us opportunity of visiting some of the great cotton factories here and of going through one of them, watching the various processes by which the rough cotton is transformed into the finished cloth. One can but feel a profound admiration for the genius of man which has invented and constructed all the machinery by which these processes are carried forward. And yet Arkwright was the object of popular animosity because of his inventions, and at one time a large factory of his was destroyed in the presence of the military and police who would not interfere. So the world has always treated its benefactors. A very large new factory is about ready to begin operations in Columbia, perhaps the largest in the South. All this means a new era of industrial activity for the South. We also visited the capitol building, containing a tablet bearing the original ordinance of secession, passed, we believe, Dec. 20, 1830, the anniversary of the landing of the Mayflower. But this is now ancient history.

Two days in "the land of the sky," at Asheville, N. C., was only sufficient to give us a glimpse of its mountain scenery. On Lord's day morning we found the new Christian Church, which is well located and is a very creditable building. Bernard P. Smith, whom we expected to find there, had closed his temporary engagement and had returned to his church at Charlottesville, Va. They had no preacher for that day, except the Elder, Bro. McCrary, who made a very good talk and presided at the Lord's table. We thought it prudent to remain *incognito* until the meeting was dismissed, and we greatly enjoyed the novel experience of worshiping in the pew, unrecognized, in a congregation of Disciples. We learned that Bro. Motley has been secured as pastor and was to begin his work there the following Lord's day. It is quite important to have a live, working church at this important point, and we are glad that so capable a man as Bro. Motley is to have charge of the work. Asheville is a thriving city, and is probably unexcelled in the beauty and grandeur of its scenery. The ranges of the Great Smoky Mountains and the Blue Ridge form a cordon of sky-piercing peaks around the city, on whose summits cloud and sunshine form pictures of marvelous beauty. The mountain scenery along the Southern Railway from the time it enters the state until it passes into Tennessee is bound to make it a popular route, for it is rarely excelled. This great railroad system has done and is doing much for the development of the New South.

We reached Lexington in good time to take in the third Congress of the Disciples of Christ, and probably the best one of the series, so far. Elsewhere we have sought to give our readers as good a report of it as our space and ability would permit. We never realize our unity of faith quite so much as when we attend one of these Congresses, and see how we can differ in opinion without interfering with our oneness in Christ. These lines are written in our office, where once more we have taken up such of the work as we feel able to bear. The vacation has been very profitable to us in every way, thanks to those who have borne extra burdens that we might rest, and to the kind friends whom we have met during our absence.

The Congress of The Disciples

A REPORT AND REVIEW

By W. E. Garrison

The Third Annual Congress of the Disciples of Christ convened in Lexington, Ky., Tuesday afternoon, March 26, under the ample hospitality of the Central Christian Church. The subjects for discussion were: The bearing of the evolutionary theory upon religious conceptions; the psychology of religious experience; and present-day phases of the Christian union problem. There was a great influx of visitors Tuesday morning, and at all of the sessions the intelligent people of Lexington filled such part of the spacious auditorium as was not occupied by the members of the Congress.

After introductory remarks by F. D. Power, general chairman of the Congress, the chair was occupied by I. J. Spencer, pastor of the church in which the Congress met, who introduced the first speaker, Prof. Alfred Fairhurst, of Kentucky University, whose subject was:

Is the Scientific Doctrine of Evolution Compatible with Christian Faith?

Prof. Fairhurst devoted by far the greater portion of his time to a consideration of the evolutionary theory as a scientific doctrine and to an argument to prove that it is not good science. This was interesting but not to the point. The question was not, Is the evolutionary theory true? but, Is it compatible with Christian faith? It might be a scientific error and yet harmless to faith. The speaker brought into prominence Spencer's statement of the data of evolution—"matter, motion and force." To say that these are the only elements of development is an unwarrantable hypothesis. There are facts, psychical and spiritual, which are not included in this classification. Therefore evolution is unscientific, as any theory must be which ignores facts. Since the evolutionary theory claims to explain the universe with only matter, motion and force as data, it sets up a determinism which rules out human freedom, it has no place for divine purpose, and it virtually rules out God. The assumed data necessarily lead to Haeckel's conclusion, destroying the freedom of the will, the immortality of the soul and the being of God. Science has no substitute for the statement that God created man in his own image and breathed into him the breath of life.

Criticism of Prof. Fairhurst's paper might begin with this last assertion. Science never has attempted to assert or deny the fact of creation and it does not profess to substitute anything for it. Darwin said that it was hopeless to try to explain the origin of life, much more the origin of substance. Science may try to show that the first creation of substance occurred not less than millions of years ago, but it cannot, as science, assert the eternity of matter and hence cannot rule out God as creator. If evolutionists assert that the development of this matter (the creation of which by God they cannot deny) has been continuous and in accordance with law, there is still room for God as the "resident force" by which his comes about. In other words, it is not fair to take the evolutionary formula, with its "matter, motion and force," define those terms as the anti-evolutionist defines them, and then conclude that evolution is a mechanical and God-less doctrine. Both Spencer and Huxley say that they would rather interpret matter in terms of mind, than mind in terms of matter. Their conceptions of matter and its activities must therefore have included elements which are ignored in any criticism which calls their theory materialistic. But the definition of matter and force is a question of philosophy, not of science. There may therefore be an atheistic evolutionary philosophy, but as science evolution cannot be atheistic.

Prof. Fairhurst asserted that the denial of all miracles is essential to the evolutionary theory. But Darwin, Wallace, La Conte, Drummond and Lyman Abbott do not deny the possibility or actuality of miracles. If they are not orthodox evolutionists, whom shall we name?

The discussion of this paper was opened by Jabez Hall, who said that we ought not to make it impossible for a man to be a Christian, no matter what scientific views he may hold, right or wrong. The assertion that evolution is incompatible with Christian faith is comparable to the similar statements which were once made about the Copernican astronomy and the law of gravitation. The scientific doctrine of evolution is almost universally accepted, and we risk too much when we say that it is inconsistent with belief in God and the Christian religion. Dr. Hall's speech was a magnificent burst of eloquence, not debating the truth or falsity of the scientific theory (which was not the question) but denying that any purely scientific doctrine can conflict with Christian faith.

After a rather desultory discussion, J. B. Briney made the appropriate suggestion that the question was not whether some men actually hold to both evolution and Christianity, but whether they are logically consistent in so doing. He thought not, because Genesis says Adam was created before Eve, whereas the evolutionary view of the origin of man would make the sexes arise simultaneously. This criticism shows only that evolution is incompatible with a certain method of interpreting Scripture—a method which is not inseparably connected with Christian faith.

Prof. W. D. Mackenzie cleared up the situation by emphasizing the distinction between evolution as a science and evolution as a philosophy. Science does not deal with causes, but with phenomena. It can only say that certain events occur in certain sequence; as science, it cannot say what force brings them about. Therefore no scientific doctrine can be incompatible with Christian faith, since they do not cover the same ground. On the basis of the scientific theory of evolution, philosopheis may be erected, agnostic like Herbert Spencer's or theistic like John Fiske's. Both are equally good evolutionists. The Christian philosopher has as good a right to use scientific evolution as has the agnostic philosopher.

In illustration of this point, Prof. S. M. Jefferson quoted La Conte's answer to the question, "Would you as a scientist deny the possibility of a miracle?" "No," said La Conte, "as a scientist I could not deny the possibility of a miracle; I should simply say I was not expecting one."

Others who participated in the general discussion were Albert Buxton, J. A. Lord, Robert Cave and Prof. Fairhurst (several times).

The Tuesday evening session, of which J. A. Lord was chairman, was devoted to

The Evolution of Religion,

upon which subject B. A. Jenkins presented a paper which, in addition to the value of its matter, was notable for the beauty of its literary style. The speaker began with some general considerations in regard to evolution. Fiske defines it as "God's way of doing things." If we use La Conte's definition, that "evolution is continuous and progressive change in accordance with law and as the result of resident forces," then the "resident forces" are, in the last analysis, God. He is force, but not only force. Evolution of religion is God's way of progressively revealing himself. It does not imply that religion is the product of material forces. Development does not mean that there are no eternal verities.

There are many definitions of religion. More definite than Schleiermacher's "sense of dependence" is Edward Caird's statement that "religion involves a conscious relation to a Being or Beings which we designate as divine." The development of consciousness, either in the individual or in the race, exhibits three stages: *First*, consciousness of the objective world, the Not-Self, and the naive interpretation of its phenomena as immediately divine. The earliest form of religion was probably the worship of the great forces of nature, based on a recognition of stones, winds, trees, rivers, etc., as friends or foes. The elevation of one god over all others leads first to Henotheism (the recognition of many gods but the worship of only one), and thence to Pantheism. To avoid the arid impersonality of Pantheism, the Greeks through their art personified the forces of nature in beautiful human forms, which helped to bridge the chasm from objective to subjective religion. *Second*, consciousness of the Self comes next and finds its religious significance in the attempt to find the laws of God in the human heart. Here religion begins to have an ethical content. But this too proves inadequate and ends either in Buddhistic Nirvana or in the cynicism of the later Stoics. The Græco-Roman world was thus prepared, by the time of Christ, for the union of subjective and objective religion in a higher synthesis. Judea was especially prepared, for ancient Israel had come through Henotheism (recognition of other gods as real, but worship of Jehovah only,) to spiritual Monothe-

ism. The prophets represented subjective religion—God in the heart. *Third*, consciousness of the Absolute, as the principle of union between the Not-Self and the Self, reveals moral obligation as an expression of the universal relations of mankind. This last stage reached its perfection in Christ, beyond which religious progress is possible only by the fuller comprehension of him.

The application of evolution, or the idea of development, may interfere with the old theology, but not with the old faith. It makes the conception of inspiration more intelligible. It helps us to understand many utterances of Paul which embody the idea of development. It sounds a note of optimism, for evolution means that the world is improving. It will lead to a more just appreciation of heathen religious leaders. It will stimulate the interest in foreign Christian missions, which are an agency for carrying the process of religious development on to its normal consummation.

The discussion was opened by S. T. Willis, who feared that this conception of religion left no place for revelation or miracles and made it a "mere" growth from Hebrew and Greek religions. The critic guarded his criticism with a series of "ifs," but why he even supposed that the essayist meant to exclude God when he introduced growth, it is hard to say, for it was distinctly stated in the beginning of the paper that "evolution is God's way of doing things," and that "God is the resident force" which carries on the process. A growth which is God's way of accomplishing his eternal purpose is probably not a "mere" growth, within the usual meaning of the term.

Prof. Silas Jones said, "The conception of evolution is helpful if it helps." It is a question of fact, of experience. The bulk of testimony is that it does help. Ethical ideas and forms of worship have developed. but Jesus was not an ordinary product of evolution. He is rather, as Fiske says, the Evolver himself.

Prof. C. L. Loos maintained that the miraculous birth of Jesus was an interruption of the evolutionary process. God is constantly coming in as a factor, thus destroying the continuity of evolution. This would be true if it were assumed that continuity means godlessness; but not if God is the "resident force," "the Evolver."

Prof. Hugh McDiarmid suggested that the theory of evolution is itself an evolution, and therefore probably not yet complete. It may be only in the monad condition. Let us then wait, he said, until it is fully developed before accepting it. On the contrary, if the thing is going to evolve any farther, if ultimate truth lies still beyond, let us make haste to get in the procession before we are everlastingly left behind. It is as if the mollusk should have said, when the evolution of the fish was taking place, "No, I will not evolve into a fish. The thing won't stop there. There may be mammals after awhile. I'll wait and be a mammal all at once." In fact, no one claims that the doctrine of evolution is the finality of all truth, but only that it is the best scientific doctrine now available.

The general discussion was participated in by J. H. Garrison, who pointed out the fact that the laws of development are different in the physical and spiritual realms; W. T. Moore, who told a humorous and appropriate story; J. B. Briney, who told another which was less successful in both respects; B. C. Deweese, who objected to calling Paul an evolutionist; L. I. Mercer, who distinguished between the evolution of religion and the evolution of revelation; and W. J. Loos, who thought that an evolution which admits miracles (as Wallace, La Conte, Drummond and others do) was not new enough to be worth much.

Evolution and the Doctrine of Redemption

was the subject of the paper read Wednesday morning by Professor W. Douglas Mackenzie, of Chicago Theological Seminary, C. L. Loos being in the chair. Prof. Mackenzie spoke of the revolutionary changes which had been wrought in the world's thought during the past half century by the idea of evolution. The crisis which it has brought on is similar to the crisis to which earlier scientific discoveries have led, and it is no more to be feared than they. No doctrine of the history of nature which science may compel us to accept can possibly conflict with religion. Tyndall, who tried to blot out Christianity with evolution, has already been supplanted by Fiske, a Christian evolutionist. Does evolution confirm or destroy the central doctrine of Christianity —redemption? The speaker again emphasized the important distinction (mentioned above) between evolution as a science, represented by Darwin, and evolutionary philosophies, represented by Spencer. The former did not touch the question of origins, or the nature and meaning of the force which carries on the process. Darwin spoke timidly and not as a scientist when he referred to the origin of substance and the beginning of life; as a scientist he tried only to account for the differentiation of species. For Spencer, Darwinism is a mere detail; he tries to explain the essence of nature, not the relations of its parts. This is not science, however often he may call it that. Science can only describe things. It can not define matter, life, force or self-consciousness. Darwinism may be scientifically established; Spencer's agnostic philosophy based on scientific evolution cannot be proved because it is philosophy and may be wrong even if the principles of scientific evolution are right. The acceptance of evolution does not carry with it the acceptance of Spencer's philosophy.

It is not a question of choice between accepting the evolutionary theory or going back to the old theory of instantaneous creation of all species. The latter had already broken down in the hands of Linnæus before evolution was suggested.

When LaConte referred the development of things to "resident forces," he transgressed the limits of science and made an incursion into philosophy. Science cannot locate or explain forces; it can only tell what changes occur. A better definition would be that "evolution is continuous, progressive change of phenomena according to certain laws." The idea of progress is here emphasized, and this means divine foresight. Purpose is progress viewed from the Godward side.

Great principles are to be studied in their beginnings (not their causes) far back in history. There are foreshadowings of ethics in nature. Nature is shot through with facts of love and self-sacrifice the same in kind as those in human life. The cross of Christ runs through all nature; its principle is eternal and leads up to the actual sacrifice. Evolution and redemption are not two theories, but two series of facts, two ranges of experience, both human or for man, both divine or from God. The doctrine of redemption includes and presupposes: *first*, the divine Christ, whom his apostles constantly identified with the God of nature, the Logos, the principle and origin of the whole evolutionary process; *second*, the cross, which shows that the ideas of love and law are not inharmonious, and which procures redemption by presenting the law in such a way as to make it lovable, thus bringing one back to the law of his being, departure from which is sin; *third*, the spirit of Christ now at work in social evolution through the agency of his church.

The discussion was opened by J. J. Haley, who said that the general theory of evolution is true and as a conception of the universe it has come to stay. We are all practical evolutionists in spite of ourselves. A necessary theological reconstruction is being accomplished rather by a change of emphasis than by the introduction of absolutely new ideas. God's immanence is not a new discovery, but its importance in our total conception of the divine nature is new. Deism had driven God out of the universe. The conception of Him as an occasional visitor is no longer possible. Darwinism sets before us two alternatives: either He is everywhere in nature, or He is nowhere. The incarnation and redemption gain new meaning from the thought of God's constant connection with nature and history.

Obviously with a desire to have the anti-evolutionary view stated, I. B. Grubbs was given fifteen minutes, though his name was not on the program. He admitted that evolution might be consistent with somebody's idea of redemption — Prof. Mackenzie's for example—but not with the biblical idea of remission of sins. Evolution, he said, taking it even at its own estimate of itself, provides only for the future and not for the forgiveness of past sins. The idea is growing that all that is needed is to build character and this he denounced as pharisaism.

The program called for no more speeches but for questions which Prof. Mackenzie would answer. But it was not easy for even so stern a chairman as Prof. Loos to shut off those who had speeches to make. Prof. Fairhurst alternated with all the other speakers to the end. The chief point at issue was whether or not the introduction of such supernatural events as the incarnation, the resurrection of Christ and the miracles, breaks the continuity which is essential to the idea of evolution. Prof. Mackenzie said that it does not, and stated Wallace's theory of the introduction of new causes from time to time—as at the beginning of life — which suspend no previously existing law, but which lead to effects not causally contained in the earlier phenomena. A miracle is never the breaking of a law but the operation of a force which is always in accordance with law. Others who had questions to ask were B. C. Hagerman, J. B. Briney and Jabez Hall. Bro. Briney wanted to know again how the creation of Adam before Eve, as recorded in Genesis, could be reconciled

with the evolutionary statement, and Prof. Mackenzie in turn asked how the statement that "the Lord sitteth upon the circle of the heavens" can be reconciled with the Copernican astronomy.

In closing Prof. Mackenzie spoke earnestly of the troubles which come from asserting that Christianity is inconsistent with evolution or with any other scientific theory. When the alternative is presented to thoughtful young people between rejecting the scientific theory, which is held by the great majority of scientists, and rejecting Christianity, seven out of ten will reject Christianity and the other three will have an uncomfortable and disturbing experience. We have no right to place such an alternative as a stumbling-block to the acceptance of Christianity. Prof. Mackenzie's able address brought the discussion of the religious bearings of evolution to a fitting consummation. He did not, of course, try to prove the scientific theory of evolution. The discussion of that question before a religious congress would be quite impossible. But he showed that it does not conflict with Christian faith, that it can be made the basis for a theistic explanation of the universe as well as of an agnostic philosophy, and that its application to the great doctrines of Christianity leads to a firmer establishment and truer understanding of them.

Wednesday afternoon, with A. B. Philputt in the chair, C. C. Rowlison presented a paper on

The Psychology of Religious Experience.

In this, as in the preceding address, the evolutionary standpoint was adopted. The speaker did not even shrink from the term "the reign of law," but said that, as law reigns in the material world, making possible the sciences of physics and chemistry, so the reign of law in the world of mind makes possible such sciences as pedagogy and a science of the phenomena of religious experience. It is the business of the latter to explain religion by the laws of the human mind. In making this last statement, the speaker laid himself open to criticism more severe than any which was made upon him in the subsequent discussion. The term "explain" calls for explanation, and when one speaks of applying psychology to the task of explaining religion, the statement should be guarded by the warning that, since psychology is a science and not a philosophy, it can only describe and classify the phenomena of religious consciousness and cannot explain them in the sense of finding their efficient causes. This is the sense in which Mr. Rowlison probably meant his statement to be taken.

The paper was largely occupied with reviews of some recent books in which the psychology of religious experience has been for the first time seriously treated. Starbuck's "Psychology of Religion" begins with a consideration of the age of conversion on the basis of statistics and concludes that conversion is a phenomenon normally connected with adolescence and that its failure to come at that time means arrested development. This implies that religion is normal to man. Among the motives to conversion in the many cases which he examined, fear has a large part, and hope, love of God and the altruistic sentiments generally a small part. Since conversion comes naturally at a certain time, it is not necessary to create emotional excitement to bring it about; the attempt should rather be to secure a normal psychological development which will include conversion as a part of it. Coe's "Studies of the Spiritual Life" says that the characteristics of adolescence are the main point in the psychology of religion. To say that conversion is concomitant with the period of most active physical growth and its accompanying phenomena does not mean that it is produced by physical causes. What is needed is less stimulation than guidance. The position of the Disciples of Christ on conversion is psychologically correct because it does not give to disturbed individuals a still greater emotional disturbance but sets before them a definite act. Granger's "The Soul of a Christian" was referred to at some length and statements of Ribot and Sabatier were quoted, expressing the idea that religion is a thing normal to man and an inborn necessity. Problems which are raised by this study of the psychology of religion are: What is the relation between adolescence and conversion? To what extent is the storm-and-stress period through which many young persons pass dependent upon physical conditions or temperament?

The discussion of the paper was opened by S. M. Jefferson who consumed fifteen minutes without approaching any point of importance raised by the paper. Most of his time was devoted to the criticism of a mixed metaphor and an accidental misuse of the words "warp" and "woof." Mr. Rowlison had spoken of weaving the "woof of truth" into the "warp of character" and Prof. Jefferson took pains and time to point out that the warp is woven into the woof, not vice versa. He approached serious criticism when he made the point that an antecedent is not necessarily a cause and that consequently it does not follow that the physical phenomena of adolescence cause conversion even though they may precede or accompany it. This is a vital point, to which it was well enough to call attention again, though it had been stated by the first speaker.

J. A. Lord held that the subject was one of great practical importance and made the important suggestion that the records of personal religious experience, upon which Starbuck bases his generalizations, exhibit experiences warped by a wrong theology. It is this which causes fear to appear so prominent among the motives assigned in conversion. Fear is not a normal element in conversion. A collection of statistics among the Disciples of Christ would show it less prominent and would exhibit fewer emotional disturbances. It was agreed by the Congress that it would be desirable to have such statistics collected among the Disciples of Christ and A. M. Harvuot and C. C. Rowlison were appointed to collect and collate such statistics.

At the close of this session the Congress resolved itself into an educational convention to receive the report of a committee appointed at the General Convention at Kansas City with reference to the organization of an

American Christian Educational Society.

The report, which was read by F. D. Power, recommended the organization of such a society and presented a constitution. The report was adopted and about thirty charter memberships were taken. At a later session the general officers of the Society, with F. D. Power as president, and twelve directors, were elected. The Board was located at Washington, D. C. It is to be the duty of the Educational Society to carry on a campaign of education for a more general acquaintance with our educational needs, to formulate educational policies and to raise funds for the assistance both of colleges and of needy students. The Society, therefore, differs from the former Board of Education in having its function clearly defined and it will not be necessary at every meeting to raise the question, What is the Society for?

The Wednesday evening session was under the auspices of the Home Missionary Society, with Mark Collis as chairman. B. L. Smith made a brief statement to the effect that the Home Society is at present $18,000 ahead of its receipts by this time last year, and he had just received news of a $5,000 bequest which was ready as soon as he could go for it. He has already gone and has doubtless got it by this time.

The address of the evening was by Dr. Josiah Strong, of New York, on

The Twentieth Century City.

The problem of the twentieth century is the problem of the city—on the political side, its government; on the religious side, its evangelization. There are three reasons for the increasingly rapid growth of cities: The use of machinery on the farm makes it possible for fewer men to cultivate a given area and thus drives the unemployed from the rural districts; the growth of factories in the city provides employment and draws the rural unemployed to the city; the railroad furnishes the means not only of getting from the country to the city but of getting food to the city to feed those who gather there. This tendency is permanent and necessary. The amount of food which the world can consume is limited; but the consumption of articles of manufacture and fine arts is unlimited. Therefore as the world grows richer an increasing proportion of the population will find employment in manufactures and arts. In other words the city will grow. Already in 1890, three-fourths of the nation's wealth was in the city and the proportion is increasing. The larger the city, the greater the ability and rectitude needed to govern it; but the bigger our cities get, the worse are the men who rule. The proportion of the people who own their homes is less in the city than in the country. The proportion of churches is only half what it was fifty years ago. The amount of crime per capita is greater in city than in country and is increasing. Ignorance, vice and wretchedness separately are not revolutionary, but when combined they form social dynamite. To such an extent are these factors now dangerous that self-government has already been partly taken away from the cities by the state constitutions, because the cities are incapable of complete self-government. But when constant growth of the cities shall give them a majority of the people, as well as a majority of the money, this cannot be done. The government of the whole will then be in the hands of the city. What then, if it is now incapable even of self-government?

To make the city capable of self-government, make the citizen capable of it.

Cherish the patriotism which rallies around the ballot-box and the primaries, fights the machine and does not shirk jury service. There must be not only a development of patriotism but a transformation of character, and this is the work of a church. We have already plenty of methods; what we need is the application of them. Any institution makes a mistake when it tries to lift up a fraction of a man—either the physical, the intellectual or the spiritual part—for the man is a unit. The institutional church takes hold of the whole man. The Christian social settlement is a potent force and its open avowal of its Christianity does not drive men away from it. Bad as the conditions are in the cities, there is no occasion for panic, for the forces of redemption are adequate to the work.

Dr. Strong's address was enthusiastically received by an immense audience. There is no man in America who can use figures more effectively in a speech or make statistics more eloquent. The Congress was honored by his presence, as it was instructed and inspired by his address. It showed both the need and the method for city evangelization.

The Thursday morning's session was devoted to the discussion of various phases of the Christian union question. A. McLean was in the chair. The first paper was on

Individualism and Christian Unity

by the writer of this article. The subject was treated by the historical method, the aim being to show what place the movement for unity occupies in church history in relation to the conception of the free individual. Individualism and unification have existed as tendencies throughout human history and have been embodied in varying degrees in all institutions. The history of individualism as related to the development of Christian institutions is summarized in three periods:

1. Medievalism ignored the individual. The two great institutions of the Middle Ages were the Holy Roman Empire and the Catholic Church. The theory was that these organizations did not receive their power from the individuals who composed them, but the individuals received from the organizations all their political and religious rights. The Catholic theory of the church rested upon the conception of the bishops as the criterion of the church, and the consensus of their opinions as the test of orthodoxy; and upon a conception of individual man as hopelessly lost by reason of his inherited original sin, except as he may be saved by divine grace, whose sole channel is the hierarchy. This establishes complete unity at the expense of the individual.

2. From the Reformation to the end of the eighteenth century is the period of awakening and developing individualism. The Reformation, as a revolution, implied the belief that individuals are of more value than any organization to secure unity at their expense. The casting off of external authority implies also faith in the sufficiency of internal authority to secure all the unity which may be necessary. The Reformation was therefore not only a temporary disruption of christendom, but also the prophecy of an ultimate and higher unity. The principle of individual liberty, opposed by the dogmatism of the first reformers, found expression in the multiplication of sects in the seventeenth and eighteenth centuries. The philosophy of the Enlightenment and such mystical movements as Pietism, the Quakers and Wesleyanism, tried to find essential Christianity within the individual, the former by pure reason, the latter on the basis of feeling. Both failed and the end of the eighteenth century found individualism developed into a disintegration of both religious and political society.

3. The task of the nineteenth century has been to destroy anarchy without restoring tyranny; to find a basis for unity which will leave room for liberty. Alexander Campbell proposed to find a basis of unity neither in pure reason, nor in the emotions, nor in a complete biblical theology, but in a return to the authority of Christ for a statement of the conditions of salvation. Whether or not this method shall be adequate depends upon the interpretation of the word "authority." No authority can be permanently binding which is essentially external, whether it be authority of church or of book. The authority of the Bible may be endangered by a view which makes much of it as a code of laws and makes little of it as a source of light and inspiration. The problem is to be solved by finding our conception of authority in the Christ who is above us as Master and Lord and can yet dwell in the hearts of his disciples—a Christ whose deity is a manifestation of the immanent God. United in submission to this internal authority—the God in whom we live and move and is Christ dwelling in the heart—we shall be one and yet we shall be free.

The paper was discussed by George Darsie who directed attention to two points: the historical method and the conception of authority. The historical method he characterized as useful because dispassionate and conducive to a calm and unprejudiced view of facts. It has its limitations, however, in that it presents no duties and suggests no adequate motives to action. It is therefore a method to be used and even to be emphasized, because we have had too little of it in the past, but not to be used alone. The conception of authority as necessarily internal was criticised on the ground that purely biblical authority, although external, could never become coercive and could therefore never endanger liberty, as the authority of the church has done. In answer to this it may be said that the main point is not the coercion but the externality of the authority. An authority which is wholly without can enforce itself only by compulsion or threat. Authority can dispense with these aids only on condition that it makes such an appeal to the individual that the dictates of the authority are seen to be in accordance with the laws of his being; and when that point has been reached the authority has become essentially internal.

Following this, W. T. Moore read a paper on

Modifications of the Plea for Union,

which unfortunately he was not able to finish within the hour allotted to him. The trend of the times, said Dr. Moore, is toward unity in every department of life and hence toward unity in the church. He set forth at length what had been the attitude of the Disciples of Christ toward the question in the past. They have been too anxious to swallow up all other churches. This desire is inconsistent and its accomplishment is impossible. The Disciples have contended for the right of individual interpretation of the Scriptures but have not granted that right to others, especially in regard to the ordinances. They have virtually had a creed all the time. The real difficulty in the union question centers in the baptismal question. This might be settled by a form of compromise which would abandon no principle that we have contended for and would conciliate the other bodies. As it is almost universally agreed that believer's immersion is apostolic baptism, whatever other forms may be, an agreement might be reached to practice only this henceforth, but meanwhile to accept in full fellowship all who are satisfied with their present baptism. The chief bar to union is that we do not want it badly enough. When the Christian world really wants to unite, it will unite.

A. M. Harvuot opened the discussion of Dr. Moore's paper. He opposed the idea of presenting any new plans for union and said that what we need is not schemes for union but the real desire for it. As a general criticism of the Congress, he said that we are making a mistake in substituting for our City Evangelization Conference a discussion of lesser matters "which make dreamers instead of soldiers." The distinction apparently was between questions which are immediately practical and deal with methods of work, and those which are intellectual and deal more or less with theories. In our opinion the criticism is entirely erroneous. We need not less conference on practical problems, to be sure, but we need sometimes to consider the great questions of which the world is thinking, without putting them to the test of immediate utility. Our Congress is an educational institution and the final test of education is its usefulness—a usefulness interpreted in no short-sighted fashion. No student goes through college without being compelled to study many things which he does not see how he will ever be able to apply in the practical work of his life. But they are not lost. We have been suffering many years for some occasion where we could have a brief season to think and talk about the larger problems of the thinking world, undistracted by immediate reference to their utility. The Congress meets a long-felt want in that respect and will turn out to be in the long run quite as useful as any conference on methods of work.

The general discussion of the two papers on Christian Union was participated in by J. A. Lord, J. H. Garrison, J. W. McGarvey and J. B. Briney. The general sentiment was that Dr. Moore had not correctly represented the position of the Disciples in the past, in saying that they had posed as "the whole thing," and that his scheme of union would not work.

Thursday afternoon was devoted to

Woman's Work.

Mrs. St. Clair, of Columbia, Mo., was in the chair and brief addresses were presented by representatives of the sex. Miss Alice Lloyd spoke of "Woman in Modern Education," showing how the modern changes in the status of women have not been the result of mere chance but of changed conditions proceeding from

economic developments. This has made education for women both possible and necessary. Some of its results are: material freedom springing from ability to earn one's own living; intellectual freedom; improved health, since study is less wearing than social dissipation; an increased spirit of democracy, woman being naturally aristocratic; not an unwillingness to marry but unwillingness to marry unworthy men; improvement in secondary education, which has come to be largely in the hands of women; and the application of the family method to care for the weaklings of society.

Mrs. J. M. Dill spoke of "Woman in the Church." The development of feminine influences and activities in religion was traced historically and a summary was given of those things which women can do now to best advantage.

Mrs. Ella Adams Moore, of the University of Chicago, spoke on "Woman in the Club." The woman's club is an educational force, an institution for the education of those who cannot utilize the schools. The club movement has grown up during the last thirty years and has spread so rapidly that increase in numbers is not now desirable. A club should counteract the dissipative effects of the habit of desultory reading, which is encouraged by the over-production of modern literature and especially by the over-abundance of newspapers. The club should promote systematic study and reading.

The latter part of the afternoon was devoted to a second address by Dr. Josiah Strong on

Readjustment to New Industrial and Social Conditions.

We are in transition from an individual to a social type of civilization. The industrial changes of the nineteenth century grow largely from the substitution of mechanical for muscular power. On the basis of muscular power the world could never grow rich, for one set of muscles can just about provide for one person and those dependent on him. The introduction of mechanical power means increase of power without increase of mouths. The problem of production was thereby solved. What remains is the problem of distribution. Labor, which was individual and independent so long as it employed muscular power, became social and co-operative when machinery was used. The factory arises, trades are specialized and industries become interdependent. Life is more complex than formerly. This change in economic condition demands social changes, for there must be harmony between life and environment and when the latter changes the former must readjust or die. Some men and some churches have perished from lack of this readjustment; others have succeeded by means of it. The League for Social Service, of which Dr. Strong is president, aims to assist in this readjustment in all possible ways, having special regard to the problems which arise in cities. The aims and methods of the League were set forth at some length and there was a general agreement, when Dr. Strong had finished his exposition of its work, that it is among the most important agencies now at work for the purification of the social body.

Thursday evening the Congress came to its natural climax in the address by Prof. C. R. Henderson, of the University of Chicago, on

Foreign Missions.

G. L. Wharton being in the chair. It was a splendid inspirational address, dealing with the need and the method of foreign missionary work. The spread of Christianity is obligatory upon us because Christianity is suitable for all men; because of the suffering and loss of heathen nations without it; because the church needs the stimulus which comes from such activity, and because Christ gave the command "Go." As to methods, it is essential that there be unity among Christians and whatever schemes may be proposed and may fail, unity is sure to come as soon as we are all in earnest about it. The outlook is hopeful; the law of the survival of the fittest prevails and the church must make itself fit to survive by making itself a fitting agent for the fulfillment of the world's greatest needs.

On this high plane the Congress closed.

Some Missionary Observations.

By Hugh McLellan.

The Foreign Society, and indeed the whole church, is anxiously awaiting the result of the collection for missions, taken on the first Lord's day in March. May we all see the largest manifestation of liberality in the history of the Christian Church. God grant that it may come full and free and beyond all expectation. May we all see of the travail of our souls and be satisfied. It is well, while we await the result, to enquire as to our conceptions of this collection. A money collection is not the noblest element of Christian missions. We might raise even the much heralded two hundred thousand dollars and still be woefully lacking in the best missionary impulses. Christ never commanded anyone to *send* the gospel; what he said was "*Go* and *Preach* the gospel." "Send the Light" is a fair missionary hymn but a weak missionary practice. Again, Christ never commanded his disciples to *pay* for laborers but to *pray* for laborers. We think of sending; the Lord thought of going. We think of paying; the Lord thought of praying. We dream of two hundred thousand dollars; the Lord dreamed of two hundred thousand laborers. Which is the nobler dream? As our dreams are, so are our realizations. We shall in all probability get the two hundred thousand dollars, but "*Where are the reapers?*"

It is to be hoped that the Foreign Society will substitute the word "laborers" for the word "dollars" in the motto for 1902. It is to be hoped also that there will be a praying day for laborers as well as a paying day. Then shall our eyes be enlightened and the Lord will teach our right arm terrible things. It is to be hoped, once more, that no parsimonious soul will misconstrue the spirit of these observations, and think that he can escape great obligations by some cheap praying. On the contrary it is the praying people that are the paying people. The church has not discharged its missionary obligations when it has taken an annual collection. The commission still rings with its inevitable *go*. Prayer is mightier than money; the goer is nobler than the sender. Foreign missions is more than a collection.

English Topics.

Mission Aftermath.

One of the very greatest efforts ever made in home missions in this country is now just over. The great simultaneous mission was planned beforehand during a whole year of careful and costly preparation by men accustomed to organization. It was a movement for the spiritual inauguration of the twentieth century. During one week at the end of January all the great suburbs of London as well as the city of London itself were attacked by pulpit stars, such as Dr. Parker, Campbell Morgan, Dr. Horton, Henry Varley, Gypsy Smith, Dr. Barrett and other leading lights of the Free Churches, as all Churches are called which are not connected with the State. During the first week in February another great assault on unbelief and indifference was initiated by a simultaneous mission in the rest of England. London came first, and the provinces had second turn. The religious public are now very eager to find out how much good has been done by this vast work. Thousands of meetings have been held. Crowds have assembled. Some of the missioners have magnified their own work by giving glowing reports of success. Others frankly speak in somewhat despondent style. That much blessing has been gained in countless quarters must be surely assumed. But I have lived long enough to know that the benefit of such attempts at evangelization is for the most part confined to the classes who do not need it nearly so much as the outlying masses. Moody and Sankey never really touched the enormous residuum of the British population. They greatly moved the churches and managed to a small extent to touch the fringe of the dark and heathenish millions outside all the churches. I think I know the reason.

The Reason Why.

As I think I know, may I say what seems to me to be the reason? When Mr. Moody came again and again to England, he always persistently refused to include the whole of the apostolic program in his teaching. He said to one of my friends who interviewed him and pressed him for a definite reply to a question on baptism, "I am a pedobaptist." This was the first time such an admission had been drawn from him. It was printed in the Christian Commonwealth, in a report of the interview. That tardy statement, dragged, as it seemed to the interviewer, very reluctantly from the famous evangelist, greatly astonished and distressed the Baptists in this country, for they had been constantly setting forth that Mr. Moody had been immersed in America, only that the immersion had been a semi-private or very obscure occasion. When this flat contradiction was administered the English Baptists were thunderstruck, and they were deeply disappointed in Mr. Moody, as well as pained that they had been misled by rumors about his supposed baptism. Now, although in England the ordinance of immersion is intensely unpopular, yet I venture to say that when any man of genius or power at any time arises in this country, who is not afraid, or ashamed, or too ignorant, to proclaim it in its proper place as commanded by Jesus Christ, at once the people overcome their repugnance so far as to cease their opposition. They bow to the man because of his eloquence, his

power and his goodness. Spurgeon was an example amongst the Baptists. M. D. Todd was an instance amongst the Disciples. I remember how he came to Chester while I was the young Baptist minister there. For three months he avoided mentioning baptism, and he told me why. Then he burst forth with a magnificent argumentative declamation on the subject. He created a tremendous sensation. I shall never forget my joy when I heard of this. I hastened to congratulate him both privately and publicly. From that time many who had been attending his services walked no more with him; but he had gained such a mighty hold that he went forward with a fine following. Now, if some great revivalist were to arise in this country, or to come to this country—a star of the first magnitude, who would fearlessly trumpet forth the whole Jerusalem gospel, without eliminating in the style of Moody and Sankey and some others just what happens to be a cross for the emotional, superficial, muddled, modern religionists, then a new apostolic era would begin. Shall I see such a man come along before I die? When we think we have spied such a man and send him word we wish he could come across we are apt to get a reply stating that he must bring a singer with him and promise him a thousand pounds. Of course this is impossible. So we wait, and wait, and wait. No second-rate evangelist can gain this grand victory. A consecrated Napoleon is wanted. Hitherto most of the popular evangelists have owed their success partly to their power, but equally to their skill and prudence in pandering to popular objections to the mortifying and crucifying element in the gospel. Consequently the devil only retreats till the evangelist is gone and comes back again with some of the increments of the old devilry in his train. Thousands of people are lying around in every neighborhood who were years ago "converted," but who never really gained the saving truth. They did not convert. So it will be after this great united mission. Things will be very much as before.

Something I Have Read.

As I have visited Turkey, both European and Asiatic, I take intense interest in the appalling Sultan and his dominions. That Moslem Nero whose long and immune rule on the Bosphorus is one of the most mysterious arrangements of God's ever-inscrutable providence, is to my mind the real Antichrist of these days. There are many Antichrists, says the Apostle John. But there can scarcely be one thought of who could match the incarnation of Apollyon now on the throne of the Kalifs. My impressions about Turkey have been renewed, deepened and confirmed by reading a new book called "Turkey in Europe," by a writer who hides his personality under the pseudonym "Odysseus." Whoever this author may be, he knows his subject and handles it better than any writer of recent years on the near East. His respect for the individual Turk as a brave, honest, truthful, clean, dignified, hospitable oriental is profound. His feeling as to the regeneration of Turkey is one of utter despair. The Turkish empire is past all hope of any kind of reform. The Turk is the same fanatic as of old. His bigotry is invincible. He is diabolically cruel when his fanaticism is once aroused. He lives in the past and has no notion of a future which involves progress. There is no kind of aristocracy or nobility in Turkey. The Sultan has no wives, for he only cohabits with slaves, any of whom become princesses if they have sons. Therefore no order of nobility can arise. The middle class is entirely official. What has all this to do, my readers may ask, with a letter on "English Topics," written for American friends? It has this much to do with it, that both America and England have vital and precious interests in this beautiful land of the near East. These interests are destined ere long to cause considerable excitement. I was much impressed with what I saw and heard in Turkey of American missions, and I was greatly delighted with Bro. Johnson, my old friend, during his visit to England last autumn. He loves his work at Smyrna. The field may be difficult, but Turkey is an empire which should be occupied by as many of the Disciples as can be sustained there. It contains more of the Bible lands than any other part of the world. The Christian populations are themselves corrupt and ignorant in Turkey. It is a blunder to say that if we are not converting the Moslems in Turkey we are doing nothing. The first thing to do is to evangelize the Christian peoples—the Armenians, Greeks, Romanists and Nestorians. All these are easy to reach because they dread the Turk. The nominally Christian populations of the East form the finest missionary field I know of. What Americans have done in Turkey has been marvelous. Roberts College at Constantinople was the real maker of Free Bulgaria. Dr. Washburne trained the best of the young Bulgarian statesmen. Think of such a record as that; and never forget the life and work in Turkey of that marvelous man, Dr. Cyrus Hamlin. The English have done not nearly so much in Turkey as the Americans. The reason is that England has sought to exercise political influence. She has in many ways been constrained to do so. But America has cultivated moral and spiritual interests, and so her influence is of a far deeper and more potent kind. The gospel is the one hope of Turkey, and England and America are the two nations which alone can give this fallen oriental empire of the Padishah this regenerating boon. I make these observations because I have heard at times hints of discouragement on the part of Disciples as to missions in Turkey. Brethren, never let your sentiments of sympathy with such men and women as Bros. and Sisters Shishmanian, Chapman, and Johnson flag for a moment. The future of the East will be one of romantic and thrilling importance in relation to the West. England and the United States failed alike in paramount duty to Armenia in the dark and dreadful day of atrocities. Ere long a loud call will come again to the West. That cry must be heeded. American brethren and sisters, are you noting the telegrams from Macedonia, Servia and Bulgaria? Do you not mark that this eastern question "never downs"? It never will. The Bible lands belong to Christ. They were given to Abraham. Predestinating prophecy settles our minds as to the doom of the eastern Antichrist. Macedonia is fermenting. Trouble is near at hand.

Atmospheric Balm.

I sit writing these lines during the last hours of February, feeling in the air premonitory spring fragrance. The winter is past. England is a flowery land and we are looking for the floral carpet to burst up in its beauty like some little heaven efflorescing from earth. We read terrific items of the American winter, which are paralleled by the descriptions from the Continent. But England lies lapped in the embrace of the genial Gulf Stream. We have had our little spells of cold, but they have never been severe. We have had murky fog and gloomy rain; but we never have any of these atmospheric samples for long at a time. We welcome spring which with us is a long season. We do not rush into summer as you do. We have to be content to be without strawberries for weeks after yours are all consumed, but when they do come along they are wonderful! Each land has its advantages. The best thing I know about England and America is that each of these countries as history unfolds becomes dear to the other. The two nations are learning to know each other better and better and to appreciate each other's characteristics more and more. So much the better. For these two same peoples are destined to contend side by side for the welfare of the race and the liberties of oppressed races. WILLIAM DURBAN.

Present Tokens of Christian Unity.

By Herbert L. Willett.

The people who by their very program and history are interested in the advance of Christian unity must watch with attention the signs of the growth of such a sentiment in the Christian world about them. Notable advances have been made in the last half century in the unifying of all Christian forces for the common struggle with evil in the world. Not a little of the influence resulting in this unification is due to the work of our own people, or rather to the sentiment created by them in their protest against disunion as not only a misfortune but a sin. That they have been the sole cause of the rapid growth of union sentiment which has manifested itself abundantly during the last decade, they can not and would not claim; but they may at least be credited with a due measure of the influence which has hastened this desirable end.

Recognition and Co-operation; not Absorption.

But it is not always the case that we note with due attention the signs of progress in the very feeling which most concerns us, and the limitation of our propaganda to sermons on the practicability of Christian union may prevent our seeing tokens of the growing results of an end which we have evermore sought. It is to be feared that we sometimes fall into the danger of confining our view of Christian unity to organic union, which means practically the absorption of other religious bodies into our own, and fail to see that this is neither practicable nor, indeed, desirable; and that we must give due diligence to the task of reaching a more practical form of unity through a strengthening of the bonds of fellowship, bringing all men into a closer companionship with our Lord and therefore with each other. Perhaps we may gather some hints of the form which the sentiment of unity will ultimately take in its outward expression by watching the movements already perceptible in

the Christian bodies around us, looking toward this desired end.

Dr. Stalker has recently observed that unity is a term which may cover a good many things. There is first the unity of all brethren in Christ, and it is no inconsiderable gain if this is recognized as the common possession of the true members of all churches, and as the invisible basis of all external union. Then there is recognition by the churches of each other's work and character; and one may certainly feel that it would be a gratifying change if the different communions of the church of Christ, instead of ignoring and depreciating one another's success and each magnifying its own, were quick to acknowledge every sign of the presence of the Holy Spirit. Then there may be co-operation or confederation. This is being tried in various places and with ever increasing promise of good. Lastly, the perfect attainment would be incorporating or organic union. No one of these schemes is exclusively effective. All of them, and perhaps others, must be utilized in the attempt to realize the end which we seek; but every effort in this direction by any of these methods hastens the ultimate triumph for which the Disciples of Christ have evermore hoped.

The Federation of Churches.

One of the interesting expressions of the sentiment is found in the growing movement known as the "Federation of the Churches of America." It was organized in 1885 in New York, but grew to such proportions and usefulness that five years later it was believed to be wise to establish a national committee to promote the formation of local and state federations. The New York State Federation was organized last autumn, and in February a conference was held in Philadelphia looking to the extension of the movement, and delegates were present representing the different sections of the country and the various Christian agencies, such as the Evangelical Alliance, the Bible societies, and local federations. The result of this gathering was the organization of the "National Federation of Churches and Christian Workers," whose task it is to secure the formation of local federations in all places where such action is feasible, and thus to secure co-operation among churches and Christian workers throughout the United States for the effective promotion of the interests of the kingdom. Its plan of membership is very broad and may include any body of people whose interests are collateral with the ends proposed. Already the federations in such cities as Chicago, St. Louis and Kansas City are growing into effectiveness and give promise of great results in economy of resources in city mission work and the extension of the kingdom of Christ to the unreached.

The Grindelwald Conferences.

Every one recalls the interesting religious conferences which were organized some ten years ago by Dr. Lunn, and held at Grindelwald, Switzerland. They had for their theme the possibility of the union of British Protestant Christendom. Perhaps the time was too early to expect anything like cordial co-operation between the Established Church and the Free Churches, or those not supported by the State. At any rate the conferences had only a limited measure of success, in directing public attention to the need of greater unity in Christian work. But out of those conferences has grown the Church Congress of Nonconformists, which has since been regularly held, with representatives of all the evangelical Free Churches, including Presbyterian, Congregational, Baptist, Methodist, Friends, the Salvation Army and all others who desire to participate upon a representative basis. These conferences have grown in influence until they have resulted in the establishment of Free Church Councils in the different cities of England, and these local councils already number something more than six hundred. Their purpose is to cultivate closer organization in union evangelistic work, and to consider questions relating to the moral, intellectual and social welfare of the people. The Free Church Councils in England, whose organization seemed to many impracticable at first, have now come to vindicate their formation and to be recognized as one of the great religious forces of Great Britain.

Free Church Councils.

An example of their activity and influence is to be seen in the recent "Free Church mission" held in London and later extended to the provinces. The Free Church Councils took up the task of holding a "simultaneous mission" of revival services in all the districts in the city of London, and secured for this purpose convenient halls and churches and the best preaching talent they could summon. The series of meetings, which continued a week, was introduced by a great municipal gathering at the Guild Hall addressed by Dr. Parker on the suitable text: "When he saw the multitude, he was moved with compassion." The different ministers participating in this widely spread evangelistic movement were Mr. Gypsy Smith, an evangelist of exceptional power, Rev. John McNeill, Rev. G. Campbell Morgan, Rev. J. H. Jowett, Dr. Clifford, Rev. Sylvester Horne, Dr. Munro Gibson and others of similar prominence in all the denominations. Great results were obtained in the matter of hearing, but it was felt that a week was too short a time to test the plan. It is safe to say that hereafter the simultaneous mission will be an annual enterprise, and that it will be extended in its scope and effectiveness in ways suggested by this experience. England is slow to accept a new thing, and yet it is significant that even the London Times in a leading article speaks with respect and sympathy of this great work. The movement spread to the other cities of the country, and at last reports, Birmingham, Manchester, Liverpool and other centers were enjoying great meetings conducted on the plan of those in the metropolis.

Union in Scotland.

Interest has already been excited by the union of the Free Church and the United Presbyterian Church in Scotland. This is an example of actual in corporation and organic union; and it appears that the unifying sentiment is spreading to still other quarters. It is understood that plans have already been made for a meeting in the spring between Baptists and Independents, or Congregationalists as they are known in America. This meeting has for its purpose the discussion of the possibility of union between these two chief representatives of the congregational form of organization on English soil. It is a notable sign of the times when brethren of different bodies come thus together with a view of cementing their relations and obliterating their differences. One can only hope that the results of this meeting may be satisfactory to all concerned, and may promote the interests of the kingdom of God.

The Disciples of Christ and Unity.

It is not, however, to conferences and resulting platforms that we can look with much expectation of Christian unity, for it has been largely the history of such gatherings that they have magnified rather than covered the differences between the participants. Christian unity can never be realized as the result of formal declarations, except as these are the consummation of actual fellowship already enjoyed. There is a certain value, no doubt, in drafting plans for the unity of the church, such as those proposed by the Lambeth-Chicago committee, or by the Disciples of Christ through their committee on Christian union which had an existence for several years. But the real task of Christian union lies closer to the soil. It can only be realized through the active and sympathetic efforts of a people heartily believing in the idea and committed to its promotion.

Such a people as our own, with the forces at our disposal, with our large and growing representation in all parts of the country, could take such active steps toward the promotion of this great end as would hasten by leaps and bounds the consummation of that union which constitutes the Apostolic ideal. It is not merely by preaching the doctrine of Christian union on the Apostolic basis that this end can be reached; for we secure only a very partial hearing, and too frequently our conduct gives a direct and sharp negative to all our pleas for the union of the people of God. It is not by proclaiming Christian union and acting as narrow and selfish sectarians, as is too frequently the case in our churches, that we can expect to influence the Christian world. If, in the cities where we exist, we would take thought to promote with our well-known zeal and enthusiasm all those unifying movements which lie at hand, we should compel the Christian world to take seriously our plea, where to-day it regards us too frequently as a sect as belligerent and polemical as any other, and yet, strangely enough, insisting evermore upon Christian unity.

Let Us Be Leaders.

There is no reason why our churches everywhere should not be the prominent agencies in union work of all types, such as union evangelistic services, union Bible study lectureships and associations, union civic and social reforms, and such efforts as the exchange of preachers and the intervisitation of congregations, which do more than anything else to promote the spirit of love among the people of God. Nor shall we by such efforts lose our clear and emphatic testimony to Apostolic Christianity. We shall both exemplify it and vindicate our claim to be its exponent. With our strength and aggressiveness we have the ability to make Christian union a practical reality in every city where we exist. We have no other task than to emphasize this great ideal and to become the organizing agencies of its manifestation. If we have a specialty, we should be working at it in such a manner as to convince the world that we believe in it. Otherwise we merely assume the air of another and unnecessary denomination, with the added anomaly of holding out an undenominational banner. Christian union will be realized at length, either under our leadership or independent of us. If we miss the opportunity of leadership in the cause which we have championed, we share the fate of all those movements which, starting with a vital plea, have degenerated into a mere denomination, and at length have lost their lives, because they were unwilling to work persistently and unremittingly at the great task for which they came into being.

The University of Chicago.

THE PHILIPPINES: The Land and the People

By LESLIE N. COLLINS, Comp. B, 6th U. S. Infantry

CONCLUDED

There are two classes of buildings here in Bacolod. It is not wholly a native town. The chief building material of the natives is bamboo. Lumber is scarce and very expensive, owing to the slow and laborious process of sawing the logs into lumber. They have no saw-mills, but employ a baby hand-saw and rip it off at an exceedingly slow rate. The bamboo houses are called "shacks." They are made entirely of bamboo and many of them are neat and tidy in appearance. The larger and more costly buildings are Spanish, and of the style of architecture which was in vogue long ago. They are quite large and square in form and very roomy with big sliding windows on all sides. The window frames contain no glass but are set with transparent fish scales about four inches square. This gives the houses a gloomy, prison-like appearance when the windows are closed. The floors are all of the finest and best mahogany. The lumber of which these floors are made, if in the United States, would be very valuable. The wide folding doors are also made of this same favorite and costly material. However, it does not seem to be very costly here, for the natives use this beautiful mahogany mixed with ebony for firewood.

These Philippine islands have countless riches in this one article of wood alone, and some day the world will be startled, and that portion of it called Spain perhaps chagrined, at the revelation of immense and inexhaustible mineral wealth locked up in their mountain ranges. For, as sure as time lasts, these beautiful and valuable woods, which now adorn the Philippine hills, and these vast storehouses of gold and precious metals locked up in the mountains are certain to win for these verdant isles a golden crown. The indolent and uncultured natives—made so, perhaps, by long years of cruelty and oppression—have no conception of the vast wealth that lies about them and beneath their feet, and are wholly incapable of developing it, even if they were aware of its existence.

I have been studying the war in the Philippines, not only from the standpoint of an American soldier, but from the standpoint of a believer in all legitimate human progress, from the standpoint of right and justice for all concerned, and in the bsst interests of these islanders themselves, and the world at large. Here in the Philippines I have had an opportunity to study the situation as it really is, and not from hearsay. After several months of careful observation, and a study of the manners, habits and capacities of the natives, I have reached a conclusion —which seems to me irresistible from these premises—that the occupation of these verdant and valuable isles by the United States is the best thing possible both for the natives and for the United States. Best for the natives, because it means their enlightenment and civilization, the permanent amelioration of their social and moral condition, and possibly their ultimate christianization also; best for the United States, for as certain as we hold these valuable islands, we will some day, not far away, tap these fountains of incalculable wealth which lie unopened in these beautiful summer isles.

It would be foolishness for the United States to withdraw her army and abandon these islands at the present time. It would not only involve a great financial loss to our government, representing many millions of dollars, but it would also be a great calamity to the natives themselves; for it is certain, if these dusky islanders are ever to be rescued from their present wretched and deplorable condition of poverty, ignorance and immorality, the United States must do it. We are their natural deliverers. In the mysterious providence of God, and wholly unsought by us, we have been placed in this responsible position, and we cannot and dare not be unfaithful to the trust divine providence has imposed upon us.

All talk about these ignorant, depraved and semi-civilized natives being capable of self-government is pure bosh. No one who is really acquainted with the situation as it exists here entertains any such absurd ideas. It will take a century of culture and discipline to prepare these people to take their place among the self-governing nations of the world, and there is no nation on this earth so well qualified and equipped to do this uplifting and civilizing work as the United States. The genius of our free institutions, the opportunity our government offers to the worthy, industrious and aspiring, fit and qualify it to faithfully and effectually perform this philanthropic work. Time is bound to vindicate both the wisdom and humanity of President McKinley's Philippine policy.

Every town in the Philippines has a large Catholic church. In fact there are no other churches here so far as I have seen. When the Filipinos attend church the men always go first, and the women and children follow. A husband never attends church with his wife, and church-going young men have no opportunity of escorting their sweethearts home after the services. These people seem to have the Chinese contempt for women, and act as though they thought it a disgrace to speak to a woman in public. When a native goes out for a stroll, he usually takes the entire family with him and they walk in single file, with the lord and master of the household in the lead.

There are no American horses here on the island of Negros. They cannot endure the climate, but there are plenty of island ponies and they are quite cheap; a good one can be bought for thirty dollars. The native carriages have only two wheels, but in larger cities, such as Iloilo and Manila, there are plenty of four-wheeled vehicles. The lower class use caribous and bulls in place of horses, and you can hear an old two-wheeled ox cart squeak three blocks away. For real genuine incarnated patience, I think the wearied-looking caribou holds the record. Even the immortal Job never in his most patient mood surpassed a Philippine caribou in the exercise of this peculiar virtue. However, he is not the mildest mannered beast in the world when he is thoroughly aroused. At such times he becomes the most unreasoning and unmanageable brute I have ever seen. A caribou is as large as a full grown buffalo; indeed they are called "water buffaloes." Their eyes are large, black and wild, and their two powerful horns grow backward, giving them a vicious look. They are guided by a single rope fastened to a ring in the nose. One jerk for the right and three for the left. It takes a skilled hand to drive a caribou and one possessed of infinite patience also.

Cock-fighting is the leading sport of the Filipinos; indeed it might be said, without either stretching or sacrificing the truth, that the average Filipino thinks more of his chickens than he does of his wife and children. Every town has a large cock-pit and I have myself witnessed some pretty fierce fights. I had no idea that a chicken could put up such a game fight as these Philippine cocks do. If left to themselves they usually fight till one or the other is killed.

On Sundays the natives all attend church first and as soon as the services close they make a break for the cock-pit. It seems a natural and easy transition with the Filipinos to go from religious worship to a cock-fight. In our country the distance between a Christian church and a cock-pit is considerable. It is not so here, either geographically or morally.

The market is another interesting place to visit. It is a long bamboo shed where the natives barter and sell. They are all natural traders, and in some respects they remind one of American Indians; they are always ready for a "scrap" and, like the American aborigines, they are noted for their treachery.

The other day, while roaming aimlessly around through the woods, I foolishly shot a little monkey with my pistol. The poor little creature died just like a human being, with its little hands placed over the wound and a look of pain on its human-like face that would have melted the stony heart of an Egyptian king. I hope God will forgive me for my sin. I have promised him that so long as I remain in these islands, I will never kill another creature unless forced to do so in self-defense. I have often sat for hours at a time and watched with real pleasure and increasing interest these innocent, human-like little creatures in their native bowers. They please and delight, amuse and interest me more than anything else in the animal kingdom. There is so much in their actions and habits that is so strikingly human that we cannot fail to be interested by them. I am surprised at myself that I could ever have done such a thoughtless, cruel thing as to shoot one of these little inoffensive animals, but I'll never do the like again. That death scene in the Philippine woods has taught me a lesson I shall never forget. I did not come here to harm the innocent and I sincerely hope it will never fall to my lot to injure any of the inhabitants of these beautiful Edenic isles.

Bacolod, Negros, Philippine Islands.

Our Budget.

—Christ is risen.

—If ye be risen with Christ seek those things which are above.

—Let there be joyful, inspiring music and preaching in all the churches next Lord's day.

—It was a great Congress we had at Lexington, and it was also a sort of semi-annual national missionary convention.

—Several committees appointed at Kansas City met and discussed their work at Lexington, and will be the better prepared to report at Minneapolis next fall.

—Perhaps the most important of these committees was on the subject of an Educational Society. This committee met at Lexington, submitted its plan for the American Christian Education Society which the Congress, when turned into an Educational Society, unanimously endorsed. Members were solicited, officers were elected and also a board of twelve directors. For the present the board is located at Washington, D. C., and F. D. Power is its president. Fuller report of this society, its purpose and plan, will be given soon. It marks a distinct advance in our educational interests.

—When it was voted that the next Congress should go to Cleveland, Des Moines, Ia., through Prof. Lockhart, served notice that Des Moines was in the field as the place for the fifth Congress. That would be a good place for it in 1902, but in 1903, the Congress should be held in May and should be one of the religious features of the Louisiana Purchase Exposition in the city of St. Louis.

—F. D. Ferrell, of Pleasantville, Ia., claims that the Ladies' Aid Society of his church took possession of his residence one evening recently under false pretenses and piled eatables around until he could not do a thing. His protest at the time was of no avail. He has not yet entered his claim for damages.

—H. C. Patterson writes from Mishawauka, Ind.: "Have just received a telegram to come home at once. In an effort to save a child from a run-away team, my wife was run over, limb broken and shoulder crushed. My daughter is just up from a ten weeks' sickness. Our meeting here was just beginning to boom. Truly the shadows have been upon our home in the last three months." Brother Patterson not only has our sympathy in his trouble, but, we are sure, the sympathy of the large circle of friends who love him for his work's sake.

—The Eastern Iowa Christian Ministerial Association will hold its third annual meeting at Davenport, April 9-11. As already announced, the addresses will deal chiefly with sociology. Among the principal addresses are: "The Social Settlement," S. J. Carter; "The Social Teaching of the Sermons on the Mount," M. W. Williams; "The Relation of the Church to Social Progress," T. J. Dowe; "The Institutional Church," E. E. Lowe; "A Review of Gladden's 'Applied Christianity,'" N. G. Brown. There will also be addresses by G. W. Burch, J. P. McKnight and J. M. Rudy. Each paper will be followed by a review and open discussion.

—Special attention is called to the article on the Philippines, the second section of which is published this week. The writer, Mr. Collins, of Shelbyville, Ill., is a son of our widely known brother, Dr. A. M. Collins. He has now been in the Philippines several months. He was, among three or four others, selected from his regiment to serve as a sharp-shooter and scout, by reason of his skill with the rifle. In this capacity he has naturally seen more of the islands and has encountered more varied experiences than the ordinary soldier would in the same time. Mr. Collins is mighty with the pen as well as with the sword and is the author of a volume of poems.

—A preacher wishing a place can be put in correspondence with a church which employs a man for full time, owns a parsonage and can pay $500 or $600, by communicating with O. D. Maple, Cameron, Ill.

—The Moody Bible Institute, of Chicago, will hold its usual summer course in Bible study, music and practical work. Information may be obtained by addressing R. A. Torrey, Superintendent, 80 Institute Place, Chicago.

—J. D. Greer is now preaching half time at Kahoka, Mo., and half at Ursa, Ill. At the former place there have been 29 additions in the last year. At Mt. Sterling, Ia., where he preached half time last year, there were 30 additions.

—Stephen H. Zendt, Secretary of the Third Illinois Missionary District, announces that the churches of that district will hold their annual convention at Galesburg, April 30 to May 2. Prof. H. L. Willett will deliver a course of lectures during the convention. The full program will be announced soon.

—The church at Waterville, Wash., is in dire need of $2,500 to save its building, the only one which we have in north-central Washington. Instead of asking for money it is trying to earn it by acting as agent for the Peerless Atlas of the World and the Woman's Home Companion, giving the two together for $1.25. Of course everybody knows the magazine. Its price is $1.00 and it is worth it. The Atlas is a thoroughly practical and trustworthy work, well up to date. Christian friends anywhere will be doing a service to the church at Waterville and getting a good bargain for themselves by sending $1.25 to R. E. McKnight, Waterville, Wash., for the Atlas and magazine for one year.

—Special attention is called to the following statement of the receipts for foreign missions for the week ending March 28. Again there is a loss as compared with the receipts for the corresponding time last year—a smaller loss than that of last week and no loss at all in the number of contributing churches, but still a loss in money:

	1900	1901	Loss.
Amounts,	$6,744.03	$6,563.56	$180.47
Contributing churches,	350	350	

Losses every week will never foot up to a gain for the year, and we must have that $200,000. We will still hope that churches have delayed sending their offerings, not by reason of any indifference, but because they wished to devote the whole month of March to the missionary campaign. We refuse to believe that there is any waning of zeal or liberality so long as the figures can be explained in any other way. But this theory of ours, that the churches have been working at their offerings throughout March, cannot be maintained much longer unless the receipts begin to give evidence of it. This is the crucial week and if receipts for the week ending April 4 do not show an increase, next week will be still more crucial. Remember that the collection is always in order until it has been taken and if your church is one of those whose delay has frightened us by an apparent loss, you ought to add 25 per cent. to pay for the wear and tear on the secretary's nervous system. Send money to F. M. Rains, Box 884, Cincinnati, O.

Scrofula

Is a disease as old as antiquity, and as young as the newest born infant.

It has infested the blood of humanity from ancient times down to the present minute.

It is hereditary or may be acquired.

It appears in swollen glands, scrofulous sores, hip disease, boils, pimples, eruptions, and, as believed by high authorities, even in the forms of catarrh and rheumatism.

It can be cured by taking Hood's Sarsaparilla faithfully and persistently.

We know this, because Hood's Sarsaparilla has done it.

It will cure you if you give it a trial.

You should begin to take it today.

Hip Disease—"I suffered from hip disease; had 5 running sores; used crutches and each winter I was confined to my bed for weeks at a time. Hood's Sarsaparilla has accomplished a perfect cure—saved my life. I have a good appetite and feel strong and well." ANNIE ROBERT, 49 Fourth St., Fall River, Mass.

In Her Eyes—"My little girl had scrofula and sores appeared in her eyes. A few bottles of Hood's Sarsaparilla entirely cured her and she has never had scrofula since." MRS. HOWARD POPE, Alpha, Oregon.

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

—A critic, who has favored us recently with several anonymous communications in defense of Christian Science, thinks we do not preserve sufficient poise and calm when we say that St. Louis needs "a decent city administration," thereby implying that the present one is indecent. He says, "You never hear such language in the Christian Science publications of Boston," and suggests that we substitute "pure" for "decent." Just how this would help the matter is not at once apparent. It would certainly imply that the present government is impure. Perhaps in the rarified intellectual atmosphere of Boston, where every hair-brained *ism*, from Christian Science to astrology, finds a congenial home, it may be instantly apparent that calling a thing indecent "exposes a tyrannical spirit of condemnation," while calling it impure is merely a "Christian rebuke." We shall not quarrel with our critic for choosing to keep his identity secret. He knows better than we do whether his name is one to be ashamed of. The man who writes anonymous letters reveals something more important than his name—the spirit of a coward who dares not father his own words.

van Houten's Cocoa

Known and Prized for its nutritive and refreshing qualities.
A drink for a Prince at less than a cent a cup.
Sold at all grocery stores—order it next time.

—C. E. Millard will hereafter give a part of his time to the giving of entertainments of "illustrated songs." These entertainments are high-class and along religious lines. His address is Maysville, Mo.

—We learn that President D. R. Dungan had a fall last Friday evening which resulted in breaking his left leg just above the ankle. Brother Dungan will have the sincere sympathy of his many friends in this affliction.

—D. G. Wagner closes his work with the church at Lordstown, O., April 7. He will spend a few months near Hagerstown, Md., will then return to preach his farewell sermon and will spend a short time with his parents at Mt. Morris, Ill., before locating in the west. He is seeking a drier climate for his health. The church at Lordstown gave him a fitting token of their appreciation of his work.

—J. E. Lynn, pastor of the Springfield, Ill. church, has for some time been urging the establishment of a second congregation, to be located in a fine residence portion of the city which is practically unoccupied by churches. The membership of the First Church is over 1,100 and is scattered over the entire city, so that a second congregation is much needed. The probability is that a second church will soon be organized.

—The First Church at Lincoln, Neb., has planned to erect a building on one of the most desirable sites in the city. The lots have been bought at a bargain through the aid of the Church Extension Board. The building will cost about $5,000. T. F. A. Williams, Room 55 Burr Block, has been chosen financial secretary and will receive and receipt for all subscriptions. The church has many friends at home and abroad and will welcome their support in this enterprise.

Old People's Home.

The Old People's Home of the Christian Church, organized under the charter of the Benevolent Association of the Christian Church, and controlled by this association, is now permanently located in Jacksonville, Ill., where a very beautiful old homestead has been purchased. Though the old people and all the Old People's Home belongings were moved from the temporary home in St. Louis a month or more ago, the formal opening will not take place until April 9. Here is the invitation from the Jacksonville Board to all the friends of this institution everywhere:

We send you a bidding, both urgent and hearty,
To come to the "Old People's House-warming Party"—
A welcome we fain would extend the newcomers.
So warm that their winters may all seem as summers.
Bring with you, we pray then, some present or token
That will serve as a greeting or fond welcome spoken—
To show the dear Old People here how we treasure
This time and occasion to forward their pleasure;
So bring what you choose—it will be what's expected,
Pound packages even will not be rejected;
For hall or for chamber, bring just what you are able,
For floor or for window, for bed or for table.
And when *your* life has rounded to lonely November,
And naught of your hearth-fire remains but an ember,
May friends throng around you, their presence confessing
That old age is honored and long life's a blessing;
May they say to you then (as you've said to some other)
"For the sake of my father, the sake of my mother,
And of Him who has said to us, 'Love one another,'
I will hold it a blessing, and claim it a pleasure
To share with you some of life's sunshine and treasure."
So, we send you a bidding, both urgent and hearty,
To come to the "Old People's House-warming y."

The association is owing $4,333.33 on the building and an addition is needed at once. Is there anywhere in our brotherhood one who will make a 20th century gift of $5,000 for this addition? We will accept on the annuity plan or outright. Send a good Easter offering for the Orphans' and Old People's Homes. Now is the time. Send to

Mrs. J. K. Hansbrough, Cor. Sec.
5018 Cabanne Ave., St. Louis, Mo.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What SWAMP-ROOT, the Great Kidney Remedy, will do for YOU, Every Reader of "Christian-Evangelist" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one published this week for the benefit of Christian-Evangelist readers.

"You have no idea how well I feel. I am satisfied that I do not need any more medicine, as I am in as good health as I ever was in my life." So says Mrs. Mary Engelhard, of 2835 Madison St., St. Louis, Mo., to a reporter of the St. Louis Globe-Democrat.

"For more than ten years I have suffered with what the doctors termed female trouble; also heart trouble, with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted doctor after doctor and took their medicines, but felt no better. *The physicians told me my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. A friend recommended me to try Dr. Kilmer's Swamp-Root, and I must say I derived immense benefit almost from the first week. I continued the medicine, taking it regularly, and I am now in splendid health. The pains and aches have all gone. I have recommended Swamp-Root to all my friends, and told them what it has done for me. I will gladly answer any one who desires to write me regarding my case. I most heartily indorse Swamp-Root from every standpoint. There is such a pleasant taste to Swamp-Root, and it goes right to the weak spots and drives them out of the system."

MRS. MARY ENGELHARD.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. MARY ENGELHARD.

How to Find Out If You Need Swamp-Root.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

SPECIAL NOTICE. Swamp-Root, the great kidney, liver and bladder remedy, is so remarkably successful that a special arrangement has been made by which all Christian-Evangelist readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in Christian-Evangelist, St. Louis, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

Correspondence.

B. B. Tyler's Letter.

Some years ago, in the Christian Standard, I addressed a half-dozen letters, more or less, to a young preacher. It was amusing to hear how many young preachers thought the letters were intended for them! The young minister for whose benefit the letters were written knew in advance that the letters were coming. They were written as a result of face to face conferences in my study over questions by which he was sorely puzzled. He is now one of our most successful men in the work of the ministry. The number who felt that the letters were aimed at them indicated the not inconsiderable number who were passing at the time through the same, or similar, experiences. Some men were so certain that Charles Dickens meant them that the great novelist had more than one suit for libel on his hands.

In my letter in the CHRISTIAN-EVANGELIST of March 14, I called attention to exaggerations, all too common, of the number of members in the churches. More than one, as I have reason to believe, after reading that letter, said: "He means me." All right—I mean you *if you are guilty!* If you say there are 6,000 members in your church when there are not more than 3,000, of course I mean you.

I had in my mind a half dozen congregations. There was no fiction in that letter—not a bit. I knew what I was talking about. The statements made were statements of indisputable facts. The more is the disgrace. No explanation can be made that will effectually cover the case that I had in mind when I was writing. No apology can be offered. It is time to call a halt.

The fact is there is practically no discipline in our churches and there is such a wild rage for mere numbers as amounts to a craze.

My desire is to make this statement as emphatic as possible—for herein is a real peril to the cause of religion in the United States.

By "our churches" is meant the churches in the United States: Lutheran, Episcopal, Congregational, Presbyterian, Methodist, Baptist, etc., as well as congregations of Disciples of Christ. To be perfectly frank, my opinion is that the Disciples have something more nearly approaching discipline than the average; but their churches are far from ideal in this respect.

The conditions of admission into the fellowship of the churches of the Disciples of Christ are generally well understood, that is, faith in Jesus as the Son of God and a personal Savior, repentance toward God, an open confession of the Christ with the mouth and baptism in obedience to His command. There is no serious inclination to change our custom in regard to the conditions of admission into the membership of the churches of the Disciples. Let these conditions stand. Such was the custom of the congregations of the saints under the pastoral supervision of men especially inspired by the Holy Spirit—the churches of which we read in the New Testament.

But what are the conditions of continued membership in the congregations of Disciples of Christ? What are the conditions of continued membership in any of the churches in the United States? Must a man be a Christian in any legitimate sense of the word in order to have his name remain on the roster of a Christian church? This question is not meaningless. It is not propounded at random. It is a pertinent inquiry. It is written in this place in all seriousness. An elder in one of our churches said to me not more than three or four days ago: "I have been a member of —— Church for twenty years. I have watched the course of the church closely; I have studied its influence carefully. I look at those who have come into its fellowship during this score of years and I ask: 'Are they any better men and women, morally, than they would have been had they remained out of the church?'" Nor is the brother who puts this question a "sorehead." Far from it. He is an earnest, honest, straightforward man, possessing a high ideal of what a church member should be.

So I come back to the question: What are the conditions of continued membership in a congregation of Disciples of Christ?

Must one abstain from cards, from dancing, from attending the playhouse? Must one tell the truth in business? Must he pay his just debts? Must he keep covenant with his fellow? Must his word in a business transaction be as good as a bond? Must he be a sober man? Can he remain in the church and be a drunkard? "What do ye more than others?" This question was propounded by the Master. It is not wrong, is it, to quote it in this connection? Believe me that, if the names of all intemperate men, covenant breakers, tricksters, men who do not pay their debts, whose word of promise is hardly as good as a legal bond, who spend more money and time in the theatre than they spend in the church, who are more frequently at the card table than at the Lord's table, who go more frequently to the dance than to the prayer-meeting—if the names of all such persons were dropped from our membership rolls there would be a startling decrease in the number of members in our churches. *But the churches would be stronger.* Why should the name of a man or woman be carried as a member of the church who does not attend its meetings? Who does not participate in its worship? Who does not engage in any way in its services? Who does not contribute to its financial support? But our churches are full of such members—the churches of all denominations.

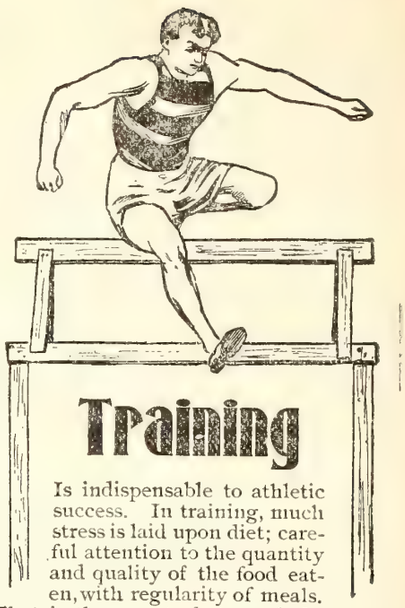
I would like to receive a letter from every pastor in the United States, a majority of whose members contribute, with reasonable regularity, to the financial support of the church. Do you think that my mail would be considerably heavier than it is at the present time? Why should a man or woman be counted as a member of the church in good standing who contributes nothing to the support of the church and who is able to give? The number of do-nothing persons in our churches, in full fellowship, it is no exaggeration to say, amounts to tens of thousands. The church is weakened by their presence, and they are injured by our treatment of them. We treat persons as Christians who are not. They are deceived thereby. This thing ought not so to be. I plead for a change. Let us get down to bed rock in our work. Omit the vain boasting in which we now indulge and let us strive to make our congregations truly Christian—full of genuine spirituality and Christ-likeness. *Then* a real and not a spurious prosperity will come to us.

There is more evidence of *real* progress in the following concerning the March offerings for missions than in all the reports of "revival" meetings that have appeared in our papers during the last three months. Read—

"Our apportionment was $25; offering this morning $38." "Apportionment $100; given yesterday $230, and more to come in." "The church here was apportioned $30. We took the offering yesterday, $60, with more to hear from." "Raised our apportionment, $30, without the least trouble. Several dollars over, and more to come." "We have more than doubled our apportionment." "We took the offering here March 3rd, and it more than reached our apportionment." "More than raised our apportionment yesterday. Five times last year's offering." "Our offering last year was $2, apportionment this year $15, offering yesterday $141."

This is a revival that gladdens my heart. When our churches, generally, come to manifest this kind of interest in doing the Master's will concerning the evangelization of the world the Lord will add to them day by day those who are being saved.

Denver, Col.



That is the secret of strength for every man. No man can be stronger than his stomach. The careless and irregular eating, of business men, causes disease of the stomach and its allied organs of digestion and nutrition. There can be no sound health until these diseases are cured.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition, and enables the body to be built up into vigorous health by the assimilation of the nutrition extracted from food.

"I was taken with the grippe, which resulted in heart and stomach trouble," writes Mr. T. R. Caudill, of Montland, Alleghany Co., N. C. "I was unable to do anything a good part of the time. I wrote to Dr. Pierce about my condition, having full confidence in his medicine. He advised me to take his 'Golden Medical Discovery,' which I did. Before I had finished the second bottle I began to feel better. I have used nearly six bottles. I feel thankful to God for the benefit I have received from Dr. Pierce's Golden Medical Discovery. I can highly recommend it to all persons as a good and safe medicine."

Dr. Pierce's Pellets cure constipation.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

Iowa Notes.

F. A. Parish, of Farlin, has accepted the work at Bayard for full time.

L. F M'Cray, who has been holding a meeting at Gilmore City, has concluded to preach for the church for half time and for the church at Curlew the other half.

R. L. M'Hatton is holding a meeting at Scranton. He is said to be one of our best men and could be secured by some Iowa church for a June meeting.

T. A. Meredith is in a meeting at Essex and would like to correspond with some church wanting a meeting. He can begin at once.

The delay in getting the seats has caused the second postponement of the dedication of the church at Selection

Cal. Ogburn is holding a meeting at Gravity. He should be kept busy. If you want a meeting write him at Gravity.

F. L. Davis is in a meeting at Elkon, and would like to be kept busy holding meetings during the summer.

The Iowa churches should not forget American missions the first Lord's day in May. The field is ripe for the harvest and Iowa will be held responsible for her part of the reaping.

Our district conventions will soon be the order. The southeast district convention will be held at Sigourney, beginning April 29th.

W. B. Clemmer, our Bible-school superintendent is sending out an appeal to the Bible-schools soliciting their support in the evangelization of Iowa. The response to this appeal should be so generous that the state convention will feel justified in placing a Bible school evangelist in the field next year.

Iowa is making a good showing thus far this year. During the month of February she led all of the states in the number of additions reported in the papers; the number reached 1,268.

There have been over 800 additions to the Des Moines churches this winter, and the number will undoubtedly reach 1,000 before the present meeting closes. The I. C. C. is setting a good pace also this year. During the first six months of fiscal year, our missionaries organized six churches, four Bible-schools, two Endeavor Societies and added over 400 members to the church. At the rate we are now going we will do at least one-third more work than we did last year. The thing most needed now is money to pay our bills, which can be done if the churches will send their apportionment. If you have not sent in your offering, will you not attend to it at once?

B. S. DENNY, Cor. Sec.

Des Moines, Ia.

American Brains.

Brain Workers Require Special Food.

American brain workers have for some years past been largely using an especially prepared food for rebuilding the gray matter of brain and nerve centers. Any man or woman who cares to make a test by using this food, Grape-Nuts, for a portion of one or two meals each day, will find a distinct increase in vigor, and particularly in brain power.

Then if they feel disposed to know the reason why, they can have Grape-Nuts analyzed, or take the analysis of the London Lancet and the result will show that the food contains the natural phosphate of potash obtained in a natural way from the cereals, and albumen obtained in the same way.

These two elements unite together in the human body to make and rebuild the gray matter of which the brain, solar plexus and nerve centers are filled.

These are scientific facts which can be ascertained by any careful investigator. The food, Grape-Nuts, is not only the most scientifically made food in the world, but almost any user will agree with us that the flavor is unique and most winning.

"Dogs in the Manger."

An article under this title, by H. C. Patterson, which appeared in the CHRISTIAN-EVANGELIST of March 21, has excited considerable comment. Bro. Patterson blamed the officers of many churches for the refusal of congregations to have regular preaching, and said that "where a church has been without a pastor for some time and is inactive, any preacher has a perfect right to push himself in over the heads of the official board and, like the old prophets, thunder the needs of repentance into their ears." We have received several letters on this subject, which we would be glad to print if space permitted. J. F. Callahan writes a little homily on the text, "Beware of dogs":

"Dogs are not always essential but they are often useful domestic animals. They may be useful to man, or hurtful. Dogs are often trained to fight, watch, work, or to be faithful and loving companions. Dogs may be born to bite (beware). Dogs often bark when they should bite, and sometimes bite when they should bark. Dogs are often fondled until they are good for nothing (but to be fondled).

"Application: The church officials may be chosen without the scriptural qualifications. The "*must*" of Paul is often the "*may*" of the few brethren just called out, or the preacher calling them out. These may be trained *to fight* when it is not necessary, or born *to bite* (beware). Run for the fence! The warning bark of the faithful, working, qualified elder has often aroused the whole church to a sense of impending danger. But the officials often lack judgment, or are so confused by the church or by a small and self-important portion of it that they may bite when they should bark, or they may only bark when biting should be in order, and that sharp, too. The fondled official is caressed and, of course, must caress in return, and if this continue long the church may be but a carcass without the sweetness of Samson's lion. The spirit of the Master is gone.

"In conclusion—still another phase—some opinions differ, why should ours be disturbed 'without money and without price?'"

J. M. Shepherd thinks that the existence of such a condition in "scores of congregations" is a very serious state of affairs:

"But are we prepared to believe that the blame of this condition of things rests wholly upon the church officers of these churches—that they have really made up their minds to act the 'dog in the manger,' and this from the sole motive ascribed by Bro. P., that 'they are too stingy to employ some one, and will not allow one to come and preach lest he, perchance, succeed in taking a few shekels out of the community'? Such is the sweeping imputation charged upon brethren and supposed Christian men who have been selected by supposed Christian people because of their supposed Christian fitness to fill the offices in the church of God. Is it possible that such men could do such a thing for the motive named?

"Where does the trouble lie? And upon whom does the blame rest? These are questions perhaps not very easy of solution. They give room for considerable speculation, and each one will have to be fully persuaded in his own mind as to the cause or causes.

"Were the officers and brethren of these churches never converted to Christ nor taught the principles of the gospel? The evangelist answered in the affirmative when, in his judgment, they were considered capable of self-government, officered and set in order as local churches of Christ.

"Were they neglected by the ministry when, perchance, few in numbers and poor in this world's goods? If so, let the blame rest upon those who claim to have continually as a burden upon their hearts the 'care of all the churches.'

"Was it that their liberality and goodness were again and again abused and imposed upon by designing men who were willing to compromise the church in order to personal or financial gain? If so, let the blame rest upon these.

"Is it that the Church, through its ministry and representatives, its societies, organizations and institutions, has become too commercial and business-like, to the neglect of the spiritual, and that we need reformation in this respect?

"These and other questions suggest themselves and should be well considered before impugning the motives of brethren or assigning the inactivity of many churches to any one cause. God alone, perhaps, knows all the hindering causes to his struggling people here below."

In regard to the preacher's right to "push himself in over the heads of the official board," J. H. Hardin writes:

"I beg to say that I think its teaching is untrue and pernicious. I would not say this but for the fact that there seems to be a growing tendency toward the course here advised. I think it will be a sad day for churches of Christ when 'any preacher' is accorded 'a perfect right to push himself in over the heads of the official board.'

"The evils of inefficiency and inactivity on the part of church officers are not apt to be corrected by teaching that their decisions are to be set aside by 'any preacher' who may determine to 'push himself in.' However great the evils may be, there is a better way to correct them than the course here advised. I doubt very much whether there is to be found any essential difference between a dog in a manger and one out of a manger."

Carrie Nation and Kansas

By William Allen White

The author of "What's the Matter with Kansas?" brings the discussion up to date in an able special article, which will appear in an early number. Mr. White will be a frequent contributor to

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The Optimist.

By B. S. Ferrall.

There's a current intimation
Found most everywhere these days,
That this old world's getting darker year by year;
If it's true, we ought to know it,
If it's false, we ought to show it,
And stand firmly by the statement, without fear.

There are pessimistic people
By the thousands in our land,
Who delight in propagating such a thought,
They are not in line for duty,
They have not an eye for beauty
Such as Christians, who have been divinely taught.

They make dangerous companions,
Their advice is poor at best,
For they're looking on the darkest side of life;
Were I you, I'd not befriend them,
Neither would I courage lend them,
For their atmosphere is plainly one of strife.

They are missing all the sweetness
That is found in Christian hope,
And their lives are dwarfed and clouded—no mistake;
Oh, how sad the end will be,
How intense their agony,
When at last a retrospect of life they take.

I would rather stand with Jesus
In the work of saving souls;
And have height, and depth and length and breadth to life,
Than to stand on lower ground,
And by selfish views be bound
To a hopeless life of misery and strife.

So then clear the way for duty,
Let my manhood take the throne;
Let me have God's word to guide me in the way,
Always doing what I can,
Standing by my Master's plan,
I shall reach at last the land of endless day.

Watseka, Ill.

Answers a Question.

Mrs. Rorer's Reply in Ladies' Home Journal.

"I consider coffee as it is usually made in the American family—strong and from the pure bean—an injurious drink, especially for nervous people.

No doubt the student to whom you refer can study better after taking a cup of coffee, but the new energy is caused by a stimulant, the effects of which will soon wear off, leaving him lower in nervous force.

That is the reason he has headache and feels so miserable when he is without coffee. If it is only the hot drink he requires why not take a cup of clear, hot water or a cup of Cereal Coffee?"

Mrs. Rorer is one of the most eminent authorities on food in America. She knows that Americans go on day by day using food and drink that sap their vitality instead of building it up, and it requires argument oft repeated to wake them up. Broken wrecks of humanity stumbling along, unable to carry out their cherished plans, are all about us and their physical weakness is nearly always due to improper food and drink. Coffee is a skilled destroyer of nervous strength. Postum Food Coffee is a delicious food drink made from selected parts of cereals that yield the elements Nature demands for rebuilding the nerve tissue all over the human body.

If it has ever been served to you in a weak, unpalatable drink, have it made over again and use two spoons each cup and know that the actual oiling continues full 15 minutes. Our word for it, the Postum Coffee is delicious when properly made.

In St. Louis.

E. T. McFarland is pushing the work at the Fourth Church. It is reported that the enlargement of their building—a much needed improvement—is practically paid for. Compton Heights tried to tempt the shepherd away from the flock, but they would not have it.

The two weeks' meeting at the First, with T. P. Haley in the pulpit, was fruitful in strengthening and encouraging the faithful and there were a number of additions.

M. L. Sornberger has severed his relations with the Carondelet Church, and will probably engage for a time in evangelistic work. This young church is energetic and hopeful.

O. A. Bartholomew is spending a few days in Jacksonville, Florida, assisting J. T. Boone. Sherman B. Moore has gone to take up the work in Atlanta, Georgia. There was a large gathering of friends at Compton Heights Church Monday night, March 25, to express a most fraternal and regretful farewell.

J. E. Lynn, of Springfield, Ill., exchanged pulpits with James McAllister of the Central Church, March 24. The latter was engaged last week in a temperance campaign.

Central and Mt. Cabanne Churches have both recently organized a Men's Club. Mr. Abram Ebersole, General Secretary of the Y. M. C. A., addressed the Mt. Cabanne Club March 27, and Miss Josephine Pickerill recited "When Grandma was a Girl." After the business session the ladies of the church served coffee and sandwiches. Most of our churches are organized for children's, young people's and women's work, but aside from the official board there is usually nothing for the men. This is manifestly unfair. More attention to the men from the church will bring more men into the church.

The meetings still continue at Mt. Cabanne. Prof. H. A. Easton received an urgent message from S. M. Martin, engaged in a great meeting at Ft. Smith, asking his assistance there for a week or two and we released him, on the theory that Arkansas is in greater need than Missouri. Mrs. Chas. Green, the popular soprano, has taken his place in our meeting, assisting the chorister, Mr. Barclay Meador. The meeting has not developed any momentum; a St. Louis meeting seldom does. There have been ten additions at the church, and two young men at the Y. M. C. A. meeting, March 24, gave their names for church membership.

Mrs. Helen Bullock, of Elmira, N. Y., national lecturer for the W. C. T. U., and superintendent of Purity, visited our city last week. She succeeded in enrolling a large number of new members, and organized two new unions.

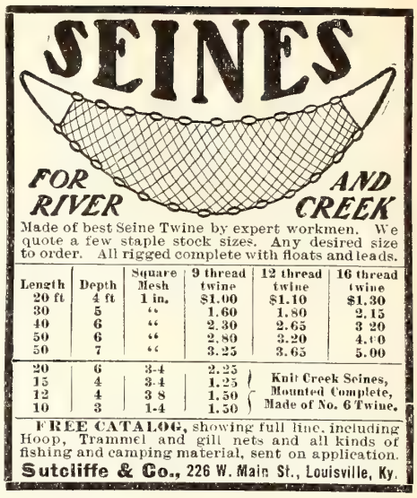
We have a number of business men who are able and willing to preach occasionally. Oreon E. Scott, Barclay Meador, J. Q. McCanne, John Burns, and W. Daviess Pittman are among the number. Mr. Pittman's work is not "occasional" but regular. It may not be generally known that he preaches for the Second Church gratis, and employs Miss Frankie McCarron as a helper. Besides, he purposes to raise money to pay off their debt, and then hold them a good meeting.

W. H. McClain gave a stereopticon lecture before the Evangelical Alliance at its meeting on the 25th, showing the splendid work of the Provident Association, of which he is superintendent. R. D. Smart, of the M. E. Church South, was elected president of the Alliance for the ensuing year.

Mr. Andrew Carnegie's offer of a million dollars to the city for the establishment of a central library building, with several branches, is made on such conditions that it will doubtless be accepted. This is quite comforting, in view of the fact that we are now in the throes of a municipal campaign, with at least four tickets in the field, and the prospect before us of a World's Fair.

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20	6	3-4	2.25		Knit Creek Seines, Mounted Complete, Made of No. 6 Twine.
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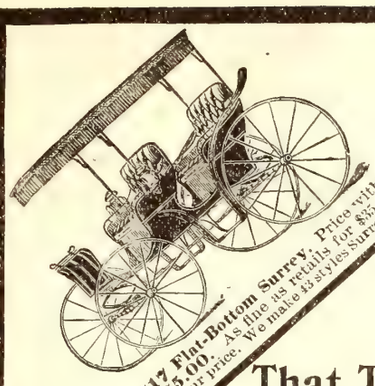
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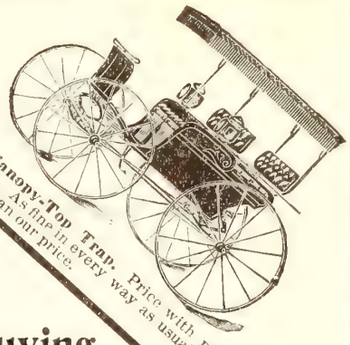
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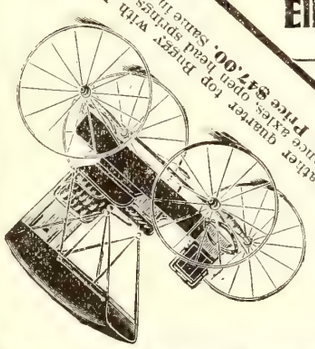
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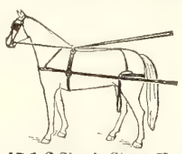
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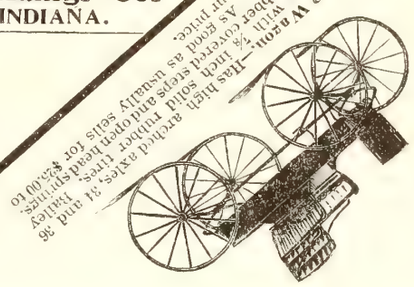
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The "British-English" New Testament.

It is probable that to many of your constituents the chatty observations of Bro. B. B. Tyler are a delight, affording the mental pabulum they can best appreciate; and in spite of an ever perceptible flavor of omniscience (not much relished by some) his cheery, genial spirit always imparts piquancy to Benjamin's mess.

When I glanced at his letter of March 21, I was glad to note that it dealt with the "Twentieth Century New Testament," because my friend, J. J. Haley, had heralded the book to your readers (in his habitually thought-compelling style); and also because you, Mr. Editor, had several times quoted it appreciatively. It aims to give the thoughts of the sacred writers in present-day English, a good work surely, and one which was greatly over-due. The version of 1611 is too archaic for "the common people" of to-day; and the Revised Version of 1881—through traditional conservatism and theological jealousies—is quite inadequate. Unfortunately, considering the international sweep of the English language, the work has been done by British scholars alone, hence Bro. T. says: "It is not good American English." May I presume to revise his statement? "It is not good U. S. English." Here, in the northern half of North America, it is (to quote the preface) "the every day language," and consequently good "American English." Bros. Garrison and Haley would not be blind to the "English English" of the book: they would most probably regret the fact, as we "Britishers" do; but it did not seriously ruffle them. The case was different with our excellent Bishop Tyler. The ugly and redundant word "*got*" excited his risibility, and the U. S. hawk—a lovely bird—chased the English sparrow—an obnoxious little "cuss" (U. S.)—from Bethlehem to Egypt, from Egypt to the Sea of Galilee, and finally into Peter's boat. Let me quote (Matt. 14:29-32): "Peter *got down from* the boat;" which ought to read "Peter *stepped off of* the boat," as anyone may hear any day in Denver. Again, "When they had *got up into* the boat the wind *dropped*," which, of course, is a clumsy British rendering of the elegant U. S. phrase, "When they had *stepped onto* the boat, the wind *quit*."

As to the "*pigs*," a few minutes' lexicographical work will prove that our critic laughs at the more correct of two words because it has been superseded in his circle by its less accurate synonym.

However, if my respected brother forgot the critic's precept,

"In every work regard the writer's ends,
Since none can compass more than he intends,"

I must not follow the bad example of a good man. What then did B. B. Tyler intend? He shall speak for himself. "The gospels in the twentieth century New Testament are funny, and Paul's letters to the churches are warranted to cure chronic inso nnia." There you have it in a sentence! It would seem that Bro. T.'s sole intention was to find something "funny," if so, he has "*got*" off a two-column joke on the earnest efforts of able and devout men to give to the people the words of eternal life. I was hoping to have "*got*" ("gotten" is obsolete in British English, so excuse me,) some help towards a better understanding of the best portions of the best book on earth; instead of which I fear that this much-needed work of scholarly Christians has not "*got*" the fair treatment it deserved. May I humbly suggest that our learned friend accept the very frank invitation of the translators to submit criticisms? And if one of Bro. Garrison's competent aides will take the necessary time and pains (more than for three columns of correspondence) to do a little prospecting for the readers of the CHRISTIAN-EVANGELIST, it would open up many a gold field to the more thoughtful amongst them.

America (British). J. BULL.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

Indianapolis, April 2.—Meeting closed at Steubenville, O., with 152. Sixteen at last service; 12 men. San Antonio, Texas, next; 827 in last three meetings.—WILSON AND HUSTON.

ARKANSAS.

Stuttgart, March 24.—We recently had a meeting conducted by Rev. C. S. Brooks, of New London, Mo. The church having been without a pastor about nine months, he gave his attention to the church itself with most satisfactory results. We have just reached the stage where we could consistently ask for and expect conversion from the world, when sickness called him home. The meeting closed at once with one conversion at the last service. We expect to call Bro. Brooks for another meeting soon.—ROY STUART.

CALIFORNIA.

Ontario.—Two added by letter since I came here, March 10. Good audiences.—J. P. RALSTIN.

COLORADO.

Colorado Springs, March 27.—We received seven more additions into the First Church here last Sunday and five the Sunday before. Have baptized 11 in the last three weeks. All come at the regular services; two of the confessions in the Sunday-school service.—F. N. CALVIN.

ENGLAND.

Southampton, March 20.—Seven additions the past quarter; one reclaimed, three by letter and three by confession and baptism.

LESLIE W. MORGAN.

ILLINOIS.

Kankakee, April 1.—Two added yesterday, and one other recently.—W. D. DEWEESE.

Milton, March 31.—Two confessions tonight at regular services. Reached our apportionment for foreign missions. Begin my second year to-morrow.—C. B. DABNEY.

Modesto, April 1.—I preached seven times at this place two weeks ago, and baptized five persons. Hereafter for a year I expect to preach here one-half the time.—G. M. GOODE.

Quincy, March 29.—Our meeting here has been in progress two weeks; 44 additions to date. H. A. Northcutt, evangelist.—L. H. STINE, pastor.

University of Chicago, March 25.—Two added at my appointment at Decatur, Ind., yesterday. One by baptism and one by statement.—AUSTIN HUNTER.

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is the way to pneumonia—makes short work of lots of babies.

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That's the proper way to say it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Watseka, April 1.—Eleven made the good confession at the regular services yesterday.

B. S. FERRALL, pastor.

INDIANA.

Martinsville, March 25.—Closed my second meeting in my first year's pastorate with this church last night, with 24 accessions, 12 by confession; one confession and one by letter in January. Have had 57 additions in first year's pastorate; 34 of these confessions. Sunday-school and Y. P. S. C. E. support a native worker in India this year.—E. A. COLE, pastor.

IOWA.

University Place Church, Des Moines, Mar. 28.—Continuing, with 15 added last night and 409 here and 715 in the two meetings in this city so far. DeLoss Smith is leader of song. Bro. Thomas was called home last week. I go to Omaha next.—CHAS. REIGN SCOVILLE.

Eldora, Mar. 22.—I closed a short meeting last Lord's day at Zearing. It was a seed-time rather than a harvest. I began a short meeting here last Thursday evening. Will locate a pastor before closing.—F. L. DAVIS.

Estherville, Mar. 25.—Our meeting was "nipped in the bud." Smallpox was the cause. Thirty in all, nearly all by confession. V. E. Ridenour was with us the last week.—D. D. BOYLE, Topeka, Kan.

Gravity, Mar. 26.—I recently closed a short meeting at Marble Rock, Iowa, with 15 additions.—CAL. OGBURN.

Laurens, Mar. 25.—We closed a six weeks' meeting Mar. 21, Bro. A. B. Moore, of St. Louis, Mo., doing the preaching. Never in the history of this congregation has the gospel been more faithfully proclaimed. Twelve were added to the membership of the church. —A. E. MAJOR.

Marshalltown.—Our meeting with Evangelist W. E. Harlow is going on; 44 added to the church up to date. Will continue up to next Lord's day. Excellent feeling pervades the audiences.—W. W. IRVIN.

Scranton, Mar. 25.—We are battling here against great odds. Twelve added. Will close next Sunday.—R. L. MCHATTON, Kansas City, Mo.

KANSAS.

Columbus, Mar. 27.—Am here in a meeting and the indications are favorable for continuing over next Lord's day. There have been 22 accessions and the interest is widening and deepening all the time. Hoping to hear from you soon.—E. T. MCFARLAND.

Columbus, April 1.—Meeting closed with thirty-one additions.—E. T. MCFARLAND

Horton, Mar. 25.—One young man united with us by letter at yesterday's morning service.—L. H. BARNUM.

McPherson, Mar. 22.—Twenty-one additions since last report; 11 baptisms, 6 by statement, 2 by letter, one from United Brethren, one from the Baptist. Sixteen of these were added at a miss on. One to be baptized on Sunday night next.—C. J. SAUNDERS.

KENTUCKY.

Henderson, April 1.—One confession and two regained yesterday. An order for a $1,500 pipe organ has been given.—P. F. KING.

MICHIGAN.

Traverse City.—It is now three months since I came to this mission church. The Sunday-school has increased from 31 to 75. The C. W. B. M. has grown to 31. A Dorcas Aid Society was organized, and has 40 members. This is a Bible-studying church. There have been 20 additions to the church since Jan. 1. We anticipate building this year and shall need help, both spiritual and financial.

THOMAS P. ULLOM, pastor.

Owosso, March 29.—One accession last Lord's day. Will have a grand church roll-call and rally May 1, at the close of my two years' work. Our church prospers.

S. A. STRAWN.

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MISSISSIPPI.

Fayette, March 26.—Bro. R. H. Crossfield, of Owensboro, Ky., held a series of services March 12-24; result, nine confessions and baptisms, one from the Baptists and one restored. The church aroused; the Sunday-school encouraged and increased; a Junior Endeavor organized and money pledged to pay a regular minister for half his time. He won the highest esteem from every one. To God be all the glory.—MRS. D. A. CULLEY.

MISSOURI.

Carthage, March 25.—Three additions yesterday; all restorations; three the Lord's day previous, one confession, and one confession previously. In all seven. Seventy-one additions in the last three months.—W. A. OLDHAM.

Cowgill, March 25.—I held a twelve days' meeting at Osgood, following the dedication on the fourth Lord's day in February, by Bro. C. F. Stevens, pastor of the church at Trenton. There were 12 baptisms, two confessions before I came. The prospect is bright for a good church there. We now have 44 names. We visited them last Lord's day, organized a Bible-school and had one reclaimed. —W. E. BATES.

New Haven, April 1.—Two confessions here last evening; five in all during March; all young men. I preach one-fourth time also at Villa Ridge, where we will dedicate our new house the second Sunday in May. I have yet one Sunday unsupplied.—G. E. JONES.

Elsberry, April 1.—Our pastor, Rev. W. W. Rumsey, of Keokuk, Ia., preached to large audiences Saturday night and both services Sunday. Three baptized Sunday evening. Five confessions at evening service. The Y. P. S. C. E. had an enthusiastic missionary meeting Saturday evening and raised $15 to support and educate an orphan boy of Damoh, India. The Sunday-school scholars are raising an offering for the Orphan's Home at St. Louis. We are considering having Bro. Rumsey give us half time instead of one-fourth as at present.—PAUL H. GIBSON.

Fayette, March 25 —Three additions at New Franklin last Sunday night.—ARTHUR N. LINDSEY.

Gunn City, March 26.—Six additions to date in meeting at Gunn City, Mo.—R. B. HAVENER.

NEBRASKA.

Firth, March 27.—The meeting at Firth closed last Monday with 29 additions, 27 by confession. Bro. Wickham preaches the gospel plain and simple and with power. Bro. Bush, the pastor, has a noble band of Christians to work with. He is highly esteemed by the entire community. We begin with the Church of Christ at Scott's Bluff next Friday evening.—R. A. GIVENS.

OHIO.

Hiram, Mar. 25.—At Kensington, two added yesterday.—W. Mc M. LOGAN, pastor.

Oak Harbor, Mar 25.—We closed a three week's meeting here Mar. 24th with 20 confessions. Sixteen have been baptized to date. Others to follow soon. M. L. Peden, of Temperance, Mich., was with us and preached ten nights. He was a Free-will Baptist when he came, he is now simply a Christian.—JOHN MULLEN, minister.

Piqua, Mar. 25.—We closed last evening a very delightful and helpful meeting of three weeks. Bro. J. T. Hawkins, of Lexington, Ky., was our evangelist. While we had only eight additions as the immediate ingathering, six by baptism, one from Baptist and one by letter; yet the congregation has been greatly strengthened and edified, besides much good seed has been sowed.—C. H. TROUT, pastor.

PENNSYLVANIA.

Philadelphia, Mar. 26.—The reports of the Philadelphia churches for 1901 to Mar. 24th are as follows: First Christian Church, Robert Graham Frank, pastor, added 10; Third Church, Geo. P. Rutledge, pastor, added 10; Kensington Church, R. A. Smith, pastor, added 9; 31st and Ridge Ave., O. R. Palmer, pastor, added 7; 24 of the above are by baptism. A number of candidates await baptism in all these churches. These reports are taken from the minutes of the Philadelphia Christian ministers' meeting.—R. A. SMITH.

Williamsport, Mar. 26.—During the first part of the year the writer assisted Bro. Newcomer in a meeting at Canton, Pa., which resulted in 52 additions. We recently closed the return meeting here, Bro. Newcomer, of Canton, doing most of the preaching. The meeting resulted as follows: from denominations, 8; by letter, 3; by statement, 1; by confession 27; a total of 39. The church is much strengthened.—C. A. BRADY.

SOUTH CAROLINA.

Orangeburg, March 25.—Am in a meeting here with slowly growing interest. Two confessions and one from the Baptists so far.—M. B. INGLE.

Family Circle.

The Vacant Tomb.

Lisa A. Fletcher.

Ere the purple wings of night
Folded in the light of day,
Shining angels took their flight
Through the misty dawn of gray.

Sat as watchers o'er the tomb,
Touched it with celestial grace,
Thrilled with light the lifting gloom,
And glorified the empty place.

As they swept their shining wings
O'er the garden sweet and fair,
Were there not strange flutterings
In the flower bells blooming there?

Did the birds thrill with delight,
Such as ne'er they knew before,
Song and wing have happier flight
For the angels from His shore?

Breathed the place a holy peace
On that sweet and sacred dawn,
Christ had bidden sorrow cease,
And victory o'er the grave had won.

Love shall sing for aye His praise
Who rose in majesty and might,
That, passing o'er these earthly ways,
We live forever in His sight!

How Mr. Reiley Won His Point.

By M. LaFay Gestrue.

It is not unusual for board meetings to be considerably occupied with opinions *pro* and *con* and otherwise. In fact it is often the time chosen for airing opinions and some folks improve the opportunity as industriously as the good house wife strings the bedding on the clothes line for an airing on a summer's day.

Mr. Reiley, however, was not a person who aired opinions. He was a man who smiled at obstacles before folks, but knit his eyebrows over them when alone. He prayed much and read the word of God with a definite purpose. He believed to qualify one's self was a personal obligation from which no one was excusable. Those who knew him best were confident that all his activity was from motives of sincere service, and that he had made a careful survey of every proposition he suggested. His ready answers showed that he kept posted, thought much.

On this particular occasion he proposed that the mortgage of two hundred and fifty dollars on the parsonage property be paid, and he presented several plans.

There are people whose minds seem "all bent askew." You don't know just what they will do! You expect their opposition and generally get it. Minds so dwarfed from habits of inactivity that they are blind to their own ability and miserable judges of others. The mind awake to but one line of thought and action is but half awake.

"Set him down,he's always wanting something nobody else ever thought of or heard of. Thinks he will run things, take 'em right out of our hands and I am sick of it," said Mr. Precedent in a whisper to some of his friends. He was the "has been" type of man, true to his name.

Mr. Reiley proposed that the seventy-five adult members of the congregation make a personal offering for two years, fifty to pay two dollars each and twenty-five to each pay one dollar. In less time than it takes to tell it there was a chorus of no's from Mr. Precedent's set.

"I am not going to pay no two dollars when somebody else pays only one," said Precedent.

Mr. Reiley continued after the interruption. "I believe there are twenty-five ladies who could be counted on to help. I think they would count it a pleasant time to each earn a dollar in some novel way, thus really making it only one dollar from their liege lords. The reason why I counted twenty-five members at one dollar each is because I have thought this matter over often and observed that they are not more than half as well off financially as the fifty. I believe in equality, brethren, but let each one decide for himself. Any plan at all to suit the majority will suit me. Let's do something. Present whatever plan is adopted to the congregation and get rid of this mortgage. I think the idea will suit the congregation. Twenty-five dollars every year for interest is wasting the Lord's money, not in riotous living perhaps, but uselessly, to say the least. We had better pay the twenty-five dollars to missions; to paint and paper; to the pastor's library. If it must be that such a sum has to be raised every year let us give it to some one of these purposes."

A burning match could not fire a haystack quicker than "missions" and pastor's needs did some of Precedent's set. Not a fire of enthusiasm for missions or in behalf of pastor; far from that.

Felix Rathburn jumped to his feet in a moment. "You have all heard me talk. There are men in the local congregation who should do the preaching. The Scriptures plainly teach this. A pastor is a more useless expense than interest money. I like Mr. Clemons as a brother and fellow-worker but it was through no wish of mine, or vote either, that he came here as a pastor."

Rathburn made his customary long speech on the subject. Even his best friends thought he rode this hobby because he regarded himself as the "qualified member of the local body" to do the preaching. As to whether such a qualified member should be supported by the congregation the same as a pastor ought to be, he had never said, but on this occasion he was quite explicit. As to how Mr. Qualified Member would get his living we will leave the reader to learn from the Rathburnites themselves. Quite likely work six days at the carpenter trade and preach one day. Salvation is free.

Mr. Rathburn hardly sat down before Major Meinor began talking vehemently against missions. He was a home mission man when foreign missions was presented. Home mission time found him an anti. On this occasion he said, "We're missioned to death. The last few years it has been nothing but missions, missions, missions. This talk about sending twenty-five dollars to missions don't meet my approval. Foreign missions—not at all! Presbyterians coming to us had better leave their Presbyterianism behind them. We are for Christian union! I suppose some folks would still be Presbyterians if they had been let run things there."

At this juncture Mr. Morgan, the chairman, said, "We have now been here an hour and a half. It is growing late."

Mr. Reiley knew no definite action had been taken. They must first see a way to pay it. Trying to arouse an interest in the matter by proposing feasible plans was his object. He would rather raise the whole amount at once by popular subscription. He thought he would bring the meeting to some conclusion.

"Brethren, I dislike to make a motion to adopt a plan I proposed myself, not that I object to the plan, but I am going to do so to-night."

The motion was lost by one vote. There was great glee among Precedent's set. Rathburn and Meinor were glad they had scored a point and saved the day. Mr. Reiley did not stay long to chat after adjournment, but shook hands around and went home.

A friendly brother whose home was in the same direction referred to Major Meinor's slur and Mr. Reiley said, "My wife and I were very sincere when we left our old church in which we had been reared and cast our lot with you people. We conscientiously believed that every true lover of the Lord should preach Christian union and be where he could consistently do so. That I tried to 'run things' in the Presbyterian Church is not true and was said as a slur upon my motives by some Presbyterians simply because we left them. Those very people would gladly welcome us back. Mr. Meinor simply used the cudgel of an enemy and does not illustrate the Christian union spirit himself. My wife and I have had occasion to ponder over many things. We are very active but do not wish to be in any one's way."

The kind-hearted Mr. Steele said, "My dear Reiley, I know how you feel. One of the hardest things for persons coming from the sects to get over is the lack of this spirit in the practical work of the church. It is true that there is a deficiency of Christian spirit in all churches, both in pulpit and pew, indeed that is what hinders the gospel, but other bodies are not calling for the union of Christendom, and more is expected of us, as ought to be, naturally. Forty years ago I was a devoted Methodist, but, like you, I welcomed the sweet plea to my heart as sincerely. I had some bitter experiences. I was a young man then and wanted the whole world to accept the plea. I had the 'Methodist zeal,' which is, by the way, a good thing, and I was willing to serve anywhere. Everything was very different. I tried to adapt myself to the changes as you have. I will not tell you now of my trials. One old sister consoled me as I hope to console you. She said: 'Henry, the idler never has any trouble. Others bear his burdens.' The soldier with scars and wounds was in active service. Action encounters obstruction. Take courage and thank God you are not at ease in Zion."

Dear Father Steele did not know how much he helped Reiley. Meinor's sting was gone. But still on other matters Reiley was heartsick, courageous man though he was. Such board meetings were chronic affairs. His wife asked him if he was ill. "Yes, almost ill-natured." Then he told her of the meeting.

"It grieves me to see such wasted time and talent. I feel more distressed at not being understood at all than if I had simply been misunderstood."

"Well, Preston, there never was any wasted time if used in the Lord's name," was his wife's gentle reply.

"Yes, yes," said Preston Reiley "but



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that isn't what I meant by wasted time and talent."

In the morning Reiley went out to milk as usual. When he had about finished, "Cherry" kicked the bucket over and ran across the yard fairly snorting.

She knew she had done mischievously, and as she stood over there in the corner puffing, she looked back at her bad work. Mr. Reiley stood motionless for a moment or two in amazement. "Cherry" had done just such a trick often but not lately, and he thought she had quit her meanness, so while milking his mind was occupied with that "board meeting." He picked up the bucket and smiled and smiled as he walked to the house, saying to himself, "I have those fellows now."

Mrs. Reiley saw this barnyard performance and did not appreciate those smiles. She said, "If you had promised to make the ice cream for the society at Mrs. Hart's this afternoon you wouldn't feel like smiling. It was through my advice that Cherry quit kicking the bucket over. I told you to always punish her whenever she did it with that barrel stave there in the corner by the barn. Not beat her but punish her. She knew enough to quit it and it has been a long time since she did this. You ought to have punished her this morning instead of standing there riveted to the ground."

Reiley laughed mischievously at this and said he wished she would take his place in the "board meetings" if she could get an old cow to do right and quit her meanness. Then he told why he was so amused, and went off to his work.

He said to himself, "That's my story. I am going to tell it to each one of them if I have to make a social call at each place." Just before he reached the blacksmith shop he met Mr. Precedent. The usual greetings were exchanged. Mr. Precedent always liked Reiley, and said, "Hello, Reiley" as if he was glad to see him. It did not occur to him that it was the least bit modern to say "hello," or that Reiley was gracious to him after so much personality. The objection he had to Reiley was that "when he moved here he got in with the wrong set in the church. He made a mistake in that which I hope he will some time see. Maybe he learned a lesson last night," thought Precedent. He looked at him and talked in a sort of how-do-you-feel-now style.

In a very short time Reiley said, "I had a funny experience this morning. The cow kicked over a bucket of milk."

"You are the first man I ever heard call that kind of luck a funny experience," Precedent quickly said. He was satisfied now that Reiley had learned his lesson and wished to avoid the subject.

"It was funny to me in this way," said Reiley. "We call our cow 'Cherry'; she's a good one, not the best in the world perhaps; she gives a big mess of milk, not the best milk in the world probably, but it is better than none, so we like her. When she blazed away and kicked over that bucket of milk and ran off, she left nothing but an empty bucket," here Reiley laughed a long laugh.

Precedent looked at him as if he thought him silly and said with the spirit of advice and caution, "When I was a young man of your age a thing like that would have made me mad and I don't see anything in it now to laugh at."

"It was just like this," said Reiley, eyeing Precedent closely, "you can present an idea or proposition that may not be the best in the world, but better than none at all, only to see a brighter and older man than yourself kick it overboard, talk a blue streak about something else and leave nothing more than an empty experience—an empty bucket."

Mr. Precedent winced. A "brighter and older man" like himself getting a sharp prod like that did not suit very well. He knew that he was brighter and older, therefore his pride recoiled all the more at such a comparison.

"I intended making a social call on you to-night just to tell my funny experience this morning, my cow story, but since I have met you I will postpone my call," said Reiley, starting on.

"Oh, come anyway, I want to talk with you," said Precedent.

"Well, maybe I will, but I must go to work," and Reiley was soon at his accustomed place in the blacksmith shop.

Mr. Precedent thought of Reiley's story all the time. "Did he mean that I had no more reason than a cow? I believe he manufactured that story out of whole cloth, no sane man would call such an experience funny. It's a fact that the subject presented was not discussed at all by some of us, but that's Morgan's fault. He's a poor chairman, too slow and easy. I remember though once he tried to bring us to time, make us stick to the subject, and we

wouldn't be bossed, and soon told him so." Precedent would not let these thoughts and acknowledgments escape intentionally.

At noon just when Reiley was ready to go to dinner Major Meinor came with a plow and wanted it sharpened right away if possible. Reiley was glad of the opportunity. No one would interfere. The Major was surprised at Reiley's ready acquiescence, not that he was an unobliging person, but that he was not more like himself. If Meinor had been in Reiley's place in that meeting he would have been unsociable for a month and complained to every listening ear. Reiley's was the only shop in town and he certainly could have been unkind.

It was not long until the plow was ready, then Reiley told his story. It did not hit the Major as easily as it did Precedent. He was duller of comprehension. When Reiley asked him why he was in favor of continuing the mortgage he said he was in favor of paying it and would help to do so, but before he drove away he gave Reiley a scoring "against missions."

"Well, Major, my idea of missions is that it is sending the gospel to the unevangelized wherever such persons may be. If we consume everything upon ourselves we had better get a John Chinaman wall around us and make no pretensions to taking the Lord at his word. If that's Presbyterianism I am not ashamed of it. But in saying this I had better save my breath to cool my soup," said the blacksmith.

Mr. Reiley hurried home to dinner, feeling both pleased and displeased. Maybe he had said too much. The Major resolved over and over again to help lift that mortgage, but he did not like something, hardly knew just what, if he did feel a little softhearted toward Reiley for taking part of his nooning to sharpen the plow. He could excuse him for the rejoinder in behalf of his former church, if it was wrong.

Mrs. Reiley told what she thought was the serious side of the milk story to several of her neighbors who helped her out of the ice cream dilemma.

It was not very long after the ladies had assembled that Mrs. Jennie Rathburn very directly asked Mrs. Reiley to tell the ladies how she was going to earn her dollar to pay the mortgage off the parsonage.

Mrs. Reiley was astonished and still more so when told that her husband had stated at the board meeting that "twenty-five ladies were going to each earn a dollar in a novel way to pay off the parsonage mortgage."

She said her husband had spoken of the meeting but had told her nothing of the kind, at which there was a titter, one lady remarking, "Just as I expected!"

Essie Dawson was the only girl in the society and she was present on this occasion. She immediately noticed the unkind manner toward Mrs. Reiley and said to Mrs. Rathburn, "I would be glad to earn a dollar to lift the mortgage. If we all would lend a hand the thing would soon be done. I think it is likely that Mr. Reiley has been misquoted."

Mrs. Rathburn did not like any one that even thought differently from her and she was more jealous of a younger sister than of those of her own age. Her fashion with the young ladies was to annihilate them with a look which she imagined produced the desired effect. Eyeing them with such feelings of superiority never occurred to her as very bad manners that simply created prejudice against herself. When the criminal is before his victim he tries the cold, scrutinizing eye on him to produce fear and weakness and his success is not due to any superior grace. Mrs. Rathburn had never viewed this habit of hers from any standpoint at all, only "just to wither 'em."

When she tried to annihilate Essie with that look she missed it, for Essie, knowing her fashion well, simply glanced at Mrs. Hart as if to say, "What do you think?"

Mrs. Hart, awake to the situation, quickly replied, "When this society's only girl is so willing to do a good deed like that I should feel ashamed of my example as an older member not to do as much."

One after another fell in line until every one present was in favor of such an endeavor except Mrs. Rathburn, who was very much occupied with her corner of the quilt, so much so that you would suppose she was oblivious of her surroundings.

Mrs. Meinor and Mrs. Precedent were not present. Mrs. Meinor would likely respond, the ladies all said, but they were silent as to Mrs. Precedent. She was opposed to societies of any kind. Nothing in the Bible about them.

On her way home Essie stopped at Mrs. Precedent's and told the parsonage story. It met a cool reception. Mrs. Precedent was glad to hear the news, but she would never let you know it. She told her husband all about it and he told her his morning's experience with Preston Reiley and said, "I have made up my mind that no person shall set an example for me—James Fennimore Precedent."

At church Lord's day morning Mr. Precedent told Mr. Morgan to call a meeting of the board up there in the corner immediately after service. It met.

Mr. Precedent addressed the chair and the brethren: "I have been thinking that mortgage ought to be paid and the morning sermon has settled me on that point entirely. Mr. Clemons talked about being as honest and earnest in the Lord's business as in your own. I make the motion that a committee be appointed to see every member of the church for an offering."

Mr. Reiley arose to second the motion but Messrs. Rathburn and Meinor shouted it without addressing the chair. Mr. Morgan appointed the committee, naming Preston Reiley first, then one from each of the "sets."

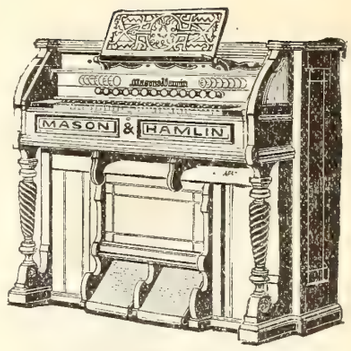
Mr. Precedent again: "Mr. Chairman and brethren, our friend Reiley here is a hard-working man; hasn't the leisure time I have and I am willing to serve in his place. I think he ought to be excused."

Reiley nodded approvingly at him although he and others saw the funny point.

The board adjourned. Going out at the door Reiley said, "Bro. Precedent, I'll just make and pay my pledge now, save you time and trouble coming to see me," and he handed him ten dollars. This did not suit Precedent for that was just what he was going to give himself, but he would fix it on the list all right.

At home he took a big sheet of fool's cap and headed it James Fennimore Precedent, ten dollars; Mary Ann Precedent, one dollar.

He saw Meinor and Rathburn and they pledged two dollars, which reminded him



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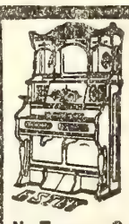
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of Reiley's first proposition, but he brushed it to one side as you would a cobweb.

He saw quite a number who pledged very liberally for their circumstances but none of them gave ten dollars and in their estimation no one had or would but Mr. Precedent. He met Essie, secretary of the L. A. S., and she told him that the society would pay twenty-five dollars.

"I wasn't asking the society for anything, just yourself," said Mr. Precedent.

"I know that," said Essie, "but my dollar goes in that fund."

Mr. Precedent went on. "To think that concern is to do more than twice what I do! I never did have any use for sewing societies of any kind."

At home he looked over his list and counted one hundred and fifty dollars. He had not put down Reiley's offering nor that of the society, but he intended to do so later. He thought he would investigate that society's offering. Prejudice made him sceptical and his pride fairly bolstered it up. He went to see Mrs. Hart (folks in the "other set") and she told the same story as Essie, who would belong to no "set."

Not being satisfied he went to see Mrs. Rathburn, whom he knew to think thoughts quite similar to his own on such concerns. She did not wish to say positively—"Mrs. Meinor would know, for she took more interest in such affairs."

So Mrs. Meinor was next interviewed. "Yes, it's true and that's where my dollar goes. I wasn't present on the day the ladies agreed to do it, but several who were told me about it. Mrs. Rathburn was there."

"Well, how is this? I have you and your husband down for two dollars already. Do you intend to pay two dollars yourself?"

"That's Mr. Meinor's pledge and he will pay it. I have already earned and paid my dollar."

Mr. Precedent trudged homeward. "I am tired to death; if this is gadding around and not work I'll take the work. No wonder those sewing society women call gadding work. I never saw it before. If the rest of this committee have done as well as I have we already have the money in sight."

The rest of the committee had ninety-five dollars. A number gave without being solicited and a number who merely attended the church. Adding Precedent's list of one hundred and eighty-five dollars they had two hundred and eighty dollars.

The first Lord's day in October Mr. Morgan announced the results. The society had decided that if their offering was not needed they would use fifteen dollars in paint and paper at the parsonage and make Bro. and Sister Clemons a present of the ten dollars. They had not been remembered any way since coming here. Mr. Morgan wanted to know what to do with the remaining V. Put it in the treasury, use it for a thank offering or what?

Preston Reiley made a motion that it be sent to the missionary convention then in session, as a thank offering. It carried with great enthusiasm.

Messrs. Precedent, Rathburn and Meinor did not like it but the enthusiasm was too much for them, so they kept still, resolving next time to make all motions. The future history of these gentlemen would show, however, that they repeatedly broke bad resolves.

Mrs. Rathburn was overheard saying to several ladies, "Well, well, so many ladies each paid one dollar. Isn't it strange how often several persons will have the same thoughts? I intended all the time to be one of them and am surprised that any one should think differently. I had my dollar earned long before Mr. Precedent was calling round soliciting."

And so it came to pass that the mortgage was paid. An offering was made to missions, there was paint and paper at the parsonage, the pastor's library was remembered and twenty-five ladies each earned a dollar in ways so novel and interesting that a long story alone would hardly suffice to tell all the details of each one's effort.

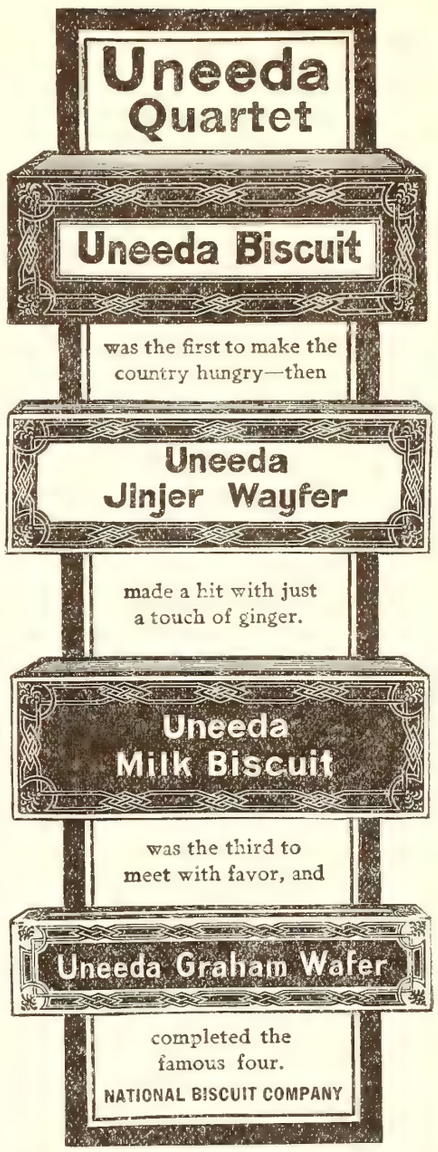
Mr. Clemons had just been wondering how he could renew certain subscriptions and get two books he very much needed. Had taken the matter to the Lord in prayer; here it was answered. "Praise his name!" said the devout pastor.

Mrs. Clemons succeeded in surprising everybody by making two new dresses out of two old ones with a little help from that ten dollars. She was almost perfect in economy. To waste was sin, she thought, and more reprehensible in her than in the prodigal son, for had she not the lesson of his folly to help her?

Mr. Reiley and others thought how graciously the heavenly Father gives all that we ask for, and more, how he blesses a service in his name.

How wise were Reiley and his friends never to say, "I told you so." Hearts full of praise have no exultant feelings. New life dawned in Fairview Church.

For many mornings when Reiley went out to milk he fairly petted that old cow and, strange as it may seem, she never upset another bucket of milk.



The Vexing of Verdi.

Verdi, the great composer, was a philosopher whom no amount of praise could turn from a calm regard of the enthusiasm that his music awakened. Since his death, recently, numerous anecdotes have been told, but none of them illustrates this trait more fully than one which now comes to light.

A friend was endeavoring to impress upon the veteran composer how dear he was to the public. "You make a mistake," was the calm reply. "If the public likes my music it listens and applauds. If it does not like my music it turns its back and walks away. My music that pleases is applauded. I think the public and I are even."

He could not forget, and indicated the fact freshly in these words, that his best successes were refused in the beginning by the audiences that heard them.

Of his Traviata it was said: "What, end the opera with an aria? Verdi cannot even write a chorus to close it."

With the earlier performances of Aida, and because the melody had a tinge of the Oriental, which was necessary to the subject, the cry was raised that Verdi had appropriated eastern melodies, being unable to compose any of his own.

Thoroughly democratic and simple in his bearing, he listened one day to a long speech made by the governor of Lombardy at the close of a performance. The speech was to the effect that he wanted the baton with which Verdi had that day conducted, but he took a roundabout and flowery path to express his wish. In the midst of the speech Verdi said curtly, and waving the baton: "Is that what you want? Then take it."

In rehearsal he caused general terror. At one of the earlier rehearsals of his Requiem the nervousness of a trumpeter played strange antics with his tone.

"What instrument do you play at home?" benignly asked Verdi, leaning forward; "the violin?"

Again, in rehearsing the same work, the violoncellos played a passage poorly. The first player of these instruments happened to be the noted virtuoso, Piatti. "I do not play the 'cello myself, Signor Piatti," said Verdi; "but if I tried I should regret doing no better than that." After this the eyes of every 'cellist were glued on his notes, and the trumpeter felt better than he had the day before.

The gentle side of Verdi showed in his daily life, away from music, from which he was glad to escape. His intimate friends, with few exceptions, were of other professions than his own. The surest way for a musician to win his attention and favor was to entertain him with something entirely foreign to his calling.—*Saturday Evening Post.*

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PETE.

XIV.—Candy.—(*Continued.*)

"While Linda May is getting her meat," said Pete, "we'd better be buying the candy, 'cause it'll take a long time. How much money are you going to spend, Mr. Brown?" Edgar answered recklessly that he thought a quarter would be about the thing. "No," said Madge, "we're not going to have you spend that much of your money for us. A dime will be about right: and you give it to me and I'll take it to the bank and change it into pennies." So pretty soon Madge, Linda May and Pete had three pennies apiece, and Edgar had the tenth penny. "Now we don't want to get it all at one place," Madge explained. "You can get more by dividing out. Pete, you begin at the north end of town, and I'll begin at the south, and we'll take every grocery store and baker-shop as they come, and when we've run out, Linda May can take the other places. Just get one penny's worth at each place. "Where shall I go?" asked Edgar, holding his penny. "You be standing around," said Pete, "and we'll bring you the sacks to hide in your pockets. 'Course we won't go into a store carrying candy; *then* they'd know we'd been other places and it tud hurt their feelings." "It is very nice of you to think of that," said Edgar. "Yes," said Pete, "'sides, it tud make um mad an' they wouldn't give but one piece for a penny." "Oh!" said Edgar. Linda May had to wait a good while for her steak. When she came running out, she found Edgar standing before the post office. Just then Pete came up. "Come on," said Pete. Edgar and Linda May followed her to Martin's grocery store. "Now you watch me," said Pete to Edgar; then she walked to the glass case. A man with big whiskers stepped up. "Anything to-day, little girl?" he said. "I will wait for Mr. Martin," said Pete with dignity. Mr. Martin didn't seem in a hurry to wait on Pete; in fact, he knew Pete; but he came at last.

"Mr. Martin," said Pete, "how many caramels do you sell for a penny, to-day?" He answered, five. "You gave me ten last week for a penny," said Pete. "Well," said Mr. Martin, "I was reckless that day, I reckon." "I suppose, now, you couldn't give me *six?*" suggested Pete. Mr. Martin was afraid not. Business was bad, he said. "Well," said Pete, "you get ever so many red-hots for a penny, and a whole stack of lemon-drops. So you can just give me half and half please, and throw in one caramel; and Mr. Martin, let's see the sack bulge out. Mr. Martin, *you* don't sell candy like Griggs and Bimby, *does* he, Linda May? Mr. Martin gives a whole *lot* for your money. Mr. Brown, you want to come here when you get your candy. *Don't* he, Linda May? You needn't weigh that, Mr. Martin, I'll take it just as it is. I'll trust you if you'll trust me. Here, Mr. Brown, stick it in your pocket." When they were outside, Edgar said, "But do you like red-hots and lemon-drops?" "Not so very well," said Pete, "but look how much you get for the money!" "But," said Edgar, "wouldn't you rather have nice caramels, even if you only have a few—I ask merely for information, Pete, not that it matters to me." "Oh, no," said Pete, "what you want is piles of it." "Yes," said Linda May, "the main thing about candy ain't if it's so *good*, but how long'll it last?" Pete nodded decidedly. "Well," said Edgar, "I see how you got this, but you can't say the same thing to other grocers. You can't tell them *they* sell cheapest, too." "No," said Pete, "you go at it a different way."

"Yes," said Linda May, "you do just the opposite." "Yes," said Pete, "you tell them, 'O, you ought to see what Mr. *Martin* gives me for a penny!' That does um." "They can't be as generous as Mr. Martin," Linda May explained, "because zit ain't *in* um to be, but saying that to um puts um up to the best that *is* in um." They left town tired and happy, Edgar with ten sacks of candy in his pockets, Linda May with her steak and Pete leading the dog as a special favor—and to keep his nose off the meat. A difficulty presented itself. How could they divide the candy, since Linda May couldn't stop on the road? Of course the contents of each sack had to be divided into four piles. In some cases it would be necessary to cut a big piece of candy in two with Edgar's knife. "If you stopped at our house just long enough to divide her up," said Pete wickedly, "Miss Dollie might think you was just waiting your turn at the butcher-shop." "She might ask if I went in your place," Linda May objected. "Anyway, I told her I wouldn't." "We could divide it on top of the fence," suggested Madge. "I told her I wouldn't *stop*," said Linda May conclusively. "Then I tell you what," said Madge. "We'll keep the candy here and not take a *bite*, and to-morrow I and Pete'll come to visit you and bring it, and we can divide it in your storm cellar." "But Mr. Brown can't come." "Why can't he?" Linda May laughed; "Aunt Dollie don't like him," she said; "she don't *want* him to come!" Edgar blushed. "Well," said Madge, "of course that makes it different. I don't know what we can do about *him*." "You needn't mind about me," said Edgar, "you girls can have all the candy." "No," said Madge, "you are one of us, you know." Edgar smiled brightly. "We could all go to prayer-meeting to-morrow night," said Pete, "and get *'way* back and sit in a row while Brother Gruck is speaking—he always speaks about an hour—and then—" "No," said Linda May, "Aunt Dollie never lets me sit 'way back. I never got to sit 'way back in church in my life. I don't know how it would feel," she added wistfully. "I have another suggestion," said Pete, undiscouraged. "Me and Madge had better eat up the candy, this time, and we'll call in Letitia." Linda May said that wouldn't do her any good. "'Twould *me*," said Pete, smacking her lips. By this time they had reached Mrs. Morris' house. Pete asked, "Are you going to wash Lucifer off of your hand?" "I don't believe," said Linda May, smelling her hand earnestly, "that it sticks now; I think it's worn off." "Let me smell," said Madge. "Me too," said Pete. "Mr. Brown," said Linda May, "you smell my hand; you can tell better." The young man bent over the little hand and smelled it as gravely as if making an important chemical test. "It certainly is suggestive of dogs," he said. "I thought I could tell it too," said Madge. "Will Miss Dollie be apt to smell you, Linda May?" "She's a great smeller," said the other, in a pessimistic tone—which means that she could not help looking on the dark side of the question. They had now passed Mrs. Morris' house, and Pete and Madge declared they must go back. Linda May, true to her promise not to stop on the road, walked slowly on; very slowly; you could hardly tell that she was moving. Edgar, who now held the dog, stood on the corner in perplexity, his pockets bulging and bristling with the sacks of candy. "Why not take three sacks apiece?" he said. "No," responded Madge, "each one must have her share of every sack." "Yes," said Pete. "Yes," called Linda May, as she walked slowly on.

[TO BE CONTINUED.]

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Jesus Appears to Mary.

The present lesson is parallel in time with that of last Sunday. A careful comparison of the accounts of the various evangelists seems to show the following order of events. In the group of women that came first to the tomb of Jesus, Mary Magdalene was conspicuous. She is named first by the other three evangelists, while John names no others. The remarkable deliverance Jesus had wrought in her behalf, in casting out of her seven demons, had won her most ardent love, and had given her a prominent place among the Galilean women who followed the Nazarene, and ministered to his wants from their purses. On that first Easter morning, Mary reached the sepulcher before the other women, and finding it empty, hastened away to tell Peter and John, "They have taken away the Lord out of the tomb, and we know not where they have laid him." The other women tarried at the place, until, becoming bolder, they entered the tomb, where they saw the angels, and received the tidings of the Savior's resurrection. They at once hurried away to tell the rest of the twelve. Meanwhile, Peter and John came running to the sepulcher, only to find the empty tomb, with the burial cloths neatly folded and laid aside. After they had gone, Mary Magdalene came again, and stood weeping at the entrance of the sepulcher. It was then that she had the vision of the Christ; very soon after which the other women came back again, and Jesus appeared to them also, as told in the narrative of Matthew. This seems to us to be the simplest arrangement of the various accounts.

By the empty tomb the heart of Mary was breaking. When her Lord died on the cross, it seemed that nothing could be added to the cup of her bitterness. But now, denied the poor comfort of embalming his dear body, and washing away the blood-stains from his wounded hands and feet, her grief is overpowering. And the added thought, that his enemies had taken away the body, to subject it to horrible indignities, perhaps, or at least to give it dishonored burial, was too awful to contemplate. To have our best beloved die—that is surely sad enough. But to have their graves robbed, their precious clay dishonored—that is intolerable. No wonder that she stands and weeps.

Stooping, Mary looked long and earnestly into the empty tomb. Suddenly she started. Whose were those white forms, set like watch men at the ends of the grave where Jesus had been laid? She had not been with the other women when they saw these heavenly messengers a little while before. Bewildered, she gazed on them without speaking, knowing not what to say. "Woman, why weepest thou?" she heard them ask, in gentlest tones. From her downcast heart came the answer, "Because they have taken away my Lord, and I know not where they have laid him." No sadder utterance ever fell from mortal lips. Had her conjecture been correct, and the body of Jesus been stolen by his enemies, it would have been a cruel act to deprive those who loved him of the poor privilege of giving it the last tender rites of sepulture. But what is the baseness of those who would take from the trusting young disciple of the Lord Jesus his living Savior, and leave him but the despair of an unanswered longing and an unrequited love. He who, in the face of nineteen centuries of Christian history, would seek to destroy the hope of the Christian believer, proves himself untrue to the holiest affections and the noblest ambitions of the human race.

Mary turned away from the tomb, her soul agitated by the vision of the white-robed forms, but not yet so much as dreaming that her Master was alive. Through her tear-dimmed eyes she saw someone standing by her, but she thought it was the man who kept the garden in which the sepulcher was. The stranger asked her, as had the angels, "Woman, why weepest thou? whom seekest thou?" She did not even recognize his voice. "Sir," she answered, "if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." She craved only the poor boon of burying her Lord; but it would prove a sweet consolation to her, and to all his followers, in their present deep sorrow. Then the Master spoke to her in the old, familiar tone, and addressing her by name, "Mary!" Ah, it was the same word with which he had spoken to her that memorable day, so long ago, when he bade the evil spirits go out of her. The surge of emotion that swept over her rendered her almost speechless. It was too good to be believed, that her Lord was living! "Rabboni!" My Master! was all that she could say. She reached out her hands toward him, and caught hold of his robe, as if to prevent his again disappearing from her gaze. Gently the Master said to her, "Cling not to me; for I am not yet ascended unto the Father." The translation "Touch me not," is incorrect, and should be as given above. Such is the meaning of the word, and Jesus did not forbid the women whom he met soon after this to touch him, and even to clasp his feet. He meant that Mary need not fear he would at once depart, but that she should go and tell his brethren that she had seen him, and that he would reveal himself to them, and then ascend to God, his Father and theirs.

"Go tell my brethren." Yes, these humble, despised, even doubting ones were his brethren. What condescension has he manifested in receiving them into his fellowship, and filling their hearts with a divine hope. With what joy must Mary have run to take the message, and with what exultation did the words break from her lips, "I have seen the Lord!" She was the first who could claim that wondrous vision. This poor woman, victim of an awful malady, became the first witness of the risen Christ, in the way of personal testimony. A little after, the other women came and told how Jesus had met them, and saluted them with his familiar greeting, "All hail!" John came, and declared that the open tomb was proof enough to him that the Lord had risen indeed. Then came Peter, and with deep emotion declared that he had seen the Lord. Faith began to awaken in the hearts of the incredulous; and, while they were not yet convinced, they were so wrought upon that they gathered together, all except Thomas, and waited to see what further marvellous tidings might come to them. Before the day ended, their doubt was dissolved, and their faith established.

*Lesson for April 14. John 20:11-18. Parallel passage, Mark 16:9-11.

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TOPIC FOR APRIL 14.

Foundations.

(Matt. 7:24-27.)

I remember hearing of a man once who built his house down in the valley on a beautiful building spot, it seemed. He filled his house with frescoes and paintings and furniture most costly. He took possession and had a house-warming. It was just the sort of place he had desired all his life. Then the rainy season came, the streams rose and burst out of their banks, torrents gushed down the hillsides, rains descended, winds blew and beat upon that house, and down it came and great was the fall of it!

Another man I've heard of who built high up on the top of the cliff. Some would say it was a dizzy height for a house, pretty cold in winter, and open always to the storm. But the owner built there, because he wanted rock beneath his feet and the free air of heaven about him. The rainy season came and all the waters ran away from this house. The winds blew and shook the timbers till sometimes they groaned; but what of that? The foundation was solid enough, deep down in the limestone strata, to hold all in place. It fell not, for it was founded upon a rock. Which of the two men had the better judgment?

And so we go on building on swamps and sands—do we not?—refusing to be guided by the experience of foolish and wise men. We build on such sandy foundations as:

1. Success. There is a periodical in this country, gaining a great circulation by worshiping at the shrine of success! We are all doing the same thing, more or less. It is the *successful* people who count. Success may be but a sandy foundation.

2. Money. This is only another form of success—in our country. It is just a certain kind of sand—golden sand. It has wings, and flies out from under the foundation. It is like California sand—which is mostly fleas.

3. Position. There are many to whom high consideration from those about counts for more than anything else. To stand well, to be bowed to with respect, to be pointed out in the streets or roads as so-and-so; this is a foundation upon which many build to their destruction. It is a thing worth seeking, to be well thought of by neighbors, community and country; but there are other things higher.

Some of us are trying all the while to build the house upside down, to build the cornices and the decorations before building the foundations. Some people want all the polite polish of education, for example, before learning the rudiments of things. They want to gallop through; and indeed they usually do. They want, if they are servants, all the consideration of long known employees, without laying the foundation of faithful service.

There are certain foundations that all of us must lay:

1. Square Honest Thought. Unless our convictions are sure as the strata, and are intelligently laid, all our superstructure of thinking—which materially influences our doing—may go awry.

2. The Moral Law. We are none of us without the sense of right and wrong. We must abide by that sense as surely as the hills by their foundations. If we sacrifice our own ideas of good and evil, what is there left for us to hold to? Not one jot or one tittle must we yield in our respect for the laws of right, and our obedience to them.

3. The Serenity of a Christian Life. All of us will have storms, sorrows, winds that blow and rains that fall; but none of us need be shaken from our foundation of calm, if we desire not to be. Happiness is an aim of life and it can be attained. In spite of untoward circumstances, it can be obtained. Happiness can be got; and it should be built into the foundations of our lives.

4. The Foundation other than which can no man lay. Jesus of Nazareth is corner stone enough for any life. Whoever shapes his life by Christ's cannot build far wrong. Here is, after all, the essential foundation.

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Missouri Mission Notes.

Bro. Lampton is now in his second meeting for the board. His first was at Carondelet, St. Louis. The St. Louis city mission board co-operated with the state board in supporting him while there, and we have many expressions of the very largest gratification from the members and preachers for the good work that he did. He is now in a meeting at Hume, and already we are beginning to hear of the blessings that are coming through the labors of this consecrated man of God. He is an evangelist in the best sense, as that office is described in the New Testament, and he is doing "the work of an evangelist." His time is fully taken up until the middle or last of May.

Bro. Gaylor is, as usual, doing splendid work in the south part of the state. He has revised the work at Marshfield. He has held a meeting at Northview which has resulted in a splendid ingathering, the appointment of a building committee, assuring the building of a house. He is one of the board's best workers. He is now at Niangua.

Bro Hooton, too, is at work in the Springfield district, and at last accounts was in a meeting at Sparta. Bro. F. J. Yokley, true, loyal man that he is, wrote me that he would give the board a meeting. I said, "Go to Oronogo." He is now there. He reports the time not very propitious, that it will take a tabernacle and a seige to make a permanent impression. But he is hammering away anyhow. W. F. Turner has the burden of things churchly upon his heart, concerning Joplin and vicinity, and is determined that another church in that growing city must be built.

Bro. Horace Siberell is getting hold of things in Cape Girardeau and vicinity. He has to face conditions such as he never met before. But he is showing his power of adaptability by fitting himself at once into this new environment with the greatest success.

Bro. T. H. Popplewell is having a great meeting at Ponca, Okla., 57 have been added to date. This meeting has hindered him from entering the field for us, but we could not call him from such a work; it will not be long now before he is at work. There is no doubt of his success. We are expecting the greatest satisfaction from the engagement of this splendid man. We have already more calls for his services than he can fill this year.

These are a few of the men that are at work for the board; they are nearly all new men in the field. This means a great enlargement of the work, and a consequent increase of the expenses. This calls for greater generosity on the part of the churches in support of the work. Some of them are responding nobly to the need. E. B. Redd says Platte City will make it $50 this year. Cameron doubled her apportionment. South Street Church, Springfield, raised $500 for missions in the rally, of which the state gets 15 per cent. Smithton, under the leadership of F. W. Ferrell, had a rally, surprised themselves, and sent in the full apportionment, $10. Tarkio, not to be outdone, has a rally and word comes that we may expect $25, whereas, heretofore, they have sent but $10.

These are the indications of what, we trust, is a general awakening to the great importance and the imperative need of the state work, and it is surely time for this to be. There has been altogether too much indifference, too much lethargy in this matter. If we are to do our whole duty: if we are to do a work worthy of so great a people: if we would not have our numbers become our shame in place of our glory, we must push state missions to the front. Hundreds of our churches have not, as yet, made any response. Many preachers have not brought their people to see the need of this work. We are trying to reach them. Will you help us?

Yours in His name.

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P. S. I have several inquiries for preachers from churches that say they cannot pay over $600 per year. Yet they want good men.



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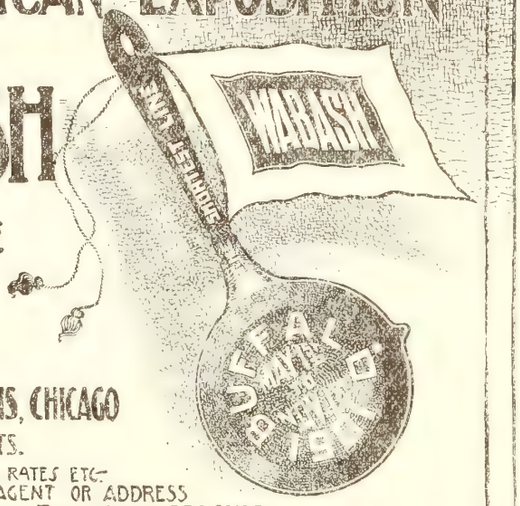
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Book Notes.

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Perhaps, young woman, you have decided that you do not wish to be dependent on your father for support, but prefer, like your brother, to do something to earn your own living. What will you do? Do you want to become a saleswoman in a store, where you will have to stand behind a counter for ten hours each day, and in return receive from $3.00 to $7.00 per week? Is it not much better to be a stenographer at $15.00 or even $20.00 or $25.00 per week—easier work and more pay? If you are a thoroughly competent and capable stenographer you can command such a salary, and you can become a capable and competent stenographer by carefully studying the Moran Series of instruction books and diligently practicing. It will cost you only $5.00 to prepare yourself for a position that will pay you from $900 to $1,200 per year. It's a pretty good investment we offer, isn't it?

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Every minister of the gospel should have a copy of the *Christian Ministers' Manual*, by F. M. Green. It is just the thing to assist the preacher at weddings, funerals, dedications, all kinds of special occasions. It contains hints and suggestions about preaching, church finances, the official board, etc., etc. It is by far the best thing of the kind ever published, and the low price places it easily within the reach of all. We will send it, post paid, on receipt of Seventy-five Cents.

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Nebraska Secretary's Letter.

A good report comes from the Bible-school and C. E. Society at Liberty Ridge. Report made by Bro. C. A. Phillips.

The newly organized church at Kennard sends a freewill offering for state work. The new Bible School at Tekamah did likewise. This is the proper way for a congregation to begin work. It suggests that the pastor is alive to the interests of his congregation.

Wickham and Givens reported 25 additions at Firth, 23 being baptisms. Their next meeting is at Scotts Bluff. This is a new point near Gering and has recently built a new house. Bro. Wickham has been ill.

E G. Merrill has closed his work at Arapahoe, and gone to Paola, Kan. Simpson Ely will dedicate the church at Nelson, and then hold a meeting. This comes in April.

One added at Harvard recently.

Morrison reports 58 additions in the Salem meeting. This is a splendid showing and the church and pastor rejoice. District No. 1 will be there in convention, April 8-11.

No. 8 convention will be held in Beaver City. Date later.

G. C. Johnson, of Hiram, O., has located at Indianola, and preaches also at Bartley. J. H. Roberts, of Bartley, has resigned and goes to Willow Springs, Mo. So reports the corresponding secretary of No. 8.

Geo. Lobingier, 1821 P St., Lincoln, is available for supply preaching at any time. He has already supplied acceptably and churches needing such assistance will be well served to call him.

Fifteen added at Exeter in the Atwood meeting. Much bad weather and a smallpox scare interfered. The Atwood family are at Seward at this writing.

No Lemon-ade for readers this week.

Bro. R. M. Harris was to commence a meeting with the church at Rising on the 25th. He would have as a singer for a part of the time, W. H. Myers, the chorister of the David City church, and also the pastor of that congregation, Bro. Harmon, to assist in the preaching.

I suppose the Scoville meeting has begun at Omaha. It is with great pleasure that we learn of Bro. S. T. Martin's determination not to leave the work in that city. It has been marvelously strengthened under his ministry, and the continuance of this good work means so much for the state in general.

W. T. Hacker preaches at Valparaiso the 31st of March, and at Nelson the first Lord's day in April. It is hoped that some good church will call Bro. Hacker soon.

H. H. Harmon was called to Auburn on account of the serious illness of a niece, and W. H. Myers filled his pulpit on the 24th. Some Ulysses auditors report the effort as most successful. W. A. BALDWIN.
Ulysses, Neb.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Wm R Warren Jan 02
Box 802

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I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

—*Wordsworth.*

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, April 11, 1901. No. 15.

Current Events.

Progress in the Philippines. The capture of Aguinaldo and, still more, his oath of allegiance to the United States have given a considerable impetus to the progress of surrender among the insurgents. It is always unsafe to predict positively, but it looks at present as if the bottom were dropping out of the insurrection. Even Mr. Bryan has turned his attention now to depicting the difficulty of establishing civil government when hostilities have ceased. This, he says (and very truly) is the "real problem," but his despondency over the outlook seems somewhat unnecessary. The Commission is energetically and successfully attacking this real problem. There have been received at Washington copies of two acts of the Commission providing for the organization of provincial and municipal governments. Municipal presidents and councilors are to be chosen by vote of the qualified electors. Provincial governors are to be elected by the municipal councilors, and the other provincial officers (secretary, treasurer, supervisor and fiscal,) are to be chosen by the Commission, subject to civil service examination after March 1, 1902. Qualified electors are all male persons over twenty-three years of age who belong to one of the following three classes: "Those who, prior to August 13, 1898, held the office of municipal captain or member of any ayuntamiento; those who own real property to the value of 500 pesos or who pay annually 30 pesos or more of the established taxes; and those who speak, read or write English or Spanish." Secretary Long has authorized the enlistment of 500 Filipinos to serve as marines in the navy.

Russia Will Withdraw. While all the world was waiting to see what would happen in Manchuria since China had refused the demands of Russia and none of the other Powers except Japan apparently cared to take a hand in the matter, Russia herself has come forward with an explicit statement that she will withdraw from Manchuria as soon as order is restored in the Chinese Empire. In other words, her justification for being in Manchuria is precisely the same as that of the other Powers for maintaining troops in Pekin and vicinity, and her intention is equally innocent. This assurance came as the direct result of American influence and perhaps deserves a place in our long list of recent diplomatic triumphs. Russia's solemn and official pledge to evacuate Manchuria as soon as order is restored, must mean either that she does not expect the restoration of order at all, or that she means to postpone for the present any further encroachment in that quarter. It is scarcely conceivable that she intends to ignore the pledge. It is too plain and definite. It would be not only bad morals but (what is of far more consequence) extremely bad politics to lie so openly, explicitly and unnecessarily. As a result of this declaration of Russian intentions, the outlook in the far east is considerably more pacific than it was a week ago, but Japan is going on with her war preparations and has ordered the merchant vessels which carry her flag to be ready for transport service. There is an unconfirmed report that diplomatic relations between the Russian minister in Pekin and the Chinese commissioners have been broken off; but this is not official. Mr. McLeavy Brown, the British director of Korean customs, who was almost dismissed by Russian influence, is to be retained. Li Hung Chang, who is about the only prominent Chinaman who favored giving Manchuria to Russia, is put in an awkward position by the failure of that plan. The generals of the Powers have decided to keep 6,000 troops between Pekin and Tien Tsin. Gens. Chaffee and Wogack (Russian) dissented from this opinion, holding that a smaller number would suffice and that it was not necessary to occupy so many points.

Russia's Domestic Troubles. Perhaps one reason why Russia has accepted China's refusal of the Manchurian treaty so meekly, is that she is having troubles at home which demand attention. Beginning with the riot of the students in St. Petersburg on the anniversary of the liberation of the serfs, there have been numerous disturbances in various parts of the empire on a variety of pretexts. For thirty years Count Tolstoy has been the chief literary spokesman of Russian discontent, but never until recently have the authorities cared to molest him. Since the publication of "Resurrection" he has been excommunicated by the Russian Church and it was recently reported that he has been exiled to Siberia. More credible reports, however, say that he has only been ordered not to enter Moscow or to leave the Russian empire and that he is being closely watched at his country home. It is significant and ominous that the civil and religious authorities should consider it necessary at this late day to adopt restrictive measures toward the aged reformer. It is dangerous for any government to be so constructed that it cannot adjust itself to changing conditions. The stronger the resistance to change, the more sweeping will be the revolution when it comes, and Russia may be even now on the verge of an outbreak which will prove stronger than the Czar's government. A popular uprising in the reign of a benevolent and well-meaning Czar like Nicholas II. would be a cruel stroke of fate, but it would be entirely natural, for the fault is not with the Czar but with the system. Alexander II., the most liberal of the Czars in this century, freed 20,000,000 serfs and was assassinated. The domestic virtues and personal amiability of Nicholas II cannot save his system of government from resistance and possible overthrow.

The Election in St. Louis. The municipal election in St. Louis April 2 resulted in the election of the entire Democratic city ticket headed by Rolla Wells, by a plurality of about 8,300, and 13 out of 28 members of the House of Delegates. Lee Meriwether, candidate for mayor on an independent Municipal Ownership ticket, ran only about 6,000 behind the Republican candidate. Taking the returns at their face value, they indicate a weakening of Democratic loyalty to the Chicago platform, seen in the election of a gold Democrat against the repeated protests of Mr. Bryan; a wonderful growth of municipal ownership sentiment, which was increased by the street railway strike of last year and by the corruption which has attended the granting of new franchises recently; and a general condemnation of the Republican corruptionists who have been in control of the City Hall during the past four years. The Democratic ring which, with headquarters in the governor's office, controls the boards of excise, police and election commissioners, was equally deserving of rebuke and would have received it had not this very ring held control of the instrument by which public opinion delivers its rebukes—the ballot-box. This being the case, the face value of the returns is worth little or nothing. The amount of fraud practiced at this election can as yet be only roughly estimated. Proof is coming in abundantly. Through the connivance of the election commissioners, thousands of names were fraudulently placed on the registration books. With the assistance of the judges and clerks of election (Nesbit law appointees), repeaters and "Indians" voted under these fictitious names. The power of the police was employed to give a free field to the repeaters. The April grand jury will have its hands full. That will be of little use, however, so long as the sheriff professes his inability to find any one who is indicted. Thirty-five election officers were indicted by the February grand jury for fraud in the November election. The indictments were published three days before the municipal election. Yet ten of these indicted men served again as judges or clerks of election. It was claimed that the amendments to the Nesbit law would secure impartial and unobjectionable election officers. This shows how it works.

Presidential Possibilities. The crop of Democratic presidential and vice-presidential aspirants is already large—Republican too for that matter, but that is a less interesting problem. Already the Democratic hot-house is full of presidential

hopes and candidates, to be forced into a marketable condition for 1904. Every Democrat who is elected to anything in the next three years will consider it a sign that he is to be the leader of his party in the next race. Many who have stood by Mr. Wells in his St. Louis campaign regard his victory as a sign that reorganization must be upon the platform of the gold Democrats, and that Mr. Wells himself might perhaps appropriately figure on the national ticket. The re-election of Carter Harrison as mayor of Chicago gives his name a prominent place in the list. He is mentioned for vice-president. He is now undoubtedly the dominant force in the party in his state. His nomination would mean no reorganization, at least none involving a positive break with the past eight years. Tom L. Johnson, who was elected mayor of Cleveland on the same day on which Harrison won in Chicago and Wells in St. Louis, is "mentioned" for every office in sight. It is said that he already has his eye on the Ohio governorship, a senatorial seat from the same state, and the presidential nomination in 1904—a comprehensive ambition. Perhaps he hopes, by firing into the flock, to bring down some kind of a bird by even a random shot. Mr. Johnson is strong on municipal ownership and his candidacy would lend itself to a vigorous campaign, with opposition to trusts as the paramount issue. These men are all from the central states. But there is believed by many to be a demand for an eastern leader to supersede the Nebraskan. Mr. Gorman, of Maryland, hopes that this demand may point to him as the man of the hour, after Maryland's new election law shall have returned a legislature which will restore him to the Senate. In the interest of clean and wholesome politics, it is to be hoped that Mr. Gorman's retirement will be made permanent, but he will probably get the senatorship at least. There is plenty of need still for a strong opposition party, and an opposition wisely led is about due to win in 1904. But there are no hot favorites in the race for leadership: it is an unequaled opportunity for the dark horse.

Civil Service Reform. There is a belief in some circles that our present methods of civil service reform need reforming. The system of competitive examination for appointment to government offices has been given somewhat wide application, though probably not wide enough. But it is said there is now no way of keeping up the standard of efficiency after the office has been secured and there is being developed a class of public servants who, while they won their appointments according to the merit system, hold them without regard to diligence or efficiency, and consider that they have a right to the place for life. What is needed is a still more rigorous application of the merit system. Let appointments be made with reference to the fitness of the applicants, but let no office-holder, however appointed, be allowed to think that he owns his office or to retain it if indolent or inefficient. It is entirely conceivable that a person should pass the civil service examinations and still prove a lazy, inefficient and unworthy public servant. Examinations are only the first part of the test. The second and more important part is the actual work. The recent appointment of William A. Rodenburg on the Civil Service Commission is said to be due to the President's belief that he is the man to remedy these evils. Mr. Rodenburg has not been conspicuous as a friend of civil service reform in the past and as Representative from Illinois he voted against the appropriation for the maintenance of the Civil Service Commission. His work will be watched critically by those who consider that the present administration has been unfavorable to civil service reform.

Mark Twain's Defense. Our humorist laureate got himself into a bad scrape when he criticized the missionaries in China in the North American Review for March and he has not bettered it by the defense which he makes in the same magazine for April. The original criticism, it will be remembered, was based on a report that Mr. Ament, a missionary of the American Board, had collected from the Chinese villages in which Christians were slain and property destroyed, thirteen times more than the value of the destroyed property. It soon developed that the "thirteen" was a cable error for one-third and that this third was used for the support of the widows and orphans of the slain. No matter, says Mark in his defense. It is as bad to collect one-third in excess as thirteen times. Besides it is rank extortion to collect from villages as a whole without stopping to find which particular villagers were guilty of the crimes. Our erstwhile humorist in his new role of critic seems not to know that the practice of demanding and paying indemnities is quite usual among civilized nations. And when a nation pays an indemnity for the misdeeds of some of its citizens, the innocent have to bear their share of the burden. When citizens of a foreign power suffer injury in this country, as in the case of the Italians at New Orleans, some years ago, the United States government pays the damages. When the government pays, every taxpayer pays, the innocent with the guilty. Similarly when there are disorders and murders in China, it is right that the Chinese government as a whole shall be held responsible. At present the national government is hard to locate. It is not doing business. Since it has temporarily surrendered its office as the preserver of order, it is necessary to have recourse to the town and village governments which are still tangible realities. When Mr. Ament collected from the villages, the money came from the innocent and the guilty alike, just as it does when our government pays an indemnity. We are trying to collect a claim from the Turkish government for the destruction of lives and property of Americans in the last Armenian massacre. The money will come from the Sultan's treasury, but the Sultan gets it by taxing the people. If we ever collect there will be heard a wail from our now lugubrious humorist, bemoaning the fact that in holding the whole nation responsible we are exchanging Christian for Turkish morals. The only thing for us to do is to set up some courts of our own in Turkey and try to find the offenders. The Sultan might not like it, but what of that? We must head off the humorists somehow.

Brevities. The Indiana Supreme Court has decided that a physician is not compelled to respond to a call and is not liable for damages if death results, owing to his failure to respond.

An equestrian statue of Gen. John A. Logan was unveiled in Washington, D. C., on Tuesday of this week. The statue, which was made in Italy, is unique in being mounted on an enormous block of solid bronze.

It appears that Aguinaldo has not been officially invited to visit this country as at first reported. He will be heartily welcomed, however, if he comes—except, of course, by the Anti-imperialist League, with which he has lost caste since taking the oath of allegiance.

The new corn king, George M. Phillips of Chicago, who is making almost as big a flurry as young Leiter did a year or two ago, has pushed up the price of corn in spite of the efforts of the "shorts" to break him. He is still in the rocket part of his career. The stick episode comes later.

The conditions of Mr. Carnegie's gift to St. Louis were complied with on April 2, when the people voted to double the tax for the maintenance of the public library. The choosing of the site for the new building is now the interesting question. The chances are in favor of the site of the present Exposition building.

Gen. Cassius M. Clay, of Kentucky, now in his ninety-first year, is again on the war-path. He has trained his cannon on the natural approach to his premises, laid a cane across the front walk as a dead-line, and hoisted the red flag. As an insurgent, General Clay is a success. He proposes to maintain the extra-territoriality of the Clay premises.

Mr. Dalzell, Member of Congress from Pennsylvania, has just returned from a trip in Cuba. He believes that a majority of the Cuban people favor the acceptance of the terms offered by the United States and that the resistance comes chiefly from the politicians who are holding out in expectation of terms which will give larger scope for their own operations.

It is reported that the women of Berlin have organized a club for the control of husbands. Such a movement arising in a land where the hausfrau is proverbial for her domesticity is distinctly ominons. And control with club, too. Horrors! Let us avoid the threatening word and call it the Deutschehausfraufreiheitgesellschaft. It can't get far with that name to carry.

The West Point hazing investigation is out of the way just in time to give place to a flurry on the same subject at Harvard. The latter case has to do with initiation into secret societies. The Dean thinks action by the faculty unnecessary since the students can stop the practice whenever they please by refusing to join societies which practice barbarous or humiliating rites of initiation.

It is rumored that Mr. Carnegie has in mind the endowment of a theater, according to the plan long advocated by Mr. Richard Mansfield and approved by Sir Henry Irving. The idea is that an endowed theater, not being solely dependent upon its box office, would not have to appeal to a depraved public taste for support, but would be free to elevate and educate taste. There is no doubt about the stage needing to be elevated.

The Seat of Authority.

The article elsewhere in this issue entitled "The Bible and the Inner Light," brings up the question once more as to the seat of authority in religion. One has but to listen to a discussion of modern biblical problems or to read the current literature on these subjects to realize how fundamental this question is in all our religious thinking. Our correspondent, to whose article we have referred above, asks us to devote an editorial to the pointing out of the relation between the Bible and the inner light.

The question does not seem to us to be "Which is the greater authority, the Bible or the Inner Light?" as our correspondent puts it. The light that shines in God's word, and that inner light to which Jesus referred when he said, "If therefore the light that is in thee be darkness, how great is the darkness," are not to be thought of as rival authorities, each seeking to subject men to its control in opposition to the other, nor as different lights, deriving their illuminating quality from different sources. Jesus Christ is "the light of the world." He was "the true light, even the light which lighteth every man, coming into the world." The men who wrote the books which make up the Bible were enlightened, some more, some less, by this light which, coming into the world, shone in the life and teaching of Jesus of Nazareth with a clearness and brilliancy hitherto unknown among men.

Here is the real source of authority in religion; that is, it is the source of light—a perfect revelation of the character and will of God. What, then, is the relation between this light which shone in Christ and the light of the Bible? The latter is a medium through which that light shines, with varying degrees of clearness according to the measure of true light from Christ which each writer possessed. What is the relation then between the light of the Bible and what has been called "the inner light"? It is the same light, so far as it is light at all, shining through different media, and of course, with different degrees of illumination.

Now, if it be remembered that the writers of the Bible were picked men, having exceptional opportunities and exceptional endowments, and that their writings are a picked or chosen literature surviving all the tests to which centuries and millenniums of study and investigation have subjected them, it is plain why the collective teaching of this body of inspired writings should be regarded as a safer standard of truth on the great themes which they treat than the individual light of any single person, or any number of persons not thus specially chosen and endowed to make known Christ's mind to the world. In saying this, however, we would not ignore or despise that light which dwells even in those who have been denied the light of revelation, for to this light the gospel must make its appeal, and from it receive whatever response its messengers can hope for.

It should be added, however, that those who speak of the authority of religion as internal rather than external do not thereby intend to disparage the authority of Christ or the Bible, but rather to emphasize the idea that it is only as Christ and the truths of revelation are enthroned in *the heart* that they really become a controlling force over the lives of men. Not until Christ finds us in our central being, and the heart, the intellect and the will receive him with glad acclaim, has he come to coronation over our lives and characters. As Christ *in us* is "the hope of glory," so the Christ within is the hope of that loving and loyal obedience which alone *leads* to glory. What The Outlook probably means by the new criticism undermining "the old authority of the Bible," is the changed view which regards its statements as in the Bible because they are true, and not as true because they are in the Bible. In other words, the Bible is a medium through which the light shines, not the *source* of that light. It is the literary record of God's revelation to men who spake as they were moved by the Holy Spirit.

No criticism, new or old, can ever undermine the truth recorded in the Bible, nor the authority of Him concerning whom both prophets and apostles testify that He is the Son of God, the revealer of the Father, the Teacher of the world. The supremacy of the Bible over all other literature consists chiefly in this, that Christ lives and breathes in it and speaks through it as "one having authority" because having the light and love which the world needs. He never despises that light in the hearts of men of which He is the source, but ever seeks to increase it by fresh revelations of His truth and grace. Nor does any one possessing a measure of the "true light," and living according to it, ever reject any truth, command or ordinance taught or enjoined by Christ. Any so-called "inner light" which sets at naught the teaching of Christ, or the teaching of those trained and qualified by Him to convey His will to men, gives incontestable proof of being a false light.

The seat of authority in religion, then, is Jesus Christ, whose teaching is embodied in the New Testament, and whose Spirit, given to them that obey Him, writes that teaching upon the heart and leads them into an ever-enlarging apprehension of His doctrine, and to its increasing application to their own needs and those of the world. But this involves the conception of the transcendent God as also immanent, not in nature alone, but in humanity as well, and pre-eminently in His Church, and converts what was once regarded as an external, arbitrary authority into an inward, impelling law—"the law of the spirit of life in Christ Jesus."

The Aftermath of Revivals.

Speaking after the manner of men, the revival season will soon be over. The past winter has been very fruitful in the number of additions made to the churches. From almost every part of the country encouraging news has been received with respect to evangelistic effort. Some of the greatest meetings ever reported have been held, and the results have been published in all the leading papers of the land.

We have not very much faith in statistical Christianity. Numbers do not always count in the real strength of the cause. Sometimes one man is worth more than a thousand. It was said of the first Napoleon that he counted for more than all his legions. Looked at from this point of view, it must be taken for granted that simply the number of additions made during the revival season must practically count for little in the strength of the churches. It would be impossible, when casting the net where there are all kinds of fish, not to capture some that are of little or no use. Doubtless, in all the revivals that have been held throughout the country, more or less of this worthless material has been gathered. Still, after making due allowance for a considerable number of additions that must count for little or nothing, the general result ought to be very helpful to the churches and ought to give promise of great things in the future.

As already intimated, it is almost certain that some of the material gathered will not be valuable for good, no matter how carefully or how wisely this material may be used in the management of the church's life. Some of it must drift, no matter what may be done by the respective pastors or churches. Nevertheless, a very large proportion ought to be made valuable for strength and efficient work. How shall this be done? This is a question that must confront every church where there have been revivals and the importance of the question cannot be overestimated.

With a view to helping the pastors and churches solve this important question, it may not be amiss to make a few practical suggestions:

1. These new converts must be dealt with *personally*. No kind of general treatment will meet the case. They must be visited and each case thoroughly studied, and such treatment used as will meet that particular case. Perhaps it will be impossible for the pastor to do all this work himself. Indeed, it is not best for him to do it all, even if he could. A revival season ought to help the members of the churches, as well as bring in converts. These new additions ought to give new fields for enterprise and work among the members. Every addition to the church gives new opportunities to every member of that church to become an efficient worker. The pastor ought not, therefore, to depend upon his own visits, but should, in every possible way, encourage the membership to meet the obligations resting upon them. This is quite as important as the effect on the converts themselves; and nothing will be more helpful than this to the church as a whole; that is, the enlisting of the members of the church in this sort of work. However, none of this work can take the place of the pastor's own ministrations. He should see all of the new converts as soon as possible, become familiar with their needs and also with their possibilities, and they should be put to work at once in whatever direction they can best serve.

2. Every pastor should have a special meeting, at least once a week, for a month or two, for the special benefit of these new converts. They should be notified and urged to attend these meetings, where the pastor should give them special instructions with respect to their Christian life and their activities in the church. If these meetings are properly used, they ought to be of great benefit in bringing all the new converts into sympathetic touch with one another, and with the general work of the church. This would be a great point gained, and would add very materially to the usefulness of these members in the church.

3. It is useless to depend upon a prayer-meeting for this special training. Nor

will the Christian Endeavor Society meet the case entirely. These new converts should be encouraged to attend the prayer-meeting, and also join at once the Christian Endeavor Society. Still, these meetings will not answer all the conditions of the case, consequently some such meeting as has been suggested must be provided in order that these new converts may be interested in the work of the church, and trained so that they may become efficient in it.

4. Another suggestion may be valuable where it can be made practical. Sometimes it is impossible to have these new converts meet at the same time and place. When this is the case, it may be well to have sectional meetings at different times and places, so as to suit the circumstances of the converts. This will often appear to be necessary in the large cities; and where this is the case, there is all the more need for the sectional meetings we have suggested. When members are scattered so that it is difficult to have them meet at a common center, this very fact is an additional reason why they should be cared for immediately in some effective way. When they are, by their location, largely out of touch with the members of the church, there is greater danger that they will drift and finally be practically lost to the church. A little attention at the start may bring these members into active relations with the church, and thus save them from the danger to which attention has been called.

5. These new members should be brought into a class for instruction in the Bible. It is better to have them in a class by themselves when this can be done. Nor will it answer all the needs of the case to have them in a class in the Sunday-school. While it may be well to have them there also, it will be much better if one evening during a week should be given to these new converts for special instruction in the Word of God. This instruction should generally be given by the pastor himself, though where he cannot take this extra service, some one who is well qualified may be selected to do this important work.

Unless these "babes in Christ" shall be fed on the "unadulterated milk" of the Word it will be impossible for them to grow, and the pastor who depends on his Lord's day sermons to do this will probably find, when it is too late, that he has largely failed. The Lord's day sermons are for the most part too general in their character and too comprehensive in their scope, and often too recondite to be eminently useful in developing these new converts into strong men and women in Christ Jesus. They need to be treated as babes and fed on milk and not strong meat.

6. These converts themselves should be put to work as soon as possible. Nothing will develop spiritual strength sooner than spiritual exercise. They should be made to feel that they can do something in the church of God. For they are not there simply to furnish opportunity to the older members of the Church, but are there for work to be done by themselves. Doubtless this work must first be of a very simple character, but a wise pastor will be able to devise ways and means by which he can put all these new converts to doing something, whether it amounts to anything or not in doing good to others. It will do the new converts good, and this is the main matter.

7. The church must not expect too much of these new converts. Babes in Christ ought not to be measured by the strength of men and women. It will often require much patient waiting before the new life will grow into full proportions. We see this exemplified in the New Testament churches. Many of these churches were very feeble when they had been in existence several years. But the apostles had patience with them. They labored with them. They exhorted them. In no case did they seem to get out of patience with them. Even as regards the seven churches of Asia Minor, there is much that is commended in most of these, while there was "somewhat against them." This is the spirit which should characterize the churches where revivals have been held. The new converts should be well treated; tenderly, patiently, prayerfully, hopefully dealt with. This treatment will largely lead to the best results. And if this is the spirit manifested by the pastor and the people; and if the suggestions which have been made should be put into practice, it will be found that this revival season will have contributed largely to the spiritual growth of the churches. But if these churches should pursue the course of Elijah and rest under their juniper trees while the Jezebel of evil is actively engaged in the destruction of spiritual life, then the aftermath of our revival season will have little in it of encouragement for the future of our cause. But we hope better things of those who have charge of our churches where these revivals have been held.

Hour of Prayer.

The Divine Comforter.*

Text.—*As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. 66:13.*

God is not only magisterial, He is motherly. It is refreshing to turn from the God that governs to the God that comforts. Some men have such hard natures that they cannot think of God except as a great Ruler; but we are told that He is the Father of mercies, the God of comfort. Mercies are His children, bearing His image, and comfort is His chief function.

Like as a Mother.

For nobility of patience and tenderness and sacrifice, we turn to the world's mothers. Sweetest and most enduring of all memories are the cradle songs and the evening prayers, and many a gray head has bowed low with trickling tears while the air seemed to vibrate again with the words, "Hush, my dear, lie still and slumber," and "Now I lay me," has breathed perfume from lips that were soon to be silent and sealed in the last long sleep. What true man, and what false man in his true moments, does not echo the words,

"Over my heart in the days that are flown,
No love like a mother's love ever has shone"?

And over and over again the inspired writers speak of our God as a God of love; they hold up His image, not stern and repellent, but full of endearment and entreaty, mother-like in His tenderness and devotion. This doubting, despairing, tired world He is seeking to cradle and soothe. Calvary is God's heart-beat, manifested in human history. Matchless and measureless as is the divine love, it flows alike to every creature. The fierce and angry passions of men cannot repel it; it settles about them like an atmosphere, shot through with sunshine, and softens and refines and transforms. Trouble, disappointment, sickness, and the shadow of death are ministers of His mercy.

*Prayer-meeting topic for April 17.

Children of Consolation.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God (2 Cor. 1:3-5). In one form or another, the word "comfort" occurs in this short passage five times. After that, who will dare to say that God is malign, or indifferent, or absent? Here it is plainly declared that at least one purpose God has in comforting us is "that we may be able to comfort them that are in any affliction." If God is the God of comfort, and we are the children of God, then we must be sons and daughters of consolation. The sun pours forth his energy upon the ripening sheaf, that the sheaf may be crushed and ground, and give food to the sower. So God sheds forth mercy and comfort upon His children, that they may become sources of strength to others; and they can keep His favor, and the riches of His grace, only by sharing them.

Christians are kept from this gracious ministry by the selfishness of sorrow, the monopoly of care. They permit themselves to be eclipsed by the shadow of their own griefs. They pet and fondle themselves; they have no compassion for others, because they expend it all on themselves. Not only so, but they often demand sympathy, when they should be exhibiting it. The Thessalonian disciples are admonished—(1 Thess. 5:11), "Wherefore comfort yourselves together, and edify one another, even as also ye do." Keep on in the practice of this sweet ministry:—

"So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand,
And share its dewdrop with another near."

To the Heart.

Our aim is generally wrong; we aim at the head, when we should search for the heart. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned" (Isa. 40:1,2). The word for "comfortably" is rendered in the margin of the revised version, "to the heart of." What professor of oratory will show us how to speak to the heart of the sinning and sorrowing? There is no school for this accomplishment, save the school of Christ. From Him we are to learn the dialect of divine love. "Never man spake like this man;" but may we not hope that after years of faithful discipleship, we may learn His language, and bear His message, and speak as if we too were citizens of the realm celestial?

Prayer.

We praise Thee, O God, for the revelation of Thy love, for the manifestations of

Thy mercy. The world is full of smiting storms and crushing cares and pursuing enemies, and we thank Thee for the shelter of the Rock, for the Man who is a covert from the wind. Thou hast healed our wounds and soothed our sorrow, and the heartache is all gone. Enable us, O Father, to share this ministry of comfort, in Jesus' name. Amen.

Editor's Easy Chair.

"Spring is a little backward this year," people said during the cold, cloudy days which prevailed the past week. Why do they say that spring is *backward*, instead of wondering whether we will have any spring this year or not? But no one is deceived by April snows or frosts. Every one knows that spring is coming. It may be delayed a little while by unusual meteorological conditions, but these must give way to the physical order of things, and Spring will soon be here, waving her green banners in triumph over all opposing forces. People believe this because they believe in the continuity of the established order of things in the material world. When we come to understand that there is a moral order as surely as there is a physical order in the world, men will no longer doubt the triumph of righteousness over evil of every kind. Even Matthew Arnold, despite a too rationalistic tendency, could not fail to see in the world "a power not ourselves which makes for righteousness." This is the victorious power before which all iniquity shall ultimately go down. Not to believe this is the worst form of practical atheism.

This "power not ourselves which makes for righteousness," which Matthew Arnold recognized, is understood by most people to be God, the Creator of all things, who is, to use a Pauline phrase, "over all, and through all, and in all." The tendency among the best thinkers of modern times is not to get God out of the universe, nor out of the world in which we live, but to recognize his presence here in all the ongoings of life, of change, and of history. Time was when religious thinkers were accustomed to see God only in the extraordinary events and the marvelous facts of history. Now they are beginning to see Him as the abiding force in the healthy and normal growth and development of all living things and in those milder and less noticeable changes in thought, in custom, and in law, which make for the world's advancement in civilization. It was this old idea of God as manifesting himself only in supernatural ways that led many believers to think that when any change or advance was accounted for by natural causes God was ruled out of that event, or change, as having nothing to do with it. This is to forget that God uses ordinary as well as extraordinary means for the accomplishment of his purposes, and that his presence is as manifest, at least to the eyes of an intelligent believer, in the former as in the latter.

We have been passing through a peculiar experience here in St. Louis in our city affairs. We have had for four years a very inefficient administration of the business of the city, and it is believed by most of the people of the city to have been characterized by corruption as well as incompetency. In the election last week, the party responsible for this state of things was defeated, as it should have been, but the peculiarity of the situation grows out of the fact that no one acquainted with the inside working of the election machinery doubts that fraud was used by the opposite party on a somewhat large scale. The registration list was padded with names which represented only imaginary beings, and these were voted by repeaters on election day. To what extent this prevailed is yet to be found out by the investigations of the grand jury, which is now at work on it. It is certain that we have fallen upon evil times in our cities, and it may be that matters will have to grow worse before they can grow better. Some time the honest citizens of this and other cities will become aroused to their danger and disgrace, and will rise in their might and hurl from places of power and responsibility the whole brood of unworthy, incompetent, self-seeking, conscienceless ward heelers and bummers who have been parasites, sucking the life out of our municipalities. We doubt if this can ever be done until party lines are ignored and honest men get together to protect themselves and the city against thieves. Municipal reform is the crying need in American politics, and our friendly critic, Mr. Bryce, is evidently right in saying that the one conspicuous failure in American political life is the government of our cities.

The fact mentioned above adds emphasis to the necessity not only of city evangelization but of a greater concentration of religious effort on the part of the churches already planted, for the moral education of the people, for the promotion of all true reforms and for the general advancement of the kingdom of God. Christian union ought to find its first practical illustration in our great cities, where it is most needed, because Satan is more strongly intrenched there. The church ought to be the leader in the redemption of our cities, but this it cannot be without closer co-operation than has yet been realized. Would that the churches of some one city would set an example in this respect, and show to the world what can be done by the joining of the forces of righteousness in order to suppress vice and enforce law, establish order, and promote the highest welfare of the people. Why would not St. Louis, which has had some bitter experience in the way of municipal corruption, be a good place in which to give this object lesson? This last question we submit to the Evangelical Alliance of St. Louis.

Questions and Answers.

What should be the attitude of the church toward those members who persist in attending dances?

An Inquirer.

Indulgence in any questionable amusement or over-indulgence in any amusement is rather a sympton than a disease of the spiritual life. The main point is to get all Christians to view the whole subject of amusement in its proper light and in its proper perspective. Inculcate such a view of life that amusements will be considered not the main thing but as a secondary matter which must under no circumstances be allowed to interfere with duty or usefulness. A person who engages in any amusement, not caring whether it injures his Christian influence or conflicts with his Christian duty or not, has a view of life which is entirely inconsistent with the profession of Christianity and the church should deal with such an one accordingly. It would be a serious matter, however, for a church to exclude from membership one who tried conscientiously to do his duty and made that the thing of first importance, but could not see that the amusement in question interfered with it. What is needed in such cases is patience and instruction.

Were St. John the Beloved and Jesus first or second cousins? If neither, what relation were they?

A Reader.

Jesus and the apostle John, called the beloved disciple, were not related. Probably our correspondent confuses the apostle John with John the Baptist. It is stated that Mary, the mother of Jesus, and Elizabeth, the mother of John the Baptist, were cousins. (Luke 1: 36.) If this means first cousins (which it does not necessarily) then Jesus and John the Baptist were second cousins.

Was King Edward VII. a Roman Catholic before coming to the throne of England? It has been so stated in one of our Minneapolis papers.

W. H. Knotts.

No, the present King has always been a member of the Church of England. The King's oath of installation contains a declaration of the falsity of the cardinal doctrines of Romanism, but this does not imply that he had ever believed them before. A similar declaration has been required of every English sovereign since the deposition of James II., the last Catholic King of England.

What does the word "governments" mean in 1 Cor. 12:28? Please explain Eph. 6:12. Could we apply this to our nation?

T. F. George.

"Governments" in the passage cited doubtless refers to the gift or capacity of governing the church. The church requires both teachers and administrators, and the capacity to fulfill these functions was considered in the apostolic days rather a gift than an office. Eph. 6:12 means that the enemies of righteousness are not merely "flesh and blood"—that is, not merely individual sinners—but wickedness organized and entrenched in institutions. We do not believe that our nation as a whole is an organized force for iniquity, but it has within it some institutions which answer this description. The saloon is the most obvious.

A writer in the Christian Evangelist recently referred to the discovery of some articles in Egypt as dating from the first dynasty, probably 6500 years ago. Does not the Bible teach that man was created only about 6000 years ago? A Subscriber.

No, the Bible does not teach anything about the date of the creation of man. Ussher's Chronology teaches that Adam was created about 4000 years B. C., but Archbishop Ussher's opinions on that point are not equivalent to divine revelation. The Bible is inspired to give us a history of God's progressive revelation of himself to man, not to serve as a text book in archæology. There is no need for reconciliation between the Bible and science, or for the harmonization of Genesis and geology, for there can be no conflict. The Bible is a book of religion, and religion can no more conflict with science than music can conflict with philology.

The Young Man in the New Century

BY AMORY H. BRADFORD, D. D.

The spirit of prediction is rife at the beginning of the new century. Many are prophesying about the Twentieth Century Church, the Twentieth Century Charity, the Twentieth Century Nation. Those who know the least are most ready to turn prophets. Ignorance is usually the condition of infallibilty. In writing of the place of the young man in the twentieth century I shall endeavor not to lay myself open to my own indictment, for I shall speak rather of his opportunity than of his achievement.

There is no reason to think that the demands on young men in the twentieth century will be essentially different from what they were in the nineteenth. Progress is due to the efforts of no one class. At one time the young are more prominent, and at another time the old. Even the adage, "Old men for counsel and young men for war," is not altogether true. Often the greatest captains have been elderly, and, not infrequently, mature heads have been found on young shoulders.

The most distinguished preachers in the world are beyond sixty years of age. The statesmen who ruled the generation just closed were largely aged men. Bismarck, Caprivi, Crispi, Gladstone, all did much of their best work after they were seventy. Salisbury is more than seventy, and the Pope is over ninety.

Longfellow, in his famous alumni poem, *Morituri Salutamus*, gives a list of some of the achievements of the elderly. Cato learned Greek at eighty; Theophrastus wrote his characters of men at ninety, and Chaucer his "Canterbury Tales" at sixty; while Goethe, when he finished "Faust," was more than eighty years of age. On the other hand, most of the leaders of the American Revolution were under forty. Both Hannibal and Napoleon led their armies into Italy when they were twenty-six. William Pitt was Prime Minister of England at twenty-four. Raphael died at thirty-seven. Keats "felt the daisies growing over him" before he was twenty-two. Shelley, whose song always reminds one of his "Sky Lark," died before he was thirty. Calvin wrote his "Institutes" when he was twenty-six. Frederick W. Robertson, one of the greatest of modern preachers, laid down his ministry at thirty-eight.

The early leaders of modern missions were impelled by the enthusiasm of youth. Henry Martyn died at thirty-two, and Harriet Newell at about twenty. William Carey was only a young man when he left Great Britain for India. The foreign missionary enterprise in this country was started by four students at Williams College. The Iowa Band, which did so much to make Iowa the Massachusetts of the Interior, was composed of youthful graduates of Yale. The Christian Endeavor Society belongs to youth, while the Student Volunteer Movement, perhaps the strongest missionary force now at work in the world, had its beginning in the consecration of young men.

These illustrations show that modern civilization and Christian progress are due to no one class and to no one age. The pre-eminent preachers and poets of the last part of the nineteenth century entered into their glory as elderly men. The same was true of the statesmen and soldiers. At other times those younger have been equally prominent. These facts teach us that the twentieth century will belong to the young only in the sense that those who are now youthful will shape the beginning of movements which will culminate when they are old.

Another important question is this: Will the young man of the present century be Christian or pagan? The tendency toward paganism is strong, but the true antidote for discouragement is to be found in an intelligent study of the past. Are the students of our schools and colleges less inclined to be earnest and manly than one hundred years ago? Any one at all conversant with the facts must answer in the negative. Contrast the Oxford and Cambridge, and the Harvard, the Yale and the Princeton of a hundred years ago with the same institutions to-day, and there will be no doubt concerning which way the tides are moving. They are all setting toward righteousness and manliness, toward a realization of the duty of intelligence and culture to devote themselves to the kingdom of God.

What are some of the distinctive opportunities which face the young men of the new century? Leaving out of consideration problems of thought, I select three appeals which are singularly earnest at this time.

The first of these is that of human brotherhood. We have reached a condition in national and social development in which further progress is impossible without a new and keener realization of the brotherhood of man. The disturbances among the nations are almost all caused by failure to recognize that we are all of one blood. The Occidental despises the yellow races and the yellow races look down upon the Western people. Social unrest is everywhere due to two causes, disregard of brotherhood on the part of the well-to-do, and race prejudice. The rich grind the faces of the poor. In more than half the nations the Jew is still ostracized. In our own country, both North and South, the treatment of the colored man is one of the enormities of history. Brotherhood has been a dream in the past; it must become a reality or the wheels of progress will cease to move. Those who have grown old in prejudice are hard to change. The hope of the future is in the courage and the clearness of vision of those who are young.

The next task that makes its appeal to young men is the promotion of the unity of the world. Physical forces for the last century have been busy binding the nations together. In place of many small states have grown mighty empires. Progress along these lines has been so swift that no nation can isolate itself, and no nation dare act alone. What more inspiring ideal than that of a United States of the World as there are already a United States of Australia and of America! This ideal will be made reality by the young. The prejudices of the past do not die easily, but they are dying. The young man of the future in a real sense will be a citizen of the world. Patriotism will not cease, but it will be enlarged and glorified. With the realization of unity controversies will be settled by conference and arbitration. War will be what Charles Sumner long since called it, "a relic of barbarism." National unity is already more than a dream; and yet it is far from a reality. Those who realize the brotherhood of man, however, will not be long in hastening the brotherhood of nations.

The evangelization of the world is already the inspiring ideal which is winning the allegiance of hundreds and thousands of the cultured and consecrated of every land. The title of Mr. Mott's book, *The Evangelization of the World in this Generation*, is a bugle-call in itself. Expansion of the missionary enterprise will largely depend upon the young. As men grow older they grow skeptical as to the value or possibility of such efforts, but youth thrills with anticipation at the prospect of difficult and hazardous undertakings. The missionary method will be greatly changed in a few years. Native workers will have a larger place, and there will be less call for heroism from the outside. The appeal to consecration, however, will only be changed; it will not disappear. I do not dare to predict how swiftly the process of evangelization will move, but I am sure that the world needs the gospel, and equally sure that a new race of apostles and, if need be, of martyrs will be ready to undertake and continue its proclamation.

This, in a word, is my answer to the inquiry, What of the young man in the Twentieth Century? His mission will not be essentially different from what it has been in other centuries. It is good neither for the young nor the old to be alone. Every good cause needs them both. The tendency to paganism among the young is superficial. Unseen currents are setting toward loftier ideals and deeper consecration. Three great appeals are made to young men as the new century is entered: The appeal of human brotherhood, the appeal of the growing unity of the world, and the appeal for a united, universal and enduring effort in behalf of Christian evangelization.

Montclair, N. J.

A Morning Song.

By Ira Billman.

My beloved one comes in the morning,
And his presence is morning to me;
Through the night all the earth is adorning,
My beloved, my morning, to see.

While the fields and the woods are awaking,
In the morning my voice shall he hear;
For my heart sweetest music is making,
When my lover, my morning, is near.

When the far-away mountain is purpling,
'Tis my morning is speeding apace,
And my vision will soon be encircling
His all-luminous, beautiful face!

O the joy of the thought of his coming,
My beloved, my morning so fair;
Like the dawn when the blossoms are humming,
And the world is a-wing in the air.

Calcutta Letter.

The death of the Empress of India has been the matter of supreme interest here since its occurrence. It is gratifying to note the apparent veneration that the natives of all classes and religions have for "Victoria the Good." During her illness they anxiously watched for dispatches from England. When her death was announced they spoke of her with bated breath. Sincere mourning is universal among natives, Eurasians and Europeans alike.

Upon the day of the funeral the whole great city was as quiet as though a Puritan "Sabbath" had arrived, a great contrast to the busy and noisy Sundays. All the native workshops and bazars had received notice the day before to remain closed all day. To serve the notice, policemen had gone from street to street beating a drum to attract attention, and then reading the proclamation to one group of men after another. Everyone was in mourning, the natives in white, the Europeans in black. Christian services were held in the morning at the various churches. In the afternoon there was a monster native meeting upon the maidan, or vast open park of the city. The town seemed to empty all its inhabitants there for the occasion. As I passed along College street, one of the chief arteries leading northward to the native quarter, it was one mass of moving humanity. The tram-cars were packed. Hundreds of loaded cabs and private carriages were passing along. Sidewalks and driveways were thronged with men. Only Calcutta, "the tightest packed sardine-box in the world outside of China," could pour forth such living streams of human beings. All were on the way to their memorial service. It seemed a "multitude which no man could number." It was surely a foreshadowing of a good day yet to dawn in India—that meeting of all castes and religions of India's sons to mingle together out of respect to the great Christian Queen.

The following week a memorial service was held in the College Y. M. C. A. building, and packed the large assembly hall with native students. That noble Christian gentleman, Kali Charan Banurji, addressed them, and called attention to the Christian principles that made Victoria great and good.

Even now, a month after the Queen-Empress' death, all social functions are suspended, the ladies of the city are all dressed in mourning and the men are wearing black ties, and black bands upon their hats.

And the spirit of genuine mourning manifested here at the capital prevails over all India. The Viceroy's proposal that funds be raised to erect a national memorial for the Queen has been eagerly acceded to by all classes. Maharajahs, Nawabs, and other native princes and men of wealth seem to vie with one another in their gifts, several of them having subscribed as much as a lakh of rupees, equaling about $40,000, for the purpose. His Excellency, the Viceroy, has proposed that the national memorial to be erected here at the capital take the form of a magnificent Victorian Hall, a building that shall be a museum of Indian and Anglo-Indian history. It is not intended to make it a museum of arts, sciences, industries, or natural history; other existing institutions already provide for such things. Nor is it designed to make it a museum of universal history. Rather is it to contain only such objects and records and tablets and portraits and busts as will illustrate the history of India, native and British. The history of Christian missions is to be given a well earned place beside the political and social and industrial history of India. Lord Curzon deserves credit for projecting a memorial, at once so worthy of the Empress, and of this great domain of her empire. I trust it will be carried to a successful issue.

Aside from this, many districts and communities are raising large sums for local memorials. A most noteworthy movement of this kind is that now voluntarily proposed by a number of native ladies in Calcutta. Feeling an especial interest in the late sovereign as a woman, they have undertaken to raise a large fund by popular subscription from women throughout the country. That all classes of women may have some part in this work, sums as low as one pice, or half a cent, will be received. Great as she was in her life as a unifying power in her vast empire, the Queen-Empress seems destined to be still greater in her death.

India is nothing if not extreme. She is so in her population, her religions, her wealth, her poverty, her harvests, her famines, and many other things. So, when she expresses her grief, she does it extravagantly. Thousands of telegrams of condolence and poems in memoriam have poured into the Home Department here since the Queen's demise. They are still coming; upon a single day this week 950 came. And the language in which they are couched! Truly the Queen is dead, and the Queen's English is being murdered.

One loyal subject thus struggles to express himself: "By the noble demise of her Majesty gloomness extends over whole India, which sorrow pierced my heart, alas what I may write." Another says: "I express my sorrow at the death of Queen-Empress Victoria, and offer up prayers to God that he may place her soul in heaven, and make her successor more successful." A third declares that "her image will be adored as that of a venerable goddess;" while a fourth hopes that she may find extinction of soul in Nirvana.

The poetic effusions have a truly oriental flavor. We are told that—

"All objects, rational and irrational;—
Birds, beasts, fishes and amphibians,
Oceans, brooks, trees, and all objects natural,
Breathe the same feeling, the same condolence."

A second poetic genius breaks forth thus—

"Tell me, ye reck'ners! what yon star could be,
Looking pearl-like in a maiden's bright eye—
A drop of tear to see the world convulsed at demise of the Queen."

The grief of another drives him to an "elegiac poem" from which the following verses are culled—

"Alas! our gracious Queen expired
Who was to all so kind;
So early from this world retired,
And left us all behind.

"Behold! with what a doleful face
Each morn the sun doth rise!
And how the moon at night deplores
Our noble Queen's demise.

"How merrily she passed her days,
How peacefully she reigned,
And how well she improved her realms,
And what she wished she gained.

"'Twas only latterly, just when
Her star was on decline,
That people rising here and there
Began to fight and pine.

"The hearts of all her heirs and friends
Bleed with the pangs of sorrow,
Their tearful eyes are bad to-day
And might be worse to-morrow.

"God bless our Queen Victoria's soul
With thy eternal grace!
Prolong her dear successor's life
Just as a special case."

But enough; Babu English was ever a strange product, and the evident sincerity of many of the curious dispatches and poems should cover a multitude of sins.

A few weeks' experience here has demonstrated the wisdom of the C. W. B. M. in deciding upon Calcutta as the place for our India Bible work for students. I am now teaching four regular Bible classes, giving special Bible lectures on Thursday evenings in the large hall of the College Y. M. C. A. building, besides delivering many other regular and occasional addresses from week to week. And if I were able to undertake it, there is practically no limit to the number of Bible classes and private Bible readings I might be carrying on with the native students. Doubtless other student centers are also needy, but Calcutta is the greatest and most important. Mr. John R. Mott, the international secretary of the students' Y. M. C. A. work, in urging Mr. G. T. Manley, of England, to enter Calcutta for student work rather than Allahabad, said he must not allow the number of workers already here to deter him, for in proportion to the student body, this city had the smallest number of student workers of any of the university centers in the country. Certainly there is room for our proposed work here, and it is being warmly received by both Christian workers and native students.

During the winter Mr. Manley has been giving a series of lectures upon "Christianity and Science," under the auspices of the College Y. M. C. A. Mr. Manley is a young man of rare ability, an ordained clergyman of the English Church, was senior wrangler of Christ's College, Cambridge University, and has since held a professorship there, but he has not been disobedient to the heavenly vision calling him out to this dark land. He is one of nature's noblemen, and it has been a privilege to associate with him in student work. He returns this week to Allahabad, where the English Church is doing a large work among the students. His stay in Calcutta has been greatly blessed.

My own work is at present being done in connection with the College Y. M. C. A. Its faithful and genial secretary, Mr. B. R. Barber, has been a friend in need to me ever since I landed in India. The future seems full of promise for our work in the greatest student center in the world.

W. M. Forrest.

86 College St., Calcutta,
Feb. 28, 1901.

For Nervous Headache
Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

BIRD LIFE IN APRIL

By OLIVE THORNE MILLER
Author of "Nesting Time," etc.

"First the blue and then the shower,
Bursting bud and smiling flower."
—*Mary Mapes Dodge.*

April is the battle ground of the seasons in our climate. Not so much "winter lingering in the lap of spring" as the poet has it, as summer pushing forward, impatient to get her buds unfolded and her flowers out of the ground. In this month she usually manages, in the words of the immortal Hosea, to "toss the fields full of blossoms, leaves and birds," her leaves half open and her modest spring bloom ready. Hepatica the pioneer, bloodroot lighting up the shadowy corners, houstonia sprinkling the fields, and arbutus opening sweet eyes under last year's leaves.

About the third week in the fickle month she generally succeeds in giving us a foretaste of what we may expect when she gets complete control, and sets us thinking of mountain and sea-shore. The bird world shares the unrest of the season. A few hardy warblers hurry past us, full of business, the myrtle with his four mystic badges, the pine, with breast of gold and the fascinating black-throated-green, en route for the evergreen forests he loves so well. Two or three linger and finally stay; the modest-clad black and white, the water-thrush of flirting tail, and the oven-bird masquerading as a thrush. But May is pre-eminently the warbler's month.

Now comes the leader of our summer choir, the calm-eyed, silver-voiced wood thrush, making the mornings and evenings glorious for us. But his next of kin, the hermit, steals by in silence, his emotions carefully repressed, his music sealed up in his heart, saving all his sweetness for his wooing ground farther north. Not so chary of his charms is the smallest singer of all—the kinglet with ruby crown. A mere pinch of grey feathers he looks, with a gorgeous crown of ruby when he expands it to sing. He lingers for days in country neighborhoods and even in city parks and pours out his joyous song for our delight. He is well worth many excursions to hear. Especially so as other famous singers are about as well; the misnamed purple finch in all his glory of crimson and snow-white; and the aristocrat of the sparrows, the white-throat, singing as he goes, a song so distinctive that he has a local name wherever he is. By the Anglo-Saxon of New England he is disrespectfully called "Peabody bird," but by an Indian tribe of the same section—according to Mr. Long—"Killooleet" or "Little Sweet Voice."

Now begins the cheery evening song of the whip-poor-will and the brown-robed house wren may be seen bustling about ready for housekeeping and looking for summer quarters. Swallows appear with the first of the winged-insect hosts. The barn, the cliff and the rough-winged swallows and the purple martin look over our premises and choose their places. A few impatient or bold spirits begin building. Some of the hawks and owls are already settled to their summer work, and now the crow and grackle and even the robin and bluebird open the nesting season for smaller birds.

We read everywhere the confident statement that certain birds will do so-and-so and others will do quite otherwise. But it is never safe to predict what birds will do. Besides having marked individuality, and not being the slaves of habit we have considered them, they are constantly changing their ways. Perhaps the spirit of unrest is in the air, but whatever it is that impels us Americans to move on and ever on, the same propensity seems to infect our birds. They are always ready to try new food or new ways to do things. In the single habit of nesting, several birds have radically changed their customs within the memory of man. Swallows and swifts have become almost parasitical on the structures of men. Formerly tenants of hollow trees, caves, niches in rocks and similar natural places, they now flock to our buildings, inside and out. Barn and eave swallows seize upon our barns, rough-wings choose crevices in our public buildings, and swifts pre-empt our chimneys. Purple martins have heretofore confined their dependence on us to houses built for them, but last spring I found a progressive colony comfortably settled in the heart of a noisy city, under the arch of an ornamental terra-cotta cap to the cornice of a business block.

Woodpeckers too have learned to accept our protection and the shelter of our roofs. At least two species have adopted the labor-saving fashion of cutting a door through our walls and establishing themselves within. Wrens are always making experiments to better themselves. They are not at all particular where they set up their domestic gods. They like best a comfortable wren-house, but will cheerfully accept an old hat, or the sleeve of a coat hanging in a shed, a niche in an empty house, or a hole in a post. I have seen a wren's nest in a hollow iron hitching-post in a city street, the birds entering through the hole for the hitching strap. And I have an oriole's pretty grey hammock, that had been taken possession of by a wren, filled with a mass of sticks in wren fashion and used as a nursery for pert wren-babies. Nor are wrens the only ones who appreciate a saving of labor. I have another oriole cradle in which a warbler built her nest and reared her bits of nestlings.

Perhaps the most wide-awake and quick-witted bird to avail himself of improved conditions is the unwelcome alien, the English or house sparrow. However we may deplore his presence, no one can deny him the sharpness of the street gamin and the ability to know a good thing when he sees it. Not only does he avail himself of all the erections of man for his unsightly nests—the niches in the ornamental parts of our buildings, our window sills, over our doors, behind our closed blinds, under our piazza roofs, in our open-work trolley posts, under our electric light caps—but he takes advantage of the industry of his neighbors. He seizes the woodpeckers' laboriously excavated homes, he robs the eave swallows of their adobe houses, he settles himself in every wren and bluebird and martin house he can find, never hesitating to fight for one when he cannot get it without. He even goes so far sometimes as to insist on using the door through which a woodpecker enters her home between our walls, no doubt making a separate nest inside.

Such evidences of progressive ideas on the part of birds are constantly coming to notice. The interest of bird-study is by no means exhausted. There is much to be found out. For what do we really know about the life-habits of even the birds we call common? We know to a fraction the size of the eggs, the length of every feather and the smallest detail of anatomy, because it is easy enough to study dead birds. But who shall tell us of the life? Who has time and patience and understanding and insight to enter into their little lives, to interpret their actions and understand their emotions? Who even shall present their bare facts while sternly repressing his own imagination? Truly this shall require a more profound student than has yet arisen. He who would accomplish this must give his days and nights to it. Evidences of a deeper life than we have given them credit for are constantly appearing to those who become really intimate with individuals. Higginson in his delightful Out-Door Paper says: "The daily existence of every bird is a remote and bewitching mystery." If it has in these latter days become a little less mysterious it is not a shade less bewitching.

The story of a nest and the life about it, faithfully and sympathetically studied, is one of the most fascinating studies I know. It is full of vicissitudes, of joy and happiness, as well as anxieties and cares. Like our own home life, it develops character and brings into view qualities of mind and peculiarities of manner seen at no other time. It inspires the student with intense interest, and no less with profound astonishment at the resemblance of bird-life to the human.

The student of bird-habits needs a good manual to identify, a good glass, a settled notebook habit, an unflinching love of truth, and beyond these plenty of time and patience. Enthusiasm and devotion will grow. With this equipment he will find a whole new world open before him.

Brooklyn, N. Y.

The Presuppositions of Our Pioneers.

By George Darsie.

There were certain things which our pioneers took for granted—things that seemed to them so axiomatic and so manifest as to require neither statement nor argument. In consequence they were carried in their minds, were made the basis of their great plea, but were seldom or never given specific formulation. These are called in this article their "presuppositions." And they stand related to the essential points of their plea as the foundation to the building. If our pioneers were mistaken in their presuppositions they were fundamentally mistaken in their cardinal positions. If they were correct in them, the disclosure of that fact makes their cardinal positions the surer and stronger.

1. Our pioneers took nothing for granted more constantly and more confidently than that *the Bible is an infallible book.* "To the law and to the testimony," was their concise challenge to every doctrine and to every practice. "Thus saith

the Lord" was to them an end of all controversy. They might dispute concerning the meaning of an utterance of Holy Writ, but never concerning its truth. They did not dream that God's word could be mistaken. Of course, they well knew that there were sometimes errors in the translation and interpolations in the text of Scripture, but never in the real statements of the sacred writers. They might ask, "Does the Bible actually say that?" but they would have been shocked beyond measure at the intimation that what it says needs correction or modification. Thomas Campbell's famous dictum, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," whose public enunciation his biographer declares to have been the sounding of the keynote of our great movement, implies nothing more forcibly than the infallibility of God's holy book. The great aim of our fathers was not to prove the Bible, but to understand it, not to dispel the doubtings of unbelievers, but the blindness of a Christian public who held it as a divine revelation, but needed a clearer vision of its contents.

2. They further took for granted that the revelation of God's will contained in *the Bible is a final revelation.* They believed that the last "amen" of the New Testament marked the end of God's inspired communications to the children of men until Christ should come again. They looked upon our Savior's last great commission to his apostles as binding upon them and upon us until that time, and as containing in it the substance of all succeeding revelations to the close of the canon. They naturally understood that to be the implication of his great promise contained therein. "Lo! I am with you alway, even unto the end of the world." Hence it was that latter-day religions in their eyes were just so many sorts of religious imposture. The varied "isms" of modern times that vex the minds of men and seek to beguile them from the simplicity that is in Christ, were too young by nearly a score of centuries to make good their claims to a divine origin. A revelation of God's will that closed for good and all eighteen hundred years ago could not be even tortured into approval of something which so violates its utterances both in letter and spirit. In the eyes of our clear-thinking fathers nothing not as old as the New Testament, in the realm of religious faith and duty, has any title to the respect and acceptance of mankind.

3. A further presupposition was that the religion of Christ, set forth in the Bible, *is a perfect religion.* That coming not by evolution but by communication, not through human culture but through divine revelation, it comes to us stamped with the image and superscription of the Most High. They felt able to say, like Paul, "But I certify you, brethren, that the gospel which was preached of men is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." And so coming, they held its perfection to be a necessary implication. For the profane and bungling hand of man to touch it with a view to alter, amend or improve it, seemed to them inexpressible sacrilege. They were indeed ready to repeat the twice-named curse of the great apostle upon even an angel from heaven who should preach any other gospel. And thus holding it a perfect religion, with consuming zeal they sought its restoration to the world "in letter and spirit, in principle and practice, in form and power." This was the secret of their sublime confidence in it, and of their amazing power in proclaiming it. In their hearts they felt that it was the great crying need of the race, and that no other blessing comparable to it could be conferred upon it.

4. That this perfect religion was *a cure-all for the ailings of the religious world,* was another presupposition. No physician ever prescribed for a patient with completer confidence. Many, indeed, were the ailings of the body religious in their day. Feeling them keenly our fathers sought with all diligence to apply the remedy. It was a day of bitter sectarianism. God's people stood ready to proscribe each other for the slightest causes. Churches were split to pieces on the most trivial pretexts. One important body of Presbyterians became two communions on the question of taking a judicial oath. Thomas Campbell was degraded from the ministry because he asked members of other branches of the Presbyterian Church to come to the Lord's supper. Narrowness, bitterness, hatred between different religious bodies everywhere prevailed. Our fathers lifted their voices like a trumpet for the cessation of sectarian strife and for the unity of the people of God, basing their appeal on the restoration of the New Testament gospel and church, the only basis on which they ever can or will become one.

It was, too, a day of creed-bondage. The tyranny of human symbols had become an intolerable yoke. Nothing could break it but the proclamation of the liberty wherewith Christ makes men free, and the substitution of the exceeding broadness of the word of Christ for the cramping shibboleths of human invention. It was no less also a day of religious mysticism. The gospel was supposed to be a great mystery. Men's minds were befogged and confused and deluded on the subject. Human tradition and philosophy had obscured the once plain way of salvation. To restore the simple gospel of the apostles' day was the sure and only remedy. And so different was it, as our pioneers preached it, from the gospel *then* preached, that it seemed like a new revelation. But what relief it brought, and how eagerly it was welcomed!

5. A final presupposition was that *their plea would find universal acceptance.* So eminently reasonable and desirable did it seem to them that they were confident it would "take the world," and that speedily. They did not at first think it needful to build any churches, for they believed that all church buildings would easily fall into their hands. It was a rosy view they held, and a hopefulness which, to us as we now look back, causes an involuntary smile. They did not reckon sufficiently on the conservatism of human nature, the hardness of the cake of custom, and the natural hostility of those whose craft was in danger from a plea so radical. And yet their faith in the success and acceptance of their principles was well grounded. Their only mistake was that they looked for results too soon. In the long run their most ardent hopes are certain of realization. Their great plea *is* taking the world. It has already influenced all religious communities. The whole religious world is showing the leavening of their principles. And the day will come when the universal acceptance of the plea our fathers made will justify the sublime confidence with which they launched it in the world.

Frankfort, Ky.

The Base of Supplies.

By Baxter Waters.

Jesus' peculiar work consisted in training a few disciples. He gave time to store their minds and hearts with God's love and truth. That being done they would begin at once, and *at home,* to extend that evangel and to thereby transform other lives.

He did not once recite the conditions of barbarism in Rome, nor of the "lost in Africa" to arouse their sympathies—but rather called attention to the unshepherded multitudes and publicans and sinners. These came under the all-inclusive *Lost* and must share a Savior's love. He inspired his apostles with such a precious gospel of power and with such a knowledge of God whose mercy knew no bounds and whose love was like a father's, that they burned with a holy zeal to impart it to whomsoever they met. So wherever they went they preached that word. They were mightily concerned now about the Samaritans whom they formerly hated; about publicans and sinners hitherto unnoticed by messengers of God's grace.

These home barriers, these sectional strifes and unbrotherly feelings toward neighbors and different classes must first be broken down before there can be a pure, clear love for humanity, or what we call the "*world.*" The word must have free course and run along lines of least resistance, and through currents which have a source high in the heart of God. Unless we love our *brethren*—our *countrymen*—whom we have seen, how can we make up that deficiency by pretending to love some people in a foreign land? Or think ye that we can cover our sins of disloyalty and sectional hatred by doling out offerings to peoples on whom we still look *down,* and sneeringly call "heathen"?

There cannot be a real missionary spirit unless it begins at home, and finds its expression there, and then extends itself outward indefinitely. The plea for foreign missions is illogical till we have done our utmost for our own land. But we must keep in mind that we make our home forces strong in order to graciously bless all nations and that we can most effectively fulfill that world-wide mission when the base of supplies is enlarged and fortified and made strong. Store the batteries.

1. We should look to it that we do not start so many churches, but rather care for those struggling for existence.

2. We should look to the *strategic points*—"whither go the throngs." Give heed to Ephesus, Rome and Athens. Special heed should be given to the educational and commercial centers.

3. The growing countries; the new states and territories; the great South awakening to a phenomenal prosperity. Our best preachers and most faithful workers should be supported in these fields, and we should not be afraid to expend *generously* as well as *wisely,* knowing that we are setting up a light for the whole world, and believing that "not one good shall be lost." "Give and it shall be given unto you."

Chicago Letter.

Dr. A. K. Parker, for twenty years pastor of the Centennial Baptist Church of this city, has been appointed to a professorial lectureship in the University of Chicago. He will also act as recorder and divinity librarian. His appointment will add considerable strength to the faculty of the seminary, and at a point, too, which has been long weak. Dr. Parker has for many years been recognized as the Nestor among Baptist preachers of Chicago so far as scholarship is concerned, though others have been more popular as preachers. Dr. Parker's church has a four o'clock vesper service instead of the usual night meeting. This arrangement is the wish of the pastor rather than the demand of the community. Dr. Parker will take an extended European trip immediately, and on his return will enter upon his new duties.

At the recent meeting of the Congregational Social Union, the speakers impressed upon the gathering the need of more Congregational Churches, and endeavored to arouse interest in larger gifts for city missions. They now have about 100 churches in this city, and annually expend for support of missions about $40,000. The Presbyterians have voted to spend $100,000 in the next five years in aiding weak churches to become housed in permanent homes. Undoubtedly the greatest hindrance to our work is the absolute lack of any money to supplement the efforts of local churches in building homes. If it could be borne in upon the consciousness of our brotherhood how next to impossible it is to start and build a church in Chicago without foreign aid, it would seem that more money would be forthcoming. The proof that it is "next to impossible" is that it has never been done by us or other religious bodies.

It has been some years since larger and more appreciative audiences at noontime were gathered than are now meeting for six consecutive Mondays at the Central Association building. The attraction is Dr. Coe, of Northwestern University, who is delivering his series of lectures on "The Psychology of Religion." His book, of which the lectures are the substance, has given him a widely known name. His delivery is good and his thought as clear in extempore address as though written. The unlikely still happens. The Methodist Church has given to the world this scholar, whose findings do not comport with the ideas of emotionalism usually accepted by our Methodist brethren.

The Chicago Record and The Chicago Times-Herald have been amalgamated under the name The Record-Herald, with H. H. Kohlsaat editor. Mr. Lawson, former editor and proprietor of the Record, will give his exclusive time to The Daily News, an evening paper. Mr. Kohlsaat has, during the past six years, given the public a clean, independent paper; and thus when in his salutatory he says: "Everything that went to make two frank, nonpartisan, clean, truthful and independent journals will be blended into one, stronger, bolder, and I fervently trust more effective for all that adds to the prosperity and happiness of a community and a people," the best of the public has confidence that he will make his pledge good. Mr. Kohlsaat comes from a family of Disciples. I have heard that he now leans to Christian Science. He has never been identified with our work in this city.

The mayoralty campaign is on in full force. Not for several years has there been so much personal acrimony in a campaign as is displayed in this one. Mayor Harrison is the Democratic candidate, while Judge Haney is the Republican nominee. It is exceedingly difficult for a layman in politics to determine the respective merits of the two aspirants for the mayor's office. Both are machine men, both have practically the same platform, both are enthusiastically supported by good and bad men, both are equally villified, and both graciously claim fitness for the high office. Mayor Harrison is unfortunate in having a record as mayor to be assailed; while Judge Haney is unfortunate in not being able to explain how his name was once Hennesey and is now Haney. The Irish constituency want an explanation. Although there is not much difference in the platforms, Harrison is urging municipal ownership, while Haney is setting forth the need of clean streets and a better police administration. With one exception the city papers are for Haney. Harrison has also won the opposition of ex-Gov. Altgeld. [Harrison was elected by a plurality of 28,000.]

The Monroe Street Church, of which Charles C. Morrison is pastor, has $10,000 raised for its new church. Roland A. Nichols has just concluded a meeting at the Union Church with over twenty accessions. The West Side Church is corresponding with several of our best preachers, with a view to choosing a pastor. Claire Waite is doing a commendable work at Douglas Park. The church there will likely erect this summer a small building on the lots of the Church Extension Society. The Austin Church has engaged a hall seating 600 at 48th Ave. and Indiana Street for its evening service. C. G. Kindred is crowding the building of the Englewood Church every Sunday. W. B. Taylor has concluded his meeting with the Keeley Street Union Church, and is now aiding the Humboldt Park Church in its business affairs. Lloyd Newcomer has closed his pastorate with the Garfield Park Church. He has been supplying for the Irving Park Church, soon to be ministered to by Bro. McKnight. Evanston is still without a preacher. Dr. H. L. Willett addressed the Ministerial Association Monday, March 25, on "The Fallible and Infallible Elements of the Bible." Bro. Tinsley, pastor of the North Side Church, is struggling with its large debt, but is hopeful. This does not seem to be the year of large meetings in Chicago. The additions, however, at regular services have been unusually numerous.

The Methodists of Chicago and the west have lost an able leader and a good man in the death of Dr. Arthur Edwards, editor of the Northwestern Christian Advocate.

George A. Campbell.

Austin Station.

New York Letter.

By S. T. Willis.

One of the most significant occurrences in the political world of late was the turning down of Boss Thomas C. Platt by Gov. B. B. Odell. Mr. Platt wished the Republican party to pass certain police measures through the legislature affecting New York city, and called together his "Sunday-school" at the Fifth Avenue Hotel, for the purpose of lining up the party leaders in favor of the measure. But Gov. Odell gave him to understand that he would promptly veto any bill meddling with the police situation in the metropolis. Mr. Platt found by quizzing his Sunday-school class that they favored the position of the governor in the matter and so advised their leader. Then the leaders decided not to have any such measure presented at least for the present. Mr. Platt for the first time in many years bowed in submission to the will of his party leaders. It plainly indicates that this boss's influence is on the wane. But it may also show that there is a likelihood that he will be replaced only by another—in the person of Mr. Odell—though this is only a surmise. At any rate, many in New York rejoice at the indication of coming freedom from the political boss who has so long held sway in New York. Bossism is fraught with many evils, whether it be in politics, society or religion.

The Rev. Dr. W. S. Crowe, of the church of the Eternal Hope, this city, preached a sermon recently in which he assailed the validity of the resurrection of Christ. He said "had the burial of Jesus been in a plain, common grave, Christian theology might have been different. In the year 70 Titus' army besieged Jerusalem. So desperate was the situation that at last the Roman soldiers broke into the tombs of the wealthy Jews, dragged forth the bodies and rifled them. Henceforth it was perfectly safe to say that Christ's had been safely resurrected." (If the theological statement of Dr. Crowe is to be measured by the accuracy of the English he uses, it cannot stand the test. There is no such word as "resurrected" in the English language.) "Paul was the first to write of Christ's reappearance after death, but Paul never dreamed of any such thing as a bodily reappearance. A physical reappearance would have been a most wonderful thing, a million-fold the most wonderful thing in human history. A thing so wonderful must be done for wonderful reasons. The only adequate reason for it must be to convince the world of Christ's peculiar divinity. If he wished to convince the world by such a marvel, he certainly would have done differently. Christ certainly would have appeared in the palace of Pilate and before the assembled people. The wonder should have been as public as the sunlight. If Christ had come back after three days in the region of the dead he surely would have told his disciples what he had seen and heard. They would have had much curiosity on that point. Jesus would have satisfied their curiosity."

If this is the best argument that can be made against the resurrection of Christ, surely infidelity must have a struggle not to believe. I suppose it is the best; it is put forth by one of the strongest men of that type in this city.

B. B. Tyler's Letter.

Your question concerning emphasis in preaching is an important inquiry. Preaching without emphasis, if such preaching were possible, would be colorless and therefore powerless. The preaching of the gospel must be emphatic to be effective. But if each fact, truth, principle, precept, promise and warning of the gospel is made emphatic nothing is emphasized. The preacher who attempts to emphasize every word of his discourse becomes monotonous.

Emphasis should be determined by time and place. The message should be fitted to the persons to whom it is delivered. There was great variety in the discourses of the Hebrew prophets. The character of a given discourse was determined by the needs of the people at the time of its delivery. The Jewish prophets always and in every place thundered against sin and plead for righteousness; but the character of the special sins of which the people were guilty varied, and the kind of righteousness, speaking specifically, to which the people needed to be called also varied. Hence the great variety in the character of the discourses of the Hebrew prophets. A similar variety is seen in the preaching of the apostles of the Christ. What a difference between the discourse of Peter on the day of Pentecost in Jerusalem and the address delivered by Paul in Athens! Both Peter and Paul preached the gospel, but to different classes of persons. And what a difference between the discourses of Paul at different times, in different places and to different peoples. Compare his address in Athens with his sermon in Pisidian Antioch. Wise men, as preachers, were these earliest missionaries of the Lord Jesus. They adapted their preaching to the capacities and special needs of their hearers. The wise preacher of to-day does the same thing—he adapts his message to the intellectual capacity, the culture and the special necessities of the people to whom he speaks his word.

"Sinners in the Hands of an Angry God," was the great sermon of Jonathan Edwards. Edwards was born in 1703, and died in 1758. This discourse was delivered in the midst of the great revival in New England, in the eighteenth century. There is a tradition which says that men were so alarmed when Mr. Edwards delivered this discourse that they cried aloud, and some seized the pillars in the church that they might not slip into the awful chasm of a burning hell! I read this discourse last summer in Cambridge to a company of Harvard students. The reading was frequently interrupted, not by cries of fear, but by laughter! There was nothing terrible in that discourse to nineteenth century students in the oldest of our American universities. There is nothing in it to excite terror in the mind of any intelligent person at the present time. Our views of God, man, sin, salvation and punishment are so unlike the views entertained by the people of New England in the first half of the eighteenth century that the sermon excites only merriment. Some one a few years ago endeavored to generate a religious revival in this country by the printing and gratuitous circulation of President Edwards' sermon on "Sinners in the Hands of an Angry God." Of course no revival resulted.

But I suppose your inquiry refers definitely to the place of emphasis now in the preaching of the Disciples. If we understand our position, our duty is to preach the word of life to the whole creation; but we want to fit this word to the people of our time, with their peculiar experiences of doubt, belief, fear, temptation. It is, therefore, necessary to study the times in which we live. Do not think that I am blasphemous when I say that the preacher ought to read the daily papers, the monthly magazines and current literature in general, quite as much as he reads the Scriptures of the Old and New Testaments. In this way he will learn what the people are thinking about, what they are interested in, and what they are discussing. The preacher ought to know where the people place their interrogation points. But he cannot learn all that he ought to know about the people by the reading of current literature. Much can be learned from the daily papers, and the weekly; from monthly magazines and from the books now issuing from the press, but not all. Men should be studied at first hand. Go among the people and talk to them—or better, encourage the people to talk to you. See them in their homes, shops and factories. See them and talk with them in street cars and on railway trains. Do not talk religion. Talk business, talk politics, talk literature, science, art, music, the drama. Ask questions. The more thoroughly one understands people in their daily lives, in their personal experiences, other things being equal, the better, the more effective, preacher he will be. When I say "Do not talk religion," I do not, of course, mean that religion should never be a subject of conversation when you are engaged in a study of the people. I mean to suggest that those whom you seek to understand should be permitted to lead in the selection of topics. Again and again the subject of religion will present itself and you will find out what is thought on that subject—but allow it to come up in such a way as to not interfere with the freest expression of opinion. Do you catch my meaning?

There are those who seem to think that emphasis should be placed to-day in our preaching precisely where it was placed by Alexander Campbell from the year 1823 to the year 1830—that is the time of The Christian Baptist. That is where it ought to be placed. If the people have learned nothing during the last seventy years, and if the editorials in The Christian Baptist embodied Mr. Campbell's idea of what to preach and how to preach it, and *if Alexander Campbell were inerrent in his opinions!*

But Alexander Campbell himself gave up The Christian Baptist method when he began the publication of The Millennial Harbinger. He saw that The Christian Baptist had accomplished its purpose, that the people had so far changed as to demand, on the part of their teachers, a change of method, and so there came in Mr. Campbell's style and method a marked change.

There has been a great change during the last quarter of a century. Many things in theology have been surrendered which were strongly advocated a few years ago. New questions are now to the front. New difficulties present themselves. The people are interested in a different class of topics. Some of the old questions are yet unsettled, but their form has changed.

Take as an illustration the problem of union among Christians. The points now to be made plain are not the sinfulness of schism, and the importance of union, but the nature of the desired union and the basis on which it can be secured.

Denver, Col.

The Interdenominational Conference in Japan

By Laura D. Garst.

The third general conference of Protestant missionaries in Japan was held in Oct., 1900, in Tokio. Two previous conferences in 1872 and 1883 respectively, had cheered and strengthened and rendered the workers more efficient. Eleven veterans who were present in 1872 were also in the conference last October. Among these none are more honored than Dr. and Mrs. Greene, the parents of eight fine children, all of whom have had to be separated by the great Pacific from their parents during the period of their advanced education. The weather during this last conference was propitious.

The attendance was large, registrations reaching 500. The meetings were held daily for one week in the Y. M. C. A. hall. The program was well arranged and successfully carried out.

The music was inspiring. One Japanese lady rendered several beautiful and effective solos, showing that the Japanese are capable of development in this direction. Greetings were sent from

Chinese Missionaries.

Early morning prayer-meetings and evening consecration meetings were held at different points. Many happy social functions swelled the enjoyable features, none more appreciated than the magnificent reception tendered the conference by U. S. Minister Buck and Mrs. Buck who are staunch friends of and able assistants to the missionaries. It would be better if all representatives of our government to foreign lands were as truly *representative* of the *best* in our country as Col. and Mrs. Buck. Among the "general impresssions" of the conference we find such expressions as the following:

"God-called convention;" "answer to prayer;" "appreciative attitude toward the Japanese;" "appreciative attitude of Japnese toward the missionaries;" "watch and pray—harvest time coming;" "nearer to Christ, nearer to each other;" "remarkable for (1) size, (2) fraternal spirit, (3) high standard of papers." The president summed up his impressions in the words: "(1) Optimistic idea; (2) more intimate acquaintance with each other and each other's work; (3) foundation, united prayer; (4) deepening of spiritual life."

In the Japan Mail, the leading English journal in Japan, the convention was eulogized as follows: "The convention will long be remembered for the length of its constituency roll, the breadth of its charity, the height of its aim, the depth of its piety, the unity of its spirit and the glory of its final achievement." The program was far too lengthy to admit of even a cursory review of each paper. We will glance at a few prominent features.

Politics have continued to evolute until conditions now closely resemble the public sentiment of the West. Legal reform has greatly advanced.

International relations are entirely changed by the practical workings of the new treaties.

Japan is in a fair way to dominate in far eastern questions.

Growth of population from 37 1-2 millions in 1884 to 43 1-4 millions in 1897.

Army more than doubled. Navy quadrupled. One of the happiest signs in

Educational Advance

is the effort to simplify the language, largely abolishing Chinese characters, which have been an unbearable yoke on the present and previous generations. Rather than the "new national consciousness" being credited with marked advance in many desirable directions "the new conception of the value of the individual" would seem to have been the chief motive power.

Japan is growing into close sympathy with the western world. Her doubts and hesitations are those of her sister nations in the west. When they have fought their way through to clearer and fuller faith, Japan will stand at their side and share in their victory.

In a paper on

Evangelistic Work

attention was called to the fact that the total working force of 1,345 workers (native and foreign) gives but one worker to every 34,000 of population approximately. Necessary deductions for those on furlough and in other lines of work bring the proportion down to 1 to 100,000 population. A puny force indeed!

Sixty-seven places are occupied. Only five cities have over 20 resident missionaries in them. Some of the prefectional capitals are still unoccupied.

Under the head of Woman's Evangelistic Work we find in 1899, 260 workers, foreign. Of the 43 ken or states, only 28 are occupied, 15 remain to be entered.

Day schools and the temperance work were noted as specially successful departments of the work by and for women.

"The past 25 years have seen 20,000 women brought into the Christian Church, familiar with their Bibles and earnest in their lives."

The large annual prayer service, held at different prominent points, was attended in 1900 by 600 Japanese sisters.

More touring was earnestly recommended. The only difficulty in carrying out such recommendations lies in the pitiful scarcity of workers. If one department is properly worked another must suffer.

Work in the Lin-Chin Islands was commented upon. Began in 1846 and after long years of peculiar discouragement, abandoned for 40 years. Resigned in 1891. Such is the influence extending from the three homes of evangelists that the remark is made: "These Christians must have something that we know nothing of; whoever heard of one of us being kind to the poor or helping a man out of trouble?"

The Ainu are the aborigenes of Japan. They inhabit the northern island of Yezo. Are but 17,000 in number. Are dying out and the language becoming obsolete. Some of their "guardian deities," supposed to possess souls, are skulls of animals, feathers, birds' nests, snakes' skins. The bear is their special god. Also foxes, wolves, moles, mice, eagles, kites and many other animals and birds are worshiped.

In the papers on Boys' and Girls' Schools, nineteen schools for boys were reported and sixty for girls, with 5,000 pupils in the latter. Schools are not self supporting, though the majority of pupils are. Poverty in Japan being all but universal, and the fact that the military or *samurai* class have not yet been educated to work, accounts for this.

The Government Opposition to schools, which occasioned such depression among the workers, has come out for, rather than against, the ultimate good of the cause. The rigid inspection has brought them into prominence and better repute.

In the report on Y. M. C. A. work attention was called to the fact that 50,000 young men in higher institutions of learning need to be reached by any and all methods. Necessity for "settlement" work and "homes" for students was emphasized. There are 34 associations and 900 members.

Sunday-school work was urged and the fact brought into prominence that multitudes of children in Japan are being filled with Christian hymns and Scripture and being helped to a better life thereby. In one city, where Mr. and Mrs. Madden are stationed (Sendai), one-tenth of all the children are in Sunday-schools and at Christmas time one-fifth are brought under their influence.

Strong desire was expressed for a joint hymnal. One thousand hymns have been translated. It was thought unity, which is so desired, would be promoted if the Christians used largely the same hymns instead of denominational ones.

In the report on Bible and Tract Society work it was noted that the "first copies of the gospels were printed on blocks, cut secretly and kept hidden away; and the completed books were delivered at night in small quantities to avoid detection."

A beautiful Bible was sent the Emperor in 1860, but was not presented till 1872. In 1895, by the co-operation of Marquis Ito a magnificent copy was presented to His Majesty. Two million Bibles and Scripture portions have been sold and distributed in Japan.

In the line of medical missionary work the work for the poor was strongly emphasized. In the city of Osaka are 100,000 people too poor to bear the ordinary expenses of illness; this is more than the "*submerged tenth.*"

As against $80,000,000, or $1 per capita, spent in the United States for charity (medical) and $50,000,00, or $1 35 per capita, in England, Japan shows but $75,000, or one-sixth of a cent per capita. "With but one exception there is not a free asylum for the insane in the country, and with but two exceptions there are no charity hospitals open for the benefit of the poor, there are no free asylums for the blind, deaf and dumb, nor homes for the leper."

Japan spends her millions on her army and navy that she may be classed as a military power and take rank among the nations of the earth.

Temperance work is increasing all the time. Thirty societies are associated in the league.

Under Works of Christian Benevolence we would quote one paragraph:

"We would call attention to the fact, not that Christianity has established a score of orphanages, three leper, three blind asylums and three rescue homes, and three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged and one social settlement and at least 200 schools for the poor; but that within the lifetime of a single generation it has set the pace for all forms of practical benevolence and stirred a whole nation from emperor to ex-*eta* (Japanese pariahs formerly denied the rights of human beings, L. D. G.,) to take an interest in all that tends to purify society."

The matter of self-support; training schools for Bible women; evangelization of Japan in the present generation; kindergartens; Sabbath observance; spiritual life of the missionary; desirability of having an early revision of the Scriptures and many other themes were ably presented and earnestly discussed. Among resolutions we would note one of grateful acknowledgment to his majesty the emperor for the benefits enjoyed by the missionaries under his enlightened reign, and one in which the conference "proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

A promoting committee was formed to arrange plans for the formation of a representative standing committee of the missions, whose duty it would be to re-arrange territory and workers in Japan, so that by a wiser distribution of forces the ground could be more efficiently covered, such plans to be submitted to missions including not less than two-thirds of the entire number of Protestant missionaries working in Japan.

Such gatherings as this conference are necessarily rare in foreign lands and are most helpful.

Bits o' Broken China.

By W. Remfry Hunt.

This is the second century in which the earth-hungering powers have been scrambling, panting, tumbling, and almost fighting for the best pieces of this antique clay. "Hard to crack," is the remark heard on all sides of this confused so-called concert. Yes, valuable China is not easy to procure at any time. Just now there is a good deal of counterfeit pottery on the market. The pink barbarian has come to China to buy, steal, loot, or shoot, and that as time, place, and circumstances admit. It is even thought to be a matter of surprise if the yellow man who is in possession reserves to himself the right of putting a price on his wares. The following is about the dialogue indulged in between these diametrically opposite natures in the human species:

Pink Intruder.—"Well, John, what have you got for me this morning?"

Yellow Owner.—"Some fine tea in now; all ee same b'long Ching chong kind, and sposee me—"

Pink Intruder.—"No wanchee tea, John, me catchee little *port*, all more better, can do!"

Yellow Owner.—"Hail celestial fortunes! Why you no savee [know] the Christian Kaiser, the Mellican Sammee, the big brother-devil, Johnee Bull, and the ugly bear 'cross Siberia, they all come makee call on me, allee same wanchee little port."

Pink Intruder.—"No, Johnee, I think you no savee proper. China fall down, foreign devil come along, say, 'Johnee, me pick you up, if you give me a pretty "bay-window" to look out of your nice house?'"

(The yellow man sees the scheme and is awakened! The pink visitor suggests a game of the new diplomatic card trick.) Treason! Invasion!! War!!! The pink mask is lifted!

"Heads I win! Tails you lose!" cries the lion and eagle-bannered chief. China cracks and the scramble goes on.

Nanking, March 16.

What Most Interests Me Now

By J. S. LAMAR

VII.—The Parable of a Baby's Feet.

How sin entered into the world is a question of fact. Why it is permitted to remain here is a question of reason, and is related to that fact. These questions are difficult of solution even in themselves, but the difficulties are multiplied by the complications brought into them from traditional speculative doctrines and from *prima facie* views of certain passages of holy Scripture. Consequently it is not easy to approach the consideration of them with a mind perfectly free from bias, and to view them in their own uncolored light. In the very outset of our investigations we may take it for granted that no conclusion can be correct which does not fully recognize and embrace the truth of the following statements:

1. That, from His very nature, God could not have been the author of sin; could not have introduced it into the world; nor have willed its commission; nor have approved of it when committed.

2. That the Almighty Ruler of the world, having all wisdom and knowledge, knew that sin was coming; saw its approach, and all the awful consequences, immediate and remote, that would result from its entrance.

3. As his power and authority were absolute and universal, he could, if he deemed it best, have kept it out; he did not do it.

These statements being postulated as unquestionable, the problem is to account for the introduction and prevalence of sin consistently with them and with each of them. To many persons this problem seems complicated and difficult; and in the hope that it will at least light up the approach to it, I present for consideration a baby's feet. It may not be proper to class this as a parable, but whatever it may be called, I trust it may be useful as an illustration.

At its birth the baby has tiny little feet—fat, rosy and delicate. They are very beautiful, and they excite our admiration. But if we are at all acquainted with their internal structure—the number and arrangement of their bones and muscles and nerves and tendons, and how they are jointed to the legs—we are obliged to see something more than beauty of form and delicacy of tint; that those little feet, so skillfully designed and constructed, indicate clearly that their maker predetermined that in due time the baby should *stand* upon them, with head and body uplifted towards heaven, and *walk* on them, rather than creep and crawl on all-fours, like an ordinary animal. This is patent to everybody. The mother recognizes it; and just as soon as it may be done, she begins to co-operate with the design of the maker in carrying out his purpose. She stands the baby on his feet and supports him, until gradually he is taught to *stand alone*. Presently by leading and bracing him, and by lifting and placing his feet for him, she instructs and trains him in the art and mystery of taking steps one after another.

Before long, with the seductive enticement of out-held hands, and with stimulating words of encouragement and persuasion, she prevails upon him to make the journey from a near-by chair to her arms—*all alone*. It is a journey of a single step, but it is grand and heroic. It marks the birthplace of self-reliance. It is the first step towards real manliness. The boy is proud of it, and the mother is happy over it. Well she may be. For if that boy is ever to lead a manly life, to enter into a man's enjoyments, to engage in a man's pursuits, to perform a man's work, or to acquire a man's distinction and honor, he must walk; God made him to walk, and meant for him to walk.

So far all is well, and all is plain. But soon now trouble comes. The little boy is able to go about by himself and he grows venturesome and reckless. The mother cautions and warns and forbids, but it avails little—and a commotion is sure to come. The baby is down—he has fallen prone upon his stomach; he has bumped his head; there is a great puffed place upon his forehead; and, mercy on us, his nose is a-bleeding! The whole household is aroused; the mother is agonized; the servants rush for water, for towels, for camphor, for turpentine, and the excitement is great—not to say tremendous! Needless to say, this first serious mishap is but the beginning of sorrows. From this time on, the calamitous reports will come thick and fast—from the hall, the stairs, the kitchen, the back yard, the garden, the street—falls, bumps, wounds, bruises and piercing screams—and all because that child's feet were made by the Creator and trained by the mother to walk, and to walk in the upright human way.

Kittens and puppies are not given to much falling. They are braced up all around—two legs before and two behind, two on the right side and two on the left. But the baby falls, and suffers for it—suffers keenly. The mother's heart grieves over it; and I believe the loving Father up yonder, who not unmoved beholds a sparrow fall, grieves with her, and is sorry for the suffering baby.

But does she blame herself for having taught and trained him to walk? Does the Divine maker repent that he designed and created him to walk? I trow not. For well He knows, and she knows, and we all know, that, notwithstanding his stumped toes and bruised heels and repeated falls and wailings, it was better and nobler for him to walk erect like a man, rather than low down and prone like a beast.

Crude and imperfect as my little parable may be, it will not require much expounding. Every one will see that the gift to man of a composite nature, involving conscious individual selfhood and free will, is analogous to the baby's feet, and the parallel can be traced from the start onwards, through all the consequences and responsibilities. If the gift led to sin and suffering, such was not the *designed* result, and it was a good gift, bestowed for highest ends and objects notwithstanding the evil consequences following from its abuse.

But some one may think that the solution of the problem would not be so simple and easy as I have represented it if I had not left out an important element, the introduction of which might greatly complicate it, and perhaps essentially modify the answer. It is true that the influence attributed to the serpent in the garden is entitled to careful consideration and ample treatment. This I hope to bestow upon it in the following chapter.

The Bible and the Inner Light.

I was very much interested in reading the article on the "Theology of Experience" which appeared in the CHRISTIAN-EVANGELIST of Feb. 28. Since reading that I have read an article in The Outlook on "The Age of Faith."

The writer says: "The notion that the church can authoritatively determine what is true, and that to refuse acceptance of its teaching is an offense ecclesiastically punishable, still lingers in some Protestant Churches, but the difficulty of enforcing even by ecclesiastical penalties the authority of the church grows every year greater, and heresy trials grow increasingly unpopular." The authority of the church is growing less.

Speaking of the Bible as an authority the writer says: "The authority of the Bible still continues to be maintained as final and conclusive in many circles, but it cannot be doubted that the new criticism, which is really a new method of interpretation, has gone far to undermine the old authority of the Bible as an infallible text-book and that when this new method of interpretation has become generally accepted, the authority of the Bible in the old sense of that term will also be gone." "Is man to look within himself or without himself for the final arbiter?"

The writer claims for first place as an authority the "Inner Light." In your article you said, "Some have gone to one extreme and some to the other." The question, which is the greatest authority, the Bible, or the Inner Light, has appealed to me as one of great importance. To save us from the danger of extremes could you not give us an article on the "Authority of the Bible" and the "Inner Light," showing their relation to each other?

Three years ago I left the Methodist Church. I had no knowledge of the Christian Church till about a year before I left the M. E's. It was your paper that saved me from going back to the Methodists again, its spirit was so unlike the people I met. They were narrow, formal and spoke as if they had all the truth. I was disappointed and almost out of heart, then a copy of the CHRISTIAN-EVANGELIST came into my hands. It was firm and liberal, open to receive the truth from whatever direction it might come, and I thanked God that all of our people were not like those I had met.

JOHN TRELOAR.

[See editorial, page 453.]

Our Budget.

—This is seed-sowing time. Let us both broadcast the gospel and drill it in.

—Never was America so well prepared for the pure gospel as now, and never were we so well prepared to give it this gospel.

—"As goes America, so goes the world." In his Lexington address, Dr. Strong pointed to this motto on the home mission map, and added, "And, as go the cities, so goes America."

—We feel disposed to add to the above, "And, as go the churches in the cities, so will go the cities." That is, if the churches continue to pull apart instead of concentrating their strength against unrighteousness, then the cities will likely continue to go in the same direction, namely, to the devil.

—Bro. B. T. W. Campbell, who has recently moved to Prairie Grove, Ark., writes that our church of sixty members at that place was not meeting for service. He hopes that some preacher may give them a call and stir them up in the work of the Lord. The state evangelist of that state will no doubt take notice.

—The Bethany Christian Church of Evansville, Ind., has issued a neat directory with an interesting historical sketch, showing how from a mission school begun in a private house, this second church in Evansville has grown by leaps and bounds into its present condition of prosperity. Wm. A. Bellamy is the present pastor, and the church has made a healthy growth under his labors.

—The recent election in St. Louis increased the amount set apart for library purposes so as to make an annual income of $150,000 in order to meet one of the conditions of Mr. Carnegie's gift of $1,000,000. No doubt the proper sites will be secured, and St. Louis will have one of the best equipped library systems of any city in this country. It is believed that the central library building will be located on the present site of the Exposition building and will be surrounded by a beautiful little park making an agreeable change from the present building.

--We regret to learn through a letter from R. L. McHatton, now in Kansas City, that our venerable and esteemed brother, L. B. Wilkes, is very seriously ill at his home in Stockton, Cal. Bro. Wilkes is best known, perhaps, in Kentucky and Missouri, and in his adopted state, but his reputation is as wide as the brotherhood with which he has been so long identified. We are sure we but voice the sentiment of a mighty host of our readers in expressing our high appreciation of his character and ability, and our sincere sympathy with him in his affliction, and our prayer that, if it be God's will, he may be spared to us yet awhile. It would, no doubt, cheer his heart to hear from his old friends.

—Col. Judy and his wife, Mrs. Kate A. S. Judy, of Tallula, Ill., recently celebrated their golden wedding. Sister Judy writes: "I had often expressed the wish that all the flowers would not be kept back for my casket. When we opened the boxes our rooms were filled with their fragrance. Bright and beautiful as they were, each brought something far more precious for us. As the resting time comes we do so much enjoy the bouquets of love and friendship our friends have given us all along the way. It has been said that a sure sign of old age is to see one living in the past. According to that we are not old; we live in the present and the future. We enjoy the present and have bright hopes for the future, here and hereafter. We have lived to see a great deal of history made, but we are looking forward and upward for greater things. Some talk of the 'good old times'; give me the good *new* time." It is beautiful to grow old thus gracefully, so full of hope an dof cheer. Our hearty congratulat ons are extended to our dear friends with the sincere wish that the CHRISTIAN-EVANGELIST may have the pleasure of recording the celebration of their diamond wedding.

—J. C. Coggins, pastor of the Tabernacle church, Decatur, Ill., has accepted an invitation to deliver the Decoration Day address, May 16, at Thorn Grove, Tenn.

—The dedication of the new church at Albia, Ia., by L. L. Carpenter, has been postponed, on account of the weather, to May 5, writes the pastor, R. H. Ingram.

—As the lovely month of May approaches, the thoughts of our churches lightly turn to home missions and the annual offering therefor. It is time, therefore, the churches were well under way with their preparation for the May offering. We shall have something special to say about this offering next week.

—In the "Bits o' Broken China," by W. Remfry Hunt, elsewhere, he very briefly sums up the situation in China in the dialogue which he introduces in Chinese dialect. No doubt the "Mellican Sammee" would repudiate the idea attributed to him of his wanting a "little port" in China, but "allee same" the average Chinaman no doubt thinks he does, as he puts all the "foreign devils" in the same class.

—A letter in the same paper, Central China Christian, from Robert E. Lewis, of Shanghai, compliments Dr. and Mrs. Osgood for the splendid help rendered during their enforced residence in Shanghai. "He has been teaching a class of college graduates in our evening school various books of English literature; he took charge of the Chinese bicycle club; he conducted the gymnastic class; he took charge of the singing at our gospel meetings; in short, he rendered invaluable service to the work among Chinese young men in Shanghai." Mr. Lewis is the general secretary of the association work and in their behalf expresses this appreciation of Dr. Osgood's work while in Shanghai. The association expressed its appreciation to Dr. Osgood in a more tangible way the night before his leaving

—The Get-Together Club, one of the organizations of the League for Social Service, of which Josiah Strong is president and William H. Tolman, secretary, recently held a meeting in Madison Square Garden Concert Hall, at which 400 members sat down to dinner, and after the dinner in ten minute speeches told what they are doing as employers to improve the conditions of the men in their employment. There are about 1,000 earnest, thoughtful business men in this Club and it cannot be but that their meeting together to discuss ways and means of improving the condition of their employees will result in great good. We welcome this as one of the hopeful signs of the times. Who can doubt what conclusion these intelligent men, comparing notes, would reach on such a question as whether it pays, from a purely business point of view, even, to pay employees wages that will enable them to live decent, healthy lives, and to seek to promote their mental and moral welfare? The twentieth century will see much more of this sort of conference.

Bad Blood Breeds Humors

Boils, Pimples, Eruptions, Sores, Debility, Languor, Kidney Troubles, Indigestion and That Tired Feeling,

All of which Hood's Sarsaparilla Cures, by purifying, enriching and vitalizing the blood.

Blood troubles, left unchecked, increase and multiply just as naturally as the weeds and thistles infesting the soil.

They need the same radical treatment, too.

They should be rooted out in Spring.

HOOD'S Sarsaparilla

Stops the breeding of disease germs and impurities in the blood.

It also imparts vitality and richness, and that means a strong, vigorous body as well as a clear healthy skin.

You will look better and feel better if you begin taking Hood's Sarsaparilla TODAY. It

Purifies The Blood

As nothing else can.

"My son had pimples on his face, which after a while became a mass of sores.

"I began giving him Hood's Sarsaparilla and soon the sores were getting better.

"They finally healed without leaving a scar." MRS. L. THEIST, 7 Willow Avenue, Hoboken, N. J.

—Some very hard things have been said against Christian Science, but Mrs. Eddy's message to the new church dedication at Chicago last Lord's day was about the severest. Among other things she said to her followers, "Destroy fashionable lunacy." The description is accurate, but one hardly expected it from that source. Apropos of this appropriate name is the report from New York of a miracle wrought on the corner stone of a new "Church of Christ, Scientist." It had been engraved, "New York Church of Christ, Scientist," by direction of the trustees, but just before the laying of the stone, Mrs. Eddy wrote them that the name was wrong; that New York should not be on the stone. Here was a dilemma. But prayer and Christian Science were equal to the crisis. Lo, on uncovering the ponderous stone, which had been shipped from the state of Mrs. Eddy, New York was not on it, nor was it in the plans! After this, any one doubting the divine authenticity of Christian Science will deserve to be deprived of the new revelations it brings.

van Houten's Cocoa

is of Unequalled Value as a Household beverage. Economical in use. Easy to make—Easy to Digest and of Exquisite Flavor.
Sold at all grocery stores—order it next time.

—W. T. Groom will close his work at Wabash, Ind., soon. He is an excellent man.

—Benj. L. Smith will dedicate the new church in Madison, Ind., on the second Lord's day in April, and lecture in the evening.

—The Tabernacle Church at Marion, Ind., has received from Miss Lucile Howe, of Indianapolis, a gift of an elegant communion set, thirteen pieces. E. L. FRAZIER.
Marion, Ind.

—Jas. S. Riddle, Tedrow, O., 89 years of age, too blind to read the CHRISTIAN-EVANGELIST, has it read to him, and apologizes for not being able to act as agent for us. He has earned the right to rest, and let younger people take his active work.

—T. B. Huffman closed his work at Kent, O., on the 31st. ult. The official board in notifying us of his resignation speak highly of his character and of his services while their pastor.

—H. C. Patterson, Irvington, Ind., announces, in answer to many inquiries, that his wife is improving and is now out of danger. Her escape was little less than miraculous. Everything was done for her that kind friends could do.

—On account of his duties connected with Maxinkuckee Assembly, J. V. Coombs will retire from his evangelistic work for a few months, and during this time he can be secured to dedicate churches or deliver addresses at commencements or yearly meetings. His address is 107 Butler Ave., Indianapolis.

—One hundred and fifty members of the Disciples' Club of Greater New York met recently at the First Church of Christ, Sterling Place, Brooklyn, in their fourth annual dinner. Francis M. Applegate presided, and acted as toastmaster. The special address of the occasion was made by J. M. Philputt, of the Lenox Ave Church. Carey E. Morgan, of Richmond, was expected, but sickness in his family prevented his presence.

—The Commercial of Mattoon contains a red hot sermon by H. M. Brooks, of Tuscola, Ill., on "The Labor Question," delivered some time ago at a Ministerial Institute. He deals with our social conditions and the remedy. Unlimited increase of wealth, unlimited ownership of land, bringing about a new form of industrial slavery, selfishness, the enslavement of the ministry, are some of the evils denounced. The remedy he points out is the enactment of laws to restrain a few men from owning the earth, and giving the land to the people, and a free ministry to convert the world to Christ and to his view of wealth and of the rights of men.

—S. B. Moore, who recently closed a very successful work with the Compton Heights Church in this city, on his way down the Mississippi river in a steamer via Memphis, to his new field of labor in Atlanta, Ga., wrote a letter for our readers which we are compelled to condense in order to insert this week. He speaks of the changes incident to human life in general and a preacher's life in particular. After two pleasant pastorates —one in Galesburg, Ill., of three years, and one in St. Louis of two and a half years, his face was once more turned toward the land of Dixie. He says of the Compton Heights Church that "it enjoys a splendid location, being in one of the best residence sections of the city. Its membership is composed largely of young people, many of whom are as consecrated and faithful as I have ever known. It is only seven years old, but has already won its way to the front rank and bids fair to become a strong church. Its growth in numbers has been steady from the beginning." The church made both numerical and spiritual progress under Bro. Moore's labors, and he endeared himself to its members and to our preachers here, who follow him with prayers and best wishes for his success in the enterprising southern city to which he has gone.

—We call the attention once more of the friends of the Bible College at Columbia, that there are yet only a few weeks left to save the endowment of over $40,000 subscribed to that enterprise. The few who have manifested a special interest in this movement to teach the Bible to the students of our state university cannot fail to see that the growing attendance at the university, which will probably reach 1,500 this year, greatly emphasizes the value of the Bible College. We appeal to men of wealth in the state not to let slip from our grasp this most strategic position we have ever occupied, educationally, in Missouri. It is the one practicable solution of our educational problem in this state.

—The Christian ministers' meeting at the office of the CHRISTIAN-EVANGELIST on Monday morning, in the absence of the regular, was turned into a report of the Easter services of the previous day, and a general discussion of religious services and the midweek prayer-meeting. Very encouraging reports came from all the churches. About 25 additions were reported, and the combined offerings for the Orphans' Home in the city amounted to between $400 and $500, with some of the churches to hear from. Plans are being carried out to secure pastors for two of our mission churches. Bro. Fannon, of the First Church, is to begin a meeting for the West End Church, Bro. Bartholomew, pastor, on next Monday evening. Greater unity and greater zeal are very manifest among the St. Louis churches.

—Dr. D. K. Pearsons, the Chicago philanthrophist who has endowed many educational institutions, passed through our city a few days since on his way to visit Drury College at Springfield Mo., which is one of the objects of his beneficence. A record of his gifts to colleges contains the following: Beloit College, $595,000; Chicago Theological Institute, $280,000; Colorado College, $200,000; Lake Forest University, $125,000; Whitman College, in Oregon, $120,000; Knox College, $100,000; Drury College, Springfield, Mo., $125,000; Yankton (S. D.) College, $100,000; Pacific University, Ore., $60,000. Dr. Pearsons never attended school a day in his life, but he evidently believes in education. To a reporter of the Republic he said:

"After practicing rigid economy for seventy years I asked myself what I should do with my money. I couldn't carry it out of the world in my dead hands and coffins were not made to carry money in. For that reason I turned my attention to sixteen different colleges. I did not establish new ones. We have enough. I wanted to provide a place for the poor boys and girls in the colleges, and that is the reason I have been giving my money away."

He also said to the reporter:

"I am not a benevolent man. I am the most economical, close-fisted man you ever put your eyes on. You can tell it by my face. It's there. I never went to a horse race or a foot-ball game or a base-ball game in my life. What I am doing is done on business principles."

We only hope that a number of our wealthy men may decide to put into practice the same "business principles." There is probably no better way for a man to dispose of any surplus means for which the Lord will hold him responsible than devoting it to the cause of Christian education.

—The Central China Christian speaks of Shanghai as "the great commercial and political metropolis of the far east." Speaking of it as a center of evangelistic work it says: "Here are gathered the merchants, diplomats, artisans and literati of the land. To Shanghai the elite of the land must come, and from Shanghai goes out an influence all over the empire. It is a miniature western emporium." It is also said to be "the key to the rich and densely populated Yangtse Valley." This city has been selected as one of the centers of our mission work where Mr. and Mrs. Bentley, with some native workers, are sounding out the gospel.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend, or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease.*

Kindey trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian-Evangelist to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

—The Brotherhood of Andrew and Philip will celebrate its thirteenth anniversary May 4. The first chapter of the Brotherhood was organized in Reading, Pa., May 4, 1888. It has spread into Canada and to Japan and India. About 600 chapters with 15,000 members found in 23 denominations have been enrolled, while many others have probably been organized and are in existence. Fellowship and loyalty are its two watch-words. Like Christian Endeavor it is organized for work in the local church. It is an effort by young men to reach young men with the gospel.

—Father Barnabe, an Alsatian missionary, who is represented as a leading authority upon Palestinean archæology, has been making some investigations of Mt. Tabor and claims to have identified that mountain as the scene of the transfiguration of Jesus. Quoting from an account of his discoveries by C. H. Levy in the Globe-Democrat, "Father Barnabe holds that the tradition which located the transfiguration on Mt. Tabor is one of the best founded of all traditions, going back to the very first century of the Christians. Origen, Eusebius, St. Cyril of Jerusalem and St. Jerome are unanimous in proclaiming Tabor as the mount of transfiguration. Attentive study of the accounts in the three gospels of the transfiguration points toward Tabor, although it is not named." It is claimed that Father Barnabe, by excavating, has discovered the walls of an ancient church building which, in style and character, dates back to the oratories of the fourth and fifth centuries. Father Barnabe's conclusion is not in harmony with the general trend of modern opinion and investigation, which point rather to Mt. Hermon than to Mt. Tabor. How far this conclusion may be modified by Father Barnabe's alleged discoveries remains to be seen.

Correspondence.

Our Double Mission.

As a people we have a two-fold mission. In common with other evangelical bodies we have an urgent mission to the unsaved. We must seek their salvation and by every possible means, for the sake of their own souls, interest them in the message of the gospel. This is our first and final work—the end to which everything else must be tributary.

But in addition to this we have a mission to the saved as well. In this respect our work is unique. We have a mission to the religious world, a plea to make that must be made. Never has that plea been more needful than at the present time. It is this that gives potency to the call of home missions, for in home missions as nowhere else, we are working out our two-fold mission. There is no better preparation among us to be made for successful world-wide evangelism than aggressive home missions. The successful discharge of our mission to the divided religious world is antecedent to all other successful work. It has been readily demonstrated that just now more can be accomplished by the same amount of money for the evangelization of the world by our home missionary board than anywhere else. America is for us the greatest mission field in the world. Here it is at our very doors with its thronging cities, its rapidly-growing west, its thickly populated east, its new south, and withal its freedom from old-world ideas, welcoming the simple, rational gospel we have to give.

This field ought to appeal to us as no other field can. While our work here has been rapid compared with others, so rapid as to cause comments from religious statisticians, yet it is only a fragment compared with what it might do, if we should make a united, earnest effort all along the line. The great cities have until recently been almost untouched. Even those in which we have made greatest advances are far from being adequately evangelized by us. Chicago, with its teeming thousands, has more than ten times as many Methodist churches as our own. Cleveland is usually considered one of our strongholds, and yet it has only seven self-supporting churches. We have reached the time when we must undertake larger things. But to do this we must untie the hands of our home board.

I cannot resist the feeling that just now this work should have the priority. The time may come, indeed it is to be hoped that it will come, when home missions should be secondary to other lines of work, but that time is *not now*. Every consideration demands that this work should have our supreme attention at the present time. When our board has held up the motto, "Home missions to the front," and has emphasized the "priority of home missions," they have been striking the right note. Every church in the brotherhood should make an offering next May for home missions. It is our immediate imperative work. AUSTIN HUNTER.

University of Chicago.

The Spirit on Pentecost.

A question was recently asked regarding the gift of the Holy Spirit on the day of Pentecost. The answer was very unsatisfactory to me. To my reading nothing is plainer. The apostles were commanded to await the day appointed; they were all assembled; the Spirit came and they began to speak with tongues as the spirit gave them utterance. This was the gift. Without this gift they were dumb. The gift of tongues was what they needed. With this gift they could go to all nations and preach in the language of the people. They may have received other gifts; how much more was in the gift is not known. Having the gift of tongues they soon became a power for good. We see Peter sent by the direction of the Spirit to tell Cornelius what to do. Here we get a lesson as to what the gift of the Spirit did not do. It did not purify his heart for it took the vision (Acts 10:9-19). When he returned to Jerusalem he was met with comment, hot and heavy, for having gone into Cornelius' house, as he was a Gentile, and that is further proof that they all were full of prejudice. We must conclude that character is what we make it. When we hear people praying for the gift of the Spirit it is only proof of the empty soul. If our union with Christ is perfect we will not be calling for the Spirit. Ye are the temple of God. If God dwells with us we will not feel so needy or empty. If the temple is cleansed his Spirit will come in and dwell with us and remain until we defile the temple.

R. M. COSBY.

Indianapolis, Ind.

[A part, at least, of Bro. Cosby's position is well taken. But in regard to the gift of the Spirit on the day of Pentecost we demur. It was not merely a linguistic endowment. Not only was there less need for the knowledge of many tongues at that time than in any other age since the confusion of Babel, because of the spread of the Greek language, but we have no record that such a gift, the miraculous use of foreign languages, was ever again employed. When Paul speaks of the gift of tongues, he evidently means something quite different. Bro. Cosby is certainly right in arguing that the gift of the Spirit did not deprive Peter and the other disciples of their human and Jewish limitations. But it certainly gave them more than the power to speak languages which they had never learned. There were plenty of people in Jerusalem with whom they could speak in their native tongue. But before Pentecost they were dumb. On that day they received not only the gift of tongues (whatever that may have been) but the impulse to use every language at their command to speak the glad tidings. The use of some hitherto unknown languages was, in any case, the least part of the gift, in our opinion.—EDITOR.]

Who "Fell Headlong"?

Read Acts 1:18, 19 this way:

"Now, this man (the agent of the chief priest) obtained a field with the reward of his (Judas') iniquity; and falling headlong, he (the agent) burst asunder in the midst and his bowels gushed out.

"And it (the buying of the field with the price of Jesus) became known to all the dwellers at Jerusalem: insomuch that in their language that field was called Aceldama, that is the field of blood " (In the new version these two verses are in parenthesis.)

Why read it thus?

Matt. 27:5 says "Judas cast the pieces of siver into the sanctuary and went out and hanged himself." A plain statement.

Verse 6. "The chief priests took the pieces of silver." Plain statement number two.

Verse 7. "They took counsel and bought the potter's field." Plain statement number three.

Verse 8. "The field was called the field of blood." Plain statement number four.

Now, if Judas cast the pieces into the sanctuary he could not have obtained the potter's field. We have the simple statement that he hanged himself; the means he used is only conjecture, the place where he hanged himself is only conjecture.

If one tries to deny that the chief priests took the silver we can deny anything we like. They bought the field. It is not likely they all went to look after the selection of the field, but selected and bought it through a man authorized to do so, an agent of the priests. This agent is "this man" spoken of in Acts 1:18.

The field was bought with the 30 pieces of silver the priests had paid Judas for betraying Jesus. The priests called it "the price of blood," Matt. 27:6. "For this reason the field was called the field of blood or Aceldama."

I do not see that it is conjecture or a stretch of imagination to read it this way.

M. A. HURLBUT.

[This is an extremely interesting and ingenious interpretation. We do not agree with it for a moment, but it shows how much ingenuity can be employed in harmonizing passages. Taking the Acts account as it stands, by itself, no one could ever have thought that "this man" who fell headlong in the field, was other than Judas. Unless we are going to play utterly fast and loose with both the English and the Greek languages, we cannot make an expression so definite as "this man" refer to an individual who is not even hinted at in the context and whose existence is only a vague conjecture from another account of the events. We must not accuse the writer of Acts of such literary bungling as the employment of a pronoun whose nearest antecedent is a hypothetical "agent" conjecturally implied in another narrative written by someone else.—EDITOR.]

That Missionary Journal.

CHRISTIAN-EVANGELIST:—Your "Note and Comment" on Dr. E. B. Hulbert's article as to the establishment of a missionary magazine, in place of so many little papers, ought to receive general attention. It is next to a nuisance to have one's table literally flooded with papers of all aims, sizes and ability in their make-up. Let us have one good missionary paper, well edited and worth reading. Then let our weekly religious papers be no longer burdened with schemes and pleas for missionary money.

This idea has been in my mind for some time, and I am glad to see it commended by others. I would enjoy taking one good journal, and reading of all our work at pleasure, and in having such information in such form as to keep for reference. I hope you will urge this matter until we see the consummation of it. J. M. MCKAY.

Cuba, O., Mar. 27, 1901.

Comes From Brain.

Phosphates Found on the Skin and Thrown Out From Pores.

We know that active brain work throws out the phosphate of potash, for this product is found on the skin after excessive brain work, therefore, brain workers, in order to keep well, must have proper food containing phosphate of potash to quickly and surely rebuild the used-up tissue. That one can obtain such food has been proven in thousands of cases among users of Grape-Nuts Food.

This contains phosphate of potash in minute particles, just as it is furnished by nature in the grains.

This product makes from albumen the gray matter that builds the brain and fills the nerve centers.

In no way can this gray matter be made except by the action of phosphate potash upon albumen, and this mineral should be introduced to the body just as it comes from Nature's laboratory, and not from the drug-store. The system is more or less fastidious about taking up the needed elements, and, as might be suspected, it will favor the products of Mother Nature rather than the products of the drug shop, however valuable the last may be for certain uses.

Lawyers, journalists, doctors, ministers, business men and others who earn their living by the use of the brain are using Grape-Nuts Food. It is manufactured for a reason and was originated by an expert. The regenerative value of the Food has been demonstrated beyond question.

The Great Northwest.

The time is at hand for the May offering for home missions. We of the Pacific northwest feel like our destiny is hanging in the balance. For many reasons we believe this country to be the most important missionary field in the world to-day. The commerce of the Pacific is yet in its incipiency.

The cities of Puget Sound are rapidly growing centers of trade. Our great natural resources furnish inexhaustible power and material for manufacturing. The wealth of the gold fields of the north is poured into our coffers. The money kings of the east recognize our future and are making large investments. The possibilities of this country none can predict.

In the midst of such vast possibilities for power and world-wide influence we ask, what part will the Disciples of Christ have in molding its religious life? If it is to be measured by our past it will certainly be meager. We who are on the field are compelled to witness opportunities pass away from us almost every day. We are compelled to yield to others who have and have had for years the hearty financial support of their brethren in the east. Our brethren are playing at home missions. We are only spending $800 in the two principal cities of Puget Sound, where others are spending their thousands. They have accomplished much where we have accomplished little. Last year our brethren answered our appeal by giving $63,000 for the work in the whole country where they should have given a half million.

We ask with an anxious hope, what will you do for us in May?

B. H. LINGENFELTER.

Seattle, Wash.

Texas Letter.

The church at White has a "bran new house" made out of the old one. It is a stone building elegantly furnished with the latest and best pews, pulpit, furniture, etc., at a cost of $1,400. The fifth Sunday of March was dedication day and your correspondent was asked to do the preaching. The house was full at eleven o'clock and a sermon setting forth the objects and principles of our people was well received. Following this came the appeal for the $400 indebtedness, which was provided for and the beautiful building was solemnly set apart to the service of God. In the afternoon R. E. Grabe preached an excellent sermon and at night I spoke again.

Addison Clark has been elected to the presidency of Randolph College at Lancaster, a school over which his brother Randolph has presided since its organization, and it is thought he will accept. These brothers have lived and labored together so long that it is not strange that they refuse to be separated in their riper years.

J. W. Campbell, of Whitesboro, goes to El Paso as the successor of R. D. Shultz, who has gone to Galveston. No better man could have been selected for that important work.

J. B. Haston, late of Galveston, has been called to Corsicana and he will probably accept. This puts a strong man in one of the great oil centers of the state and a good church will be the result.

Homer T. Wilson, our lecture-preacher, for years pastor at Ft. Worth, may soon locate at Knoxville, Tenn., and Texas regrets to lose him. Our people everywhere are proud of our brilliant brother and they should never fail to preach him on Sunday. The fact that he is willing thus to be used is the only reason why we consent for him to go to the lecture platform.

J. L. Haddock has been assisting J. T. McKissick in a successful meeting at Weatherford. There were about fifty additions.

Pilot Point has a new congregation of thirty-seven members, organized by J. P. Adcock.

Add-Ran University is hopeful of having J. B. Sweeney take the field as financial agent for a few months. He is the man for this special work and we believe he will undertake it, and if so it will be a success. Let every friend of the school encourage him to do it.

J. H. O. Smith and Prof. John Brower are about closing a good meeting for us at the Central Church. Bro. Smith has won the hearts of our people. His preaching has the old-time ring to it. He thinks we have a distinctive mission in the world and he makes his hearer understand what it is. Being a successful pastor, his preaching is also naturally most practical. Bro. Brower is not only a sweet singer, but he is a musician in the highest and best sense and his part of the work is well done. We have had forty-one additions. M. M. DAVIS.

Dallas, Texas,

The City of Brotherly Love.

Not much has been said lately of work in Philadelphia, nevertheless, many things have been going on just the same. The mention of a few of these items might make "interestin' readin'" to folk back in the states where plain Christians are more abundant.

Communications have been received by the Philadelphia Christian Ministers' Meeting from a few congregations of people now identified with sectarian and independent organizations; recently upon invitation of the pastor and officers of the Free Baptist Church of West Coushohocken, Pa., a suburban town of Philadelphia, the Philadelphia Christian Ministers' Meeting visited them and held conference on the question of whether the organization should become known as a Christian Church and have fellowship with the Disciples of Christ.

This visit led to a closer relation and an invitation for the Philadelphia Christian Ministers' Meeting to furnish preachers for a series of meetings in the above named church. The following program was carried out:

March 12—O. R. Palmer, "The Early Church."
" 13—R. A. Smith, "The Meaning and Importance of Church Membership."
" 14—Arthur Holmes, "What Must I do to be Saved?"
" 15—G. P. Rutledge, "Christian Union."
" 21—R. G. Frank, "What Church Shall I Join?"

The probability at present is that the church will put on the Christian name and use only such tests of fellowship as were recognized in the apostolic church.

Another item of interest is the fact that two independent colored missions are seeking a recognition and home with the Disciples and after they have been instructed in the way of the Lord more perfectly will be organized if they still seek this alliance. They bid fair to attain unto a healthy numerical condition very shortly.

Development is going on all along the line. The city of brotherly love is ripe for the plea of primitive Christianity.

March 18th the Philadelphia C. E. Union was favored with an address on Christian Citizenship by F. D. Power. A large audience heard his powerful address, among them were many Disciples.

Some of the friends of R. G. Frank, pastor of the First Church, gave him a most delightful birthday surprise the evening of the 19th inst., and Dr. E. E. Montgomery on behalf of the First Church presented him with a handsome chair for his study.

The Philadelphia Christian Ministers' Meeting was received into the Ministerial Union of Philadelphia and vicinity on March 25, R. G. Frank being elected a member of its executive committee.

At the April meeting of the Philadelphia Christian Missionary Society, B. Q. Denham of New York City, has been engaged to deliver the address of the evening. We believe large things are in store for the Philadelphia Disciples. R. A. SMITH.

Kensington, Philadelphia.



FAVORITE PRESCRIPTION

"I am so thankful for what Dr. Pierce's Favorite Prescription has done for me," writes Mrs. John T. Smith, of Slocan, B. C., Box 50. "It cured me of a disease which was taking away all my strength, helped me through the long months before baby came and I have a big strong baby girl, the most healthy and happy of all my three."

MAKES THE DIFFERENCE.

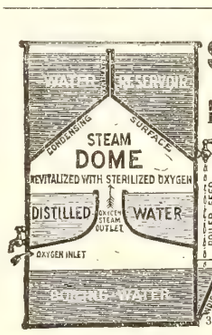




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Church at Jacksonville, Fla.

During the latter part of March I spent nine days with the First Christian Church of Jacksonville, of which J. T. Boone, formerly of St. Louis and of Jefferson City, Mo., is the much loved minister. Though invited there specially to advise them in reference to the building of a new house of worship which they feel their continued prosperity and enlargement have made necessary, yet I preached of evenings and on Lord's day during my entire visit to good audiences that gave me as good attention as I ever received anywhere, thus impressing me with their deep earnestness, intelligence and religious zeal. I also attended their Bible-school, which is said to be the largest in the city, and is certainly one of the very best I ever visited, Bros. Zaring and Connelly, the superintendents, being master workmen. In addition to the impression made on my mind by the religious services, my daily conferences with the building committee and official board forced upon me the conviction that the First Church possesses unusual elements of strength and usefulness, much of which it seems to me may be properly ascribed to Bro. Boone's wise and able ministry of about two and a half years. He is held in universal esteem and draws the largest audiences of any preacher in Jacksonville. He and his congregation in that far away south land deserve the fullest encouragement from the hundreds of brethren and sisters who visit that beautiful southern city in search of health and rest. The church expects to build one of the best and most commodious houses of worship in the south—especially among the Disciples. This will require great sacrifices on the part of all the members, but I believe they will prove equal to the occasion, as they believe their duty to the cause of Christ demands this of them. They have bought one of the best located corner lots in the city and will sell their present property, which is on a very noisy street. They have engaged Bro. Scovill for a great meeting next November, and are anxious to have their new house, which will hold a thousand people, ready for occupancy by that time. They deserve the practical sympathy of the brethren. The kindness shown me by all cannot be forgotten. My home was with Bro. and Sister R. A. Russell and a better home I never enjoyed. Bro. R. is one of the elders and an able preacher though engaged in business, being half owner and business manager of a successful daily newspaper. O. A. Bartholomew.

St. Louis, Mo., April 6.

Arkansas State Missions.

The little church at Gravette is working successfully; Bro. Barnes is an industrious worker. They are putting a new coat of paint on the outside of the church and are discussing the problem of pews.

S. M. Martin is in a meeting at Ft. Smith. Several additions last word. Bro. Martin is doing some strong preaching. Bro. Edmonds informs me that they have purchased a centrally located lot, for a new house of worship. I predict they will build one of the best houses in the state. The state Sunday-school convention was in session when the writer passed through last week. It was one of the best ever held in the state.

Bro. Frank Thompson is stimulating the work at Pine Bluff with his zeal and industry. The outlook is good.

C. Monroe is moving things at Mena. If he can be kept in that field, it will solve the question of success.

Bro. Ratliffe is getting to work in earnest in southwest district.

A very heroic little band has been meeting at Helena for a long time, at private houses, in the studio of Bro. Funkhouser, and for a little while last summer at the Jewish synagogue. They have their Sunday-school, and meet each Lord's day to commemorate the death of Christ. They are slowly accumulating a little money and will be compelled to build if they succeed. There is no public building that can be obtained. The real struggle is to get a lot. If they had a lot clear of debt, they could get considerable help to build. Such heroism is seldom manifested by a body of disciples. If possible they ought to be helped. If anyone would like to help very worthy struggling disciples, here is a peculiar opportunity. It will be entirely safe, for nothing will be used until enough has been obtained to secure permanency.

Let us at least double our contribution to home missions in May. We ought at least to reach $600 in the home collection. Remember the first Lord's day in May.

Please be getting ready for state meeting at Ft. Smith, June 4-6.

All pledges to state missions ought to be paid as soon as possible. If pledges have not been made, it ought to be attended to immediately. E. C. Browning.

Ohio Notes.

Another good meeting has been held in Ohio. This time it was at Mt. Vernon. Bro. Kent Pendleton is bishop there. The whole town was stirred and about 50 had turned to the Lord at last account. The word of God is mighty and will prevail.

E. S. Muckley is in a meeting at Bellefontaine with home forces with a good outlook. The Bellefontaine church after many years of trials, as by fire, has within the past year emerged into one of the good churches of the state. It is a good example of heroically holding on.

D. D. Burt, of Marion, is in a meeting at Millersburg, where Pearl Welsheimer is presbyter. The outlook there is most excellent.

What about that offering for world-wide missions? Has it been taken? There is time yet. We ought to change the reports of last week. The falling off of last week ought to stimulate every church that has not taken the offering.

The Franklin Avenue Church in Columbus closes its third year this week. In that time there have been 167 names on the roll. The present membership is 143. A neat home has been obtained at a cost of $4,000, on which there is an extension debt of $1,700. In a meeting just closed about 20 have been added. The church is one of the best giving churches in Ohio. The past month it has raised over $175. J. Walter Wilson assisted in the singing. He is well equipped for his work and gives the best of satisfaction. Any church will do well to get him for a meeting. His stereopticon illustrations of songs are the finest we have ever seen.

The daily press of this city said yesterday that the Disciples' Congress at Lexington, Ky., was "discussing the evolution theory, not that they accepted it, but that the young preachers might properly understand it." As a young man, we confess our ignorance of the details of the evolution theory, but one thing I know, that whereas I was lost I am now saved by the blood of Christ.

Secretary Bartlett is flooding the state with, "Akron means High. It is in Summit county. The church is on High street. It is a tip top place to hold a convention." Pack you grippe and your grip and get ready for Akron, May 21-23. C. A. Freer.

1068 Oak St., Columbus, O.

Southern Baptist Convention.

For the above meeting the Louisville and Nashville Railroad will sell round trip tickets from all points on its line to New Orleans and return at one fare for the round trip. Tickets will be on sale May 7, 8 and 9, good returning until May 16 inclusive, except that on payment of fifty cents an extension of limit until June 5th can be secured. Double daily trains between St. Louis, Evansville, Louisville, Cincinnati and New Orleans, with through coaches and Drawing room buffet Sleeping cars. Everything the best. For full information address any agent L. & N. R. R., or C. L. Stone, Gen. Pass. Agent, Louisville, Ky.

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The Fort Sill Country.

Many inquiries have come to me touching the opening of the Kiowa, Comanche and Apache reservations. Now, for the benefit of such as feel an anxiety concerning these lands and the time of opening, permit me to say that no man knows the exact date of the opening, except possibly the department officials. Nor can it be said with anything like certainty just how they will be opened. But one thing is certain, there will be no run such as was had at the opening of Oklahoma and the strip.

Many people are locating along the borders of these lands to await developments. This is a good plan if you are able to live without work. Otherwise you had better remain where you are till later in the summer. The surveyors and allotting agents are pushing their work as rapidly as possible, and it is thought that their work will be done by the first of July.

No, the Indians are not getting all of the best lands, but they are getting their share of it, their lands being taken for the most part along the creeks. I would not advise persons who have good homes to leave them and come here; but if you have no home and want one, here is a better chance than you will get again soon on the public domain. Our brethren are coming here in goodly numbers, and are already planning for church work in the new country. Our people so far have been represented only by the radical wing of the anti-brethren, but things are beginning to change rapidly. Come on, brethren, and we will do you good.

J. S. BECKNELL.

Comanche, I. T.

Gain for Home Missions.

We enter upon the active campaign for the May offering with high hopes of the greatest offering in our history. Already the present year has been the most prosperous we have ever had. Our comparative offerings for 1900 and 1901 are, up to March 15, as follows:

Contributed by:	1900	1901	Gain
Churches	$ 1,586.37	$ 1,490.57	$ 95.80x
C. E. Societies	384.61	467.20	82.59
Sunday-schools	2,271.03	3,054.27	783.24
Ladies' Aid Society	392.25	303.50	88.75x
Individuals	3,390.57	1,488.75	1,901.82x
Am't of Annuity	3,450.00	11,533.34	8,083.34
" Bequests	1,595.74	8,762.52	7,166.78
" Perma'nt Fd.	1,900.00	1,072.90	827.10x
" Interest, etc.	1,436.45	7,197.31	5,760.86
Total,	$16,407.02	$35,370.36	$18,963.34
Loss x			

In addition to the above there have been $666.66 on annuity and $1,500 on bequests turned over to the C. W. B. M. and Church Extension boards, making a total gain on our books of $21,130.

We call on all friends of home missions to rejoice with us that we can report a *gain* of $18,963.34 for this year at the above date. *If all our friends take hold of the May offering with enthusiasm we shall report $100,000 for home missions at our next convention.*

Let there be no diminution of personal offerings, annuity funds, Sunday-schools coming to help this great work, but we do plead that the May offering be made the greatest in our history.

BENJAMIN L. SMITH, Cor. Sec.

Y. M. C. A. Bldg., Cincinnati, Ohio.

The Tide is Turning.

Comparing the receipts for foreign missions for the first six days of April with the corresponding six days of 1900, shows the followlng increase:

	1900	1901	Gain
Contrib. churches	241	263	22
Amounts,	$4,751.54	$5,619.22	$867.68

If this gain continues through April, we will regain about all we lost in March.

There! We told you so, We said all the time that the churches were withholding their collections because they were spending the whole month of March in the campaign. Now let there be no delay in sending offerings to

F. M RAINS, Cor Sec.

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Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

Des Moines, Ia., April 7.—University Place Church, 38 added to-day, total 509. Continue a few days. 815 in Des Moines. Scoville, evangelist; Duloss Smith, singer.—I. N. McCASH.

COLORADO.

Colorado Springs, Apr. 1.—Yesterday was the last day of my first year with the First Church in Colorado Springs. It was snowy and gloomy without, but warm and cheerful within. We had 10 additions during the day. Five confessions; four letters, one from the Baptists united by commendation. We have had 32 additions during the month of March; 14 of these by confession and baptism. We are to hold our anniversary meeting to-night at which time we will give a reception to all of the members who have come in during the year. We expect Bros. Tyler, Hay, Thompson and others with us. We start into our new year with bright prospects.—F. N. CALVIN.

ILLINOIS.

Ashley, March 27.—Bro. Beckelhymer, the evangelist of the 7th district, closed his meeting here March 25, with four added by baptism and the church greatly strengthened. I want to commend also Bro. Roy Wilkins who so ably assisted in song and prayer. Bro. Beckelhymer has been invited by the G. A. R.'s to deliver the memorial address at this place May 30.—F. M. MORGAN.

Ashley, April 1.—The Christian Church organized a Sunday-school March 24th with 52 enrolled, and had in attendance March 31, 72, a gain of 20 in first week, which the church is proud of. The work is moving nicely here and I think the brotherhood will soon be proud of Ashley congregation. We preached for them Saturday night, Lord's day and Lord's day night, with a full house Sunday night.—F. M. MORGAN.

Carmi.—We have had three additions to the church since our March meeting. The church prospers.—J. T. DAVIS, pastor.

Fairbury, April 1.—Two added at the services here yesterday, one from the M. E.'s and one by statement. Began revival services last night.—E. N. TUCKER, pastor.

Fairfield, April 6.—Our meeting, which lasted four weeks and resulted in 20 additions, closed a few days since on account of the illness of the pastor. Since Jan. 1, there have been 32 additions to the church. Our March offering for foreign missions was $36.75. Monday night, April 1, our pastor, J. A. Battenfield, and wife were surprised at their home and a purse of $38.25 was left as a token of regard by the members of the congregation.—A. W. CRIPPIN.

Galesburg, April 1.—Closed my second year here yesterday. Had eight additions to the church, making 201 in the two years' work. Begin my third year with bright prospects.—C. H. WHITE.

Jeffersonville, April 8.—Preached three sermons here with five additions, four by confession and baptism and one from the Methodists.—LEW D. HILL.

Kankakee, April 4.—One more added last night at prayer-meeting.—W. D. DEWEESE.

Normal, April 8.—Three added recently.—E. B. BOWER.

Quincy, April 4.—We have 75 additions to date.—H. A. NORTHCUTT, evangelist; L. H. STINE, pastor.

Shelbyville, April 1.—There were three more additions here yesterday, two by letter and one by primary obedience. This makes four since last report.—WM. DRUMMET.

Short, March 8.—I began a meeting last night at Short. A large audience last night. Churches wanting me to hold a meeting for them address here.—M. L. SORNBORGER.

Sullivan, April 1.—Two confessions here yesterday.—EDWIN E. CURRY.

IOWA.

Eldora, April 1.—Please report a promising meeting in progress here. Although the roads and weather have been against us, yet our attendance has increased from the start and there are three added to date, one reclaimed and two by confession. There is strong talk of a new church house.—F. L. DAVIS.

Lehigh, April 2.—We are in a meeting a little over two weeks old; 15 have made the good confession; three have come from other denominations, one from another congregation of the Church of Christ, and 11 reclaimed. Interest is very great. B. F. Hall, our pastor, is conducting the meeting.—JOSIE COOPER.

Scranton, April 1.—Our meeting was greeted with storm after storm, but we had good results, besides 15 accessions. Other appointments called me away just when I should have remained.—R. L. MCHATTON, Kansas City, Mo.

Shenandoah, April 4.—Our revival effort, under the direction of R. A. Omer, of Camp Point, Ill., closed last night. "The worst weather I have ever experienced in a series of meetings," to quote Bro. Omer, interfered seriously with regularity of attendance and, as I believe, lessened our immediate results; 37 were added by letter and primary obedience. Bro Omer's work was well done and I commend to my brother pastors the preaching and methods employed by him here.—J. H. WRIGHT.

INDIANA.

Greenfield, Mar. 30.—I have just organized a church at Shirley, Ind., with 40 members. They will build a new house this season. Shirley is a manufacturing town at the junction of the Big Four, 30 miles east of Indianapolis.—T. H. KUHN, state evangelist.

Remington, April 7.—Special Easter services here April 7, at which offerings were taken for the Christian Orphans' Home of your city. We had one confession at the regular services. We will continue with a two or three weeks' rally. Work prospering.—THEO. J. FREED.

KANSAS.

Atchison, April 8.—Began fourth year of my second term of service with the First Church yesterday. In the past three years I have preached 404 sermons; baptized 71 people; received 62 others into fellowship; married 63 couples; conducted 92 funeral services; held two protracted meetings; dedicated one church, etc. We have paid off $1,500 of our mortgage debt, spent $653 in improving church building, and hope to wipe out entire debt, $1,450, this year. Have observed all missionary days. A more enthusiastic and spiritual church does not exist.—WALTER SCOTT PRIEST.

Columbus, April 4. Meeting here closed with 33 accessions.—E. T. MCFARLAND AND PROF. G. A. BUTLER.

Kansas City, Kan., April 8.—Three added yesterday at the South Side Church and three the Sunday before. Good audiences and frequent additions. I am too busy to report often. These people are meeting their obligations and moving along nicely. —T. L. NOBLITT.

Leavenworth, March 30.—We had three additions to-day, which makes 10 in the last two weeks.—S. W. NAY.

Manhattan, March 22.—One confession Sunday morning. Fifty-three added during the sixteen months we have been here. Our work is encouraging. Bro. F. W. Emerson, of the First Church, Topeka, addressed a mass-meeting at the opera house Sunday afternoon and preached to a packed house for us in the evening.—R. E. ROSENSTEIN.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

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MISSOURI.

Brashear, April 1.—Four confessions yesterday at Queen City, all from the Sunday-school.—R. A. MARTIN.

California, April 1.—We closed our work with the church at Centralia, Ill., Sunday night, March 31. The number of accessions was not large (33) but the meeting was one of great power and influence. With the church it was really a revival; the audiences were good all of the time and much of the time we were uncomfortably crowded and people turned away. We are seeking to make our work of a character calculated to lead the congregation into fields and depths of spirituality hitherto unknown to some of our congregations. We feel that the times in which we live and the condition of the average congregation make this imperative. We strive to lead men and women to Jesus for salvation. Our next work will be with the church at Salem, Mo.—BEN F. HILL AND GUY B. WILLIAMSON.

Carthage, Mar. 30.—Eight additions since last report, 6 at Golden City, 2 at Jasper. Five of these by confession and baptism.—M. S. JOHNSON.

Everton, April 2.—In a good meeting here with $320 subscribed for church house.—JOS. GAYLOR.

Fayette, Mar. 26.—Bro. Crayton Brooks remained over here from the lectureship two nights and preached for the brethren. There were four confessions. Bros. Marlow and Davis preached on Lord's day. I came Monday night to preach the rest of the week. We began with four more good confessions. The brethren here hope to reap a large harvest from the sowing of the lectureship.—ARTHUR N. LINDSEY.

Gunn City, April 8.—Just closed here last night; had 16 additions and raised money for preacher for one-fourth time. I go to Moundville to hold a meeting.—R. B. HAVENER.

Joplin, April 1.—Yesterday was observed as "decision day" in our Bible-school; 18 confessed Christ during the day. There were four by letter recently and two by confession at our Blendville mission under the labors of C. W. Shull, making in all 24 added for March. Our missionary offering was $55.—W. F. TURNER.

Kansas City, April 8.—We are starting a meeting with B. M. Easter and the West Side Christian Church. Full houses and three added yesterday.—R. L. MCHATTON.

King City, April 8.—We closed a week's meeting here last night with seven accessions, one by confession, five by letter and one from another church, with Bro. N. Rollo Davis doing the preaching. Much good will be done under the wholesome preaching of Bro. Davis, who has engaged with us for half time during the present year. Our Easter exercises by the Sunday-school yesterday morning were excellent and, best of all, the school raised $23.49 for the little orphans at St. Louis.—ED. L. PEERY.

Lebanon.—Two confessions last week. The Conway church house was burned a few days ago; total loss. This is a hard stroke on that little band. They are worthy of help. I hope they will get it.—A. A. BEERY.

Memphis, Mar. 25.—Two more additions to the church at Memphis yesterday.—GRANVILLE SNELL.

Neosho, April 3.—Additions last week gathered from four papers: baptisms, 3,046; letters, etc., 289; from the sects, 184; total, 3,519.—L. C. WILSON.

Popular Bluffs, Mo.—We closed meeting March 28, with 7 additions; much good done other ways I am now at home resting a few days, and can engage with pastors or evangelists. C. M. HUGHES, singer, 192 Spring St., Lexington, Ky.

Spikard.—Closed a four weeks' meeting at Spikard the fourth Lord's day in March with 38 accessions to the church, 34 by confession, three reclaimed, one by relation and the church in harmony.—J. P. SCHOOLER.

St. Louis, April 3.—Closed a good meeting with the church at Seymour, Ind., last evening, resulting in 17 additions to the church.—W. H. KERN, 2627 Gamble St.

Warrensburg, April 8.—One addition at Lee's Summit yesterday; three two weeks ago. My work is starting well.—KING STARK.

West Plains, Mo., April 4.—The meeting conducted by our minister, E. W. Sewall, closed Sunday last. Our people here have rarely been blessed with such a great ingathering of souls and general revival along all lines. There were 85 additions to the church; 10 from the Baptist, 9 from the Methodist, 2 from Lutheran, 1 Presbyterian, 1 Sanctificationist and 1 Roman Catholic.—T. B. CARMICAL, Church Clerk.

West Plains, April 22.—My meeting closed here last night with 85 additions; 10 baptisms, 9 Methodists, 2 Lutheran, 1 Presbyterian, 1 Sanctified, 1 Roman Catholic. The brethren say it is the grandest meeting ever held for the church here. Our house is about as large as any in town and it would not hold the audiences. Many stood at the windows and doors during the services, and many were turned away for want of room. Praise God for the great victory.—E. W. SEWALL.

NEBRASKA.

Auburn, Apr. 3.—Meeting closed; 28 additions. Would make engagements for meetings.—GEO. W. MUTZ, singing evangelist.

Beatrice, April 6.—Our meeting with the church at Auburn, Neb., closed Monday night. Bro. Stein is the pastor and is well supported by his people. The work is well organized and in a good condition. The total number of additions was 28. Bro. Stein is to continue his work with that church.—D. A. WICKIZER.

Grand Island, Apr. 1.—Our meetings two weeks old. Have had very bad weather. Sixteen to date. Nine yesterday. We continue with good interest.—R. M. MARSHALL, evangelist, Z. O. DOWARD, pastor.

NEW BRUNSWICK.

St. John.—Meeting with home forces closed. Twelve baptisms, one letter, three from other churches.—J. CHAS. B. APPEL.

OHIO.

Akron, April 1.—The High Street Church had five added yesterday, four by confession. Had 647 at Bible-school; average for March 572.—J. G. SLAYTER.

Columbus, April 1.—Closed a three weeks' meeting last night with 14 accessions—12 by baptism. We got the largest hearing from strangers that we have ever had. Our church is now just three years old. We have a neat home that cost $4,000 and 142 members. We raised $168.33 the past month. Our outlook is fine. J. Walter Wilson, of Indianapolis, gave us fine service as singer for our meeting. We heartily commend him.—C. A. F.

Martin's Ferry, April 2.—Held a short meeting with my home church and home forces. Twelve added and two more a few days after, total 14. Grippe got the preacher and closed him and the meeting at once. Am now in a meeting at Martin's Ferry, with the pastor, Bro. Tylock. Twenty-five added. Interest fine.—G. H. SIMS, Tiffin, O.

SOUTH CAROLINA.

Orangeburg, Apr. 1.—One confession at this place since last report.—M. B. INGLE.

TEXAS.

Amarillo, Apr. 1.—I preached five sermons in Memphis, Tex., on the Divinity of Christ; two confessions. Have just held a nine days' meeting with home church; 11 confessions and one restored.—VOLNEY JOHNSON.

VIRGINIA.

Charlottesville, March 31.—Bro. S. W. Glascock preached a week at Dyer's Store, Henry county, organized a Bible-school and raised half enough in pledges to build a house of worship. Bro. Glascock is one of the most successful workers in the state, and his coming to Virginia was a great help to the cause.—O. B. SEARS.

WASHINGTON.

Oakesdale, Wash.—We had 70 additions during the months of January and February.—W. B. ROSE.

Walla, Walla, Apr. 1.—I began a meeting in this central city of the great Columbia Valley on March 24. Fourteen have been added. The audiences are large and interest is growing. This is an "Inland Empire" sure enough and this is the day of opportunity for us.—J. M. MORRIS.

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The Old Preacher.

By James N. Crutcher.

(With apologies to Mr. Edwin Markham.)

Bowed by increasing years and cares untold,
He leans upon the reading desk and gazes on
The emptiness before him. The pews no longer
Claim their multitudes nor his sermons their
Meed of praise. His voice is hollow, and in
Tones sepulchral he whispers words of tenderness
And truth divine. On his aching back are the
Burdens of the church, and in his face is the
Mark of mortal pain. In his eye is the
Keenness of vision that penetrates the vaulty
Vastness above him. Who made him thus?
A being that grieves, sad and careworn in the
Solitude of his humble home. Yet toils he,
And the vineyard of the Lord doth show the
Magic touch of his consecrated hand. Is he
A brother to the ox, a toiler that knows no
Reward save the stall and meager food?
Without recompense he calmly waits the passing
Of the weary years, and his final welcome to that
Fair home where God doth dwell. Again I ask,
Whose breath blew out the joy within his heart?
Is he the thing the Lord hath said should preach
His Word in every land? Can this creature
Trace a goodness eternal in the days that
Come and go? Is his alone the passion of
Eternity, the weight of souls? How will the
Church of the veiled future reckon with this man?
How meet his needs in those dark days when the
Valley's shadow doth appear? Must we say,
O churchmen of all pleas and creeds, that
Silvery hairs and faltering steps are signs
Of dishonor? How excuse our pitiless
Neglect of this divinely chosen one? Mark well
His aching step, and while 'tis day, rise
With united might, and remedy the perfidious
Wrongs and immemorial infamies which leave
Him in this extremity.

Profitable Stock.

F. K. STEELE.

Old Uncle Jim and his wife, Betsy Toogood, owned a comfortable cabin and lot of ground in one of our thriving country villages. The lot, a small half-acre, gave the old man about all the work he was able to do, on which he had a healthy slice devoted to strawberry plants. Another slice had been planted in that noble vegetable, German greens, and in the fall of 1900 both of these slices of land were green and joyous with their sustaining verdure. Both Betsy and Uncle Jim admired these two healthy slices of land, and they were prophesying all the time to each other of the great amount of cash they would be able to get from them. But Betsy's mind was uneasy within her. She wanted chickens. She wanted "aigs." And every one of her conversations with her husband ended with that subject—hens to lay "aigs" through the winter months, then to sell the hens in early spring. Water continually dropping on a rock weareth it away. Hen talk continually kept up finally wore away all Uncle Jim's objections to having hens on the lot, and they were bought and cooped up in a big dry goods box, one corner of which contained a couple of nests, the balance a couple of roosts, and five hens were placed therein. These hens belonged to the surprising breed. Uncle Jim agreed to attend to the hens' wants. He fed them grain three times a day, and three times a week he fed them bones. He broke up the bones—beef bones—which came with the beef which was daily consumed at his table. He saw that they were always supplied with water, and a few days after they were cooped up they were turned loose on the lot to gather for themselves the green stuff and the bugs and worms, as well as the last lingering grasshoppers which had not provided for themselves winter quarters. Being well fed, the hens soon began to lay, and it did Betsy's heart good as she piled up the "aigs," and every Saturday evening Uncle Jim trotted uptown with a basketful of nice fat "aigs" to his customers, who did not begrudge paying him fifty cents per dozen, because they were fresh and new and so plump.

It went on thus until the first week in March, when Uncle Jim's mind began to be filled with the visions of early peas, lettuce and radishes. So one Sunday after church he walked over his lot, and looking over that slice of land which looked so green and vigorous in the fall, which had been planted in greens, he was surprised to see the stalks nearly white, all the color bleached out, and nothing green about any of them. All were dead. He could hardly believe his eyesight. He could not find, although he searched carefully, a single plant which showed any green. He walked farther along to the strawberry bed. Many of the plants were on top of the land, pulled up, dead. Many more were in the land, but all brown and withered. Here he saw where the hens scratched, and here again he saw hen-wallows. He walked up and down the long rows. What had been rows of emerald in the fall, now were rows of darkness and disfigurement. Uncle Jim walked to the house, sorrowful. He called Betsy to the door. His voice trembled.

"All de greens am dade; de hens hab kill all of dem, an' dar ain't enny strawberry plants live, nuther. All scratched up, an' tored up, an' wallered up, an' et up!"

Betsy said nothing. She dished up dinner, and called Uncle Jim to eat. This was a sorrowful dinner.

Later in the afternoon Betsy came out of the house with her book and pencil. She had figured up what the hens brought in eggs through the past three months, which was twelve dozen for five hens each month, at 50 cents per dozen, gave $6 for the three months, a sum total of $18. The hens were old hens, none younger than two years. One of them was three years old. Each and every hen laid her egg without a miss every day during the three months. Well fed, well grained, well greened, well groomed, well watered, they laid without a break, without a let-up, through the three months of winter. Uncle Jim "lowed" "dat dey did well, dat dey was de mos' surprisin'est hens he ebber did see." They then figured on the three or four hundred quarts of berries that that slice of land was capable of producing. Their home market was extra good, and the berries were very large. So 300 quarts at 20 cents per quart was easily gotten for their big berries. This amounted to $60.

Uncle Jim looked at Betsy's black, smooth face, and Betsy looked at Uncle Jim's wrinkles. "Sixty dollahs' wuth of berries dun sold for eighteen dollahs! My soul, Betsy! An' de greens was wuth ebery cent of ten dollahs! Don't want enny mo' chickings to spen' de winter wid me." And the tears trickled down in several streams among the wrinkles of his old face.

Festus, Mo

Cheerful Outlook.

A man wise in his day and generation says that one of the things which everybody demands and nobody really wishes is a candid opinion.

"I wish you'd come out to my house and see a Correggio that I bought in Italy last summer," said a collector of pictures and bric-a-brac, more noted for his zeal than his discernment, to a friend who was a connoisseur in fine arts.

"It's a head, a perfect beauty—just a fragment of some great picture," he proceeded.

"I should like to see it," said the connoisseur, in a most cautious tone.

"I want your candid opinion of it, that's what I want," continued the collector; "I'd like to know exactly what you think of it. A man had the insolence to tell me the other day that he didn't believe it was an original! If another man says that, I'm afraid my temper will get the upper hand of me, and I shall knock him down where he stands. Now you come out just as soon as you can, and give me your perfectly unbiased opinion of it."—*Youth's Companion.*

"Just Like Papa."

Children Glad to Have Their Coffee Like The Parents.

More than any of the old folks realize, the little folks at the table like to have food and drink the same as Father and Mother.

Perhaps you can remember the time when a fork full of the meat or potato or a sip from the cup that your Father or Mother was using seemed to possess some remarkable merit and flavor.

If children can be given a strong, nourishing food drink such as Postum Food Coffee it more than satisfies their desire to have things like the older folks, and at the same time gives them a drink they love and fatten on.

A lady up in Oakes, N. D., says that since their family have been drinking Postum the children are stronger and better than ever before, and are so glad to think they can have coffee to drink "just like papa."

The husband and father was taken sick with a very severe attack of stomach trouble and had to give up work, being confined to the house for some weeks, suffering greatly. For some time he had been in the habit of drinking coffee for breakfast, and tea for dinner and supper. The wife writes, "After reading some of your advertisements we wondered if coffee and tea had not been the cause of his sickness.

We finally decided to have him quit tea and coffee and try Postum Food Coffee. He dates his recovery from the day he commenced to drink Postum, and has not had to stop work from sickness since then.

Some years ago I tried a package of Postum and did not like it, but I know now that it was because I did not make it right. It is easy to make good Postum if the simple directions are followed. The only failure is when people do not boil it long enough.

Please do not publish my name. I am always ready to tell, however, of the merits of Postum." Name given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Too Many Farm Fences.

Has any farmer ever figured out how much ground the fences on his 160-acre farm occupy? Has he ever calculated how much he loses every year as a result of keeping in repair the fences on his farm—fences which he might well dispense with to advantage? It is evident that very few farmers ever figure along these lines, if they did we should certainly see fewer fences on the farms. Where farming is done according to the latest and most approved methods fences are eliminated wherever possible. A fence inclosing the farm is regarded as sufficient if, as of course is necessary, a few interior or cross lines be constructed for proper division of live stock. It should be understood that where much live stock is kept fencing will necessarily be more extensive. It is only on the grain or fruit farm that fences may be dispensed with entirely, yet it is true that there are more fences than are absolutely necessary on many of the live stock farms of the country. Too many fences on a farm present several propositions worthy the farmer's thoughtful consideration:

1. They occupy ground that if cultivated would produce crops worth more, in many cases, than the convenience enjoyed because of their presence. Rail fences are particularly monopolistic in the utilization of space, while hedges are quite as greedy. Wire fences make it possible to reduce the amount of space occupied to a minimum. But any kind of a fence if not needed where constructed is a loss to the farmer and eats away his profits.

2. Too many fences require too much time and labor in keeping them in repair; to keep down the weeds growing in the fence rows also is a very important item in this discussion. The presence of numerous fences on an ordinary farm shortens fields, thus rendering cultivation harder by causing more turning. Moreover, they make extra labor for the time when it is desired to change the system of fields, the seeding to grass of some and pasturing with live stock of others.

I have pointed out some of the disadvantages resultant from too much fencing on the farm; a great deal, as a matter of fact, could be said anent the advantages of numerous fences on farms where live stock is grown and diversified agriculture practiced. But in my judgment the disadvantages overshadow the advantages to an extent which warrants on the part of farmers everywhere, particularly in the prairie country, where posts are scarce, diligent study of the question in its relation to economic agriculture. Every reduction of farm expense is a step to larger profits. The elimination of unnecessary things on the farm, the procurement from every inch of friable soil some article or product having a market value, and the careful and intelligent administration of affairs, large and small, are factors in modern farming which all must soon come to take into account.

Let every farmer reader of this article look over his farm and note the number of miles of fence thereon, then let him ask the question, do I need all of them? Again, does it pay to keep them up? In many cases the farmer who thus interrogates himself will arrive at the conclusion that he may well dispense with some of the cross-fences on his farm. He will come to see that he can grow enough wheat on the land occupied by a mile of fence to "make his bread" for years. Finally, he will clearly see that although the removal of fences at first gives some trouble in managing the live stock, the change is a profitable one in every particular.

An enterprising and always alert German neighbor of mine told me several years ago that when he bought his present farm, of 120 acres, he found enough fencing on it to accommodate three farms of its size; that the first year of his administration he removed more than one-third of it, and prepared the fence rows for corn and wheat, the resulting crops yielding rich returns for the ground used. "I can grow my bread where Smith had his pig pen fence," he remarked. And it was a fact.

Viewed from the æsthetic, commercial or convenience view point it seems to me that too much fencing on a farm is a bad thing. What some may regard as "just enough," may if carefully studied be found too much. I should be glad to have expressions from Journal readers on this topic.—*DeWitt C. Wing in Journal of Agriculture.*

Bonaparte.

By Ernest Ingram Bagley.

There is, save one, no grander character in history than this. There have been great men who drew their strength from God—this was a great man to whom God was a moiety.

A man to whom God was a moiety, yet a man whom God used to scourge nations, to revise governments, to bring order from chaos, to inaugurate a reign of law. God to his own ends used heathen Nebuchadnezzar and heathen Alexander and heathen Julius Cæsar, and God to his own ends used scoffer Bonaparte.

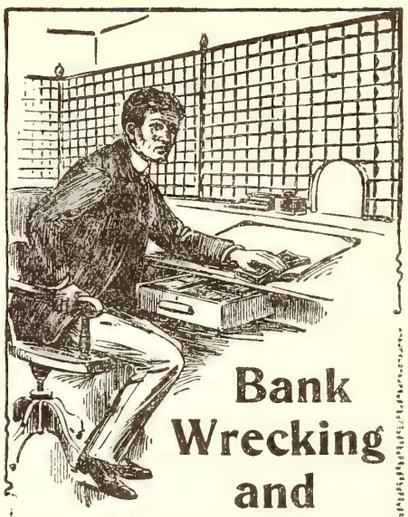
He was the great law-giver of the age and the principles which he enunciated have come down to us in reconstructed constitutions and in reorganized bodies politic and in a broader type of religious freedom, and in a new meaning to liberty and in a higher and truer conception of the sovereignty of the people and of the inherent rights and privileges of man.

On the ruins of the Republic Napoleon reared his throne, from the ruins of Napoleon's dynasty the Republic, phœnix-like, rose; yet the radiance of that sun which rose on Austerlitz and sank on Waterloo still gilds to-day the brow of royalty and lingers in the senate chambers of the nations!

Long live the memory of Bonaparte, tyrant, usurper though he was, for a man who, like him, could marshal and lead nations to war, who could throw down thrones, as he did, with a touch, who could kindle with a word the dull eye to enthusiasm, who could startle the ages with the lightning of his genius, who could desecrate as he did the holiest associations of man, who could sacrifice his country on the altar of his ambition, and with all and through all and in spite of all, could hold the hearts of his countrymen as Bonaparte does to-day, could but have been the standard-bearer of a divine revolution, a regent under the dispensation and dynasty of God.

The ways of God are not the ways of men,
Behind his storms there is a mighty calm,
And when the smoke of war has rolled away
We see the shadow of his outstretched arm.

And who shall say that Bonaparte fulfilled no God-given destiny?



Bank Wrecking and Bank Wreckers

By Hon. James H. Eckels
Ex-Comptroller of the Currency

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In the World.

A crystal is sometimes formed in the embrace of a boulder of granite. To clear it of its rough enclosure, and to bring its beautiful facets to the light, nature submerges it in deep waters, shatters it by tempest, and abrades it by contact with stones and mud and the rubbish of the sea. Thus a redeemed soul is, by the plan of God, immersed in the cares and toils and enticements and usefulness of a world of sin, so that by sheer resistance to evil, and abrasion with depravity, it may be polished to the transparent image of him who made it.—*Austin Phelps, D. D.*

A Story to Tell.

Little Ratiya was a child of India, saved by the care of the missionaries from death by famine. She was very gentle and loving, and soon repaid the kindness of those who had befriended her.

One day her teacher was telling her of Jesus, and of how he had no home when he was on the earth.

"Ah," said little Ratiya, "now I know why he sent the good missionaries to my people. For how could he have known our need, except he had known what it means to have no home?"

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"Start Me."

"Start me!" cries little Alice from her perch in the swing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself."

It is the same story, the same cry, the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by some one's money, strength or name. Those who are really willing to begin with their feet on the ground and start themselves are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin at the top. They wanted at once the reputation, the pay and the patronage of those who had been long years in the work. They wanted to be pushed—a good, strong push, that would set them flying at once—instead of putting their own feet to the ground and slowly working up for themselves.—*Exchange.*

"Seen the Sunset?"

It was getting dark in my office, and dark in my mind at the same time. It had been a hard day. Very likely I had started it wrong, and things had obligingly responded to my initial impetus. Some ugly letters may have come in (sometimes they do, even to our favored spot in the universe). A life-insurance agent may have been unusually pertinacious—or a poet. There may have arisen some little friction over the telephone. I have forgotten the exact cause, but I was gloomy, and, as always happens in such a case, the whole earth was gloomy too. The room was full of shadows, and the approaching darkness oppressed me.

Just at that minute there came in, with some letters, one of the many sunshiny girls whose bright faces adorn our office. "Have you seen the sunset, Professor Cobweb?" she asked, as she laid the letters down and went out.

No, of course I had not seen the sunset. A tall office building blocks the entire sky across the way, and whatever view I get must be got on the bias. But I am particularly fond of sunsets, so I rushed to the window.

I could scarcely believe my dazzled eyes. The great west was aflame. From the slender silver tower of Park Street Church, over the glittering roofs of the Back Bay residences and the lofty buildings on Beacon Hill, over the shining curve of the Charles and the haze that lay on the distant ridges—Corey, Waban and Mount Ida—there was beating down such a glory that the staid and ancient city seemed a veritable New Jerusalem descended from heaven, adorned as a bride for her husband. The sky was an ocean of brilliant color, waves of crimson rising majestically, breaking on unseen barriers into a myriad of fiery flakes, softly melting to crimson foam, and swallowed up by the next tide of color from that furnace below the horizon. I watched the splendid pageant till it grew more tender, falling away into delicate tints of pearl and opal, extended in quiet bands along a background of brilliant green. And then, just as the fingers of sombre gray began to hold up their warning, premonitive of the dissolution of the spectacle, and while everything was still bright in the west and on the beautiful city of the Puritans, I turned back to my desk with a cheery smile, and a heart into which the peace of God had crept out of God's sunset sky.

And now God bless the kind thoughtfulness which introduced me to that sunset, and God bless all the children of light who go around the world pointing out the places where the brightness lies!—*Christian Endeavor World.*

Only a Cup of Tea.

A group of bright-faced young women were chatting together in the parlor over their afternoon tea when a distant knocking caught the ear of the pretty girl hostess. "Excuse me a minute, please," she exclaimed, springing to her feet. "I mustn't leave that knock unanswered, for I suspect it is mother's washerwoman bringing home our clean clothes."

The surmise was quite right. Mrs. Knott, the washerwoman, stood at the back door with a heavy willow basket in her arms. She was a slight little woman, who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless and there were dark rings under her eyes. She was almost breathless from her long walk with her heavy burden and her chest heaved spasmodically.

"Come in and sit down while I get the money," said the girl, sweetly.

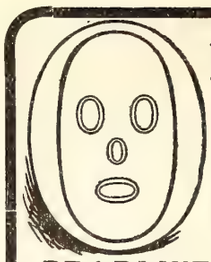
She stepped into the adjoining room for her purse and as she came back the white face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

"How tired you look!" she cried. "Wait and I'll get you a cup of tea."

She had flashed out of sight in an instant, and was back again before Mrs. Knott had recovered from her surprise. On a dainty tray she carried a cup of delicate china from which rose a tempting fragrance.

"Drink this," she said. "I'm sure you'll feel better."

The woman's hardened hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body. Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children, and her face grew bright. She went out into the dusk and dampness of the late afternoon with a step that was no longer hopeless.—*Forward.*



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What you spend for PEARLINE is nothing to what you save with it. Everything that's washed with PEARLINE lasts longer. It saves clothes from wear and tear—keeps them and you looking fresh and new. PEARLINE economy is known to millions of women. Ask about it. They will say—better than soap or ordinary washing powders. 637

The Best Loved Women.

The world loves a true and noble woman more than the greatest beauty that ever lived or the most brilliant intellect. Within the memory of any one there are noble, womanly lives which have been dearer and better to us than the most brilliant women of history. Not for the beauty of a Helen of Troy or a Cleopatra, nor for the brilliancy of a George Sand or a Joan of Arc would we sacrifice these lives. Indeed, if we had to choose between one or the other, we would wipe from the slate of history those historic characters rather than destroy the sacred influences of a noble mother, sister or wife, which have shaped and formed our careers.—*A. S. Atkinson, in Woman's Home Companion.*

The Hidden Powers.

I crossed the ocean in a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and wave at the rate of over twenty knots an hour! I could not see the propelling force; that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. The moving hands on the face of any watch are evidence of a mainspring. Happy are you if your neighbors who can see you can know by your outward conduct that your inner life is fed by an unseen Christ.—*Rev. T. L. Cuyler, D. D.*



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It Reminded Him.

When "the two trains came together with an awful crash," the Chicago Times-Herald reporter was at hand, and he did not miss the most picturesque and characteristic incident.

After long, hard work the rescuers reached the bottom of the mass, where the legs and body of a man protruded from beneath a twisted platform. Beside him lay a cane, decorated with colored ribbons, and a long tin horn.

Fearfully and anxiously a score of strong men lifted the weight from the head and shoulders of the prostrate one and carried him up the embankment. As they reached the higher level, he opened his eyes, passed a hand in front of them, as if brushing away a film or screen of some kind, and shouted:

"'Rah, 'rah, 'rah! Sizz, boom, ah! Ki-yi, hip-hip, hoo-gah yah! Come on, fellows! Which side has the ball?"

Painting Her Portrait.

"If I could be such an old lady as that—so beautiful, serene, sweet and lovable—I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right away," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave to the world, you'd better be mixing your colors now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colors" for her portrait, and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives around her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it, and that a beautiful character comes, like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—*Forward.*

We read that the Jews had no dealings with the Samaritans. This was because the devil had dealings with both. He is the great accuser and divider of those who should be brothers. How he raises up envy, hatred and malice, and destroys that union which is strength, and which should characterize Christian work! Rather let us imitate Louis XII. Before coming to the throne, he had many enemies. When he became king, he caused a list to be made of his persecutors, and marked against each name a black cross. His enemies fled, but the king sent for them to come back, saying that he had put a cross against each name to remind him of the cross of Christ, in order that he might try to follow the example of Him who prayed for His murderers.—*Exchange.*

TO CURE A COLD IN ONE DAY

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College Window-breaking.

The latent savagery and boyishness of the college student a century ago found expression in ways and acts unknown, even unthought of, in colleges of to-day. Mrs. E. Berkeley, in writing of her son's life at St. Andrews University, hints at one of the rough customs of that period.

On entering the university, Mr. Berkeley was called upon by a college officer, who asked him to deposit a pound to pay for the windows he might break.

"But I never broke any windows," objected the young man. "Why should I do so here?"

"You will do it at St. Andrews," was the reply and the pound was given perforce.

At the end of the term several students cried, "Now for the windows! Come, it is time to set off."

Mr. Berkeley then for the first time found out why his pound had been demanded. He was asked to join the boys, and very naturally asked what was to be done.

"Why, break every window in college!"

"For what reason?"

"For no reason that we know of, save that the boys always do it at the close of every term. It's merry sport!"

Mr. Berkeley declined to participate in such sport, and being of pleasing yet dignified mien, he was listened to. "I never did such a thing at Eton, even when I had more wine than was good for me, and I should be ashamed to be guilty of such a wretched piece of folly as a young man."

He spoke so sensibly on the subject that most of his fellow students were dissuaded from the window-breaking revel, and from that year, 1780, the practice was discontinued.—*Youth's Companion.*

Room for Doubt.—They were newly married, and were spending their honeymoon in Rothesay. At the expiration of a week they sent a letter to the old home, in which it was written that "the weather was lovely, and that they often indulged in a short row in the mornings." Next day, on returning to lunch after an hour's boating, they found a telegram awaiting them, which said: "You say you have a short row. How do you pronouuce the last word?—Your anxious father."

Hibernian in front of unfinished building to fellow-workman at fifth story window: "Mulcahy, go to the spaking-tube. I want to tell yez to come down."—*Boston Commercial Bulletin.*

A GOOD DEAL OF NONSENSE

About "Blood Purifiers" and "Tonics."

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the folderol that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure, and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

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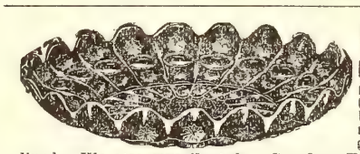
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PETE.

XIV.—Candy.—(*Continued.*)

Here was a serious difficulty. Ten sacks of candy, and no way to divide it! "I tell you what," called Linda May, looking back over her shoulder, as she reluctantly marched homeward, "you might let me have one gumdrop, and if you ever *do* divide it, you kin keep one out for mine." Madge said that was fair, so Edgar went after Linda May and gave her a gumdrop. Then he came back to the Morris house, where Pete and Madge stood in perplexity. "Best way seems to me," said Pete, swinging on the gate, "is to take this candy to Linda May's to-morrow after school and divide it in her storm-cellar. Mr. Brown can manage somehow to come, I reckon; he generally is around, ain't you, Mr. Brown? Are you very much afraid of Miss Dollie?"

Edgar said he didn't believe Miss Dollie would let him get to the cellar. "Still, that's the best way," said Madge. "If we took it to school, we know you wouldn't be *there*. And you must have your part, since it was your money." "I think of a way," Pete announced. "Before time for school to let out, when Miss Dollie ain't a-looking for Linda May back home, you sneak into her back lot, Mr. Brown, and crawl through the back fence down at the corner, and crouch along up to the cellar, and scoot in and stay in there till we come." Edgar said with decision that this plan would not do. What would Miss Dollie think if she should come to the cellar and find him crouching there? Besides, he could not bring himself to sneak into anybody's premises. "Pete," said Madge, "I wonder why it is that your plans are always so wicked? And yet they always sound so nice! What fun that would be, to see Mr. Brown crawling through the fence! Wouldn't we have fun, anyway, if there wasn't any good or bad in the world!" "Still," said Edgar, "I don't see where the fun would come in in the course Pete has outlined. It might be fun to see me crawling through the fence, if *you* saw me. But if Miss Dollie saw me she wouldn't enjoy it; and it would be no pleasure to the crawler." "*Wouldn't* it?" said Pete in surprise, "why, it would do me good all over to crawl in that way! But I guess what's fun to children ain't to grown people, is it?" "Look at Linda May!" said Madge. "Isn't she just creeping along! Now, we must decide about this candy. Mr. Brown, you've got to manage it. I tell you. You come to Miss Dollie's about half-past four, and say you want to see me; I ain't afraid of Miss Dollie. Then she can't help letting you get to us. And until then you keep the candy yourself, so we'll know it's all there." "I'll tell Linda May," said Pete, so she climbed atop of the gatepost and called, "*Linda May!*" "*Wha-a-at?*" answered Linda May, who was half down the street. "We've decided it," shouted Pete; "Mr. Brown is to eat all the candy hisself." "No, that's not it," cried Madge, "Yes, it is," shouted Pete, dancing on the gatepost. "He'd better not!" called Linda May. "Pete," said Madge, "go and ask mamma if I can run down street and tell Linda May all about it." "No, you go," said Pete. "No, *you*," said Madge. "No, *you*," said Pete. "I'll go," said Edgar, so he went and told Linda May.

The next evening at half-past four, Edgar Brown knocked on Miss Dollie's door. Miss Dollie came at once. "Why didn't you ring the bell?" she said. "I didn't see it," said Edgar. "Why didn't you look?" she returned. Edgar carried a small valise. Miss Dollie looked at it sharply and said, "Now, sir, we don't want anything here." "You are mistaken, madam," said Edgar, "I have not brought anything to sell. I came to see if—" "No," said Miss Dollie, "I don't want to look at any samples of things *either*." "But I have no samples. Isn't this Miss Dudley? Brown is my name." "Yes, I am Miss Dudley," said Miss Dollie, "but that's neither here nor there. I can't look at prospectuses, for I never buy subscription books. If Mrs. Griggs sent you here, I will just let her know—"

"But," said Edgar, "I am not an agent of any kind. I came to see if Madge Morris and Pete are here." "Madge and *Prudence* are here," said Miss Dollie. "Well," said Edgar, "so I understood. And I want to see them." "They are in that storm-cellar," said Miss Dollie, pointing. "And mind how you craunch on my blue grass, for there's a gravel path all the way, if you will stay upon it, sir." So that's the way Edgar Brown got into Miss Dollie's storm-cellar. They were all waiting for him, sitting on soap-boxes. He opened the valise and took out the ten sacks of candy and a quantity of peanuts. The candy was all poured out upon a clean shingle, classified and divided. The peanuts were counted and apportioned out. The valise was to put the shells in. There were lemon-drops, wintergreen-drops, butterscotch, "ho'houn'," niggerheels, chocolate-drops, peanut candy, red-hots and "cheap candy." There were fifteen pieces for each one, counting the red-hots. Not counting the red-hots there were seven. There were twenty-four peanuts apiece. "The next time," said Linda May, "we must get candy beans. I have a nickel all of my own, and I'll put mine with you others', and that'll make twenty cents. Oh, my! Won't that get lots! Peppermint-drops are cheap, you can get ever so many for a nickel, and they go further than anything else, because they smell so, too. Madge, what are you going to do about coming to my party since Arthur won't bring you?" "I'll just bring myself," said Madge, independently. "Wasn't he hateful, though, telling everybody I'd consented to come with him, but he wasn't going to bring me! I'll never get over *that!*" "What made him tell on you, anyway?" said Pete. "Just because he was a BOY," said Madge.

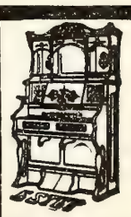
"No," said Linda May, "I believe he had a reason for telling about your note, 'cause I asked him what made him do so mean and he got all red and said he wasn't going to tell. Oh, this is the funniest tasting piece of candy I ever tried. Do you want to taste it, anybody?" "Is it good?" asked Pete. "Oh, *no*, it's awful! It's as *na-a-asty!*" "I'll taste it," said Madge. She did so, and made a terrible face. "Oh, let me!" cried Pete. She tasted and expectorated with violence. "You want to, Mr. Brown?" asked Linda May obligingly. He thanked her, but declined. "Oh, please taste it!" said Pete. "You won't ever know how nasty it is if you don't. I know what it reminds me of. Lean over here, Madge, and I'll tell you." "I won't," said Madge; "mustn't whisper in company." "Then I'll speak right out." "No, don't you do it, Pete," cried Madge apprehensively. "I will, too. It reminds me of Vomit!" "Why, Pete Morris!" cried Linda May. "That ain't nice to talk about, *is* it, Mr. Brown?" "The candy wasn't nice either," said Pete laughing. Edgar thought the conversation was growing peculiar, but the girls all laughed now, so he supposed that was the thing and laughed also. "And I told Arthur," continued Linda May, "that since he'd acted so scan'lous, he mustn't come to my party, either!" "Whaddy say?" inquired Madge. "Said he'd show me if he didn't! Said he'd be the first one here!" And so they talked and laughed and ate candy and cracked peanuts. This was Wednesday. And just think! Friday is Linda May's party. Oh, goodness! I wonder what she'll have?

(TO BE CONTINUED.)

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The Walk to Emmaus.*

Seven or eight miles northwest of Jerusalem lay the village of Emmaus, toward which, on that first Easter morning, two disciples of Jesus slowly wended their way. The joyous spring was bursting into bloom of flowers and song of birds, and all nature seemed to be holding holiday. But the chill of winter was in their hearts. Their Lord had been crucified but three days ago, and their hopes of finding in him the long-expected Messiah had been buried with him in the tomb of Joseph. True, just before they left the city, tidings had come to the little company of despondent Galileans that the tomb was empty, and some of the women had declared that angels told them Jesus was alive. But this was too good to be true, and was attributed to the hysterical illusions of Mary Magdalene and her female companions. So these two comrades could but give each other the comfort of a sad exchange of experiences. Doubtless they were somewhat consoled by sharing their disappointment with each other, for there is that in sympathy which lightens the burdens of the soul, even where they cannot be removed.

In the midst of their gloomy thoughts and sorrowful converse they are joined by a stranger, who halted as he reached their side, and made as though he would share their company. It was not strange that he should observe the troubled air and grieved expression that could but show itself in their bearing and countenances. "What communications are these that ye have with one another, as ye walk?" the stranger asked. To men whose souls were full of the one great sorrow of their lives, such a question seemed almost cruel. Especially since the events that gathered about the death of Jesus had filled all Jerusalem with their strange effects. The two men stop, and stand still in the road, while the consciousness of their desolation sweeps again over them with resistless power. The revised version says, "And they stood still, looking sad." For a few moments they could not answer. Then one of them, whose name was Cleopas, half in doubt whether the strange questioner could be sincere in his seeming ignorance, asked him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?" "What things?" was Jesus' reply. He purposed to draw from them a statement of their difficulties and doubts, that he might remove them by his marvelous self-revelation. Even so now, the Master will not fully reveal himself unto us, until we have first told in his ear all our doubts and fears, our longings and hopes. He will reward our confidence with fresh and more abundant revelations of his grace and glory.

Cleopas and his companion recount the story of the ministry of the Nazarene, how in mighty deed and word he brought men closer to their God, and taught them how to love one another. With shame and deep sorrow they told how he had been rejected by his own nation, whose chief priests and rulers were blind to his goodness and deaf to his teachings of truth and grace. They had carried their mad opposition to the point of judicial condemnation, and had secured from the Roman power the awful verdict of death by crucifixion for him whose only offence was that of speaking truth and incarnating goodness. They tell him how their own hopes of the promised deliverer were dashed to the ground with the death of Jesus, and not even the strange rumors of the empty tomb and the vision of angels could lighten the cloud of their despair. It was a fearful plunge for faith to take, from the height of hope on Palm Sunday, with the Master riding as a king into the Holy City, down to the cross of Calvary and the still body in the tomb of Joseph. No wonder the disciples found it difficult to revive their expectations, thus blighted by the cold frosts of the grave.

During all this time Jesus was not recognized. "Their eyes were holden," Luke tells us, "that they should not know him." Mark says that "He appeared to them in another form." For some good reason the Master caused that they should not recognize him until he had proven to them from the Scriptures that the Christ must suffer, and rise from the dead. Then would their faith rest not alone on the sight of their eyes, but on the testimony of the word of God. Rebuking, therefore, their dullness of apprehension, which had led them into unbelief, he opened up the Old Testament writings, and showed them how that all these things at which they marveled were foretold concerning the Christ. They listened with eager attention and glowing rapture to the wonderful discourse, which made their beloved Scriptures like a new revelation to them. They afterwards recalled how their hearts burned within them as he spoke, but now they are only conscious of the new and blessed light which he is throwing on their ancient prophets and law-giver. In the midst of this divine discourse they reach their home and they compel with the sweet restraint of hospitality their new found friend to abide with them, and eat at their table.

Jesus, their beloved Teacher and Lord, whose death had broken their hearts, and whose absence had made the world a prison, was with them, and they knew it not. But Jacob at Bethel, and these two disciples at Emmaus, are not the only ones of God's children who have been ignorant of his presence, and have thought they had to walk life's thorny path alone. We too often forget that no believing, loving soul can be companionless, for the Lord delighted to share his company with those of kindred spirit to his own. Not till they sat at the early evening meal, and their strange guest assumed the place of host, and with the familiar prayer of blessing, and the distribution of the bread, brought back the scene with which his followers had become familiar, as he joined in the daily meal of many an humble household, did it break upon them that this was in very truth their Lord himself. "He was known to them in the breaking of bread." How sweetly does the Master reveal himself unto us, in the sacred communion of his body and blood, the Lord's supper. And how rich the experiences we miss when we willingly absent ourselves from its regular observance.

The Master disappeared from their sight, but he left in their hearts the glorious consciousness of his resurrection, and his future eternal presence with his people. They hasten on the fleet wings of joy to rejoin the little company in Jerusalem, and tell of their glad and holy vision. Their words find confirmation from Mary Magdalene, and the company of women with her, and from Simon Peter, all of whom have seen the Lord.

*Lesson for April 21, Luke 24:13-35. Parallel passage, Mark 16:12,13.

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TOPIC FOR APRIL 21.

Walking With Jesus.

Col. 2:6,7; Gal. 5:16 26.

What an experience that must have been when the two disciples walked with Jesus, after his resurrection, to the little town of Emmaus, their hearts burning and their eyes opening over the broken bread! Suppose they had refused to walk with the stranger; suppose they had been cold and unfriendly; suppose they had failed of the opportunity of walking with him. Have any of us had a similar opportunity and refused to accept it?

Paul's greatest idea, perhaps, is his notion of close companionship with Christ, such close relations in fact, as to amount to identity. He wishes us to be *in* Christ, and to have Christ in us. This mystic union between the believer and the Savior is the crowning feature of Paul's thinking. Do we, Endeavorers, walk so closely with Christ as to be actually one with him? This is only to be attained after long practice of the Christian life.

Many people have been greatly stirred, upon going to Palestine, to find that they were walking in the very paths the Savior trod, by the Lake of Galilee, by the Via Dolorosa, by the way of Kedron and the Mount of Olives. We can all walk in the same paths the Savior walked, in a far truer fashion than by following certain earthly roads. We can walk in the spirit of Christ the paths of kindness, gentleness, uprightness, courage, sacrifice. It is much more possible to walk precisely where he trod by living a life like his than it is to follow his footsteps over gravel and soil.

The character of the paths one walks upon can often be told by the manner of one's gait. Whoever walks in rough ways, over stones and clods and frequent obstacles, lifts his feet high. Whoever is accustomed to level ways, smooth sidewalks and pavements moves with an easy, gliding manner. So those who walk in Christ may be known by the character of their walking; and those who do not, likewise. The former are seen to carry those graces of soul which are known as the fruits of the spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. The latter are known by the awkward and ungainly works of the flesh.

One has to pass through the narrow gate with Christ, the gate which prevents the passage of puffed-up pride and self-righteousness, of greed and covetousness with arms full of gear, of hatred and malice-bearing bundles of darts and poisoned arrows. One has to walk on stony paths, sometimes, with Christ, where there are stone-bruises, and aching feet and aching hearts. Nevertheless, for all in all, the path with the Master is far the better way to walk, easier in the end; for of all hard paths the way of the transgressor is hardest.

Buffalo, N. Y.

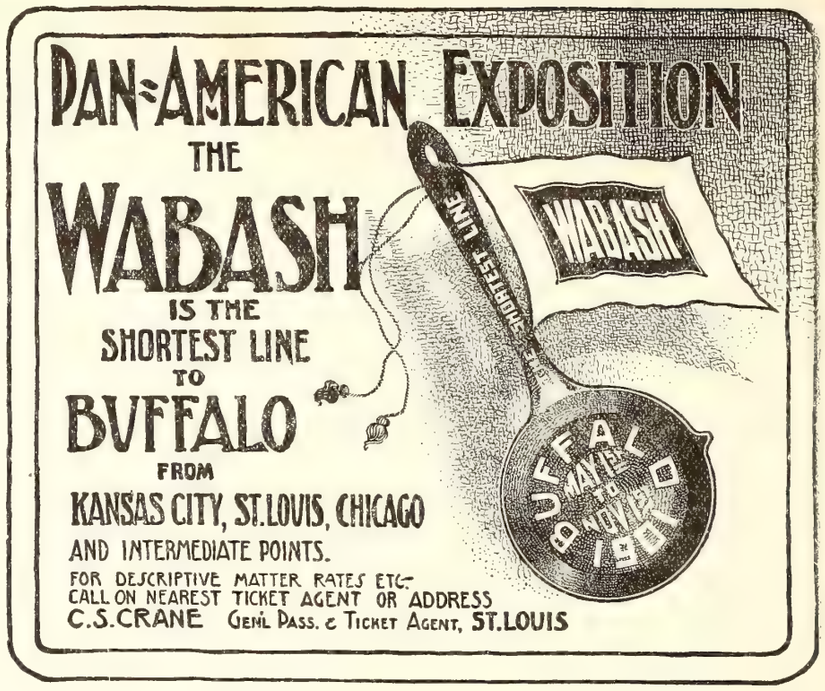
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BASSETT—FISHER.—Married, Mar. 20, 1901, at the home of the bride's mother in Albion, Ill., Mr. Arthur Bassett and Miss Beatrix Fisher; C. Edwards officiating.

COWLING—GARNER.—Married, Mar 27, 1901, at the Christian parsonage, Albion, Ill., Mr John T. Cowling and Miss Hattie Garner; C. Edwards officiating.

McCLURE—DAVISON.—Married, on Dec. 18, 1900, at the home of the bride's parents, Mr. John Elmer McClure and Miss Lillian Edna Davison, both of Belle Plain, Ill., and members of the church at that place; J. N. Lester officiating.

YEATER—PERRY.—Married, on Mar. 14, 1901, at the home of the bride's parents, Mr. Lewis J. Yeater and Miss Orpha J. Perry, both of Belle Plain, Ill., and members of the church at that place; J. N. Lester officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BETZ.

The mother of our distinguished evangelist, J. V. Updike, was laid away in the grave Sunday, Mar. 24, 1901. Her maiden name was Mariah Lincoln, daughter of Alfred and Phœbe Lincoln, and was born in Richland county, Ohio, Jan. 26, 1832 and died in Celina, O., March 22, 1901. She was first married to J. V. Updike in the year 1847, but he died of cholera in October, 1849, leaving one child who is our well known evangelist of same name as his father. In 1853 she was re-married to Moses Betz by whom she became the mother of 10 children, five of whom have preceded her to the grave, but leaving six still living, all of whom were present at the funeral which was preached by the writer to a very large number of sympathizing relatives and friends. She became a Christian at the age of 19 and maintained her faith and hope steadfastly unto the end.

S. C. HUMPHREY.

Celina, O., Mar 26, 1901.

BOLIN.

William Bolin was born in Hamilton county, Ill., April 26, 1824, and died at his home in Moultrie county, Ill., Monday night, March 18, 1901. Bro. Bolin united with the Church of Christ in 1859, and until death was "a pillar" in the Jonathan Creek congregation, near his home. He was ever ready with his money and personal influence to help promote the interest of the church at home and abroad. He was the preacher's friend, and of the many who have served the Jonathan Creek Church, I am sure all will feel that in the death of Bro. Bolin they have lost a personal friend. And I know the CHRISTIAN-EVANGELIST had no truer friend than Bro. Bolin. He first served the church as deacon and for many years as elder. Like Moses, he was not a man of many words, but was a great leader—a man in whom the people had unbounded confidence. He leaves a wife, two sons and three daughters, besides 32 grandchildren and nine great grandchildren to mourn his loss. The funeral services were conducted by Elder W. E. Dudley, the pastor, Wednesday afternoon, March 20, 1901. Truly, a good man has gone to his reward. J. R. PARKER.

Niantic, Ill.

CROWLEY.

Mrs. Margaret Ann Crowley was the oldest child of Washington and Sarah Huffaker and was born in Clinton Co., Mo., Aug. 17, 1833. She was married to F. M. Crowley, March 19, 1857, and had four children, all of whom are now living. Almost the entire married life was spent on the farm east of Kearney where her remains now rest by the side of her husband. Death came Mar. 28, 1901, and the funeral services were conducted by H. S. Saxby in the Christian Church the following day. Early in life she obeyed the gospel, being one of those who were added to the saved during Moses E. Lard's historic first meeting. During her more than fifty years of membership in the church she constantly grew in grace and knowledge. She was a positive character and held strong convictions and though frail of body and unable in the latter part of her life to be a regular attendant at all the services was full of zeal for the cause and liberally contributed to every church enterprise. The CHRISTIAN-EVANGELIST made its weekly visits to her home and found her an interested reader. Thus she acquainted herself with the progress and needs of the cause and intelligently directed her gifts. Her life was a busy one and her industry found work wherever she was. With the hope of escaping the care and exposure of the farm she came to town to spend her declining years with her youngest son but soon after the change was made the summons came that took her to the home of many mansions where loved ones gone before awaited her coming. The bereaved family find their consolation in God's word, "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." H. S. S.

CORBIN.

Mrs. Nellie McCarty Corbin was born in Liberty, Mo, June 27, 1858, she died on Mar. 17, 1901. She was the daughter of Wm. A. and Alla Riley McCarty. Her father was for many years clerk of the Liberty church At about the age of 20, Sister Corbin was baptized by A. B. Jones, then pastor of the church. She lived a beautiful, consistent Christian life to the very end. She was married Sept. 25, 1878, to Geo. W. Corbin, A. B. Jones being the officiating minister. She met all of the duties of wifehood and motherhood with remarkable wisdom, discretion and fidelity. Her life was an open book written full and large with lessons of congenial and domestic virtue. Sister Corbin was the mother of six daughters, five of whom survive her. These, with her husband and one sister, Mrs. Daniel Hughes, of Kansas City, are filled with the desolation of sorrow, but at the same time with the comfort of Christian hope. It is not often a church and community are called upon to give up one so universally popular as was this good wife, mother and neighbor.

J. H. HARDIN.

Liberty, Mo.

HALL.

Entered into life. Elder J. C. T. Hall, one of the oldest of our pioneer preachers has been called to his reward. Bro. Hall was born in Ewell, Surrey, England, March 1818, came with his parents to this country in 1821 and settled in Edwards county, Ill. He was married to Elizabeth Emmerson in 1846, he has been a preacher and organizer of Christian Churches in this and adjoining counties for more than 50 years. He will long be remembered for his readiness to help in every good work, and his encouraging words so kindly spoken. May we be inspired by his example to work faithfully for the Master until we shall be called to meet him in our home above. At the Christian Church the services were conducted by Eld. Caleb Edwards assisted by Elders W. C. Couch, of Friendsville, J. H. Stotter and C. W. Freeman, of Mt. Carmel. All the other churches in the town were represented on the rostrum by their pastors. From the church the remains were taken to Graceland cemetery where after a brief prayer by Elder C. Edwards they were laid to rest.

Albion, Ill. C. EDWARDS.

HUGHES.

Mrs. Margaret Russell Hughes, wife of Prof. George Hughes, of Liberty, Mo., died Mar. 6, 1901. She was born in Clay county, Mo., Feb. 11, 1839. Was married Sept. 29, 1859. George Hughes and his wife confessed their faith in Christ and came into the Christian Church in Liberty in 1866, where they have both remained prominent members up to the time of her death. Her husband still lives, though now in his 74th year and quite feeble. Brother and Sister Hughes had four children born to them. Two died in infancy. Two sons, Frank and Ralph, the former a merchant, the latter a lawyer, both reside in Liberty and are both Christian men and useful citizens and dutiful sons. Mrs. Hughes' death was induced by cancer. She died in Kansas City where she was being treated by a physician. In her death the home, the church and the society of Liberty have all sustained a great loss. She was a woman of rare force of character and unusual executive ability and was always active in her ministry to those about her and always prominent and ready in every good work. Her home was made radiant with intelligence, hospitality and social life. Her interest in the church, in every department of its activities, was untiring and ever increasing. Her funeral was conducted in the church in Liberty by her pastor, J. H. Hardin, and the writer. The wide sphere of her useful life was made apparent in the very large gathering from the different churches and various circles of society, and in the profusion of their floral offerings. Nearly forty-two years ago it was the writer's privilege to solemnize the rites of marriage between Mr. and Mrs. Hughes and from that time to the death of Sister Hughes our fellowship was unbroken.

A. B. JONES.

JUSTICE.

Died, at the home of parents in Toluca, Ill., March 29, little Ross Carroll Justice; aged one year and six months. Funeral services by the writer. A. R. ADAMS.

CONSUMPTION

is almost as deadly as ever, although physicians know they can cure it generally, beginning when most of the lungs are still sound, and even sometimes when a great deal of damage is done.

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There are other helps: dry air, sunshine, country, sleep, regular habits, right clothing.

TAYLOR.

Elmira Martin was born Feb. 14, 1843, and died at her home near Wilsonville, Ia., on the 21st day of February, 1901, aged 58 years and seven days. She was sick only four or five days; her husband and friends thinking up to a few hours of her death that she would get well, but alas! their hopes were in vain. About the first of September, 1857, at the age of 14 years and under the preaching of Elder Thompson, she united with the Christian Church and was one of the charter (about 40) members of his "Big Cedar Christian Church" of which only three are living. On the 30th day of October, 1861, she was united in marriage with Mr. T. E. Taylor. God blessed this happy union with five children, two sons and three daughters, all living and all present at the funeral except one son, Henry, who is absent in Europe seeking an education. Through the kind influence of a loving mother and her consecrated Christ-like life and the environments of a pure and Christian home, all the children in early life confessed Christ and have lived pure Christian lives and some of them very active church workers. I would to God all homes were as pure and honorable. Her life was always kind, generous and benevolent, the poor and needy were not forgotten nor neglected. The writer owes a great deal to her and her family for words of sympathy and encouragement in the Christian life and work. Her greatest anxiety was that her Savior might be everybody's Savior and her most happy and joyful moments were when she could see or know of persons confessing Christ. She was very enthusiastic and anxious for the success of mission work, both home and foreign, for which she gave liberally for their support. Her death has darkened a home and saddened a community. To her husband, children and friends we would say: Look up to a home where there is no death, no separation, no graves. She was a member of the church at Stockport, Ia. ISAIAH HARLAN.

Wilsonville, Ia.

WATSON.

On the 18th day of February in Nebraska City, Neb., at his own home in the presence of his wife, son, Dr. Claude Watson, and a number of sympathizing friends, Dr. Lemuel Watson went through the "valley of the shadow of death" trusting in Jesus Christ his Savior. Bro. Watson was born in North Carolina 76 years ago, and was ready to join the innumerable company who had preceded him to the better land. Thirty years ago the subject of this notice was buried in baptism in Columbia, Missouri, by Elder J. K. Rogers. During all the intervening years his faith never wavered. In his profession he took front rank as a practitioner and was actively engaged in relieving the suffering until the day he was smitten with la grippe, from which he never rallied. Dr. Watson was a kind neighbor and in his home he was devoted to his family. He leaves two children to mourn his loss, Dr. Claude Watson of this city and a daughter in Missouri. By request of Bro. Watson the writer preached the funeral sermon, in the presence of a large company of his true friends and neighbors. "We are gathering homeward one by one." Until the Lord calls us home we bid our friend and brother a tender farewell. J. T. SMITH.

Announcemenst.

Program,

OF THE

Southwest Missouri Preachers Institute, To be Held at Neosho, May 6 to 8, 1901.

MONDAY.

7:30 P. M. Praise Service, W. A. Oldham, Carthage.
8:00 P. M. Address, J. B. Briney, of Paris, Mo.—Alternate, M. J. Nicoson, Aurora.

TUESDAY.

9:00 A. M. Devotional, J. N. Cole, Pierce City.
9:30 A. M. Address, "Work of the Ministry." 1. In His Study. 2. In the Pulpit. 3. Before His People—by M. S. Johnson, Carthage, Reviewed by E. B. Woods, Buffalo. Discussion.
2:00 P. M. Devotional, W. S. Deatherage, Waddill, Mo.
2:15 P. M. Question Box. Answers, J. B. Briney.
2:45 P. M. Address, "Our Missionary Interests." 1. How Shall We Answer All Missionary Appeals? 2 How to Get Every Member to Give—Mention the help from Christian literature. 3. The Preacher as a Leader in Our Mission Work, M. J. Nicoson. Review, F. M. Hooten, Bolivar. Discussion
4:30 P. M. Roll Call of Preachers in Springfield District
7:30 P. M. Devotional, F. J. Yokley, Billings, Mo.
8:00 P. M. Lecture, J. B. Briney, Paris, Mo.

WEDNESDAY.

9:00 A. M. Devotional, Clark Smith, Mt. Vernon, Mo.
9:30 A. M. Address, "Present Day Evangelism." 1. Work by the Pastor. 2. The Protracted Meeting—(a) Preparation for the Meeting; (b) Work During the Meeting; (c) The Work After the Meeting—E. M. Barney, Webb City. Review, E. W. Bowers. Discussion.
2:00 P. M. Devotional, A. A. Beery, Lebanon, Mo.
2:15 P. M. Question Box, J. B. Briney, Paris, Mo.
2:45 P. M. Address, "God's Husbandry." 1. How to Increase the Attendance. 2 Growth in Bible Study. 3. Private Devotions. 4. Liberality in Christian Giving. 5. Christian Living, D. W. Moore, Springfield, Mo. Review, W. B. Cochran. Discussion.
7:30 P. M. Devotional, J. B. Jeans, Springfield, Mo.
8:00 P. M. Closing Lecture, J. B. Briney, Paris, Mo.

All who are coming please drop a card to L. C. Wilson so that a place of entertainment may be provided for you. All the chief speakers have agreed to be present, and a general good and profitable time is expected. *Entertainment free.*

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A. L. MCQUARY, Sec.

Ohio State Convention.

The State Convention of the Ohio Christian Missionary Society will be held at Akron, May 20 to 23. The railroads have granted a rate of a fare and a third for the round trip on the certificate plan.

PROGRAM.

Monday evening and Tuesday morning and afternoon. C. W. B. M. Session.

TUESDAY.

7:00 P. M. Song Service, conducted by James E. Hawes. Report of the Board, by S. H. Bartlett. President's Address, C. W. Huffer.

WEDNESDAY.

8:30 A. M. Business. Song Service. Reports of Superintendents of S. S., C. E. and Education. Address, Our Aim and How to Attain It, O. L. Cook. Discussion. Conference—Increased Ohio Day Offerings and How It Was Done. Devotional Bible Study—Obadiah: An Episode of the Siege, H. L. Willett, Chicago, Ill.
1:30 P. M. Song Service. Address, The Progress of Primitive Christianity in Ohio, Grant W. Speer. Discussion. Address, "God Give Us Men," J. M. Van Horn. Discussion. Devotional Bible Study—Jude: Wild Waves and Wandering Stars, H. L. Willett.
7:00 P. M. Song and Praise Service. Devotional Bible Study, Philemon: The Reserve of a Slave, H. L. Willett. Address, The Unity of Missions, G. L. Wharton.

THURSDAY.

8:30 A. M. Business. Address, Church Finances, L. G. Batman. Address, Some Phases of C. E. Work, J. R. Ewers. Address, Home Missions, Benj. L. Smith Devotional Bible Study, 2 John: A Message to an Unknown Church, H. L. Willett.
1:30 P. M. Song Service. Address, (Educational), John E. Pounds. Address, Foreign Missions, F. M. Rains. Round Table—Sunday-school Work, conducted by W. A. Harp. Devotional Bible Study, 3 John: Gaius the Beloved, H. L. Willett.
7:00 P. M. Song and Praise Service. Address, The Testimony of the Disciples in the New Century. H. L. Willett.

For any information address

S. H BARTLETT.
55 Fulton St., Cleveland, O.



Book Notes.

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THE CHRISTIAN PUBLISHING CO.
St. Louis, Mo.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii April 18, 1901 No. 16

HOME MISSIONS NUMBER

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J. H. GARRISON, Editor.
W. E. GARRISON,
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, April 18, 1901. No. 16.

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Current Events.

Opening of Indian Lands. Seekers of new homes in the west are looking forward eagerly to the opening of new Indian lands during the coming summer. In accordance with an act of Congress, the Kiowa and Wichita reservations must be opened for settlement not later than August 6. The exact date will be fixed by the President by proclamation. Whenever it comes, there will be no rush for claims as at the opening of Oklahoma, and it is hoped that the number of disputes over claims and boundaries will be correspondingly diminished. Qualified persons who desire land will register during the month preceding the opening, and the assignment of claims will be made by lot. The Wichita lands contain 3,122 allotments of 160 acres each, and the Kiowa lands have 10,351 allotments of the same size. It is expected that the number of applicants will be far in excess of the number of tracts to be assigned, but the order of the applications will not be considered. All who apply within the specified time will have an equal chance; 13,473 of them will draw claims, and the rest, perhaps twice as many, will draw blanks. The government will receive $1.25 per acre, and the usual conditions, improvement, and five years of residence, are required, except in the case of soldiers, whose period of active service is deducted from the five years.

Bradley's Testimony. In the new trial of Captain Ripley on the charge of complicity in the murder of Gov. Goebel, of Kentucky, something of a sensation was created when Ex-Gov. Bradley testified that Gov. Taylor had said shortly before Goebel was killed that he would not live twenty-four hours. This remark was said to have been made to Capt. Ripley while ordering him to hurry his company of mountaineers to Frankfort, and was repeated by Ripley to Bradley. The testimony was confirmed by Judge Yost. Ripley has since endeavored to explain that he was not correctly understood; that what Gov. Taylor really said was that "some irresponsible fool is likely to kill me or kill Goebel and cause a riot around here," and that the troops were to be hurried to Frankfort simply to quell any disturbance of this sort which might arise. No steps have yet been taken toward issuing new extradition papers for Taylor, who is now residing in Indianapolis. Indiana has had a change of governors since the former refusal to deliver the accused for trial and there have been unconfirmed rumors that Gov. Durbin is ready to honor a requisition and send Taylor back to Kentucky for trial.

The Beaumont Oil Boom. The report of the opening of marvelous oil wells a few weeks ago at Beaumont was only preliminary to other reports of still more wonderful discoveries of the same sort. From day to day new streams have been tapped and new "gushers" have successively broken the records of their predecessors. There seems to be no doubt that Texas is to be henceforth one of the world's great oil-producing regions, but investigations have yet proceeded only to such a slight degree that it is impossible to estimate the extent of the new oil fields. Many new companies are being incorporated every day. Nine of them, with a total capital of more than a million dollars, filed charters on Monday of this week. An important question, for which a solution must soon be worked out, is the attitude which is to be maintained toward the Standard Oil Company. Texas has an anti-trust law which was enacted very largely to limit the operations of this company, but many of the legislators are becoming interested in the oil fields and there is, among a certain element, a demand for co-operation with the Standard Oil Company. It is claimed that in no other way can the product be put on the market profitably. The story of the small independent operators in Pennsylvania who attempted to resist the trust is not an encouraging one and it may be that no very strict enforcement of the anti-trust law will be attempted in this case.

Against Compulsory Education. Governor Dockery, of Missouri, has vetoed the Simmons Compulsory Education bill, which was originally drawn up by a committee of the State Teachers' Association. The bill as passed provided for not only the enactment but the enforcement of a law for compulsory education, by providing truant officers to see that all children between the specified ages attend school. Without some provision of this sort the enforcement of the law in each individual case is entirely in the hands of the parent, who can send his children to school, as the law requires, or keep them at home, just as he pleases. This is just the same as having no law at all, for it leaves the whole case just where it found it. The principle of compulsory education has been uniformly approved in the most enlightened communities and its adoption is a mark of advancing civilization. But the governor of Missouri thinks that it involves an undue degree of paternalism. To our mind it is an important part of the state's business to see that its future citizens receive a common-school education. As intelligence increases crime decreases, and the more children there are in our schools the fewer criminals there will be in our penitentiaries. Has the state no function of prevention as well as cure?

The Church of Italy. A secret consistory was held in Rome on Monday of this week, on which occasion Archbishop Martinelli, papal delegate in the United States, and eleven other high ecclesiastics were made cardinals of the Roman Catholic Church. The church assumes to be a universal spiritual empire, but it is apparently becoming more and more an Italian affair as far as its hierarchy is concerned. Martinelli himself is, of course, an Italian. The nationality of the others who were made cardinals at the same time can be easily guessed from their names and titles. They are Monsignori] Firpete, Cabagnis, Miniatelli, Ceunari and Della Volce, the Archbishops of Benevento, Ferrara, Prague and Cracow and the Bishops of Verona and Pavia. The Catholic Church made a bad

break when it called itself officially the "Roman" Catholic Church at the Vatican council, but the word Roman is fairly descriptive. It might, without doing violence to the facts, call itself the Church of Italy, but that is as near as it comes to being universal. The appointment of new cardinals, and especially new Italian cardinals, becomes more and more significant as the Pope becomes older and more feeble, for his successor will be chosen by the cardinals, and not by all of them, but by those who happen to be in Rome at the hour of his death. Modern railroad facilities now enable the cardinals to gather from all parts of Italy while a pope is on his death-bed, but those in other countries have small chance of being permitted to participate in the election of his successor.

A Floating Exposition. The ordinary exposition is a reversal of the method of the traveling salesman in that it expects the people to come to the goods instead of taking the goods to the people. It has recently been suggested by the chief of the Bureau of Statistics of the Treasury Department that a floating exposition which would display the products of the United States and would carry them to the very doors of the people with whom we wish to have commercial relations, would be a paying enterprise. One or more ships could be employed and two years might be occupied in making the tour of the world. The idea is not quite as new as it sounds, for it has already been tried by an exhibition organized in Hamburg, Germany, about two years ago. It was purely a commercial enterprise and aimed to effect immediate sales. It might be described as an immense syndicate for the purpose of reducing the traveling expenses of its salesmen, for each company represented had its samples displayed and its agent to take orders, and the special aim in every case was to get the buyers on board the ship at the various ports at which it stopped. These ports were also used as stations from which agents and samples were sent to convenient points in the interior. On the whole it was a great financial success. A similar enterprise is being organized in connection with the Pan-American Exposition at Buffalo and the floating exposition will begin a tour of the Gulf of Mexico and the Caribbean Sea in the early autumn.

The Chinese Indemnity. The flurry over Manchuria having temporarily subsided and Japan's desire for a fight being apparently under control again, attention is once more focused on the indemnity question. The estimates given are still somewhat vague. It is stated in one quarter that the general sentiment of the Powers favors a total demand of $500,000,000, but that the United States will use all its influence to keep the amount down to $200,000,000, and will, if necessary, reduce its own moderate demands pro rata with the others to bring the total down to this figure. To prevent the demand of an impossible sum is the best possible means of preventing the seizure of Chinese territory by the Powers, which will almost surely occur if China cannot pay what is required. The chief difficulty is to determine how much China can pay. She has an immense population and a wonderfully fertile soil. Her present system of collecting taxes is full of leaks so that, according to reliable accounts, only a small proportion of what the people pay actually reaches the public treasury. The rest goes into the pockets of the officials. A reform in the method of tax-collecting might make the payment of the indemnity a real blessing to China though a hard blow to the thieving officials. Minister Wu thinks this is a great chance for the western nations to give the deathblow to Chinese prejudice against foreigners by generous treatment, and he reminds us that the disorders have already cost China probably twice as much as all of the Powers together. That is a phase of the matter which ought to be considered to counteract the tendency to demand large indemnities as a punishment to China. China has already had part of her punishment.

Cuba Decides. After much wabbling and uncertainty, much hot debate and many changes of opinion, the Cuban Constitutional Convention has reached a decision in regard to its relations to the United States. It has decided not to decide upon them definitely until a commission has been sent to Washington to consult with the administration. The former resolution of the Convention against sending such a commission having been revoked, and Secretary Root having officially stated that the administration would welcome the commission if it should come, it has been voted to send five Cubans to Washington to represent the attitude of the Convention toward the Platt resolution. If the commissioners can find out what that attitude is before they get to Washington, they will be doing more than any one else has been able to do up to date. But perhaps it will answer quite as well if they will decide among themselves on a position and bring their colleagues around to it when they return. The Platt resolution is an act of Congress and it is of little use for the commissioners to come to the President in the hope of getting better terms. He may, however, be able to present the Platt resolution to them in a less odious light than it has hitherto appeared or he may exercise some liberty in giving it a more favorable interpretation from the Cuban point of view than has yet been suggested. On the whole it was a very sensible thing for the Cubans to send up their representatives to talk over the situation. It may at least prevent them from doing anything hotheaded and rash, if it does nothing more. The radicals in Cuba are said to be making a personal fight on Gen. Wood, whose governorship has been one of the best things that ever happened for the island since the waters subsided and left it dry land. Some of the Cuban papers are circulating the statement that his administration has been considered a failure in Washington. A popular petition has come from Porto Rico complaining that there is great destitution and lack of work and begging the government to make appropriations for public works. The originator of the petition is said to be a labor contractor. The governor says that he has not been able to find any great destitution in the island and that the labor conditions are reasonably good. Meanwhile, however, a good many laborers are emigrating from Porto Rico.

Brevities. King Christian, of Denmark, the oldest reigning sovereign in Europe, has just celebrated his eighty-third birthday.

The threatened strike on the Central Railroad of New Jersey seems to have blown over. Both sides exhibited a spirit of fairness and mutual concessions were made.

The Isthmian canal commission has finished its work and its complete report will be published in about two months. It is said to confirm the preliminary report in preferring the Nicaragua to the Panama route.

Aguinaldo is said to be much in fear of vengeance from the friends of Gen. Luna, who was killed by his order. The manifesto which the ex-dictator is preparing to advise the Filipinos to surrender has not yet been published.

The suit brought by a Boer representative in the federal court at New Orleans to prevent the purchase of American mules for the British army, has been thrown out of court. England can now buy all the mules she wants and can pay for.

The widow of the late Philip D. Armour and his son, J. Ogden Armour, have just given an additional million dollars to Armour Institute in Chicago. This will probably postpone indefinitely the rumored union of the Institute with the University of Chicago.

Gainsborough's famous portrait of the Duchess of Devonshire, which was stolen from London twenty-five years ago has been voluntarily returned by persons who were connected with the original theft. The picture is valued at $50,000 and has never been sold.

A decision has been handed down by the United States Supreme Court that when a divorce is granted in any state where the husband and wife have legal residence, it is valid in any other state, but that a divorce is invalid if granted in a state where they have no legal residence.

An American woman who had to make nine visits to a famous Paris dressmaker before her gown would fit, brought suit for damages on the ground of waste of her time and the French court sustained her plea. In that land of modistes a failure to fit even after nine trials would probably be considered a felony.

A man recently sent $25 to the government's "conscience fund" for duty on articles which he had smuggled through the Customs House. In an accompanying note he explained that he was willing to pay the duty at the time, but did not want his trunks "pawed over" at the dock. Smuggling is a reprehensible practice, but any one who has ever landed at New York can understand his motive.

The Arkansas Senate has passed the much discussed Carlock bill which is a reversal of the usual type of liquor license. It requires every patron of a saloon to take out a license costing $5 a year. This might have the good effect of preventing any one from patronizing the saloon at all unless he began, as probably few do, with a definite intention of becoming an habitual patron. It is doubtful whether the bill will ever become a law.

Trumpet or Chain—Which?

This is the question raised by our annual offering for home missions. An allegorical picture used by the American Christian Missionary Society presents it under the form of a female figure, in two very different attitudes. In one she is blowing the gospel trumpet in fulfilment of her divine mission to preach the gospel to every creature, and her glad notes echo and re-echo over hill and vale as they carry the joyful tidings to cottage and mansion, in crowded city, and out upon the thinly-settled frontier. In the other she is chained and cannot raise the trumpet to her lips. The message is in her heart, but she has no power to communicate it to the perishing millions all about her. This fact fills her soul with inexpressible sadness, which the artist has sought to express in her face. What cruel chain is that about her wrists? It is the indifference of those churches who feel little or no obligation to help their brethren to send the gospel into all parts of our beloved America.

Look upon this picture, and then upon that, and decide which one most fitly represents your attitude to this mother of missionary societies. Have you, by your prayers and contributions, been helping to place this trumpet in her hands? Or have you, by your indifference, which you have sought to cover up by many petty excuses, been helping to fasten the chain about her wrists and thus preventing her, to that extent, from fulfilling her appointed mission? A more practical question, however, for each reader of the Christian-Evangelist to raise, both as to himself and to his congregation, is, What shall be my attitude in the *future*, beginning with the present year, toward the work of home missions? Will my attitude and action in the matter look toward a trumpet or a chain—which? The time past will suffice for any indifference or inaction toward the vital question of the evangelization of America. The new century upon which we have entered is going to decide much for our country and for the Church of God. Great enterprises of various kinds are already under way looking to material conquests. It is no time for inactivity or slothfulness on the part of the church. Will you help or hinder this great work? Do you believe in the trumpet or the chain—which?

The responsibility incurred by those who fail to do their whole duty to home missions, in this May offering, can only be measured by the value of the message to be delivered by the trumpet in the hands of our own appointed agent, the American Christian Missionary Society. What is that message? Its keynote is that which is sounded by every true gospel trumpet: "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." It is a message of hope and good cheer to all who are burdened with sin and with the spirit of unrest, proclaiming Christ as Savior and Lord. This is its message to the world; but it has a message to the church as well. It sounds the plea for a return to the Christianity of Christ, and for the union of all his followers on the original basis of faith in and loyalty to Jesus Christ. No other trumpet in the hands of any other missionary organization is giving such emphasis to the necessity of a united church in order to the evangelization of the world and the overthrow of organized iniquity in our own land. No other trumpet peals forth the simple gospel of Jesus Christ with such effectiveness in winning men from the ways of sin to become his disciples. This fact is substantiated by the statistics of all the great missionary organizations of the country.

Is it not a shame, then, and a crime in the sight of heaven, to chain the hands of a missionary organization which has such a mission and such a message? We believe our readers will agree with us that this chain of negect or indifference must be broken, and this society set free to deliver her message to the waiting millions of our beloved country. If so, let us manifest this sentiment by our contribution to, and our interest in, the May offering.

The Attitude of the Disciples Toward the Other Religious Bodies.

We publish elsewhere an article from Bro. Moore concerning the criticism of his paper at the Lexington Congress on the subject of Christian Union. As to the special point of his paper to which he refers and which received most criticism, we think it but fair to say that had he stated in his paper that some of our brethren at different periods of our movement had written and spoken in a way well calculated to convey the impression that outside of our churches there was little hope of salvation, except on the basis of "uncovenanted mercies," but little fault would have been found with the statement. No one can justly deny that there have been utterances by some of our preachers and writers on this point that none of us would care to stand by, because of the narrow range of vision which they manifested. But this is only to say that our movement has shared the common lot. Every good cause since the world began has been misrepresented by its professed friends who were unable to understand its real spirit and aim.

This is very different, however, from saying that the religious movement of the Disciples as represented by its truly representative men ever committed itself to such a view of its own position and attitude to other religious bodies. It has from the beginning been a Christian union movement and this necessarily implies the existence of Christian people in the various religious bodies about us. We do not think there has ever been any period in our history when the men who had the right to be regarded as speaking for the brotherhood would have endorsed the view that "we were the whole thing"; and that the way to be saved was to join us. This distinction between what certain extreme men have said or thought, and what has been the real sentiment and representative view of our religious reformation is very important, as we have no authoritative creed or official statement of our position. The only fault we had to find with this part of Bro. Moore's paper was his failure to make this distinction, the neglect of which on the part of our religious neighbors has often subjected us to unjust criticism.

Mr. Campbell's "Lunennburgh Letter" was written and printed, if we mistake not, many years after he and the other reformers associated with him had been forced to occupy an independent position because the old bottles were found inadequate to contain the new wine of the reformatory movement. Nor did Mr. Campbell or any of the fathers, so far as we know, ever regard this enforced separation from our religious neighbors as the surrender, in any degree, of our plea for Christian union, but they rather regarded it as a condition of its successful propagation. This was not an attitude chosen by the earlier reformers for themselves, but was one that was forced upon them by existing conditions, as Bro. Moore quite well understands. If there had been sufficient catholicity of spirit and Christian forbearance in the different religious bodies, no doubt the principles of our reformation could have been pleaded, and accepted when found to be true, without the formation of a separate religious movement; but in that case there would have been very much less need of such a plea as ours. The very necessity which existed for such a movement as our fathers inaugurated made it necessary to carry it on outside of existing religious organizations.

It has been true of most reformatory movements that their leaders have been readier to stay in the religious bodies in which they began than those bodies have been to keep them. It was so with Luther, who did not leave the Catholic Church until he was forced out by excommunication. It was so with English Puritanism, which remained in the Church of England, its Presbyterian ministers holding Anglican benefices until forced out by the Act of Uniformity. It was so with Wesleyanism whose leader, John Wesley, claimed to the end of his long life to be a faithful member of the Church of England. The participants in these movements could not logically claim that salvation was impossible in the bodies out of which they had come, for they themselves had been reluctant separatists from those bodies. It was so with the separation of the Campbells, first from the Presbyterians and then from the Baptists.

We are in perfect sympathy, as our readers know, with Bro. Moore's insistence on a broad spirit of Christian fellowship which enables us to recognize and to appreciate at their true value the Christian character and worthy achievements of our religious neighbors who are not identified with us formally in our religious reformation, but many of whose members are at heart in full sympathy with our plea for Christian unity. No one has been more willing than we have been to admit that many of us have not lived up to the high standard which we have set for ourselves. This has been very difficult for us to do, for it is a very high standard which our fathers erected and we are men of like passions and like frailties with others. About the most that we can claim for ourselves is that, according to the best of our ability, and with such wisdom and such clearness of vision as God may have given us, we have tried to hold up this standard of religious reform, and to maintain this plea for Christian unity on the high unsectarian ground on which it was inaugurated. We can only be true to its principles as we keep in close touch with Christ and follow his leadership, as our fathers sought to follow it, both through evil and through good report. So long as we do this we need not be anxious about the results of our work.

Notes and Comments.

A brother called our attention some time ago to the fact that at one of our conventions guests were entertained at a hotel where there was not only a saloon attachment but where the bar was in such prominence that one who signed his name in the register must needs feel almost as if he were patronizing the saloon. This is a grievous evil which has doubtless offended the nostrils of every saloon-hating person who has occasion to travel and patronize hotels. It is bad enough to have saloons at all, but it does seem that every consideration of decency and taste would prevent a hotel proprietor from locating his saloon (if he must have it) where it will be offensive to that large and respectable portion of the community who regard the saloon as the most dangerous institution both to individuals and to society.

Pessimistic critics of contemporary literature are wont to be despondent at the frivolous character of most of our modern literary work, especially in the field of poetry, and to check the too ready admiration of the less critical enthusiast by noting the fact that no genuine epic has been written in the last two and a half centuries. True enough, but our lack of a modern epic springs from no lack of poetic genius. The fact is that a modern epic is impossible. The epic is not only a long narrative poem, but it is a poem which portrays with approximate completeness the totality of the civilization from which it arises. It can exist in its highest form, therefore, only where society is homogeneous. The civilization of the Homeric Age was not diversified. All free men were warriors, and the Iliad, in embodying the warrior ideal, expressed the whole spirit of the age. It is the world's greatest epic because it did express the *whole* spirit of the time. But our age has too many ideals, conflicting and inharmonious, to find expression in one work. Our lack of an epic springs not from the decadence of literary talent (whatever may be the fact in regard to that alleged decadence) but from the increased complexity of life. Our highest literature must be content with representing a phase of life here and there with no hope of epic completeness in a single work.

A recent writer has remarked very happily that the theological warriors of our time, keeping pace with the improvements in military science, are using smokeless powder. The result is that they see each other more clearly. There are plenty of differences still and it is a mark of weakness or cowardice to attempt to end every discussion with "after all we all think about alike." No, we do not all think alike and there is no reason why we should, but the smokeless powder enables us to see the face of our opponent and even perhaps to see into his heart. Consequently "the more we see the less we slay." The preservation of a brotherly attitude toward those with whom we differ does not depend upon our pooh-phooing away our differences of opinion but upon seeing in their proper perspective these points of difference. Let the smoke of battle pass away and we shall see the faces of our opponents and recognize them as brethren.

The Patent Office Record is a curious and interesting publication for the insight which it gives into the workings of the human mind. We have now-a-days the psychological study of religious experience, of the motives of mobs, of infant consciousness and of all sorts of morbid and exceptional mentality. Isn't there room for a study of inventors, such as the perpetual motion and liquid air variety, by the methods of scientific psychology? A recent number of the Record contained a description of a new device for preventing runaways. It consists of a wagon built in the form of an arch over the horse's back, with two wheels on each side and resembling an enormous pair of old-fashioned panniers arched over the beast but not resting upon him. The horse is thus conveniently out of the way and the outfit takes up no more room in the city than an automobile. Two strong bands pass under the horse's body, each attached to a windlass, one on either side of the wagon. In case the steed attempts to run away, a few turns of the windlasses will hoist him to a position where he can only beat the air with his hoofs while the wagon stops of its own accord. This is certainly ingenious even if it does bear the marks of a disordered brain.

The Universalist Leader, in laying down a series of rules for the use of the Bible in the support of Universalism, has this as its second point: "Never twist, even if a New Testament writer should have to be admitted not a Universalist." That is certainly a piece of good advice which deserves much wider application. Never twist, even if some biblical writer has to be admitted not a Calvinist. Never twist, even if the writer of Genesis has to be admitted not a scientific evolutionist. Never twist, even if it has to be admitted that some of the Messianic prophecies refer primarily to the immediate situation out of which they arose. Never twist, under any circumstances. It was not given to every biblical writer to express the whole of God's truth. If it had been, all of them after the first would have been superfluous.

A literary journal recently discussed at length the question, "Ought literary men to marry?" The answers varied, but all agreed in depicting the typical literary man as an individual very hard to get along with. It occurred to us that, if the question has any pertinence at all, it should be put the other way: "Ought any woman to marry a literary man?" What with the eccentricities of real genius and the worse eccentricities of what tries to be genius, and the irregular habits and hours which are almost inseparable from the literary craft, it would seem that the man ought to be able to stand it if the woman can.

The man of genuine wit (and that, of course, means you, dear reader,) and still more the man with an acrid temper which he mistakes for wit (which, of course, gentle reader, means someone else) may listen with profit to the words which Senator Hoar recently spoke in characterization of the late Senator Cushman K. Davis: "No spark from him was ever a cinder in the eye of his friend." Let your wit strike sparks if it will, but beware of the kind of brilliance which cools to an irritating cinder. With this cinder in the eye the friend may fail to see the point of your joke.

Hour of Prayer.

The Promises of God.*

Text: *Whereby he hath granted unto us his precious and exceeding great promises: that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.—2 Pet. 1:4.*

A widow whose only son was at work in the mines of Australia came to want. She was visited by her minister and asked if she did not receive any aid from her son. "Oh, he writes to me," she replied, "and sends me pictures, but no money." And taking down her Bible, she opened it and showed the minister some of the "pictures" she had laid away carefully between its leaves. They were bank of England notes! She had never seen money of that denomination and was altogether ignorant of its value. God's promises are notes on the bank of heaven and the Bible is full of them, but multitudes of His children never claim them. Test God; present them for payment and see how promptly He will honor them!

A Necessary Condition.

Before we can plead the promises of God, we must observe the conditions. First, then, "having escaped from the corruption that is in the world," literally, having fled away from the corruption and so escaped. We can never receive the favor of God, forgiveness, peace and victory over enemies, so long as we cling to the carnal pleasures of the sensual world. "If I regard iniquity in my heart, the Lord will not hear me," exclaims the psalmist. It is the effectual, fervent prayer of a *righteous* man that "availeth much." If the consolations of God are small with you, if His promises seem unreal and impossible of fulfillment, be assured that the fault is with you, not with God. You may have been playing Achan. Look for the wedge of gold and the goodly Babylonish garment. Cast out of your heart everything that can possibly offend. "Abhor that which is evil." For only he that hath clean hands and a pure heart can ascend into the hill of the Lord.

Promises Exceeding Great.

Is it not passing strange that God should make any promises to sinful men? Strange indeed, if we consider human merit; but it is not at all strange when we remember that God is gracious and loving and infinite in mercy. The promise of forgiveness is great and precious (Acts 5:31), because it deals with man's deepest need, and because it conditions every other blessing. The greatness of this promise cannot be expressed; it can be realized only by those who have obeyed the gospel and have passed from death unto life. It includes not only the forgiveness of sin in the removal of its guilt, but the destruction of its power. Over the pardoned soul, sin has no more dominion.

Protection in all times of trial is likewise a precious promise. (Isa. 43:1,2.) There are tears and tragedies, there are lonely hours and desert paths and black waters. But in the darkest depths of woe we are promised the companionship of our Heavenly Father. He will not leave us orphans. "Sweet are the uses of adversity," truly, but only when our Father's face smiles through the cloud. He will guide us; often

*Prayer-meeting Topic for April 24.

bewildered, but never confounded, are those who trust Him. The faithful child of God need have no fear of hunger or cold or nakedness. He does not promise silks, to be sure, but He does promise raiment; not table delicacies, but food; not brownstone fronts, but shelter. All necessaries are promised and provided, even though He must commission the ravens to carry them. And finally, ageless life is ours. The shroud becomes a white robe of immortality, and the funeral procession a conqueror's march.

The Purpose.

"That through these ye may become partakers of the divine nature"—is not that the greatest promise of them all? Is it possible that a human soul, with its infirmities and frailties, its wrinkles and spots and blemishes, its corruption and decay, can be made to partake of the divine nature? God-like! What a word! To have the repose of God, and be forever rid of fret and fever; the holiness of God and be free from defilement; the strength of God, the love of God, the life of God—it is inconceivable. Yet we know that this is the grand purpose of God for all His children. His church must be made holy, without spot or wrinkle or any such thing; we are to be perfect, as our Father which is in heaven is perfect. Nothing less will fulfill the design of our Creator. How this knowledge should humble us and inspire us and encourage us! So God's promises satisfy us and arouse us. "Contentment and aspiration," says David Swing, "are in every true man's life. No bird can race in the sky against a noble soul. The eagle's wing is slow, compared with the flight of hope and love."

Prayer.

Thy promises, O God, are overwhelming. And yet my life is barren. Why are they unfulfilled? Canst Thou not trust Thy servant, Lord? Oh cleanse my heart anew. Deliver me from the thralldom of sense. Lead me, Father, to the open heavens, to the abundant blessing which Thou hast for all them that love Thee. Teach me to trust Thy promises, and go forward gladly and gratefully, in Christ Jesus my Lord, Amen.

Editor's Easy Chair.

"The best years of my life," is a phrase we often hear from those who have passed middle life. A recent writer discusses the question as to which are the "best years" of one's life. Childhood with its innocence and freedom from care, and with the joy which belongs to all young life, might be thought by some to constitute the best years of one's life. And yet, there are a thousand sources of joy which do not come within the limited range of knowledge and experience in childhood. Youth-time would probably be voted by a majority of people as embracing the best years of life. And yet youth is the period of "storm and stress" when the soul is tossed about on a sea of temptations and undefined longings and aspirations, much as a vessel rolls and pitches in a stormy sea. However, hope, radiant and all-conquering, spans the future with its bow of promise, and fills the youthful mind with bright visions of triumph and of happiness. It is this that makes youth-time so beautiful as we look back upon it through the haze of the intervening years. The latent potentialities of youth invest it with a charm which does not attach to a later period of life. Nevertheless it can hardly be said, we think, that the best years of life, in a normal development, belong to youthhood.

Middle life, filled with business triumphs or professional success, when life's burdens and responsibilities are borne with the consciousness of strength and the joy which is ever associated with mastering obstacles and overcoming opposition, can present strong reasons for being regarded as embracing the best years of one's life. It is no doubt the period chiefly referred to when this phrase is used. It is the period of greatest achievement in most lives, for it is the time when one's powers, both physical and mental, are at high tide. Not that the mind ceases to expand, for thought often reaches its sublimest heights after middle life, but there is usually lacking sufficient vitality for sustained effort in carrying out great and difficult undertakings. But middle life has its own temptations and perils. Many who pass through the period of youth unscathed, fall a victim to ambition, avarice, materialism, luxury, love of ease, and a feeling of false security, which are among the dangers that lie in wait for us at this period of life. These facts at least raise the question as to whether our best years belong to middle life.

Is it old age, then, that contains the best years of which we speak? Not necessarily. It depends upon the kind of old age, and also upon what we mean by the "best years." No doubt there would be differences of opinion as to what constitutes the best years of life. From our point of view, those years of human life are the best in which we see most of God as He manifests His glory and His beauty in the heavens above us and in the world about us; years in which we have the clearest insight into the meaning of life, and devote ourselves most unselfishly to promoting human good; years in which we are permitted to see of the travail of our soul in the growth of harvests we have sown, and in the triumph of principles for which we have toiled. If old age bring us such a realization of life's meaning and value, if it raise us to the summit of some delectable mountain from which we catch visions of the life to come and which enable us to judge the life that now is in the light that shines from the eternal world—such an old age, it may be admitted, contains the best years of human life.

This is only saying, however, that a life normally lived under the blessing of God should be one of increasing joy from infancy to old age when the soul is ripe for heaven. But as in the seasons of the year, so in these periods of human life, each has its own peculiar charm and each has its own limitation. There is joy and beauty in every stage of human life if we only have eyes to see, ears to hear and hearts to understand. Blessed is the man to whom the world becomes increasingly beautiful and to whom human life becomes increasingly meaningful. We are sure we speak to many hearts of those who are in the "sear and yellow leaf" when we say that more and more the earth on which we live becomes interfused with the wisdom and goodness of God. The green earth, the budding trees, the opening flowers, the blue arch bending over us, the flowing streams, the rolling seas, the majestic mountains—all these speak to our hearts as they did not in former years. But there is a diviner philosophy than this. It is that which enables us to see the goodness of God in the sadder experiences and misfortunes which are too often allowed to darken our lives. When we reach the height of faith where we can say with Paul, "We know that all things work together for good to them that love God and are the called according to His purpose," then these "light afflictions which are but for a moment," do not eclipse the sun of our life, for they are understood to be working out for us "a far more exceeding and eternal weight of glory." Are not the best years of life then those in which we walk in closest fellowship with God, and in the light and inspiration which come from an unquestioning faith in Him and in His gracious providence?

Questions and Answers

How is the date of Easter determined?

Martin Sloan.

After considerable confusion during the first three centuries, rules for the determination of Easter were laid down by the Nicene Council in the year 325. The first full moon on or after the twenty-first of March, which is the vernal equinox, shall be considered as the full moon of the Hebrew month Nisan, in which occurs the Passover; Easter Sunday is the first Lord's day following this full moon. If this full moon falls on Sunday the next Sunday shall be Easter. In other words Easter is the Sunday following the first full moon after the twenty-first of March.

What is the proper interpretation of Hebrews 10:26, and how do you deal with professed Christians who have lost all hope, believing that they have committed the sin against the Holy Ghost?

R. S. Smedley.

Whatever else may be the meaning of the statement that "if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin," it cannot be so interpreted as to conflict with the whole course of Christ's teaching and the most obvious facts of human nature. Jesus declared that He came to call *sinners* to repentance, and it is the experience of every one who has attempted to advance toward the sinless life that the building of character is a gradual process which will inevitably be accompanied by faltering and stumbling. To declare that there is no hope for one who commits a single sinful act after he has received the forgiveness of his sins, is to make Christ's whole mission an absurdity. Moreover, the passage does not require this interpretation. It means rather that if we continue habitually and persistently in sin, in spite of Christ's revelation and sacrifice, there is no hope because there is no other and greater revelation and sacrifice which can win us from our sins if this fails. The person who is troubled about the "sin against the Holy Ghost," needs to have his attention drawn away from the two or three passages which he warps by morbid and exclusive study to the general spirit and tenor of the teachings of Jesus and the inspired writers, which everywhere warrant the belief that God's patience is not less enduring than the spark of good within man's nature and that a penitent sinner has never yet confronted an angry and unforgiving God.

American Christian Missions

A Little Provoking.

By George Darsie, Jr.

The original word for provoke means to prick, as with the sharp point of a spear or goad. It is capable of both a good and a bad application. The world has seen more than enough of the wrong kind of provoking—that which leads to wrath, envy, hatred, strife, and division. But of provoking "to love and good works," it can stand a great deal more.

An admirable epitome of true Christianity is this—"love and good works." Love is the inner, and good works are the outer life; love is the root, and good works are the branches and fruit; love is the coiled spring in the watch, and good works are the hands. And the love referred to has no narrow bounds or application. It denotes the ruling spirit of the life. It includes not only love for Christ, but also for all his people; for his word, his house, his holy service; for his truth, his righteousness, his purity, his goodness; for humanity at large, the ignorant, weak, sinful, straying, lost and ruined; love as the supreme, guiding, ruling principle and power of our lives. Good works are its outward expression and proof, and no other is adequate. In vain do we *say* we love Christ, if we will not do his commands. In vain do we profess to love his people if we will not abound in kindly acts toward them. In vain do we claim to love his house if we never enter it, his word if we never read it, his service if we do not earnestly engage in it. In vain do we make it appear that we love lost and fallen humanity if we do nothing for its elevation and salvation.

"A little provoking" to love and good works is *always* timely. It is especially so as we approach the day for the offering for American missions, and there is no surer and more infallible way to render such service than by example.

Nothing provokes like example. Here is an enterprising merchant in a town or city. Everything he does to push and advance his mercantile interests provokes all the other merchants in town to do likewise. Here is a diligent student at school—always knows his lessons, always recites perfectly, always is well behaved and respectful to his teacher. His example is felt throughout the school and it provokes every other scholar to imitate his diligence. Here is a progressive, wide-awake newspaper. Until it came all the other papers were lifeless and tame and spiritless. It sets them an example. It shows them what a paper can be and do, and at once they are provoked to do likewise. One earnest church can wake up every other church in a city—or in a whole great brotherhood. If any congregation wants to do "a little provoking" for home missions, let it be that church. One active Christian in a church, by an example of willingness, earnestness and usefulness, can arouse its whole membership from sloth, indifference and self-indulgence. Such Christians are now needed in pushing home missions to the front. As nothing spurs, goads, provokes to good works like *seeing* good works, to liberality like *seeing* liberality, to zeal like *seeing* zeal, to activity like *seeing* activity, so nothing will do better service to the cause of general home missions than "a little provoking" to zeal, activity and liberality towards it, by an *example* of the same, on the part of every church in our great land and every member of that church. For every attempt that is made to equal or outdo the achievements of others, it is sufficient to say that a *holy jealousy is justifiable.*

Connersville, Ind.

Eshcol: A Cluster of Grapes.

When the spies returned from viewing the promised land they brought back a cluster of grapes to show the rich fruitfulness of the land.



While our home missionaries are still at work we have their reports, and many a cluster of grapes do their reports contain, showing the richest, ripest land under the sun for New Testament Christianity to be our beloved land—America.

The heroism of our home missionaries is a cluster of grapes, beautiful to view, to show the spirit of these splendid men.

A few years ago when our home board was in debt, one of our home missionaries, to whom the board was deeply indebted, B. F. Clay, put a mortgage upon his household goods to stand by the work in Salt Lake City and prevent its suffering loss.

Another missionary in a western state stood by the work although himself and family were compelled to wear their summer clothes in the month of December.

Another missionary writes: "You can reduce the amount sent us here and use it elsewhere; my wife is teaching kindergarten and I will do outside work for our support."

Another home missionary receiving only about $100 a year missionary money, wrote when we sent him $60: "I will use this money to buy a tent in which to hold a protracted meeting, believing this is the best way to build up the church here, where we are so weak."

Another missionary writes: "Our landlord had insisted on the payment of the rent and I was about to go out and borrow the money, although I did not know where to go. In the midst of our anxiety the postman brought the letter from the home board. My wife and I opened it together and found your check. Tears filled her eyes and the faithful little woman looked up and said, 'The Lord will provide.'"

What a beautiful cluster of grapes!

The rich grapes of Eshcol can be seen in the wonderful results of home missions. Every five dollars put into the evangelistic work of home missions will win a soul to Christ. Last year our home missionaries had 6,766 additions, more than one-fifth the growth of the entire church.

Our home missionaries organized 53 churches last year, a new church a week; they win four and five times as many converts as the home missionaries of any other religious body. The land is fruitful beyond compare for the plea of the New Testament Church.

A wonderful Valley of Eshcol not yet *gathered* is seen in the foreign populations all about us. There are 16,000,000 of foreign born people in the United States; 6,000,000 of these cannot hear the word of God with profit in the English tongue. Our home board has employed R. H. Timme as our German evangelist. He stood patiently waiting two years, working without support. He brings back his grapes. Two churches organized in two years; now three Sunday-schools, and two German ministers, one a Methodist, the other a Congregationalist, taught the way of the Lord more perfectly and now waiting to be sent to teach others. A rich bunch of grapes and a whole valley of them waiting for our gathering.

These are only a few clusters of the rich grapes of our land. Truly it is a goodly land and we are able to take it for our Lord and the New Testament gospel.

The Ripest Field in the World.

By W. J. Wright.

The United States of America constitutes the ripest mission field in the world. The children drink in the blessings of Christianity with their mother's milk; they are in large part taught the fundamental truths of Christianity in the Sunday-schools; they become familiar with the Bible and consider it the Word of God almost from their earliest recollections; they are accustomed to churches, laws and institutions of a distinctively Christian character; they have either respect or reverence for Christianity, and possibly a majority of them expect to become followers of the Lord Jesus Christ at some time in life, however late in life it may be. Moreover, such a large part of our population speak or understand the one language that we generally reckon English as the only language necessary for the successful preaching of

the gospel among them; they are near at hand, not at a great distance across oceans, and a box on a street-corner, a stone on a vacant lot,or a tent upon a commons is about all the necessary equipment for the winning of souls in our American towns and cities. The returns from our work in home missions are wonderful. Even when we have sown with niggardly sparing, we have reaped bountifully. The natural increase has been beyond all reasonable expectation. The Disciples in every portion of our country consider theirs the most important and ripest of all the fields. They point to such opportunities and such results as to astonish us. Where else in the world are such results possible with such efforts? The success of the American Christian Missionary Society in converting men and in establishing churches gives the ground of utmost confidence in their wise administration of mission money. They could wisely expend a half million dollars annually in the work which they are asked to do. The one hundred thousand asked for is less than their actual needs. Let every church pay its apportionment in full, and every individual make an offering this year to evangelize the ripest field in the world.

Washington, D. C.

Where We All Agree.

By J. W. McGarvey.

Fortunately there is no difference of opinion among us as to the wisdom of sending the gospel into those portions of our own country where congregations devoted to the restoration of primitive Christianity are few and feeble. Nearly all of us have friends, and many of us have kindred, in the great West, or in the South, from whom we learn of the religious destitution of their places of residence, and of the marvelous growth of population which is in progress. We know very well that a great empire is growing up with astonishing rapidity in vast regions of our country which but lately were almost uninhabited. We look forward to the day not far distant when these portions of our great country, now immensely more extensive than the older



Jesse B. Haston and family,
Missionary Pastor, Galveston, Texas.

states, will also hold the preponderance of the population and wealth of our whole country, and will exercise a controlling influence over a great part of the world. We know that if we take time by the forelock and plant churches in all these regions they will leaven with the truth the vast masses of human beings soon to be collected there, and that thus we shall be laying a solid foundation for the subsequent evangelization of the whole world. All these considerations unite in calling upon us to be prompt and liberal in answering the call made upon us in behalf of those regions. There is a great battle to be fought, and an empire—compared with which that of ancient Rome was small and weak—is to be the prize. It can be won by the friends of the pure gospel if they shall appear on the ground in time, for we have never yet failed of victory when we have contended with the foe on equal terms; but if we are too late in our movements we shall find the forces of error fortified and in possession of the land. Let us, then, be up and doing with a strong will and a liberal hand.

Lexington, Ky.

"Willing Witnesses."

By William Bayard Craig.

The Disciples at Antioch in the joyous strength of vigorous growth combined to send forth Barnabus and Saul. That was the first Gentile Christian Missionary Society. They did well to send forth two men, it sometimes requiring a whole state to do that now. If the world heard the new gospel missionaries must go forth. The American civil war called forth and developed U. S. Grant. The missionary cause called forth Saul and made him a world leader forever. Who can measure the results of the decision of the Antioch Church to send forth two evangelists?

The American Christian Missionary Society has sent forth scores of missionaries and abundant success has attended their labors. We must combine to do this if the world is to be evangelized. Our missionary society must grow with the growth of our people and our country. We have every reason to thank God and take courage.

Drake University, Des Moines, Iowa.

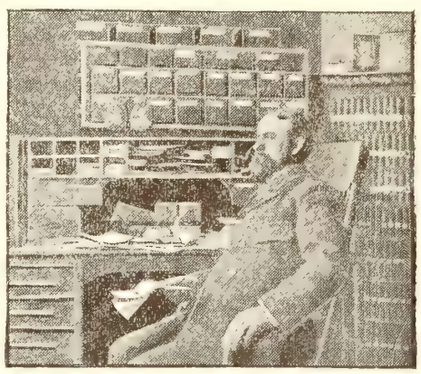
As Business is Conducted To-day.

By Carlos C. Rowlison.

I thoroughly believe in foreign missions. I never permit anything to side-track our efforts to evangelize heathen peoples on their native soil. We are doing only a fraction of what the spirit of the Master should inspire us to do for the unevangelized portions of the earth. Yet there can be no doubt that we are most culpably neglecting our own home land. If the world is ever Christianized, America must be a chief factor in its accomplishment; and this she can never be until she is herself Christianized.

The city of Chicago is in intimate commercial touch, not only with every city on the American continent, but with every important commercial center of the globe. Her citizens, with their moral and religious influence, are touching every quarter of the earth. This touch, if not positively immoral and irreligious, is universally unmoral and unreligious—is almost wholly and grossly commercial. These men are not filled with the spirit of God, are not his ministers for righteousness and truth, have not become co-workers together with God for the moral redemption of the race. Until the most intense life of our own nation becomes Christianized, our influence over other nations must ever remain meagre and unsatisfactory.

With all her mighty influence on the thought and activity of the country and of the world, Chicago has not a single congregation of Disciples which is recognized as having even local importance. Only $43,000 was given the American Christian Missionary Society for evangelistic purposes in all the American fields. Every cent of that amount ought to be put into the city of Chicago alone. The most efficient organizer among us, with a score of only less efficient helpers, ought to be put into that city and liberally supported until we have a



The Corresponding Secretary of American Christian Missionary Society at his desk.

hundred thriving and established congregations. Could this work be thus strongly and wisely supported and directed for ten years, more money would come from the millions of Chicago alone for world-wide evangelization than now comes from all the wealth of the entire brotherhood.

Unless in her evangelization enterprises the Church is bold enough to adopt methods having something of the largeness and comprehensiveness of military plans and commercial operations, she will receive little consideration from men with modern ways of doing things.

Has the time not come for such a movement upon Chicago as is indicated above? Are there not among us twenty men who will each give one thousand dollars a year for ten years in support of such an enterprise, provided the churches will give another twenty thousand more than they are now giving?

Indianapolis, Ind.

How to Take the Collection.

By Frank M. Dowling.

1. Take it.
2. Take it.
3. Take it.

I mean just what I say; the main thing is to take it. I have seen churches "before taking" and "after taking." The transformation is marvelous. The church that has "that tired feeling," and has no disposition to do anything and is in a rundown condition generally, ought to take the May collection. The churches that are in a good, healthy condition should remember that in the spring the system needs toning up. I feel that I owe it to suffering humanity to recommend the May collection. Beware of counterfeits. None genuine without the label, "Home Missions to the Front."

As to the simple matter of "How to take it," full directions on each package, sent on application to Benj. L. Smith, General Secretary, Y. M. C. A. Building, Cincinnati, O.

Pomona, Cal.

Our American Missions and Christian Union

By PROF. CHARLES LOUIS LOOS

Our distinctive plea, that embodies and expresses, and evermore looks to the very "reason of our existense," is, in its completeness, a reformation of the church by a restoration of the primitive order of things in all that is essential in it. This magnificent motive of our reformatory effort, which to this hour has been its justification, its power and glory, must not for a moment be lost out of sight or suffer the least diminution. The necessity that called it forth is to-day as real and as urgent as three generations ago. The Christian world is still filled with sect divisions and ambitions. The great errors in doctrine and institutions, against which we have battled so valiantly for almost a century, yet hold wide and strong dominion, in spite of much evident progress, and many notable victories won for the apostolic faith and life.

The cause of this is not difficult to determine. The apostasy from New Testament Christianity had grown and endured for ages, and so had become inveterate, fixed, accepted and strong in the minds, the hearts and habits of men. We may, therefore, rest well assured that no one age will undo the centuries' and even millenniums' old wrongs. And while nothing in human efforts is more obligatory, more just and hopeful, than the battle for truth and right against error and wrong, and while we must not for a moment lose faith or in the least remit our efforts, yet we must know that the battle will be long and the victory strenuously contested.

No plea is more invulnerable than that for the repristination of the church; none appeals with greater power to the minds and hearts of Christians, none can fill their souls with nobler inspirations. This was the holy enthusiasm of our fathers, this their strength. By it we have won glorious victories. This alone justifies our distinct existence as a people.

There is a most efficient way of advocating this our great cause, and that is through our American missionary enterprise.

The argument for our reformatory plea is admirable and secure in its mighty strength. But the world needs to be convinced of the *practical* truth and reality of this magnificent argument. There are great multitudes of men, and these often of the most intelligent and thoughtful, who question the reasonableness of the claim to restore apostolic Christianity. I once heard this distrust expressed by a president of the United States. It will be a mighty agency in bringing the American people to a correct understanding and a true appreciation of our motive and effort in behalf of religious reform, if we plant all over our land churches strong in their ministry, and in their organization efficient in *demonstrating* to their communities both the truth of our apostolic plea and its reasonableness and actual successfulness.

A most important part of our argument for reform is that which demands the abandonment of sectarian division and the restoration of the union of God's people. I am certain that nothing has come with greater force and more appreciative acceptance to the minds and hearts of men than this lofty aim. For the advocacy of this we still stand in the unbroken strength of our convictions, our purpose and our confidence. It is a most just endeavor, a campaign against a great apostasy. But there are vast regions where our magnanimous effort in this direction is either absolutely unknown or greatly misunderstood.

As Jesus has in the most solemn manner declared in his intercessory prayer, a united church alone can bring the world to the faith in Christ. In spite of all discouragements—and these are numberless and great almost beyond computation—we must believe in the possibility, the certainty, indeed, of the realization of the prayer of Jesus for the unity of believers. Never distrust God! Ever believe and mountains will be removed.

Let us lay hold, therefore, of this puissant home missionary enterprise to strive to bring about the unity of Christians on the basis of New Testament Christianity, the only ground on which this most desirable end can be reached, as must be universally conceded.

Plant strategic strongholds in every available spot in all our land. Station in these places men well qualified for the high task of preaching the original gospel with clearness and power to the people; men who will come to them, as Christ has directed, in the spirit of wisdom and harmlessness; apostles of the divine love, who will make known to men that our glorious message is not one of hostility, but of good will to all; that it recognizes joyfully the much that is truly Christian everywhere. For is it not a great happiness to us to know that this great Christian world is full of faith in the Lord Jesus and piety towards God, and of good works that glorify his name and bless the world?

To preach, as the New Testament religion, the Lord Jesus as the only object of faith; no creed but the Bible; no names but such as the first Christians bore; as doctrine only what Jesus and his apostles taught; no institutions but those God has certainly ordained; no ecclesiastical organization that did not exist in the primitive church; no titles and no pretensions of the ministry that savor of clerical distinction and are unknown to the admirable simplicity of primitive Christian life:—can there be any doubt that such a presentation will win the hearts of men? And, finally, will not such strongholds—churches—free in their life from all narrow prejudices and bigotry towards their fellow-believers, but "strong in the Lord," rich in Christian faith and works, zealously active in the great work of preaching the gospel of salvation to all the world,—be "like cities set on a hill," sending forth the light of heaven far and wide, and so teach men in the most effective manner the truth and reality of apostolic Christianity, and the only true and possible foundation of Christian union?

Our Home Missionary Society can be a powerful agent in giving prosperity to the holy cause of unity among God's people. Arm it with the power of strong and wide action; let its ministry, in the conduct of its affairs and in all the work of its missions, be chosen men of God, full of wisdom and understanding, of energy and the Holy Spirit, and the blessing of the Almighty will crown it with great success.

Our Message to the Churches.

By H. L. Willett.

The special task of the Disciples of Christ, as a religious force, is to emphasize the idea and feasibility of Christian unity upon the basis presented by Apostolic Christianity. This declaration needs to be made especially to American Christianity. While it is true that we owe to all the nations of the earth the gospel in the same proportion as our religious neighbors, and while it is true that every good work must receive attention at our hands, still the particular service which we are called to render is to impress upon American Christianity the necessity for a union of the people of God. This can only be accomplished by securing a platform in America upon which to stand. That platform can be secured only by strong and enthusiastic efforts in the direction of home missionary work. We cannot speak where we have no messengers. Our messengers cannot be sent except they be called. They cannot be called unless the board has resources with which the work can be carried forward.

We have recognized in late years the fact that this is the nick of time for the molding of American Christian thought. The forces of opposition were never stronger than to-day, and yet the hopefulness of the outcome was never so great; but it is a business that requires haste. To this must be added the consideration that our own work is also passing through a crisis. Whether or not we shall be enthusiastic advocates of Christian union in a true and practicable fashion, or shall settle into the comfortable attitude of a denomination, giving up the great watchwords of the past, is to be decided within the next few years. Only as we throw ourselves with unrestrained enthusiasm into the task of occupying the field with forces which shall become our heralds, and emphasize the New Testament faith and the practicability of united work among all Christians, can we accomplish our task.

Our growth has been phenomenal during the past few years. No other evangelical people has come so rapidly to the front as we. This is both our glory and our peril. From those who have received much, much will be required. Such growth brings an almost measureless responsibility. Our gifts are growing larger both for home and foreign missions, but the amount we spend for home missions is yet inconsiderable as contrasted with the needs of the situation and the obligations under which we rest. We are not yet even giving for it in proportion to our gifts to foreign missions, and these are far too small. Apostolic Christianity means apostolic generosity and missionary enthusiasm as well as orthodoxy of doctrine. We can justify our work only by such activity and zeal as exemplify the truths which we profess.

Every part of our country is calling for assistance. Our brethren on the Pacific

coast are in need of our help. Equally needy is the situation on the Atlantic. Our New England friends feel that they are neglected because we do not place adequate resources at their disposal for the evangelization of that earliest and most influential part of our continent. New York, the empire state, ought to have a large increase in its evangelistic forces. The south and west are needy and are crying. Indian Territory ought to be occupied at once. The northwest is a most inviting and promising field. The city of Chicago has enormous stretches of almost absolutely virgin soil, so far as the gospel ministry is concerned, and this is true of other great cities. It is the nick of time for the great enterprise committed to our hands.

Did I Misrepresent the Disciples?

By W. T. Moore.

In the excellent report of the Congress of Disciples which appeared in the CHRISTIAN-EVANGELIST, it is stated that "the general sentiment was that Dr. Moore had not correctly represented the position of the Disciples in the past, in saying that they had 'posed as the whole thing.'"

Now it is well to have clearly stated just what I did say. I certainly did not say that the Disciples had posed as the whole thing while pleading for Christian Union. But I did say in effect that they *made this impression upon other religious bodies*, and that there was no need to do this, as it certainly hindered rather than helped Christian Union.

I frankly own that I was much surprised to learn the sensitiveness of some of the brethren with respect to that matter; and I wish to say, furthermore, that I was delighted to be made acquainted with their liberality. However, I am compelled to believe that I did not misrepresent the facts of the case. If a little learning is a dangerous thing, certainly a little history is even more dangerous. I would heartily commend to those valiant brethren who reviewed my address to study the history of the movement of the Disciples before they speak again with so much assurance as to my misrepresentation. Meantime I will try to help them in this study.

There have been at least three phases of our movement with respect to Christian Union. These phases represent three distinct periods. When the movement began it was mainly in the interest of Christian Union. There was no thought of assuming a distinct and separate organization, such as was finally brought about. Mr. Campbell fought against any narrow position with all the powers of his great soul. It was during this period that he wrote his celebrated Lunennburgh Letter, in which he distinctly affirmed his preference for Pedobaptists, rather than Baptists, if the former had the better character of the two.

A second period began to develop in the year of 1838, when Mr. Campbell's brother-in-law published a series of articles in the *Harbinger* entitled, "Are there Christians among the Sects?" These articles ran through the *Harbinger* of the next year, and produced something of a sensation among many of the "keepers of the faith." Among those who replied sharply to "*Christianos*" were the veterans Thomas M. Henley and M. Winans. No one can read the letters of these two brethren without reaching the conclusion that they, at least, regarded the movement of the Disciples as practically "the whole thing." It may be well also to state what I happen to know, as a somewhat private matter, that the protest against "*Christianos*" was so widespread and strong that Mr. Campbell was compelled to close the discussion with a brief statement of his own, wherein he straddled the fence so completely that no one can tell which side he was on.

This period lasted until the Civil War; and it may be denominated the *dogmatic period* of the movement. Since the war, liberalizing tendencies have been growing; and it was to help these tendencies that I said what I did in my Lexington address.

Of course if I had read the whole of my address there would have been no occasion for misunderstanding me. When the entire address is published I feel sure my positions will be heartily approved by nineteen-twentieths of intelligent Disciples. Already I have received numerous emphatic declarations that what I did say was heartily approved by very many who said nothing during the Congress.

I am not in the least concerned about my own orthodoxy. I have never tried to defend that at any time during my public ministry. I am quite content to let my public writings, and words, and conduct, speak for me in this respect. But I do not care to lie under the imputation that I have misrepresented a great religious body. If the brethren who replied to me at Lexington think I stated the case differently from what they have known of the movement, all I have to say is that I heartily congratulate them upon their having occupied a more liberal environment than that which has fallen to my lot. Especially in my earlier ministry I was taught to believe that the Disciples represented the Church of Christ and that all the denominations were simply sects. If we have grown out of that narrowness I am heartily glad to know it.

Some Axiomatic Sayings of Our Pioneers.

By George Darsie.

Many an aphorism or proverb was on the lips of our pioneers, and found great currency among our people in the early days of our movement. Not all of them are entitled to rank as axioms perhaps, and yet with proper limitations and applications they fall very little short of that. To name some of these and to comment briefly on them is the object of this article.

"Axiomatic sayings" are not so basic or fundamental as "presuppositions," and further differ from them in that they are constantly on the tongue while the latter are not. The former, in a word, are *affirmed*, the latter *implied*.

1. A good many of the axiomatic sayings of our pioneers had to do with THE BIBLE. The vindication of God's word as a sufficient rule of life was one of the primary objects they had in view. They had to make a fierce battle against the bondage of human creeds. They felt that this galling yoke must be removed from the neck of God's people. To do so the Bible must be exalted and honored, restored to its rightful place, and made the supreme and only guide in Christian faith and duty. Hence the ready acceptance, the wide prevalence and the permanent place among us, even till now, of those memorable words, "*Where the Bible speaks we speak, where the Bible is silent we are silent.*" As an assertion of the all-sufficiency and the alone-sufficiency of God's book, a happier statement was never made. It far surpasses in precision and definiteness the famous utterance of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants." If one of the Wise Men of Greece was handed down to immortality because of a single saying, "Know thyself," so should this axiom of Thomas Campbell do for him. "It was from the moment these significant words were uttered and accepted that the more intelligent ever afterward dated the formal and actual commencement of the Reformation."

Another form of expression practically equivalent in meaning has come down to us from the same source and almost rivals the preceding in popular prevalence back in the day of our pioneers. Its origin is Mr. Campbell's now historic "Declaration and Address," and as usually quoted ran thus: "*Nothing is to be enjoined as a matter of Christian faith or duty for which there cannot be expressly produced a 'thus saith the Lord' either in express terms or by approved precedent.*" The writer in his early boyhood days used to hear these words on scores of tongues long before he ever knew who their author was, or where to find them in print. In the battle against human creeds, their usefulness was set forth in this oft-repeated style: "*If a creed contains more than the Bible it contains too much; if it contains less than the Bible it contains too little; if it contains just the same as the Bible it is superfluous; if it differs from the Bible it is erroneous.*" And this way of putting the case has won many a man to stand with us on the "Bible alone."

"*Bible things in Bible words*" is still another proverbial expression that our fathers kept in constant use. With great power they employed it in behalf of a pure speech among our people. It forbade the calling of the Lord's day by the name of "Sabbath," the speaking of the Godhead as the "Trinity," of the Lord's Supper as the "Sacrament," of Conversion as "Getting Religion," or of a religious people who sought in all things to conform to the New Testament teachings as anything else than simply "Disciples of Christ" or "Christians." They held that party names and party phraseology had much to do in perpetuating party-*ism*, with all its evils, and that a long step towards the unity of God's people is taken when they cease from the use of the "language of Ashdod," as unbiblical speech was called, and speak only of "Bible things in Bible terms."

2. Our fathers encountered a fearful state of mysticism on the subject of FAITH. The especial issue between them and the theology of their day was "How does faith *come?*" The popular view made faith the direct gift of God, by a perversion of Ephesians 2:8, and to get it for oneself was like trying to get a bowl full of moonbeams. It was supposed to be borne from heaven into the hearts of men like "a golden dewdrop on the siver tip of an angel's wing." The recipient was utterly passive in obtaining it, and hence was instructed to use no effort whatever. To combat a view so subversive of human responsibility and so at war with

Scripture and reason, our fathers emphasized the absolute necessity of testimony in order to the production of Faith and at last compressed their view into the concise axiom of "*No testimony, no faith,*" which became one of their most widely used and effective weapons against the error they sought to overthrow. Based on such plain utterances of God's word as "Faith cometh by hearing and hearing by the word of God," "These things are written that you might believe that Jesus is the Christ," and "Many of the Corinthians hearing, believed and were baptized," it deserves to rank as one of the best of all the axiomatic sayings of our pioneers, as well as one of the most potent.

3. The BAPTISMAL BATTLE of our fathers also yielded an axiom that had extensive use. The practice of infant baptism was in their day justified by the plea, with which of course many others were connected, that the faith required to make the ordinance valid was supplied by the infants' parents. Against this view it was pointed out with strong persistence that in the Scriptures baptism is commanded directly to the individual, and that if the individual cannot obey the command for himself, it is not and cannot be intended for him. "Repent and *be* baptized," "Arise and *be* baptized," "He that believeth and *is* baptized," "What doth hinder me to *be* baptized?" and so on through the entire sacred record wherever the ordinance is spoken of from the standpoint of the subject or recipient of baptism, the obedience is required of the subject and of *no one else*. For any one else to come in and have the obedience rendered, as in the case of a parent with a child, is both a perversion of the ordinance and a total nullification of the central idea of the command. It is given to us for our own obedience and not for another's. Hence it was that our fathers originated the aphorism, "*No proxies in religion.*" Whether the cry would not require some limitations I need not discuss here. But in its application to the controversy over the baptism of infants it served as a useful weapon and made for the triumph of the correct view of this much-abused ordinance of the gospel.

4. There is still another of which I would speak. The day of our pioneers was a day of battle, as we all know. Now the sorrow of a religious battle is that it engenders hatred and ill will and uncharitableness. But though our fathers attacked the errors of their time with might and main, though they denounced the departures from the faith and practice of the "ancient order of things" with fiery tongue and with trenchant pen, though they rebuked the sad perversions of the primitive gospel in a way that shook the whole religious world, they still with kindly charity declared again and again that "*God has a people among all the churches.*" Their iconoclastic spirit did not blind them to the fact that among all communions were found men and women of sincere faith and piety, who feared God and wrought righteousness and of whom he would say, "They shall be mine in that day when I make up my jewels." It is a sweet memory to recall, in this later day of growing kindliness among all religious bodies, that though our fathers dealt hard blows they nevertheless had tender hearts, and in spite of the temptations to harsh and censorious judgments, were not strangers to the love that suffers long and is kind, and recognized as true children of God those of every name and faith in the Christian world who called upon God out of a pure heart, and who served the Lord Jesus in sincerity and truth.

B. B. Tyler's Letter.

The money to pay the mortgage indebtedness of the First Christian Church in Colorado Springs was collected more than a year ago, but the party holding the note of the church, and the mortgage, would not accept the money and release the church, because the note would not become due until in the spring of 1901. At last the money was accepted and the note and mortgage were surrendered. Monday, April first, was a happy day in the history of this congregation. The mortgage was burned in the presence of a large and enthusiastic company. This is the first time in the history of the church since the erection of the present house of worship, probably a dozen years ago, that it has been entirely free from debt. On the evening above mentioned the congregation was entirely free from debt and there was a snug sum in the treasury.

F. N. Calvin is doing an excellent work in Colorado Springs. Evidences of prosperity are visible on every hand. The church is better organized than ever before. A larger number of members are at work than for many years. The number of regular contributors toward current expenses is from one hundred and fifty to one hundred and sixty. The largest number contributing during my sojourn in Colorado Springs was one hundred and ten. This was the report for a single month. The church is a liberal contributor, as contributions go, to the cause of missions. This year its pledge to state missions is above $370. Nor is it indifferent to the work of making disciples of all the nations. It contributes liberally to the cause of foreign missions. Since the beginning of Bro. Calvin's pastorate, a year ago, certain improvements have been made on the building, and others are in contemplation. F. N. Calvin is a superior teacher and pastor. It is a pleasure to bear this testimony to the thoroughness, efficiency and success of his work in Colorado Springs.

"Holy week" in Denver was observed, in part, by a remarkable series of sermons delivered by Bishops Warren and Hendrix. H. W. Warren is a bishop in the Methodist Episcopal Church, and Eugene R. Hendrix is a bishop in the Methodist Episcopal Church, South. The preachers dealt with the fundamentals of the Christian faith. The following are some of the subjects: "The Humanness of the Christ"; "The Abundant Life"; "The Christ's View of Sin"; "The Christ's Method With Mild Sceptics"; "The Kingdom the Christ Came to Establish"; "Why Did the Christ so Long Delay His Coming"; "The Beginning and Progress of the Christ Life in Man"; "The Overflow of Christianity"; "Jesus the Same in all Ages and Worlds"; "The Savior, the Sinner, and the Saint"; and "The Satisfied Christ."

Three services were held each day. The noon meeting was held in the hall of the Young Men's Christian Association; the afternoon and evening services were held in the Trinity Methodist Episcopal Church. The purpose of the preachers was the strengthening of faith in the fundamental verities of our religion. The discourses were exceedingly helpful. Bishop Hendrix is a good preacher. Bishop Warren is one the greatest preachers that I have ever heard.

John C. Hay delivered a lecture in the South Broadway Christian Church, with stereopticon views, on Hawaii, Friday evening, April 5th. The address was instructive. The pictures were good. The lecture was an effective missionary address. He showed the change wrought among the people of the islands by the missionaries. If you can secure the services of John C. Hay to give this lecture do not fail to do so. It will do the people good to hear it. His address is Los Angeles, Cal., in care of the Coulter Dry Goods Company.

The following from The Interior, Chicago, is so good that I pass it on to you. I believe you will enjoy it:

"Preach the Word."

"Sir, we would see Jesus," is a request every congregation has a right to make of the pastor. And the true pastor, being a messenger of Jehovah of Hosts, and not a messenger of Byron, Milton, or Shakespeare, is bound by the most solemn of all his obligations to preach "Jesus Christ and him crucified." The gospel preacher is a minister of the New Testament which became of force on the death of the testator, our Lord and Savior Jesus Christ. In this testament is recorded the following statement of our Savior: "The words that I speak unto you, they are spirit and they are life." This can not be truthfully said of science, or popular literature, or of the writings of the wisest men not inspired of God. In his command to his disciples to teach all nations, Christ's language is specific: "Teaching them to observe all things whatsoever I have commanded you." No mention is made of human doctrines, and no authority given for teaching them. "The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" The Word of God is "the sword of the Spirit." One armed with this sword for destroying evil is required to use it. A sword needs no stronger proof of what it is than the effects of its use. No learned argument is necessary to prove that a hammer is a hammer. Use it, and it proves itself. Fire proves its own character when applied. God's Word is "like as fire." It cleanses away evil. "Preach the Word." A pastor who substitutes anything else for the faithful preaching of God's Word (and this is all he is authorized by Christ to preach) is trifling with the eternal destinies of men, and bringing guilt upon himself. The writer has in recent months heard much chaff in sermons and noticed a conspicuous absence of the "one thing needful."

Now that my scissors are in good working order and my pen is a little lazy I send the following also. This clipping is from The Advance. Knowing you as I do I am sure you will enjoy it:

"The origin and rapid growth within this century of the people known as 'Christians' or 'Disciples' is significant. It is not too much to say that the chief reason for the remarkable popularity of the 'Disciples' was their cry against sectarianism. 'Let us have done with divisive, human names applied to the church of Christ,' they said, 'such as Methodist, Presbyterian, Congregational; let us go back to Christ, and be known simply as Christians or Disciples; let us revive primitive Christianity, and the Church will be unified and denominations will cease.' We appreciate the value of their testimony, and rest assured that the vital principle for which they contended is destined to have an increasing influence on the Christianity of the twentieth century."

English Topics.

By William Durban.

The English people are at this juncture threatened with financial difficulties. For our resources are not boundless as those of America are, practically. This is a small country, though the wealth of the empire is of course enormous. But Britain is not the empire, and the imperial burdens are too costly to be comfortably endured.

The Burden of the Weary Titan.

All the faculties of the people are being overstrained. We are being called on by the government to prepare for tremendous additions to the taxation, chiefly with the view of increasing our already vast armaments. We are to raise the army of regular forces on the peace footing to a quarter of a million men at least, and the whole number of fighting men of all descriptions in the empire, including the great volunteer contingent, the militia, and the many new local regiments in the great colonies, will amount to considerably over a million. Thus at last England is about to take a formidable place among the great military Powers. Further, a great naval program has just been submitted to Parliament and is sure to be passed. Indeed, although it projects the building of thirty-three new war-ships, there are at once outcries from the jingo press that it is not at all adequate. For the idea is fixed in some minds that Britian, in order to be able to sing and shout, "Britannia rules the waves," must always be building so many battle-ships as to outnumber the fleets of any half-dozen other Powers. Thus we are about to be subjected to the crushing increment of taxes which will be necessary for the outlay on these bloated armaments. All this is, of course, one of the immediate results of the war. Many people glory in war, but nobody relishes the sequel. We shall be long years paying for the cost of this dreadful conflict in South Africa. All our missionaries have declared, without any exception that I have been able to discover, that the hideous strife was rendered inevitable by the determination of the Boers to drive the British out of South Africa. I have never sat in judgment on the Boers. Like the great majority of Englishmen I always supposed that they would be satisfied to live in the condition of practical independence with a mere shadowy British suzerainty, the reason of which was that it was essential that Britain should be supreme in relation to foreign affairs only. But it is useless now to discuss the complex question of the causes of the war. This has been ably and exhaustively done during his recent stay in the United States, by Bishop Hartzell, the famous American Methodist bishop of South Africa. He has before great audiences at Chicago and elsewhere justified Britain and emphatically condemned the Boers, amongst whom he has long lived. It seems to me that such a man ought to know. In my long talk with him in London he entered into the whole question in the most earnest and convincing manner.

The New Bishop of London.

A fortnight ago the Bishop of Stepney sent for me to visit him and to take luncheon with him at his residence in Amen Court, that quaint and curious old ecclesiastical precinct close to St. Paul's Cathedral. The bishop had been struck with a certain religious article I had written and particularly wished for some talk with me. Dr. Arthur Foley Winnington Ingram, for the last five years Bishop of Stepney, talked with me for two hours on matters pertaining to religious work in London, ecclesiastical life, etc., etc. I found that he knew little of America or of any country besides England. But few men know this country so well, and few are so well acquainted with the poor in London. He has, since my recent visit to him, been appointed Bishop of London. He is the right man, for he certainly is the most popular man in all London. I do not wonder at that. His life is an extraordinary one. He is a bachelor, 43 years of age, and has given his whole existence, since entering the ministry, to the welfare of the common people. He has formed many clubs for poor boys and girls in the teeming and wretched purlieus of the East End around Whitechapel, Mile End, Bethnal Green and Shoreditch. Every evening of his life, excepting when he has been on preaching expeditions out of the city, he goes off to the East End to some meeting amongst the vast horde of poor Londoners who almost idolize him. On Monday mornings at seven o'clock the bishop goes on his bicycle to meet a cycle club of working lads before breakfast. Every Saturday afternoon he takes a large party of factory girls round St. Paul's and then entertains them at tea in the great vestry of the Cathedral. Often when he is in the slums he will knock at a door which will be opened by some ragged little girl. The mother from within shouting, "Who's there?" the child replies, "Mother, it's religion trying to get in!" But though the door might in some cases be shut against him, he puts his foot inside and keeps it open while he begs for admission. Such things the "People's Bishop," as he is popularly called, told me in his talk. He is an ardent total abstainer, a noted temperance lecturer, but above all, a born preacher. On Sunday afternoons, during his monthly residence in the precints in his capacity as canon of St. Paul's, he preaches to crowds of four or five thousand people. Now, it is passing strange that such a man as this, consecrated, apostolic, devout, should be a thorough Ritualist. What would happen if some such representative of contemporary religion were convinced of the failure of modern theology and ecclesiasticism to represent genuine Christianity? There would be a wonderful revolution in the spiritual world. We may hope that some day such a thing may happen as the conversion of a great popular preacher in any one of the dominant sects to the simple faith of Christ. Such an event would startle the nation and the world, but would, above all, awaken the careless formalists who form the stolid, immovable body of the religious public.

Why English Disciples are Slow.

I have been much impressed by reading a striking letter in the Christian Standard from the pen of B. B. Tyler, whose literary contributions in any of our papers always bring me to an interested pause. He has explained in a way that appealed to my innermost sympathies the reasons why our American churches in the New England states do not make the same rapid progress as the churches of Christ in the center and the west. Bro. T. tells his readers that there is a great outcry for more help from the home missionary board; that there has been an exodus of ministers from thirteen New England churches last year; that these churches were too poor to pay the salaries which these preachers thought they ought to expect; that the people are as generous according to their limited means as any to be found in any other parts of America; but that in those rich and populous states only poor folks for the most part can be induced to give our preachers a hearing. The wealthier religious people flock to the sectarian sanctuaries. Now, I was pleased and sorry as I read this letter. If we can get Bro. T. over here for a season, he will soon find out that he has hit on a secret which applies to old England also. This is our one and only difficulty. We have no other. Our people also are generous. They also are enthusiastic. They also are true and faithful. But in this country only by slow degrees as the years roll along shall we conquer large areas. The well-to-do, the cultured, the proud, the imitators of the aristocrats, the parvenus, the folk who are nobody but want to be thought somebody, the thoughtless human sheep who follow the bellwethers of the fashion in religion as in other things, all flock to the old established sects. Therefore we need time for progress. We sympathize with our brothers and sisters in New England. They are our companions in the kingdom and patience of Christ. Some of us who are preachers knew the pleasure of enjoying success wherever we ministered years ago when we were denominationalists. Our sectarian brethren flattered us, honored us, loved us, took care of us, and things were pleasant enough to give daily delight to any sybarite. Those were days of a kind of spiritual epicureanism. Oh yes, it was very nice indeed to be sometimes by the week together in dear C. H. Spurgeon's house; to chat often with such men as Drs. Clifford, Landels, Brock, and to associate with the giants at play after hearing them occasionally on the platform or in the pulpit. Who would not enjoy it all? Who would not find such a life very enjoyable? Well, my brethren of the Disciple pulpits in the states of Kansas, Missouri, Illinois, Ohio, Indiana, Kentucky and Nebraska, you can also revel in all these amenities, and I am thankful for it. Some of us had our share of such fellowship in days gone by; but now we are sentinels on outpost duty, or we form the vanguard in the forefront of the battle, and we are shot at and often sorely wounded, while you are in the intervals of your hard work enjoying the sweet interludes of popular favor and fraternal association on a great scale. Enjoy it all, dear and honored brother preachers! You well deserve it, and if I can ever cross again for a few weeks I will take one more plunge into the pleasant stream of your prosperity. But will you sometimes think of us who are trying to be faithful under the exacting and arduous conditions which belong to the position of heralds, crying in the wilderness and seeking to prepare as pioneers the way of the Lord? I pity the soul of any man or womon who, happening to live in a region where the work has sprung into power and affluence, can feel unsympathetic or impatient with missionaries either in English and continental fields or in the realms of

dark paganism. Our comfort is that we know many of our flourishing American brethren endeavor to understand the position and are not lacking in sympathetic appreciation.

43 Park Road, South Tottenham, London, March 15, 1901.

Zerelda Wallace.

By Mrs. Frances D. Elliott.

A remarkable woman has just died near Indianapolis, Ind., one who by her strong personality and bold strokes for the right has impressed her generation as few women have done.

In Kentucky, in the year 1817, a girl was born into the family of Dr. Sanders, who was named Zerelda. Other daughters came, but no son; so the disappointed father turned to his eldest-born for companionship. Together they roamed the fields of science and plucked the flowers of knowledge. With her he discussed political questions, little dreaming of the use to which she would put her knowledge, and she stored her mind with Bible history and other facts that have furnished her many an apt illustration.

Her father, as he watched the unfolding of her unusual mind, often wondered what her future would be; for in those days superior brains must needs be housed in masculine heads, or woe be to the possessors thereof! Above the doors leading to the learned professions, the business world and most of the literary and artistic avenues of work, was inscribed the legend, "No woman need apply," and across the entrance to the lecture platform and editorial sanctum was placed a network of bars, bearing the words, "strong-minded, unwomanly, masculine, blue-stocking."

Her father probably concluded that her best place in life would be by the side of some young and growing man in the infant state of Indiana, where they now resided; one who could be spurred up the ladder of fame by her aspiring genius, and through whom she might impress the world at second hand. But she early took her career into her own hands by wedding one who had already ascended his ladder to the topmost round. The next year after she became Mrs. David Wallace, her husband was elevated to the governor's chair, and she, a girl in her teens, was called to preside at the executive mansion, with what grace and efficiency her friends still delight to relate.

Three boys waited for her on the threshold of her new home—William, Lewis and Edward—and she patiently washed their faces and mended their clothes, little thinking that by her daily life she was molding so rare a spirit as the author of *Ben Hur*. Gen. Lew Wallace relates that when he and his brothers were called in to greet their young mother, she being only eight years older than the future novelist, they went in a very rebellious state of mind, because they had not been apprised beforehand of the marriage. But her winning smile and kind heart won them to her, and he says, "I soon ceased to think or speak of her as my step-mother, she was a real mother to me." The sincerity of this tribute becomes apparent when it is known that the character of Ben Hur's mother was directly inspired by Mrs. Wallace. In common, homely duties her days passed on; six children came to her, two of whom wrung her heart and broadened her sympathies by being laid in early graves. Another, a gentle, sweet-voiced daughter, went later, leaving to her care four grandchildren. She lovingly took them to her heart, gave them careful training, and now impressed the world through two generations.

But while her hands were burdened, her mind was not neglected. Amid the interstices of housekeeping, she found space for culture. She enjoyed the companionship of a literary husband, and in the ordering of her life she made the less yield to the greater good. She was a member of the Central Christian Church and it was her habit to rise very early that she might have an hour with her Bible. She kept her hair short, so that after a vigorous brushing, she could devote to reading the time usually spent in arranging the coiffure. And while she read and "mused the fire burned." In that new country where grogshops flourished on every corner, and society condoned what it seemed powerless to remove, she saw her friends and neighbors dragged by the demon of drink from the pedestal of manhood down to death and ruin. And as she suffered in silence, her heart swelled within her.

Other women all over this land suffered and pondered until at last indignation and love, like acid and alkali, were stirred together and effervesced in the great Woman's Crusade. That was the opportunity for which Mrs. Wallace had been waiting for fifty-seven years, and at an age when, a little earlier in the century, grandmothers would have been donning their caps and kerchiefs and sinking down into their easy chairs for a well-earned rest, she began her career—at first by saying a few words in the meeting, choking and sitting down overcome. But as she became accustomed to the sound of her own voice the pent-up thoughts of forty years burst forth in a torrent. She forgot that she was on the platform, forgot that she was a target for the shafts of criticism, forgot everything but that the drink demon was abroad in the land and must somehow be crushed. She would say, "You men cannot do it alone. Let the women help; let them talk, let them pray, let them vote! If a mad dog were loose on the streets, you would not care whose blow killed it." Temperance and suffrage, these were her themes. In her mind they were inseparable. And she was terribly in earnest. This earnestnesss made her eloquent. She was a pioneer in the work of the Woman's Christian Temperance Union, having been the first president of that organization in Indiana. Her work, however, transcended the boundaries of her own state, as told in a recent letter from her: "I have spoken many times in all the New England states except New Hampshire, also many times in New York, Pennsylvania, New Jersey, Maryland, and in Washington, D. C.; in Ohio, Indiana, Illinois, Michigan, Iowa, Missouri, Kansas, Arkansas, Mississippi, Tennessee, Kentucky, North and South Carolina, Georgia and Florida. I have spoken a few times in Minnesota, Wisconsin and Deleware. I think it was in 1874 that I addressed the legislature." Think of that for the work of a grandmother!—braving hardships before which the strongest men shrink, and which they face only for large compensation. She gave her time and strength.

A beautiful friendship existed between Mrs. Wallace and Frances E. Willard. They often roomed together during temperance conventions, and Miss Willard often alluded to the elder woman as Mother Wallace. "I wish you were my daughter," the latter said to her one day. "Oh!" exclaimed Miss Willard, "I am going home to tell my mother and make her proud."

In the evening of her life, as she reviewed her work, Mrs. Wallace realized that she had not done all that she attempted. What reformer has? But she could perceive an elevated public opinion that would have been lower, a quickened public conscience that would have been less sensitive, if she had not lived and worked. Equal suffrage, in most states, is still in the future, but she compelled many thinkers to conclude that it is the next great step in the march of progress. She helped to lift the question from the "low ground of sorrow," where it was pelted with epithets and humiliated by sarcasm, to a plane of respectful consideration.

The agitation has shaken down the bars that for centuries have kept woman from the industrial and literary fields, and the daughters of the very women who deprecated Mrs. Wallace's work are now filling positions and enjoying salaries that her labors and those of her coadjutors have made possible. Her name belongs in the list of those of whom it may be said, "She hath done what she could."

Indianapolis, Ind.

An Important Year.

This should be the greatest year of our American mission work. The first year of the decade, it is also the first year of a new century. Great successes this year will lend enthusiasm to the decade and give a helpful impetus to the work of the century.

Now is the time to push things. We must enter more fields. We must stimulate, strengthen and fortify in the fields already entered.

Success is expensive. It is cheaper than failure though, in the end, and pleasanter.

To make our home missionary work what it ought to be this year, to enlarge it as our Lord has a right to expect, requires that every church and every Disciple should give this matter more attention than formerly; there must be more warm, active, generous co-operation, more self-denial, more devotion to our holy cause, more effort to make history, more patient plodding and more of the "sinews of war."

Preachers, there never were such urgent reasons for the redoubled diligence of our churches in home missions. Every one of you should announce the offering favorably and preach about it every Sunday until May 5th. See that the offering is taken. If weather is unfavorable May 5th, repeat the offering the next Lord's day. There can be no excuse for failure to make at least one offering a year to this great work.

For America's sake, for the world's sake, for our Savior's sake and for the sake of the home congregation no church can afford to miss the offering on May 5.

Get posted on the subject and you will want to preach about it. Then your people, being posted, will want to give. Send to Benjamin L. Smith, Y. M. C. A. Building, Cincinnati, O., for all the information needed. He will send it to you, in bundles, all you want, free. Read it; distribute it; preach it. Send the money to him when the offering is made. And remember May 5. Make it a red-letter day this year.

C. G. McNeill.

Milwaukee, Wis.

Current Literature.

April Magazines.

The *North American Review* opens with two articles by Tolstoy, the first of which is a general summary of the comprehensive denunciation of all modern institutions which is familiar to those who have read his books, and the secondary, a "Message to the American People." This is followed by an article on Tolstoy's "Resurrection." Mark Twain gets deeper into the mire in an attempt to defend his criticism against the missionaries in China. The collecting of one-third of the value of a murdered man's estate to be used in supporting his widow and orphans, seems to the sensitive conscience of Mr. Clemens as heinous a crime as collecting thirteen times its value to be used in propagating the gospel. We shall have more to say later on these melancholy mouthings of Mark. Senator Beveridge, writing on "Cuba and Congress," defends the Platt resolution as not only consistent with Cuban liberty but necessary for the maintenance of such a degree of law and order as is essential to liberty. Rear Admiral Melville writes from the professional point of view on "The Submarine Boat," and expresses doubt of its efficiency. Even in France, he says, where the public is most enthusiastic over it, the naval authorities are not convinced. By strange coincidence the French government contracted for twenty submarine boats after this statement left the writer and before it reached the reader. Mr. Howells' monthly contributions to the North American are comparable to General Harrison's. Both men have been a large part of the history of our day, the one in the political and the other in the literary world, and both in their last years have stood in a measure apart from and above the fray. Mr. Howells writes this month on Barrett Wendell's "Literary History of America," which he criticizes severely on several counts, and most of all for its air of unconscious superiority. It is, says Mr. Howells, not the work of a broad mind, but of a narrow mind trying to be broad. While we do not agree with this as a criticism on Prof. Wendell's work, we can heartily thank Mr. Howells for teaching us that phrase, "a narrow mind trying to be broad." It describes a great many writers, whether it describes Prof. Wendell or not.

The Living Age has just finished publishing "An Englishwoman's Love Letters"—and what wretched stuff they are! The question whether the thing is well done or not, is one which need not even be raised. It was something which did not need to be done at all. Carlyle called Keats' poetry mere "maudlin sentimentality." What would he have said of this? Of course he would have said nothing. If he had deigned to notice it at all, he would have criticised it with a snort. And that is really what it deserves, rather than articulate criticism. It is morbid and maudlin from start to finish. It is the sort of sickly gush which brings honest and sincere sentiment into undeserved disrepute. The author made a double blunder in allowing his name to become known. In the first place he ought to have been ashamed of his work. In the second place, the revelation of the masculine authorship of the "Englishwoman's" letters gave the public the uncomfortable feeling of having had their deeper emotions trifled with, and a corresponding feeling of resentment is engendered toward the trifler. But the reader who allowed these letters to get hold of his sympathies very firmly deserves little sympathy. He ought to have seen from the morbid and pathological sentiment which they exhibited that they were the merest trifling, whether written by man, woman, or feeble-minded child.

The World's Work for this month devotes special attention to the multi-millionaires, presenting illustrated articles on J. Pierpont Morgan, Andrew Carnegie and Charles M. Schwab, president of the billion-dollar steel trust. Young writers are given encouragement in an article on "The Unknown Author and the Publisher," which shows how anxious all publishers are to get hold of good manuscripts even by unknown writers and how a large part of the publisher's best paying business comes from discovering new writers. This axiom is laid down: "If you submit a manuscript it will be read; if it is good enough it will be published whether your name be Rudyard Kipling or Sarah Brown." That is not saying, of course, that it will be published by the first publisher to whom it is offered, for every one knows how David Harum and a great many other popular books were refused by several publishers before finding one willing to take the risk.

A writer in *The Literary Era* argues that "the passing of the historical romance" is a phenomenon which we are about to witness, which we are indeed now beginning to witness. He grants that the clash of arms, the glitter of a society once brilliant but now gone, and the thrilling episodes of war and intrigue which mark the romantic novel were a relief from the stupid realism which embodied the idea that only tedious people and commonplace events represent "real life." But the romantic idea has been much overworked. We do not believe that the historical novel is merely a passing literary fad, but the special type that is in vogue to-day, the romance of the Richard Carvel-Janice Meredith type, is a passing phase of the historical novel, and we can wish it haste in its passage and a speedy advent for its successor.

The *Atlantic Monthly* reflects the season in two April poems by Henry Van Dyke and John Burroughs which, though brief and inconspicuous, are among the best things in the number. "The Weaker Sex" is the title of a strong story by F. J. Stimson—the story of a woman who, after enduring many hardships at the hands of a husband who was the tool of worse men than himself, was mortally wounded by that husband in a fit of insane rage. The prosecuting attorney, who tells the story, told her that her husband would be held for murder unless she lived a year, but that it would not be murder unless she died from the effects of his wound. The doctor tells her that she could not live two days and she committed suicide to save her husband. An interesting article on "The Household of a Russian Prince," tells of the experiences of an English woman who served as governess in the family of a cousin to the Czar thirty years ago.

Scribner's opens with a study of "The Southern Mountaineer," by John Fox, Jr., which sets forth the dialect and customs of the mountain peoples of Kentucky and Tennessee. The writer notes the interesting fact that the peculiarities of the mountaineer's speech are for the most part not corruptions but the survival of words and forms which have elsewhere become obsolete. There are, he says, about two hundred peculiar words in the mountaineer's dialect which came down unchanged from the time of Chaucer. Walter Wyckoff produces another chapter from the book of his experience in "A Day With a Tramp." Mrs. Gilbert's stage reminiscences are concluded in this number and there are several stories, some of them good.

One of the best things that can be said of the *Cosmopolitan* for this month is that it contains the concluding chapter of that tedious, unaimed serial, "The First Men in the Moon." Barring this which, bad as it is, is welcomed because it is the last, the number is excellent. It has a good illustrated article on Sarah Bernhardt, a very practical and sensible article on "The Average Young Man and his Library," and an interesting and instructive article on "Venice," by Edgar Fawcett, besides the usual number of stories.

The American *Review of Reviews* has character sketches of the new Queen of England, General Harrison and the late William M. Evarts. The department which gives a condensed statement of the gist of the leading articles of the month is one of the most valuable features of the magazine.

It Slugs Hard.

Coffee a Sure and Powerful Bruiser.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall, of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts and added weight, where before there was invalidism, the blues, and a skeleton like condition of the body.

It would be hard to tell how highly I value Postum.

My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

Our Budget.

—This is home mission number.

—Read carefully the articles herein printed which bear on that subject. They will help you to form an estimate of the value and need of the work.

—There is every reason why the May offering for home missions should be the largest in our history. There are greater demands upon us than ever before and we are better able to meet these demands than at any previous time.

Let it be remembered by preachers and church officials that no offering for so great a cause as that of home missions can be worthy unless it is carefully planned and duly prepared for. See that every one in the church has an opportunity to give something.

—There is no better remedy for unsatisfactory religious conditions in your church than to give liberally to help send the gospel to others. It is in seeking to save others that we save ourselves.

—It will be in order on the first Lord's day in May to sing "America" and then to give liberally to help save America. There is no use to sing,

"Long may our land be bright
With freedom's holy light,"

unless we do something to send the light of the gospel, whose saving power alone can protect our nation.

—Bro. C. P. Evans criticizes the reply which N. Del McReynolds recently made to Mr. Small's letter in the CHRISTIAN-EVANGELIST. Bro. McReynolds stated that with his church Christian character is the full test of fellowship and they believe "in essentials unity; in non-essentials liberty." Bro. Evans says: "If he will make a careful study of the Bible he will find that there are no non-essentials in Christianity."

—Two new books of great value have passed through the press of the Christian Pub. Co., and are now in the hands of the binders: "The Spiritual Side of our Plea," and "The Reformation of the Nineteenth Century." Each of these books has a special adaptation to our times. The one is a re-examination of some of the points of doctrine which have come up recently for fresh investigation, especially in the light of Mr. Campbell's teaching; the other is a historical work designed to meet the demand of a newly-awakened interest in the beginnings and progress of this wonderful movement. Look out for further announcement.

—A Methodist paper states that there are 206 Methodist churches in Chicago and immediate vicinity, of which 150 are within the city limits. In this number are included 16 Swedish, 14 German, 8 Dano-Norwegian, 4 Bohemian and 1 colored church. Is this home or foreign missions? It is hard to tell. At least it illustrates the truth that there is no fundamental difference between home and foreign missions now-a-days.

How do the Methodists come to have so many churches in Chicago? By being niggardly with their expenditures?

No.

By assuming that city churches must, of course, be rich and so sending all their money elsewhere?

No.

Have the Methodists supported their cause in Chicago better than we have supported ours because they think more of it?

We hope not.

Then why have we not equaled them?

If you please we would rather not answer, but if you will give us one more chance to show that we really do mean business, we will atone for past stinginess.

Very well. The first Sunday in May is your opportunity. See that you seize it.

—J. W. Lowber is delivering a course of lectures in the chapel of the University of Texas on "The Influence of Christ upon Modern Culture."

—Drake University, which is now making a special effort to raise a much needed fund for the increase of its endowment, was illustrated and written up in a recent special number of the Christian Index.

—One of the Jacksonville (Fla.) dailies reports that while J. T. Boone's church made "no special spread" on Easter it had a Sunday-school that morning which packed the house. That is an appropriate sort of Easter celebration.

—Dr. H. L. Willett delivered two series of lectures recently in Richmond, Ky., under the auspices of the united Christian forces of the city, not only arousing great interest and drawing large audiences, but stimulating Bible study so that many have taken up the work of the American Institute of Sacred Literature. Plans have been matured to have the lecturer at Richmond again next year.

—The twentieth annual Y. P. S. C. E. Convention will be held in Cincinnati, July 6-9. After having gone to many points on the sides and corners of the continent, the Convention comes back to a point nearer the center of population and the attendance will doubtless be enormous, especially in view of the fact that sessions are to be biennial hereafter. The Disciples of Christ have never before been so well represented on the program of an Endeavor Convention. Among those who will speak are George Darsie, A. B. Philputt, John E. Pounds, F. D. Power, J. Z. Tyler, J. H. Garrison, G L. Wharton and Herbert L. Willett.

—T. A. Abbott, State Corresponding Secretary of Missouri, recently visited Joplin in the southwest part of the state. He says, "It is beyond question the greatest missionary field in Missouri to-day. The constant discovery of vast deposits of lead and zinc, almost fabulous in their value, has attracted to this territory an increase in population that is scarce short of wonderful." The population has doubled during the last five years, being now 30,000. This increase in population has demanded a corresponding expansion in church work. The various denominations are strengthening their forces there. Three years ago W. F. Turner went there as pastor of the Christian Church and has proved to be the right man in the right place. Assisted by J. W. Baker, a business man, he has put the church on a new basis. The old debt was provided for, a new lot has been purchased in a fine location and the foundation is in and the basement completed and nearly all the material for the building has been purchased and paid for. The house will cost $15,000 when completed and the property will be worth $20,000. Brother Abbott addressed the Sunday-school at the request of the superintendent and gave the invitation, to which twelve responded, to make the good confession. During the day six others were added to these, making eighteen in all. We are glad to report this flourishing condition of the cause at this important center of the southwest. It is a good illustration of the importance of manning this important place with the right kind of preachers.

Spring Medicine

Is of the greatest importance. This is the most critical season of the year, from a health standpoint.

It is the time when you imperatively need Hood's Sarsaparilla.

It will give you a good appetite, purify and enrich your blood, build up and steady your nerves, overcome that tired feeling, give mental and digestive strength — in short, will vitalize your whole being, and put you in perfect health.

Don't delay taking it.

Don't experiment with others. Get that which trial and test have proved the best —

HOOD'S Sarsaparilla

Best for Spring – "I have taken Hood's Sarsaparilla when needed for several years and would not be without it in the house. It is an excellent medicine and I heartily recommend its use in the spring and at any time when a blood purifier and tonic is needed." MRS. F. M. FOOTE, 21 Irving Place, Passaic, N. J.

Spring Fever—"I have taken Hood's Sarsaparilla for my spring medicine for years and have always found it reliable and giving perfect satisfaction. In the spring it takes away that tired feeling or spring fever, gives energy and puts the blood in good condition." MISS EFFIE COLONNE, 1535 10th Street, N. W., Washington, D. C.

—Send all money for home missions to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, O., by cheque, draft, postal order, express order, registered letter or (for small sums) two cent postage stamps. Don't send coin loose in envelope, or bills, without registering the letter.

—The following is a statement of the receipts for Church Extension during March, 1901:

From churches	$ 154.46
" individuals	1,189.80
" Ann Sharpe estate, Hanford, Cal.	168.41
" annuity gifts	3,333.33
Total	$4,845.00

At the board meeting held on April 2, the following loans were granted: Paso Robles, Cal., $300; Mitchell Park Church, St. Joseph, Mo., $2,000; Santa Monica, Cal., $1,000; Marshall, O. T., $400; San Diego, Cal., $1,500; Lincoln, Neb., $4,000, with which to buy a lot; Muscogee, I. T., $400; Duncan, I. T., $350. All remittances should be sent to G. W. Muckley, Cor. Sec., 600 Waterworks Building, Kansas City, Mo.

van Houten's Cocoa

Easy to Make—Easy to Digest and of Exquisite Flavor.
Strengthening, Refreshing and most economical in use.
Sold at grocery stores—order it next time.

—A sermon by James N. Crutcher, of Paris, Tex., on the "Sacredness of Labor," recently appeared in full in the Daily Advocate in that city.

—L. C. Swan, of Mt. Ayr, Ia., writes that his congregation takes but one collection in the year and apportions it among the different societies. This year $107.65 was raised and they expect to make it $150.

—James Small, of Bedford, Ind., calls for the names of all Disciples that have moved to Bedford within the last year. He will begin a meeting with S. M. Martin in the new church May 6th, 1901.

—Joseph E. Taylor, Greensburg, Ind., has become general agent for *Popular Hymns No. 2*, in the region north of the Ohio River. Orders for this new song book may be sent to him or to the Christian Publishing Company, St. Louis, Mo.

—Closely allied to the work of home missions is the work of caring for widows and orphans. The Home at Louisville, Ky., is still working on its $50,000 endowment, contributions to which can be sent to Robert H. Otter, Box 300, Louisville, Ky.

—The new church at Irondale, O., was dedicated on April 7, by L. L. Carpenter. He says: "It is the best house of worship in the place. Well located, well built with slate and brick, well heated, lighted and furnished and is a great credit to the church and community. There was a $4,000 debt to provide for. The giving was generous, one man, not a member of the church, giving $1,000."

—W. H. Waggoner, our expert mappist and lecturer on missions, has just completed 25 home mission maps for the A. C. M. S. He is making a tour in Nebraska, holding missionary institutes at the following places: Bethany, April 5-14; Fremont, April 15-21; Beatrice, April 22-28; David City, April 29-May 5; Hebron, May 6-12; Fairfield. An institute recently held at Grand Island, Neb., closed with a lecture on "Heroes of Modern Missions," delivered to about 900 people.

—The church at Southport, England, is at present without a pastor, as Brother A. Johnson, who has served them for seven years, has resigned to come to this country. The church would like to correspond with an American preacher of education and ability who could be secured to serve the congregation as pastor. It would be necessary for such an one to send proper recommendations from well-known brethren in this country. Address F. Coop, Mornington Road, Southport, England.

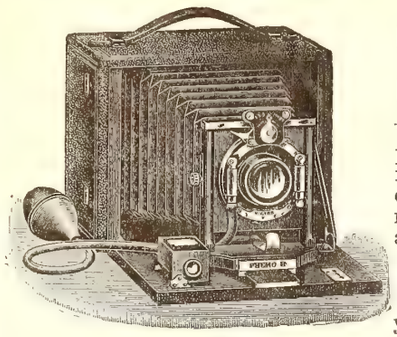
—The Home Missionary Society has recently received two gifts of $5,000 each, one from the estate of the late Dr. Henry Gerould, of Cleveland, and the other from Mrs. D. A. Bates and John Bates, of Irvington, Neb. They will be known respectively as the "Dr. Henry Gerould Memorial Fund" and the "George Bates Memorial Fund." The society agrees to sustain a missionary perpetually in the name of each of these funds. The first work under the latter will be done in Omaha.

—An organization has been effected for carrying on religious work at the Pan-American Exposition at Buffalo. A national committee composed of more than 100 ministers and laymen of national reputation has been formed, including such men as Gov. Odell, Justice Brewer, Dr. Cuyler, F. E. Clark, Josiah Strong, Booker T. Washington, President Angell, Dr. Henry Van Dyke, President Harper, Dr. George A. Gordon, Charles Scribner and many more of equal prominence. An immense tent is to be erected which will serve as a home for religious gatherings of various sorts and will form an important exhibit of the religious life and work of the United States. Daily meetings will be held, probably in the early evening just before illuminations.

BARGAINS IN CAMERAS & SUPPLIES

DURING

OUR GREAT SPRING CLEAN-OUT SALE.



We must have room for our new goods now pouring in, and on this account we are offering our entire stock of new, fresh cameras, now on hand, at prices below cost of manufacture. Everyone fully guaranteed and will be sent subject to return if not entirely satisfactory upon examination. We issue a complete and illustrated catalogue—No. 102—and if interested it will pay you to send for it.

SEND FOR OUR "SPRING CLEAN-OUT" BARGAIN SHEET AT ONCE.

HERE ARE A FEW OF THE PRICES—LOOK THEM OVER.

Cameras.

4x5 M. B. Cycle Cameras, achromatic lens, T. & I. shutter and carrying case, reduced from $8.00 to **$2.98**

4x5 Poco D or Cycle Poco, No. 4, achromatic lens, Unicum shutter, reduced from $12 ..... **$5.98**

Supplies.

Tripods, $2 and $3, reduced to ..... 75c and $1.50
Ruby Lamps ..... 15c, 19c, 21c, 26c and up
Flash Lamps ..... 35c, 79c, $1.85 and up
Trays, 4x5 and 5x8 ..... 9c and 28c
Paste ..... 4c, 6c, 13c and 15c
Print Rollers ..... 11c, 21c and up
Albums ..... 18c, 19c, 35c and 47c

H. A. HYATT, The Largest Exclusive Dealer in Photo Supplies in the West. 410 & 412 N. BROADWAY, ST. LOUIS, MO.

—The Harvard Summer School of Theology will hold its third session July 2-19. The list of instructors from the Harvard faculty and from elsewhere contains many notable names. Preachers who want a physical rest or a change of mental diet would do well to consider what this summer school of theology has to offer. In its general scope and extent it is more like an institute than a term of theological school. There are three lectures each morning for fifteen days. In the afternoons you can visit Bunker Hill and go swimming at Revere Beach and make little journeys to the innumerable historic points in the neighborhood. You would better go. For information address Rev. Robert S. Morison, Cambridge, Mass.

—The weekly meeting of Christian ministers at the office of the Christian-Evangelist on Monday was well attended. A paper by W. A. Meloan, of East St. Louis, on "Some Anti-Christian Tendencies in Our Modern Civilization" was a vigorous arraignment of existing social, political and industrial conditions and provoked a very lively and interesting discussion. Z. T. Sweeney, who spent Lord's day in the city, preaching for the Mt. Cabanne Church in the morning, made a short talk to the preachers. Sister H. M. Meier, of this city, was also present and presented briefly the work of the Benevolent Association of the Christian Church. Encouraging reports were made from the various churches. Howard T. Cree, of Maysville, Ky., preached to fine audiences at the Central both morning and evening. He will receive a hearty welcome when he comes this way again.

—Prof. S. M. Jefferson calls attention to the fact that in our report of the Congress we were guilty of the same error in the use of the words "warp" and "woof" which he criticized in Mr. Rowlison's paper. True enough, so we were and we had not noticed it until his correction was received. It will be remembered that we criticized Prof. Jefferson's criticism of Mr. Rowlison's paper, but we had not the slightest intention of insinuating that his use of the words "warp" and "woof" was other than correct and we gladly take this earliest opportunity to remove any stain which we may inadvertently left upon Prof. J's reputation for correctness in the use of these words. As we indicated before, it seems to us that if one wishes to criticize a speaker for inaccurate terminology a more convincing argument can be made by exposing the inaccurate use of those terms which count for something in the argument. Others may think that the employment of an occasional mixed metaphor or a failure to distinguish properly between warp and woof must be the mark of hopelessly loose and unscientific thinking. We do not care to dispute the point. At any rate Prof. Jefferson is entitled to this acknowledgment of his complete accuracy in the use of warp and woof. We might remark that in the meantime the warp and woof (whichever is which) of Mr. Rowlison's argument has not yet been touched.

—The Christian Century has an editorial on "Denominational Sentiment" showing that the feeling of "cocksureness" and of mild pity for other religionists, is not peculiar to any one denomination. The point is illustrated by two quotations good enough to quote here. The first is from "O'er Moor and Fen," by Silas Hocking, and is a Methodist's opinion of Methodism.

"Of course I need not enlarge on the fact that Methodist preachers are far ahead of any others. That goes without saying. I am anything but a narrow man, and will admit that there may be good preachers among the Independents and Baptists, or even in the Established Church, although they would all be wise if they gave up their fads and came over in a body to our denomination. But as for comparing the preachers of these sects with our preachers, well, it would be like comparing skim milk with good cream. Why, the other day I went to hear the Bishop of the Diocese, and I could not help feeling sorry for the congregation. Such poor, watery stuff you never heard. As I said to one of our local preachers, what a pity it was we couldn't get the Bishop to one of our local preachers' homiletical classes, it would have done him a world of good. But there, the man was more to be pitied than blamed."

The other quotation is credited to a "mountain preacher in Kentucky," religious persuasion not stated. Perhaps it would not be far wrong to set him down as a hardshell Baptist. It was a triumph of charity that led him to say:

"The Lord air powerful good, an' if he neow and then lets in a sinner as has plumb repented, even if he don't come up to this yere standard, I hain't a-goin' ter object. There may be some in other churches as don't know no better, an' the Lord may, now an' then, take pity on some on 'em. But, brethering, mine's the reg'lar way."

Of course, we all have the "reg'lar way," but let us not close up all the doors of hope for the poor deluded people who have another "way."

Correspondence.

Nebraska Letter.

Oscar Sweeney has been called to the pastorate of the church at Dorchester. We are glad to have him located again in Nebraska.

Bro. I. Clark reports that two were added in the short meeting held at North Bend and two more recently.

Bro. Wm. H. Vanderzee reports the Lincoln colored work as hopeful, while laboring under difficulties. This worthy brother is deserving of all praise for his patient perseverance and should receive not only sympathy but active assistance more than the board is able to give.

A. W. Henry reported himself in a short meeting at Dawson. Mrs. Henry is reported ill again.

H. H. Utterback is retained as permanent pastor at Ord. The work is moving along nicely.

Wakefield hopes to resume their interrupted meeting in May or June.

A good opening for some brother to run a general store is known to me. Information will be given on application.

The First Church at Lincoln has purchased a very desirable lot and are moving in the matter of a building. Assistance will be sought of the brotherhood at large. The reestablishment of the work in Lincoln upon a firm basis is a consummation greatly to be desired. T. J. Thompson, 1726 K St., is the pastor.

A letter from A. C. Gearhart at Clay Center, shows a bad state of things there. Above 60 cases of smallpox have been reported there and they are more strictly quarantined now than ever. Bro. Gearhart has himself been afflicted, as well as one of his children. Naturally this has made a serious interruption in the work of the church.

I visited one day with Atwood at Seward. They are having good houses each night and seven additions have resulted thus far. Internal conditions are far from good. Bro. Reed expects to close his work at that place June 1, and will be available for a pastorate. Bro. Chapman, of York, spent an evening with them also.

J. S. Beem is at Hornick, Iowa, for a short rest. Dr. Hackett has returned to his practice of medicine.

If Easter has anything to do with the weather, this part of Nebraska will have a lovely time for some weeks to come. The day was faultless.

May is the month for the home mission offering. The first Lord's day is the proper time, if possible, but some time in May sure. Nebraska is one of those fields that is being helped by this work and we ought to largely increase our offerings. Not less than one thousand dollars should be sent in. Write to B. L. Smith, Y. M. C. A. Building, Cincinnati, for supplies for the offering. Begin to announce it now and keep the matter before the church. The board spent $500 in Nebraska ast year.

A. L. Ogden closed at Cowles and is now at Elwood. Three were added at Cowles. The Bible-schools can well be proud of their evangelist, for he has gone to the most helpless places and in every case has built them up and left them stronger. It is truly mission work.

District No. 7 meets in convention April 22-24 at Fairfield. A good program has been prepared.

E. J. Emmons closed his meeting at Louisville on the 6th. Results not reported.

Bro. John D. Austin will be available for work in Nebraska this summer. His address is now Bloomington, Ill.

The Bible-schools and C. E. societies are falling behind this year in the matter of apportionments. Look this up in your school or society. W. A. Baldwin.

Ulysses, Neb.

Omaha Letter.

Next week this city is to enjoy a taste of the sweet spiritual life and uplifting labors of that world-famous man of God, F. B. Meyer, of England. For three days, April 9-11, the Protestant churches are to unite in meetings under his direction, and much is expected of his brief presence among us.

A great tent campaign to reach the non-church-going multitudes in this city, where probably not more than one in twelve of the population is connected with any Protestant church, is to be carried on through June, July, August and September, under the leadership of J. Merton Smith, of Chicago, one of Moody's great evangelists. He is to have an assistant in the public meetings, and four salaried women to labor from house to house. Four sections of the city are to receive assistance for a month each, with the tent as center of operations. Nearly all the ministers are co-operating heartily with the union movement. It is hoped that the season of ministers' vacations in Omaha this summer will not be quite so easy a time for the devil as usual on account of these meetings.

The work of the Disciples in Omaha is growing, and all the churches are planning forward movements. The North Side Church and minister, W. T. Hilton, are casting about for means to inaugurate institutional features in connection with their widening work in a field which offers peculiar advantages and need of such service.

Bro. Howard Cramblett is leading the South Omaha Church in the direction of a building enterprise, which includes a new church on a new site and a parsonage. Every one should wish him quick and complete success in this much needed achievement.

The old First Church is happy, hopeful and harmonious. Last Sunday closed my first year's work here. The regular attendance on Sunday worship has grown a little, the prayer-meeting a good deal, the Bible-school a little, the number taking and reading our religious papers has been multiplied by two or three, the C. W. B. M., the Ladies' Societies and the Junior C. E. have enjoyed a steady and substantial increase in numbers and in efficiency, and the Y. P. S. C. E. has pushed forward from 30 to 120 members—the largest by far in Omaha, engaged in Christian work in the city missions, the county jail, the hospitals, etc. The church finances are in good condition and the mortgage debt is covered by good subscriptions which we expect to see paid this year. The missionary offerings have been the largest for many years, and 127 persons have joined us at regular services—only about five Sundays with no additions. A new church is a pressing need, and no one need be surprised if plans are laid to have one soon.

We are waiting anxiously and preparing diligently for our great meeting with Bro. Scoville, who comes here from his victories in Des Moines. We expect his meeting to mark an epoch in our work in Omaha. Any reader of this who knows of Disciples in Omaha not identified with our congregations, please write me, or to Bros. Hilton or Cramblett. Sumner T. Martin.

2628 Capitol Ave., Omaha, Neb.

The Warrensburg Convention.

The annual convention of the Sedalia district, which comprises nine counties south of the river, will be held with the church at Warrensburg, convening Monday evening, May 13th. Free entertainment will be provided for all who attend the convention. F. W. Richardson, pastor of the First Church of Kansas City, will preach the convention sermon Monday evening. Let every church in the district send delegates. We want to have the largest and best convention in the history of the district. Announce it from the pulpits next Lord's day, brother preachers. Come early and remain late. Send names to me.

H. A. Denton, pastor.

Missouri Bible-school Notes.

Salem, Platte, is one of the "evergreen" country schools, all because of the leaders, first of whom now is R. H. Fife, their minister. Decision in this direction seems to make them so in others, meeting their apportionment to our work.

Edgerton has a first-class superintendent in Oscar Wells, the banker, who does in the school as in his business. The school is growing. Miss Mollie Beery sees to the work.

Bethel, Buchanan, another country school that never closes its doors, does such work as honors God and saves the children, J. W. Lower being on his 23d year as superintendent, while Henry Graves co-operates as requested.

George Womack oversees in DeKalb, but your secretary has never been overrun with invitations there. Think the school favors the work but are not overly zealous in it, but George says the apportionment will come and it will.

Versailles is a manifestation of what can be done when some one so wills it. Miss Nannie Ross saw at California last year and was conquered and set out determined that Versailles, with all their debts, should have one of the silk banners at Sedalia.

Great things have been done in Tarkio this year, in which F. E. Elmore and the workers have led, and every preparation was made for a great day in our work, but the storm ruined it all. The entire month of March was given to missions, and the results are the best in the church's history. Tarkio now ranks as one of the best of our churches in work and efficiency.

One school in Missouri has had the silk banner two years, it is Craig, and T. J. Smirl says others can have it this year, but after that, "they want it."

A. W. Chuning makes no pretense or show in his work as superintendent of Bigelow, but the work under his direct management grows. Bro. Chuning and the pastor work as co-partners in business, hence their mutual success, for the growth of the school always means the advancement of the church.

Mound City has not lost in the change in ministers, for Geo. L. Peters, as was W. E. Boulton, is a great friend to Bible-school work, while Superintendent Mitchell, with such as J. B. Denny, would soon convert him if he were not. The two missions opened by these workers go right along.

Our last quarter is passing rapidly and we want an enlistment of 500 one dollar volunteers before June 1. What say you, friends, and when will you say it? Can we not have your words of affirmation immediately as well as later? Thirty new schools, nearly 500 added; eight new meeting houses, and $800 for these, are some of the items for eight months' work, and with your co-operation, we will make the four remaining months tell mightily for Christ. H. F. Davis.

Commercial Building, St. Louis.

Ready Cooked Food.

A Great Convenience For Housekeepers.

Two young ladies in a certain city are employed down town and rent a small flat, where they do light housekeeping. Frequently they are invited out evenings, and the subject of meals is a puzzler.

Of late they have solved the problem by keeping some nice rich milk or cream convenient and a package of dry crisp Grape-Nuts nearby.

In thirty seconds the meal is ready and it is a most fascinating meal, too, for the creamy taste blends with the peculiar delicate sweet of the grape sugar in the Grape-Nuts producing a never-to-be-forgotten flavor. The sustaining power of the food is sufficient to keep one well nourished even when a small amount is used.

In St. Louis.

The churches in this city religiously observed Easter Sunday with an offering for the National Orphans' Home. Not all have reported; Second, $20; Fourth, $40; First, $55; Central, $127; Mt. Cabanne, $135. When all the Sunday-schools have been heard from, the offerings will probably be over $400.

There were 220 in the school at Beulah on Easter, the largest attendance yet. The evening of April 12, the members and friends of West End Church assembled in the parlors for their annual social. The chief literary feature was an address by the pastor, O. A. Bartholomew, recently returned from a trip to Florida, on "What I Saw in the South." Music, refreshments and conversation filled the hours most happily. Frank O. Fannon, the irrepressible, will assist this church in a short meeting.

F. E. Meigs, whom all Missouri loves, honored us with his presence a few days recently. He and G. A. Hoffmann visited Farmington on the 7th, and dedicated their new $6,000 house. All bills had been paid, there was sixty-six cents in the treasury and Mr. Hoffmann was disappointed (?) because there was no money to raise. Mr. Meigs lectured for them on Monday night and then went on to Fredericktown.

An effort is being made to secure capable men for Carondelet and Ellendale before May 1. Ellendale is one of the best middle class suburbs of the city and the little band there are enthusiastic. They look for rapid growth, provided they can find a capable, self-sacrificing man.

The meetings at Mt. Cabanne closed with sixteen added. April 9, the pastor gave the third and last number in the entertainment course, a lecture on "Sleepy-Heads." The combined auditoriums were packed; it was by far the largest audience ever assembled in the building.

W. H. Boles has announced a Twentieth Century Assembly at Rose Lake, in Marion county, Ill., on the B & O. S.-W. R'y., to commence May 17, and continue through June. Gospel preaching is promised for every night and Sunday at 11 A. M. It is to be interdenominational and among the attractions promised we note the name of one Mrs. Carrie Nation. Mr. Boles is not a stranger in assembly management, and we see no reason why he should not be successful in the largest degree.

The police records of St. Louis show an increase of sixty per cent. in juvenile arrests during the summer or vacation months. The children of the poor are without playthings or play places. They are crowded out into the streets and alleys, which become schools of vice and crime. The benevolent women of the city have combined to conduct vacation play-grounds, and ask aid to maintain them. $2.25 will care for a child two months; Mrs. Price Lane, treasurer, 4380 McPherson Ave. If we do not care for these children, do we not bring upon ourselves the woe of the Master for offending his little ones? Surely, it is an awful injustice to turn them out into tenement courts and alleys.

The Congregational Association of St. Louis and vicinity held its convention Thursday, April 11, at the Fountain Park Church. There were several unusually strong addresses.

FRANK G. TYRRELL.

932 N. Kingshighway.

Loss of appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla,—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

I CAN SELL YOUR FARM

Residence or Business Property for Cash no matter where located. Send description and selling price and get my successful plan for selling property. **W. M. Ostrander,** 1259 Filbert St., Philadelphia, Pa.

Do You Get Up With a Lame Back?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

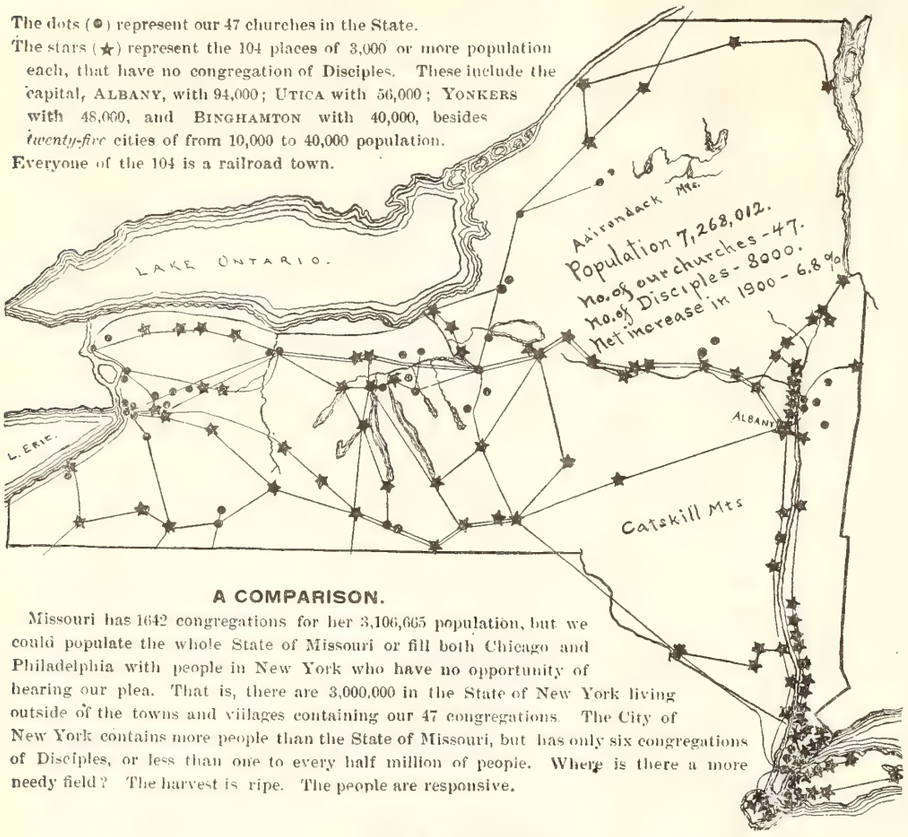
Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST, St. Louis.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

OUR GREATEST FIELD FOR CITY EVANGELIZATION.

The dots (●) represent our 47 churches in the State.
The stars (★) represent the 104 places of 3,000 or more population each, that have no congregation of Disciples. These include the capital, ALBANY, with 94,000; UTICA with 56,000; YONKERS with 48,000, and BINGHAMTON with 40,000, besides *twenty-five* cities of from 10,000 to 40,000 population.
Everyone of the 104 is a railroad town.



A COMPARISON.

Missouri has 1642 congregations for her 3,106,665 population, but we could populate the whole State of Missouri or fill both Chicago and Philadelphia with people in New York who have no opportunity of hearing our plea. That is, there are 3,000,000 in the State of New York living outside of the towns and villages containing our 47 congregations. The City of New York contains more people than the State of Missouri, but has only six congregations of Disciples, or less than one to every half million of people. Where is there a more needy field? The harvest is ripe. The people are responsive.

NEW YORK

Needs Men and Money to Begin Work in

	Population.
Albany	94,151
Amsterdam	20,929
Binghamton	39,647
Cohoes	23,910
Corning	11,061
Dunkirk	11,616
Geneva	10,433
Glens Falls	12,613
Hornellsville	11,918
Ithaca	13,136
Jamestown	22,892
Johnstown	10,130
Kingston	24,535
Little Falls	10,381
Lockport	16,581
Long Island City	30,506
Middletown	14,522
Mt. Vernon	20,346
Newburg	24,943
New Brighton	16,423
New Rochelle	14,720
Ogdensburg	12,633
Oswego	22,199
Peekskill	10,358
Poughkeepsie	24,029
Rome	15,343
Saratoga Springs	12,409
Schenectady	31,682
Utica	56,383
Watervliet	13.321
Yonkers	47,931

THE STATE'S RECORD.

Number of Disciples	8,000
Net increase (1900)	6 8
Offerings for Missions (1900):	
Foreign Missions	$2988.47
American "	1168.64
State "	2252.78
C. W. B. M.	2690.66
	9100.5_5$

More Dogs in the Manger.

In the CHRISTIAN-EVANGELIST of March 21, H. C. Patterson says some things under the above heading that ought to be said until the state of affairs to which he refers should cease to exist.

That there are many congregations going down for the lack of ministerial aid is true, and alarming also, and that they excuse themselves as Bro. P. states is also true. It may not be charitable but the question will arise, are these congregations converted? Their actions do not indicate much enthusiasm, nor betray a very large amount of interest for the upbuilding of the cause of Christianity in the community in which they live.

I know a man who has traveled and evangelized to some considerable extent in four different states, who, in the last few months wrote to five different brethren offering to come and hold meetings for them, and yet not one of them ever made any reply of any kind. And these were all considered number one brethren. Afterward this brother wrote to others, this time enclosing a self-directed card for reply. Some of these were answered and one said: "We have decided not to hold a meeting now, but did not decide when we would have a meeting."

This state of affairs exists in many places and many congregations are losing all the prestige they ever had in their community and are dying out.

Will some one be kind enough to supply a remedy and save the lives of these waning churches and thus supply earnest workers with something to do? C. P. EVANS.

Arapahoe, Neb.

Disciples at the Pan-American Exposition.

All members of our churches who are coming to the Pan-American Exposition this summer, and who desire boarding places among Disciples in Buffalo, may secure them by writing to me. A number of our people in the Richmond Avenue Church are going to keep open house, and this will be an opportunity of mutually extending acquaintance among brethren. All those who write to me will be assigned, so far as possible, to the homes of our own church folks. The regulation rate is $1.00 a night for a room. Possibly some more elegant homes may charge more, but this is the general rate. Please state definite dates, that the rooms may be held for you. We hope to make it pleasant for visiting Disciples. Write at once. Local church papers please copy.

BURRIS A. JENKINS.

325 Bryant St., Buffalo, N. Y.

Comparative Statement for March.

The following comparative statement show the receipts for foreign missions during the month of March, 1901, as compared with the corresponding month of 1900:

	1900	1901	Loss
No. of contributing Churches,	1,804	1,438	366
" " " S. S's,	54	36	18
" " " C. E. Soc's,	50	55 gain	5
" " Individual Offerings,	416	82	334
Amounts,	$39,848.21	$35,708.92	$4,139.29

Comparing the receipts from different sources shows the following:

	1900	1901	Loss
Churches,	$29,958.34	$23,492.12	$6,466.22
Sunday-schools,	337.61	180.33	157.28
C. E. Societies,	285.64	453.94 gain	168.30
Individual Offerings,	2,300.75	1,512.68	788.07
Miscellaneous,	1,005.87	969.85	36.02
Annuities,	950.00	100.00	850.00
Bequests,	5,010.00	9,000.00 gain	3,990.00

Loss in *Regular Receipts*, $7,279.29; loss in *Annuities*, $850.00; gain in *Bequests*, $3,990.00.

We are hoping to regain all the losses of March during April. If losses continue, it will work great hardship to the missionaries and the native Christians.

F. M. RAINS, Cor. Sec.

Box 884, Cincinnati, O.

"I Advise

All women who suffer from chronic diseases to write to Dr. Pierce."

That advice is based upon practical experience. After suffering for months, and finding no benefit result from the treatment of the local physician, Miss Belle Hedrick wrote to Dr. Pierce for advice. She acted on the advice, regained her appetite, recovered her strength, and gained several pounds in weight.



"Write to Doctor Pierce" is good advice for every woman to follow. It costs nothing. Dr. Pierce invites sick women to consult him, by letter, *free*. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

In a little over thirty years, Dr. Pierce, assisted by his staff of nearly a score of physicians, has treated and cured over half a million women.

"I suffered from female weakness for five months," writes Miss Belle Hedrick of Nye, Putnam Co., W. Va. "I was treated by a good physician, but he never seemed to do me any good. I wrote to Dr. R. V. Pierce for advice, which I received, telling me to take his 'Favorite Prescription' and 'Golden Medical Discovery.' I took thirteen bottles of 'Favorite Prescription' and eight of 'Golden Medical Discovery.' When I had used the medicine a month my health was much improved. It has continued to improve until now I can work at almost all kinds of housework. I had scarcely any appetite, but it is all right now. Have gained several pounds in weight. I advise all who suffer from chronic diseases to write to Dr. Pierce."

Dr. Pierce's Pleasant Pellets regulate the bowels.

PREACHERS! Do you need a Sermon Note Book? We make them. A 288 page blank book, specially ruled, indexed, bound in pebbled black leather. Opens flat; size of your teacher's Bible. Every preacher needs one. Prepaid to any address, $1.00. Satisfaction guaranteed. Address, EVANGELIST PUBLISHING CO., Atlanta, Ga.

Stenography as a Profession.

Twenty-five years ago, and even later, a very large part of the time of every business man was necessarily taken up in attending to his correspondence. The writing machine was practically unknown and all letters had to be written out with pen and ink. Stenographers were few and found employment chiefly in the courts and with newspapers. In only rare instances were they employed in business offices.

With the introduction of the writing machine all this was changed. The labor of correspondence was greatly lessened. The business man could dictate to his stenographer, in an hour, more correspondence than he could write with his own hand in six hours, and thus he had more time to attend to other matters. This revolution in business opened up a means of employment for thousands of young men and women as shorthand writers and writing machine operators. Shorthand schools multiplied and soon were turning out armies of graduates, all supposed to be capable and competent stenographers.

It would seem that with all the present facilities for learning stenography and with the brisk demand for competent stenographers, the supply of these would fully meet, if not more than meet the demand. Yet this is not the case. It is a strange fact, but nevertheless it *is* a fact, that really first-class stenographers are rare. Any business man who has had experience with a succession of stenographers in the endeavor to secure one who could do satisfactory work, knows this to be true. The average girl that answers an advertisement for a stenographer makes sad blunders. Sometimes she cannot spell and will not take the trouble to consult the dictionary. More often she works without using her brains and, writing phonetically the sounds that come to her ear, makes sad nonsense, where a moment's thought would show her her mistake. Sometimes she can write the stenographic characters very rapidly, but cannot decipher them when she tries to write out her notes.

In 1896 the writer had occasion to make an extended tour through the country, visiting most of the principal cities and stopping at the leading hotel in each place. Every large hotel had a stenographer for the use of its guests. In all this tour he found just *one* really capable stenographer. All the rest were incompetent amateurs.

There are more stenographers in the country than can find positions, it is true, but nineteen-twentieths of them are incompetent. The really capable writer of shorthand need never be idle. Not long ago a friend of the writer, who is an expert stenographer, went to Chicago to seek employment. He went among strangers without introductions or recommendations. He reached the city at 9 o'clock in the morning and at 11:30 was installed in a position at $75 per month. That was six months ago, and within that time his salary has been twice raised.

So, then, I urge that the young man or woman who intends to go into business cannot do better than to first learn shorthand, *and learn it thoroughly.* Followed as a distinct profession, it will pay well, or, it will lead to even better things, and is always a decided help to the business man or woman.

The schools of the country are just about to close for the long vacation. We strongly advise the young people to spend the summer in the study of stenography. The Christian Publishing Company is now making a special offer of a complete set of instruction books whereby shorthand can be learned at home without a teacher, and at a trifling expense. These books are unquestionably the best ever published for this purpose. We have been selling them for years to schools, but have never before offered them directly to the readers of the CHRISTIAN-EVANGELIST. On page 2 of this issue will be found full announcement and description of our special offer. Read it carefully, think over the matter, and then send us your order. It will be an investment that you will never regret.



Christian Cleanliness

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? *Send for our free book—it tells all about it. A trial outfit sent free.*

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for selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 50-piece Dinner Set, full size, handsomely decorated and gold-lined. We also give **Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds** and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. **No money required. We prepay all Freight Charges.** Illustrated catalogue **free.** Write to-day. **SALVONA SOAP CO., Dept. 6, ST. LOUIS, MO.**

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By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

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3 GREAT TRAINS

No. 41. "BURLINGTON-NORTHERN PACIFIC EXPRESS" to Kansas City, St. Joseph, Portland, Puget Sound. Northwest, via Billings, Montana. **9.00 A. M.** DAILY.

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Evangelistic.



ASIA MINOR.

Sivas, March 5.—Immediately after the sisters' meeting on last Thursday afternoon the Lord added to his church in this city four souls These were the wives of our faithful brethren, but being members of the old Armenian Church, great was the difficulty before them to turn a deaf ear to the unscrupulous remarks and powerful opposition of their numerous friends.—G. N. SHISHMANIAN.

COLORADO.

Colorado City.—Six additions here since the first of the year; four of them by confession and baptism. The church conditions very much improved in every way.—FLOURNOY PAYNE.

Loveland, April 8.—The church here was made to rejoice by six young people confessing Christ on Easter Sunday, making eight additions not yet reported.

FLORIDA.

Jacksonville, April 10.—Three were baptized to-night at the Adams Street Christian Church at the close of our regular prayer-meeting service, making five since last report to CHRISTIAN-EVANGELIST.—T. H. BLENUS.

ILLINOIS.

Cairo, Apr. 2.—I am now engaged in a meeting at this place where Elder Clark Braden is minister. The organization has about 80 members and in the city there are several persons who are members of the Christian Church, but not of this local organization. Cairo has about 13,000 inhabitants and 52 saloons. The law of the state says, "Whoever keeps open any tippling house or place where liquor is sold or given away on the first day of the week, commonly called Sunday, shall be fined not exceeding $200." Also the law of the state says, "Whoever disturbs the peace and the good order of society by labor (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding $25." Notwithstanding these plain laws the saloons of Cairo and a great many of the houses of business are running wide open all day Sunday. And notwithstanding the law plainly says, "Whoever in any place, room, saloon, inn, tavern, shed, booth or building, or in any part thereof, operates, keeps, owns or rents, or uses clock, joker, tape or slot machine, or any other device upon which money or any other valuable thing is staked, bet, hazarded, won or lost, shall on conviction be fined for first offense not less than $100 and for the second offense to be fined not less than $500 and to be confined in the county jail not less than six months, and for the third offense shall be fined not less than $500 and imprisoned in the penitentiary not less than two or more than four years," yet the saloons have these gambling devices in plain view. The people of Cairo are in bondage to the saloon power. There is now on foot an effort headed by Clark Braden to put a stop to such open violation of law. I am here assisting in getting the public sentiment against these evils and to help enforce the law. Our meeting is one week old and 15 names have been added to the congregation. I will probably continue here two weeks longer. From this place I go into West Virginia to hold a revival meeting at Wyatt. Any church needing my services during the summer months may address me at Lexington, Ky.—JAMES W. ZACHARY.

Cameron, Apr. 8.—Three additions by letter yesterday and a good collection for the Orphans' Home. Church will celebrate April 30th as the 70th anniversary of the organization.—O. D. MAPLE, pastor.

Centralia, Apr. 6.—Our meeting with Hill and Williamson closed here Sunday night, having continued 31 days. Thirty-three additions; 25 by confession. Brother Hill's greatest work with us was done by waking up the church and giving first principles a strong presentation. Brother Williamson's work is first-class.—PAUL H. CASTLE, pastor.

El Paso, Apr. 4.—Our revival of four weeks closed March 31. There were 22 additions; 18 by primary obedience. Bro. Thos. J. Shuey, of Valparaiso, Ind., did the preaching and did splendid work. We expect to have him return in the fall when we hope to have more favorable weather.—H. H. JENNER.

Sullivan, Apr. 8.—Yesterday was a joyful day in the work here. Miss Anna Hale, state organizer, spoke in the morning and again in the afternoon and organized an auxiliary of 18 members. Five additions in the morning and two confessions in the evening. J. Fred Jones will be with us to-night in the interest of the C. M. S.—EDWIN E. CURRY.

INDIANA.

Anderson.—Evangelist J. W. Taylor, of Benton Harbor, Mich., has just closed a 12 days' meeting here with three additions to the East Lynn Church. One evening during the meeting the congregation surprised their pastor and wife and presented to them a token of appreciation.—R. B. GIVENS.

Bedford, April 12.—The church here is full of hope and willing workers. We dedicate our new church the first Sunday in May. Bro. Z. T. Sweeney will preach on the glad occasion. Many of our preachers who have seen it say it is the finest and most convenient church they have ever seen. S. M. Martin, of St. Louis, will begin a meeting for us immediately after the dedication, and James Hawes, of Ada, O., has been selected as the singer. The 12th district, composed of the six southwestern counties of Indiana, will meet with us Wednesday, Thursday and Friday, April 25, 26, 27. Our hearts and homes and purses will be open to all the delegates that week. Preached three sermons at Stinesville a week ago. The result was five baptized and two by statement, one from the Baptists. Bro. E. R. Black, of Jeffersonville, continues the meeting.—JAMES SMALL.

Marion.—Two additions in the Tabernacle Church in the last week.—E. L. FRAZIER.

Marion, April 10.—Five accessions recently at the Central Church and also a number at the Tabernacle.—M. F. RICKOFF.

IOWA.

Akron, April 8.—Yesterday was a good day with us here. Bible-school outdid itself. Splendid audiences, although we had no Easter program. Two additions by letter at the morning service. Our church roll has been trebled since January, about 30 having been added during our recent meeting with Lawrence Wright.—R. D. MCCANCE.

Cherokee, April 9.—Our meeting closed Easter Sunday. It lasted 23 days. There were six conversions. We had an exceedingly stormy period for the meeting.—SIMPSON ELY.

Corning, April 8.—Our Bible-school observed the Easter day offering for Orphans' Home. Receipts about $10. Our union meetings closed after two weeks of bad weather. No conversions reported. Much good accomplished for the Church of Christ.—I. H. FULLER.

Corydon, April 12.—We have more than doubled our membership here in a little less than two years. We are invited to preach the baccalaureate sermon for the high school graduating class, May 12, also the memorial sermon May 26. Preached the sermon for the Union Bible Society of the county March 24. Will close my pastorate here about

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June 1 to take the work at Oelwein, Ia. Oelwein is a town of over 5,000 inhabitants, with a strong church and a bright future.—J. T. SHREVE.

Council Bluffs, April 7.—The work here is moving along nicely. Fine audiences with two additions; 130 enrolled at the Bible-school, with $5.08 collection. The C. E. Society, both Senior and Junior, are doing good work. We feel strengthened and encouraged.—W. B. CREWDSON.

Des Moines, April 8.—We began our meeting with home forces preparatory to the coming evangelist. Deep interest and 32 added; 20 since last report.—E. W. BRICKERT, pastor East Side Church of Christ.

Hornick, April 8.—Our meeting of three weeks at Craig, Neb., came to a close Sunday eve, March 24, with 20 added. This makes just 200 since we began our meeting at Tekamah. It was considered by all a splendid meeting. We are now resting for a few days with friends in Iowa. We hope soon to be at work again in Nebraska.—J. S. BEEM, evangelist.

Mt. Ayr, April 8.—Yesterday, Easter Sunday, was our missionary day in Mt. Ayr. We combined our offering this year and take but one offering for missions during the year, and this we apportion among the different boards. Our people responded liberally to our call. Although the roads were impassable and streets and crossings almost as bad, we had a fair attendance and the offering amounted to $103.15. The Junior Band gave their Easter program in the evening and $4.50 additional was taken, making in all $107.65. We think we will reach $150 or more when all have handed in their offerings.—L. C. SWAN, pastor.

Waterloo, April 9.—Five confessions last week, and several by statement. A good deal of talk of a new church. Last week George F. Hall, of Chicago, gave us several of his great evangelistic sermons and lectures. He is engaged to lecture this summer in our Chautauqua course.—JOE S. RILEY.

KANSAS.

Columbus, April 10.—We have just closed a 3 weeks' meeting with 32 additions, 26 by confession. My son Eugene, of St. Louis, did the preaching and Prof. G. A. Butler of Mound City, Mo., singing evangelist and soloist had charge of the music. Began a third year here April 7. During my two years' pastorate here have had 110 additions altogether, most of them by baptism. This was our first meeting at Columbus since coming here but have held meetings away from home with 66 additions making 176 altogether in our work here in the last two years.—M. MCFARLAND, pastor.

Lincoln Center.—Evangelist Clara H. Hazelrigg, of Topeka, Kan., has held successful protracted meetings in the sixth district, at Plainville, Stockton, Randall, Jewell City, Kensington, Mankato, Ionia and Lincoln Center. These meetings have greatly revived the work in all parts of the districts and have been the cause of the construction of a number of fine church buildings. Sister Hazelrigg's last meeting closed recently at Lincoln Center with 60 additions and Chas. C. Hill located as pastor. This meeting was not so great in numbers as a number of her other meetings yet in many respects it was one of her best meetings held during this year. The church is greatly revived and all departments of the church are in good condition.—H. C. SHIPLEY, district secretary.

St. Francis, April 8.—I have just returned from a meeting at Phelps, Kan. We had one addition by statement and left the church greatly strengthened otherwise.—H. C. VARNER.

MISSOURI.

Blairstown.—Two by letter and one by baptism, and a church wedding at Blairstown on Easter Sunday.—S. W. CRUTCHER.

Clarksville, April 10.—Had three confessions, one reclaimed last Sunday morning at regular services. Everything in finest condition here, and are planning to begin meeting April 24.—J. P. MYERS.

Everton, April 9.—I am now in a meeting at this place. Meeting ten days old, 21 united in the name of Christ organized and ready for work, one confession last night and one from the Methodists; $450 raised for building, more within easy reach. We will organize Bible-school next Sunday.—JOS. GAYLOR.

Paynesville, April 9.—The Paynesville Sunday-school rendered a fine Easter program. The house would not hold the audience which wished to attend. About $24 was raised for the Orphans' Home.—J. O. WALTON.

Princeton, April 8.—Last Sunday we had a splendid service; the Bible-school has increased to over 80, while the audiences have been increasing very rapidly. We feel that we have been sowing good seed and will have some good additions to Christ's church in the near future. The last Sunday in March we raised $15.16 for foreign missions.—J. E. DAVIS.

Salem, April 10.—Have been here in a meeting since Saturday assisting the pastor, E. E. Davidson. Evangelist Ben F. Hill will join us in the meeting to-morrow. I am ready to make an engagement for a meeting in June. Address me at 915 Aubert Ave., St. Louis, Mo.—GUY B. WILLIAMSON, singing evangelist.

West Plains, April 8.—We had four more additions last evening. Baptized a Catholic also. Our Sunday-school has increased from 100 to 152. Our house is crowded at every service.—E. W. SEWALL.

NEBRASKA.

Deweese, April 8.—Three additions here yesterday; expect more soon. I closed my third year's work at Ox Bow March 31; have been called to labor for them another year. The work moves on so nicely, all is peace and love and harmony. Bro. McVey will be with us the 14th.—E. W. YOCUM.

Grand Island, April 8.—Bro. W. H. Waggoner held a missionary institute for us March 10-17. It was of high merit and far-reaching. We had the largest audiences ever assembled in any church in the city. Our building that accommodates nearly nine hundred people was crowded every night. This gave us a good start for our meetings of three weeks. We closed last night with 21 accessions. It stormed nearly every day. Great good has been accomplished. Bro. R. M. Marshall, of Rock Creek, Ohio, did the preaching.—Z. O. DOWARD, pastor.

NEW YORK.

Syracuse, April 8.—We are improving our auditorium, new pews, carpet, pulpit platform and furniture, decorations. A friend gives us a handsome antique oak communion table. A young men's class in our Bible-school furnish and pay for an arc light at the entrance. Recently we have lost about 30 members by their removal from the city. This is the seventh year of my pastorate. Long enough to see our boys and girls ripen for the kingdom and service. They are being gathered. Easter Sunday three of our young men were baptized.—E. RICHARD EDWARDS, pastor.

OHIO.

Minerva, April 9.—Closed a two weeks' meeting here March 31, with 17 accessions, 13 baptisms and four others. This church gave $338 for missionary enterprises during the past year, thereby trebling its previous yearly missionary offerings.—GUY HOOVER.

TEXAS.

Weatherford, April 8.—The Haddock-Stanley meeting closed with 50 additions; 24 by obedience, 10 from Baptists, 14 by statement and two by restoration.—J. T. MCKISSICK.

Milford, April 8.—Our meeting at Weatherford, Texas, just closed with 50 additions. The meeting here starts off nicely. I go from here to Italy, Texas, and from there to Shreveport, La.—J. L. HADDOCK.

WISCONSIN.

Milwaukee, April 12.—Four more additions last Sunday, making 15 since last report and 64 since the first of last October; all at regular services.—C. M. KREIDLER.

CHANGES.

Wallace C. Payne, Evanston, Ill., to Lawrence, Kan.
D. H. Bays, Greeley, Ia., to Edgar, Neb.
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H. W. McVay, Sheldon, Mo., to Eureka, Ill.
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Family Circle.

Ideals.

By Mrs. Mattie S. Wright.

I have read in a grand old story,
That is lost beyond recall,
That the sweetest song of the singer
Has never been sung at all.

That ever before the painter,
Like a mist-cloud, soft and faint,
Floats a fairer, sweeter picture
Than ever his brush can paint.

And that deep in the soul of the sculptor,
Seen by his eyes alone,
Sleeps the perfect form of the angel
In the uncarven stone.

I know that the dreams that are fairest
Have never yet come true;
For they melt away in the morning
Like the sparkling drop of dew.

The depths of our lives are hidden
'Neath the ripple's constant roll;
And the thoughts that we do not utter
Are the language of the soul.

But the song of the singer was sweeter
For the one that he might not sing;
And the painter caught some tintings
From the glint of the dream-dove's wing.

Our days would be often dreary,
Were it not for the flitting dream;
And the lives that we live are the better
For the surge of the pent-up stream.

Lexington, Ill.

A Fight With Bolo-men.

By Leslie N. Collins.

Bolo-men are knife and spear throwers. They are generally "cut-throats" of the worst type, who deem it delight to sneak upon their intended victims from behind.

It was some little time after our return from our first real scouting expedition, and we were becoming restless after the long protracted calm, when word reached camp that there were some two hundred Bolo-men secreted in the rice and tule swamps twenty miles to the south. Thirty men were immediately detailed to look the matter up. I had the honor of being the seventh man chosen—a lucky number, indeed.

We left camp the same evening with orders to "take no prisoners," and fully prepared, equipped and determined to tackle anything we ran up against.

After a long, cool twilight of especially fine "hiking" we arrived at the desired district the next morning—and what a morning it was! As long as my memory retains pleasant recollections of the Philippines, I shall recall its beauty. One who has never beheld a sunset characteristic of the torrid zone, where the last peaceful rays of the burning orb blend into parting smiles of purple, red and gold; or gazed in admiring rapture at the dazzling loveliness of an ideal tropical dawn—can form no opinion of the brilliant and lovely scene. Far to the south, directly in our front, and half lost to view in the silvery sheen of sunlight, extended the melancholy marsh we had come to penetrate. We entered the bog without ceremony. Not a Bolo-man was to be seen. At that season of the year the marshes are almost dry, and the grasses about the height of one's head. I had never been entirely in the swamps before and what a strange sight met my eyes. What a contrast from the breezy mountain peaks and verdant valleys we had long been used to! Its dismal surroundings; its large and fearful lizards; its loathsome crocodiles; its monstrous slimy snakes, coiling and hissing as you passed, with their cruel eyes dilating and forked tongues protruding; the discordant croakings of unnumbered bull frogs, the weird honk of geese, the quack of ducks, and the sad, shrill cry of rice birds, and many other sights and sounds suggest the gloom and melancholy of that awful swamp. Occasionally a half-wild water buffalo startled us, and at times some struggling, swearing soldier sank into the mire and mud. Thus the time wore wearily on, when suddenly some one sang out:

"We are surrounded by Bolo-men!" At the outcry we all made a run back a few yards to a large clearing we had just crossed, and formed a square. No sooner had we done so than fierce and half-naked Bolo-men rushed out of the tall reeds and rushes on every side at us, brandishing their knives and spears in a horrible manner. I shall never forget the sight. It was wild in the extreme. As we stood there in the clear morning sunlight, calmly watching their approach, we thought the command to fire would never be given. On, on, the black fiends came, but still we stood mute and motionless. I can not describe the sensations which came over me. It was all I could do to command my nerves. The "niggers" were now within about one hundred yards of us and we had begun to almost regret our coming—and theirs too—when the command rang out sharp and clear:

"Ready, Aim, Fire!"

And what a fire it was! Thirty Krag-Jorgensens cracked simultaneously on the morning air, and kept on cracking. Our fire was terrific. We shot and tore great holes through them, as if they were nothing but paper men. They fell like weeds before the scythe—mangled and bleeding and dying on all sides. Especially do I recall one horrible and heartrending scene. It was while I stood busily engaged in refilling the chamber of my magazine. I did not look down at my work, but kept my eyes riveted straight ahead. Two Bolo-men were approaching in single file. They were coming towards me, but before I could look down the barrel of my Krag, the man at my right, a brave and gallant Michigan lad from Grand Rapids, had fired. Our rifles are supposed to carry two miles, and the two Bolo-men were so close that the ball from my friend's rifle passed entirely through the first man, and then, not satisfied with its mission, tore itself into the body of the second man, bespattering him with his companion's blood. They fell dead in each others arms.

The Bolo-men could not withstand our terrible fire. They broke and ran back into the tangled reeds and rushes. We did not give them chase. Sixty-eight Bolo-men had bit the dust, and others lay dying where they dropped. Not an American soldier was injured.

Bacalod, Negros, P. I.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now, pray a little prayer of your own."

And what do you think Shadi's prayer was? It was a good prayer for any little child to make, for it was this:

"Dear Jesus, make me like what you were when you were six years old."—*Child's Gem.*

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When The Cows Come Home.

With klingle, klangle, klingle,
Far down the dusky dingle,
The cows are coming home;
Now sweet and clear, and faint and low,
The airy tinklings come and go,
Like chiming from the far-off tower,
Or patterings of an April shower
That make the daisies grow;
Ko-ling ko-lang, kolinglelingle,
Far down the darkening dingle,
The cows come slowly home.
And old-time friends, and twilight plays,
And starry nights and sunny days
Come trooping up the misty ways,
When the cows come home.

With jingle, jangle, jingle,
Soft tones that sweetly mingle,
The cows are coming home;
Malvine and Pearl and Florinel,
Dekamp, Red Rose and Gretchen, Schell,
Queen Bess, and Sylph, and spangled Sue,
Across the field I hear her "loo-oo,"
And klang her silver bell;
Go-ling, go-long, golingledingle,
With faint, far sounds that mingle,
The cows come slowly home.
And mother-songs of long-gone years,
And baby-joys and childish fears,
And youthful hopes and youthful tears,
When the cows come home.

With ringle, rangle, ringle,
By twos and threes and single,
The cows are coming home;
Through violet air we see the town
And the summer sun a-slipping down,
And the maple in the hazel glade
Throws down the path a longer shade,
And the hills are growing brown.
To-ring, to-rang, torringleringle,
By threes and fours and single,
The cows come slowly home.
The same sweet sound of wordless psalm,
The same sweet June-day rest and calm,
The same sweet smell of buds and balm,
When the cows come home.

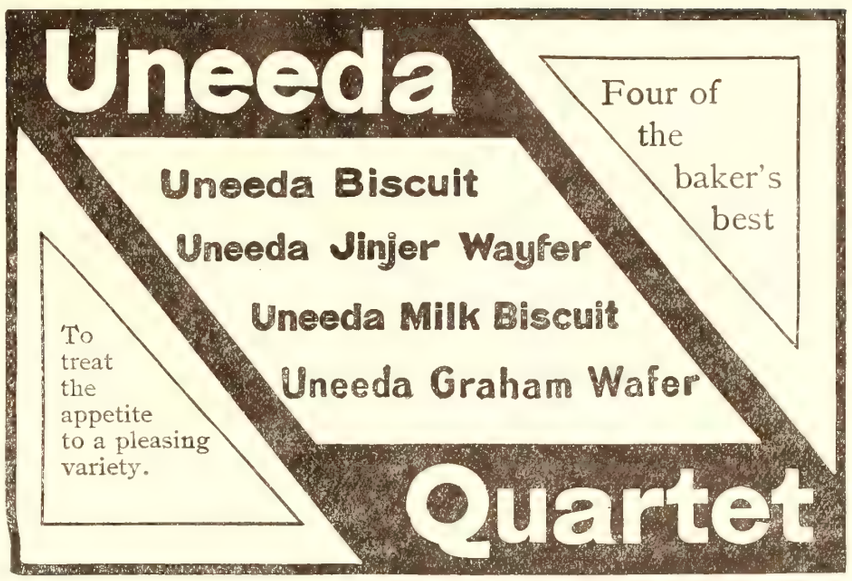
With tingle, tangle, tingle,
Through fern and periwinkle,
The cows are coming home;
A-loitering in the checkered stream,
Where the sun-rays glance and gleam,
Clarine, Peachbloom and Phebe Phyllis
Stand knee-deep in the creamy lilies,
In a drowsy dream;
To-link, to-lank, tolinklelinkle,
O'er banks with buttercups a-twinkle,
The cows come slowly home.
And up through memory's deep ravine
Come the brook's old song and its old-time sheen,
And the crescent of the silver queen,
When the cows come home.

With klingle, klangle, klingle,
With loo-oo, moo-oo, and jingle,
The cows are coming home;
And over there on Melvin Hill
Sounds the plaintive cry of the whip-poor-will,
And the dewdrops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill;
Ko-ling, ko-lang, kolinglelingle,
With a ting-a-ling and jingle,
The cows come slowly home.
Let down the bars; let in the train
Of long-gone song, and flowers and rain,
For dear old times come back again
When the cows come home.

—*Sidney Dobell.*

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The Sheriff and the Widow.

An Irish Sheriff got a writ to serve on a young widow, and on coming into her presence said: "Madam, I have an attachment for you." "My dear sir," she said, blushing, "your attachment is reciprocated." "You don't understand me. You must proceed to court," said the sheriff. "Well, I know 'tis leap year, but I prefer to let you do the courting yourself. Men are much better at that than women." "Mrs. P——, this is no time for fooling. The justice is waiting." "The justice waiting! Well, I suppose I must go, but the thing is so sudden, and besides I'd prefer a priest to do it."—*Pilot.*

Rich Bachelors.

Samuel J. Tilden was the richest American who ever entered public life and remained single to the end of his days. His persistent celibacy was remarkable; for Mr. Tilden was born with money, and thus from his youth was considered eligible by the mammas of many young women. No Republican of half Mr. Tilden's prominence has gone through life without marrying, but, including David Bennett Hill, who seems to be a confirmed bachelor, Democracy's rolls show a noteworthy triumvirate of distinguished celibates, James Buchanan, the only bachelor president, being the third member thereof. Buchanan is understood to have refrained from taking a wife because the girl upon whom he set his youthful affections was obdurate. He is said to have regretted the single state to the day of his death. Mr. Hill, on the other hand, is reported to be a bachelor from choice.

Literature has furnished a long string of names to the list of eminent bachelors. Possibly the best known unmarried man of letters to-day is Henry James, the novelist. He maintains stoutly that the artist, no matter what the medium of his expression, should remain single, on the ground that the petty cares and carpings of domestic life tend to wear on delicately adjusted nerves and exhaust the mental fiber of genius, whether its possessor be a painter of pictures, a worker in words, a modeler of statues, a composer of music, a singer or one who amuses the people from the stage.

John Greenleaf Whittier was a bachelor, though not from the same cause as the brilliant fiction writer mentioned. Whittier was a great admirer of the married state, we are told, and in his boyhood had a blue-eyed, red-cheeked New England girl for his sweetheart. Together they went to school as children, and when they grew to youth's estate he told her the story most girls like to hear. She heard it gladly, too, but he was poor and a poet, and love must wait for recognition. She promised, but waiting is wearisome; before recognition came to the young verse-maker she forgot him as a lover, and was married to someone else.—*Herald and Presbyter.*

The Best Chance of Winning.

"If I spend four years in college, the other fellow will have four years' start of me in the race," you say, young man. Be careful how you are influenced by such reasoning. Take note of some facts:

Thirty per cent. of the editors of the country have had college training.

"But I don't intend to be an editor; there is no money in that."

Very true, my friend; but if you are after money, and have no capital, we would advise you to give your mind a thorough training, and when the captains of industry want the right kind of man you will stand a good chance. If it is one of the professions you want to enter, the college course will not be time lost. Notice these facts:

Sixty per cent. of the physicians have been through college.

Eighty-five per cent. of the teachers have had college training.

Seventy-three per cent. of the justices of the Supreme Court and eighty-three per cent. of the chief justices have college diplomas.

Ninety per cent. of the preachers have rubbed their backs against college walls.

There is only one college graduate for every one hundred of our population, or one-half of one per cent. But this one-half of one per cent. furnishes fifty-eight per cent. of the teachers and leaders and rulers of the country.

Better go to college if you want to run a long race with hope of winning.—*The Watchword.*

"Doctor, don't you think that raw oysters are healthy?" "Yes; I never knew one to complain."—*Baltimore Jewish Comment.*

Two Schools.

I put my heart to school,
In the world where men grow wise.
"Go out," I said, "and learn the rule;
Come back when you win the prize."

My heart came back again.
"And where is the prize?" I cried.
"The rule was false, and the prize was pain,
And the teacher's name was Pride."

I put my heart to school,
In the woods where wild birds sing,
In the fields where flowers spring,
Where brooks run cool and clear,
And the blue of heaven bends near.
"Go out," I said, "you are only a fool,
But perhaps they can teach you here."

And why do you stay so long,
My heart, and where do you roam?"
The answer came with a laugh and a song—
"I find this school is home."

—*Henry Van Dyke in the April Atlantic.*

The Case of Solomon Hotema.

By James Norvel Crutcher.

A striking example of the force of heredity is shown in the case of Solomon Hotema, full-blood Choctaw Indian, who killed two women and a man under the impression that they were witches. Hotema was one of the most prominent men in the councils of his tribe. His father, John Hotema, was for forty-five years a ruling elder in the Presbyterian Church, a captain of light-horsemen, and a firm believer in witchcraft. The son attended school in Roanoke, Virginia, for three years, and is a speaker and writer of ability. Soon after his return from the east, the sturdy young Choctaw was elected county judge of Kiamichi county, and held the office a number of terms. He held the office of district attorney several years and for eight years served as national councilman. In addition to this he was a regularly ordained minister of the Presbyterian Church. He attended a meeting of the General Assembly in New Orleans just before he committed the crime for which he is now suffering.

It is interesting to note that in all of his busy life and in his varied experiences at the bar and in the pulpit, Solomon Hotema never gave up the idea of witchcraft as he had learned it in his childhood. After all of his usefulness, and in spite of his learning and experience, this man, of whom no one has an unkind word, must answer at the bar of justice for the crime of triple murder. He admits the killing, and adds that he felt that in ridding his people of witches he was doing them a noble service. He is at loss to know why he should be brought before Judge Dave Bryant, of the Federal Court at Paris, for an affair that concerns Choctaws alone. It is the first case of the kind, so I am informed, ever brought to trial, because the natives would refuse to give evidence on the many "removals" that have taken place in the mountains of the Choctaws.

Despite the law that fifty lashes on the bare back is the penalty for saying one is a witch, the belief is still very popular among them, and executions take place, although not as openly as before. As a rule very old women are witches and sometimes hunters come across them dead in the woods, or in their homes hacked to pieces. The evil charm left by the witch is dispelled in several ways. Where the victim is not too badly witched, the doctor sweats the evil out. A pit is dug in the ground, a little fire is made in it, and a pot of water is placed over the fire. Then the victim is laid on rods over the steaming kettle, and a scene similar to that in Macbeth takes place, the doctor and members of the family marching around the pit, all the while engaging in a weird incantation.

'Mid such surroundings Solomon Hotema, lawyer, writer, preacher, councilman, and judge of his people, grew into such a life of usefulness, and in his old age, having a child to die mysteriously, charged it to the superstition of his earlier years and removed the offenders from this scene of action. And this in the beginning of the twentieth century, in the very heart of the greatest republic on the earth, and among a people civilized, Christianized, who in their peculiar philanthropy are reaching out after other races to teach and help, when these wards of our beneficence are helpless in their sin and misery.

Paris, Texas.

Buddha's Teeth.

Do the priests of Buddhism know that they are deceiving the people when they exhibit to them—for a money consideration—the teeth of Buddha? One cannot avoid the conclusion that they practice a conscious fraud, for some of "Buddha's teeth" in shape and size are remarkably like horse teeth, and Buddha must have had immense jaws to afford room for his many teeth which are shown in temples here and there. When Mary Clement Leavitt, of the World's W. C. T. U., was in a temple in Colombo, Ceylon, a priest offered to show her, for a rupee, one of Buddha's teeth. She replied that she had seen one in Siam, and that she would prefer to keep her rupee. With a serious face she remarked to the priest, "Buddha must have had many teeth." He looked at her sharply, but as she did not seem to be making fun of him he replied very seriously, "Yes, Mem, he had about three bushel." Mrs. Leavitt adds, "This statement did not exceed the fact; that is, if all that are shown were his."—*The Advance.*

To Preserve Temper.

By W. T. Cooper.

Have always on hand the jar of self control. To prevent this jar from being easily broken, immerse it in a solution composed of the following: Prayer, patience and determination.

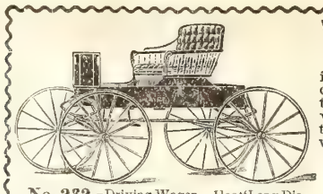
When your temper reaches the boiling point, transfer to the jar and seal immediately. When cool it will be ready for use, but should never be served hot.

Thackeray Forgot.

Thackeray, though a polished lecturer, was a somewhat precarious speaker when he dispensed with manuscript, says James T. Fields in his delightful "Yesterdays with Authors." He always cherished the delusion that the particular speech which he was about to make was destined to be one of the most eloquent addresses ever offered to the British public, but not infrequently he forgot what he wanted to say and calmly sat down before coming to the point. This habit of his was well understood and caused no surprise to the audience.

On one occasion he was to deliver an address at a very important function in Manchester and had written a speech which pleased him immensely. He thought it would be the finest thing ever heard in Manchester.

"He began," says Mr. Fields, "in a clear and charming manner, and was absolutely perfect for three minutes. In the middle of a most earnest and elaborate sentence he suddenly stopped, gave a look of comic despair at the ceiling, crammed both hands into his trousers' pockets, and deliberately sat down. Everybody seemed to understand that it was one of Thackeray's unfinished speeches and there were no signs of surprise or discontent among his audience. He continued to sit on the platform in a perfectly composed manner; and when the meeting was over he said to me, without a sign of discomfiture: 'My boy, you have my profoundest sympathy; this day you have accidentally missed hearing one of the finest speeches ever composed for delivery by a British orator.'"



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God Will Sprinkle Sunshine.

If you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back and holler, "How d'you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him that the darkest night is just before the day.
Don't talk graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud.

—*James Whitcomb Riley.*

A Perilous Lesson.

The strange temptation to cast themselves into space which assails certain persons when they look down from high places is hard to account for scientifically. One having this singular infirmity should not expose himself to danger, for the impulse may suddenly pass beyond control. In this connection a Southern neurologist tells the New Orleans Times-Democrat of a personal experience with a patient of his.

In my younger days as a nerve specialist, he says, it was a theory of mine that the impulse to hurl one's self from a height could be overcome by education. But I had a lesson, and never experiment on such cases now.

The patient in question was a big, strapping fellow, a cabinet-maker by trade, one of the last persons, apparently, to be bothered by nervous fancies; but he was afraid of elevations. To cure his terrors I planned that he should look into space daily until the impulse to hurl himself down was outgrown.

I took him to the top of a six-story building that had a flat roof, and told him to lie down and look off, his eyes just over the edge.

"I'm afraid," he said. "If I look over there I shall go over, sure."

"Nonsense!" I urged. "How can you go over when your whole body is stretched out along the roof? Your head can't go without your body."

So I overcame his objections, and he lay down, keeping his eyes closed for a minute or so. When he opened them and looked into the street a strong shudder ran through his whole body, but I encouraged him to hold out and not draw back.

Suddenly he seized the edge of the parapet with both hands, drew his body violently forward, flung up his legs, and would have gone over the edge had I not instantly flung myself on his back. His movement seemed convulsive and involuntary. He declared that he could not help it, and I believe him.

We were both glad to get to the ground, and there the man's education in that direction ended. I have lived over the experience in nightmare several times, and I always awake shaking like an aspen.

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The Senator on a Keyboard.

Senator Beveridge is one of the youngest of the body, but he never forgets the dignity due to him, says a correspondent of the Globe-Democrat. When Senators, Representatives and other people meet in the anteroom of a cabinet officer, the Senators go in first, no matter what the order of arrival. Senator Beveridge not only goes in first, but if the secretary is engaged with somebody not a Senator, and Mr. Beveridge is in a hurry, the Indiana man has a cheerful habit of walking in with an, "Excuse me, please, I am in a great hurry." He transacts his business and goes his way, covering ground in a way that surprises older Senators. Senator Beveridge entered the private office of the Secretary of War the other day. The secretary is to some people a man of considerable dignity, not to say austerity. The Indiana Senator not only spoke with much freedom, but making himself entirely at home, seated himself upon the edge of the secretary's big flat table as he talked, swinging one leg to and fro. The conversation hadn't proceeded two minutes when the door on one side opened and in walked Adjt.-General Corbin, of grenadier proportions. Through the door on the other side entered briskly the chief clerk. Then came the private secretary, followed quickly by two bureau chiefs, and finally the colored messenger at the outer door, whose principal business it is to say the secretary is busy and can't see anybody. All of these people approached the secretary's desk and stood in expectant attitudes. The Senator stopped talking and his swinging limb became motionless. The secretary stood up and looked at the unusual assemblage. His gaze went around the semicircle and back to Mr. Beveridge and the motionless leg. "Senator," said the secretary, without a smile, "if you will get off that keyboard we will resume our conversation." Then the Hoozier climbed down from his perch and saw that he had been working his hip over the surface of a dozen annunciator keys set into the top of the desk, each key communicating with a different room and when pressed summoned the official of that room to the secretary's presence.

He Felt Relieved.

An English poet staying in Italy was one morning surprised to receive from a friend at home an unpaid letter containing nothing but the words, "I am well; with kind regards." The poet was annoyed at having to pay double postage for such a small piece of news, and wanted to have his revenge. He procured a heavy stone and packed it in a box, and sent it to his friend labeled, "To be paid on delivery." Thinking its contents were valuable, the friend gladly paid the heavy charge for carriage. When the box was opened he found, to his horror, nothing but an ordinary stone, bearing a ticket, on which was written: "On receiving the news that you were in good health the accompanying load rolled off my mind."

With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Big stack of letters. Only two columns to put them in. Must condense, crowd together, and leave many over for another time. Please take notice; I am not a preacher; never was; don't expect to be. When you feel tempted to address me as "Rev.," kindly stifle the desire. Nothing against preachers; good things; but I happen to be something else; just a schoolteacher. But please don't address me "Prof." Don't like to be called "Professor." Don't know why; can't help it, I suppose. Some teachers like to be called "Professor." It does them good. I used to like it when I was real young, but you know you even get tired of lightbread on rare occasions.

Blanche Green, Akron, O.; "I am much interested in 'Pete'; I also like to read the letters of the Av. S. I am 14 and a freshman in the High School. I belong to the church and Y. P. S. C. E., and want to become a member of the Av. S. Will you please tell me when the guessing time ends?" (Yes, everybody listen; No guess of "Pete", as to who Nap really was, can be considered, if it has not reached me on or before the first day of May, 1901. So get your guesses here quick—those who have not already sent answers; and if a thousand of you solve the mystery correctly, I will just have to send you a thousand copies of my novel, "Shem"; there is no other way out of it!) Edith Brown, Willow Springs, Mo.; "I wish to join the Av. S. What are the rules, and how do you make the badge? We have just moved from Lathrop. I am 13 and live on a farm two miles and a half from town." (Rules: read 5pp. history and 30 lines poetry and memorize a quotation, each week; read Bible verse each day; keep account of what you do in note book; send report to me every 12 wks. Badge: red ribbon—work on it, in any colors you please—white and blue make a patriotic combination—the letters 'Av. S.') Eliz. Vilpey, Warm Springs, Cal.; "I could not keep the resolutions; I have just gotten over scarlet fever—I was in one room five weeks. I am twelve. My sister Lucy (9) and I will both try to keep the resolutions." (I expect you got pretty well acquainted with that room. I hope you won't mind me putting your name 'Eliz.' You see it was to keep from taking up so much space, though it occurs to me that if I had written it "Elizabeth" at first, it would have saved all this explanation.) Madge Masters, Ozark, Ark.: "I have something good to tell you. We have built us a little church at Oak Hill. When we came to this state six years ago, we held our meetings in an old arbor; we kept that up for two years, meeting in a little old dwelling house when it would get too cold for the arbor. Then we met in the school house. Bro. Browning of Little Rock preached our dedication sermon Feb. 23rd; Bro. Ferrill of Coal Hill is our pastor. We feel good to have a church to meet in. I think you know the best kind of cake for birthdays; ever since I can remember I have had a chocolate cake for my birthday. I will be 15 on the 15th of May; if you will come down then, I will give you a piece of my cake." (Children, this invitation is just to me and does not include the rest of you Should you hear of my being sick in the middle of May, you can know I was down in Arkansaw.) Florence Belle Beattie, Dover, Mo.; "I failed to keep my poetry one week and I can not conscientiously fail to tell you so; my auntie says she did not read her history one week. We kept the other rules. Now comes our guess. . . ." Mildred Brooks, Aspen, Colo.; "I should like for some of the members to write to me; I would answer just as soon as I could." Elsie Mershon, Des Moines; "I want to join the Av. S. very bad. I am 12. When I become an active member I will get some other children to join." (That is the kind of active members we are looking for.) Philip Beesley, Moselle, Mo.: "I desire to join your circle. I united with the church in Feb., and belong to the Y. P. S. C. E. I like Julia Cox's quotation, and have learned it to memory. I would be glad if you could have a button or pin as the badge of the society; ribbon is so easily soiled." Jessie Keedy, Toluca, Ill.; "I would like to be a member. I wish somebody would write to me. I would answer them. It is very seldom that I get a letter." Aurora, Mo.; "We are two sisters, Flora (19) and Alma Berry, (13); we belong to the church; we wish to join the Av. S." Neva Stover, Clarence, Mo.; "I wish to become a member. My only objection is that you don't get enough of that good story 'Pete' at a time. My favorite books: Gems of Truth and Beauty, Black Beauty, A Devotee and a Darling." Orrell Fidlar, Terre Haute, Ind.; "I joined the church when I was 7; I am now 14. I would like to become a member of the Av. S. I read a great deal and do not think it will be hard to keep the resolutions. I will begin to-day." (Best time.) Julia Cox, Cox, Mo.; "The more I read of Pete the better I like it. I have read several books lately; I liked Black Beauty best. I am reading Idle Thoughts of an Idle Fellow. I read the letters by the young writers in the Courier-Journal. Cox, Mo., was named after A. S. Cox, my uncle. You asked if it was named after me, or me after it. Neither one. I have made me a badge." Lola Cox, Cox, Mo; "Julia and I failed to keep the rules this week, but we felt so lost we are going to begin again. How many of the members would like to write stories to be printed in our page, when 'Pete' is ended?" (Children, I would like to know what you think of Lola's proposition—plan would have been a shorter word, but it's too late now. Write and tell me if you would like to send short stories and short poems and short articles of any kind, except long kind, to be printed in our columns when Pete is finished—which will not be for a long time, yet. Now don't forget; the next time you write, tell me if you think that a good plan, and if you will contribute something short. I think it would make a very interesting page.) Don Hockaday, Granite, Okla.; "Granite is a nice town by the mountains. Papa and I started to go around the mountain one evening. We came to our milkman's house and he is a real old settler. He told papa he was taking a pretty late start. Papa says, 'Why?' Papa said he thought it was about a mile around. The milkman said it was 13. So we went on back to town. Our teacher is pretty strict. If a boy smiles at a girl, or a girl at a boy, he suspends them. Don't you think he is mean? I do. Next door the boys have a fine shepherd dog; they have to keep him tied up. If any cows would come about when he could get loose they had better run with all their might, for he would bite them like everything. Sometimes when they let him loose and they fly a kite, he pretty near breaks his neck to get it." (I cannot imagine why a girl should wish to smile at a boy. I never could see anything about a boy to smile over. But I think that teacher is pretty strict, not to let the boys smile at the *girls*. Sometimes it is nice to smile at a girl. If that shepherd dog lived up here in Albany, he could have a big time every day, because the cows are always 'coming about' up here. They do not like to stay at home a single minute. I wish we had that shepherd dog. There is an old red cow that visits our place every day, and we have tried to persuade her to go some other place. I think she could understand a big dog with real sharp teeth.)

New Honor List.—Mrs Mattie Dever and Gerald Dever, Hume Ill. (10th quarter); Nannie D. Chambers, Richwood, Ky. (8th qr.); Delight Shafer, Decatur, Tex. (10th qr.); Maye Heizer, Chilo, O.; Mary Emily Day, Sparta, Mo. (4th qr.); Harry Cash, Pennville, Ind. (10th qr.); Bertha Beesly, Moselle, Mo. (9th qr.); Ethel Mae Taylor (7th qr.); Waverly Rodecher, Pittsburg, Ill.; Julia Cox (10th qr.); Lola Cox (9th qr.); Madge Masters (9th qr.). NOTE: I will not (as I have said before) publish any one on our Honor List who simply writes that they have kept the rules for the quarter, yet sends no report naming books, and amount of reading. Therefore do not be surprised to find yourselves left out when you fail to keep this requirement.

Albany, Mo.

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From Richard Loan, Whipple, Ohio:

"I have used the Pyramid Pile Cure and am entirely pleased and satisfied with results. It does the work and no mistake."

The proprietors of the Pyramid Pile Cure could publish columns of similar letters, but these are enough to show what it will do in different cases.

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Dr. Y. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

Sunday-School.

W. F. Richardson.

Jesus Appears to the Apostles.*

It was yet the day of Jesus' resurrection, and the evening was rapidly drawing on. Ten of the apostles were gathered together, probably in the upper room where the Passover had been eaten, and others of the little company of Galilean followers were present. But one subject occupied their minds and hearts. The first story of Jesus' appearance, told by Mary Magdalene, had been confirmed by the other women, by Peter, and by the two disciples who had just returned from Emmaus. Still were the company in doubt, and disposed to treat the matter as one of superstition, rather than sober truth. It might have been his spirit, or, as we would say, his "ghost," that had appeared. How could it be that he should really appear again in the body which their own eyes had seen expire upon the cross? It is easy for us, who have been familiar always with the thought of the resurrection, to unduly censure the doubt of those to whom the thought was before unheard-of.

The doors were shut and carefully guarded, for the city was full of enemies. The Jewish leaders might arrest them upon some pretext, or Pilate even might be prevailed upon to persecute them. Treason seemed to lurk on every hand, for had not Judas, one of their inner circle, been the base instrument for their Lord's betrayal? Thomas was too indifferent, from his utter lack of confidence in the rumors afloat, to join the others at all. In the midst of their subdued and troubled conversation, suddenly they became conscious of the presence of one whom they had not seen to enter at the door. A glance revealed to them the well known face andform of their Master. They cried out with fear, thinking that it must be such a spectral appearance as had, in their estimation, already given rise to the stories they had been discussing. But the Lord soon dispelled all doubts and fears. The sweet and familiar salutation fell from his lips, "Peace be unto you." He held up his hands, in the attitude of blessing, and they saw the cruel wounds made by the nails of the cross. Drawing aside the skirt of his outer robe, he showed them his feet, marked with the jagged wound through which the great spike had been driven. Opening his tunic at the side, they beheld the gash of the soldier's spear. Then perceiving that they could hardly yet believe for very joy, the Lord sat down with them, and again ate of their common food, as in the days of their humble comradeship. It was impossible longer to doubt. "Then were the disciples glad, when they saw the Lord."

How glad, we can never realize, for we have never been cast down into the utter depths of their former despair. But he would not, even in the first moments of their newborn joy and hope, suffer them to forget the supreme purpose of his whole mission and ministry. Not for them alone did he teach and work and suffer and die and rise again. For the world that lieth in wickedness did the Son of God come to earth. So he said to them, "As my Father hath sent me, even so send I you." Luke tells us more in detail of his discourse on this occasion. He "opened their mind, that they might understand the scriptures." He showed them how his death and resurrection were a necessity, in order that repentance and remission of sins might be preached in his name, among all nations, beginning at Jerusalem. Drawing near to them, he breathed upon them, thus expressing in symbolic act the divine endowment they were soon to receive, when the Holy Spirit should come upon them, and told them that their ministry of forgiveness should be ratified in heaven. Much that is mystical and foolish has been written on the 23rd verse of our lesson, but the simple interpretation which the Disciples of Christ have adopted solves all its seeming difficulties. The apostles were to forgive or retain men's sins, not by the exercise of any ghostly authority, but by the proclamation of the gospel of Christ, upon whose simple terms of sincere faith and complete surrender men are granted the supreme gift of pardon. Only in this manner did any of the apostles presume to dispense the gracious boon of the gospel.

Once more the Master disappeared from the eyes of the disciples, but his intercourse with them had been so direct and ample as to dispel their doubts, and fill their hearts with joyful assurance. They quickly sought Thomas, that they might share with him their glad tidings. But Thomas was a matter of fact man, who discarded sentiment, and demanded other evidence than the testimony of others. His spirit of doubting was a sad thing for himself, for it robbed him of a week of rapturous faith, such as the others were experiencing, and filled him with shame when the Lord at last made himself known to him. But his doubt was a blessing to us, for it made his final confidence a surer token of the indubitable evidence upon which rests the doctrine of the resurrection. Jesus must show himself alive "by many infallible proofs," if he would win the faith of the coming ages. But, while a doubter, Thomas was not hostile to the truth. He was ready to believe, when sufficient evidence appeared. His language bore the mark of infidelity, but his spirit was that of faith. On the succeeding Lord's day, therefore, when the disciples were once more gathered in the same place, Jesus came again, and invited this doubter to set his mind at rest, by personally examining the body of his crucified Savior. It was enough. "My Lord and my God!" is the reverent exclamation of the apostle, upon whose mind broke in a flash the light of infinite truth, like the bright sun from out a midnight sky.

"Blessed are they that have not seen, and yet have believed." Such is the benediction that rests upon us who believe on the name of the Son of God, through the testimony of those who personally witnessed his resurrection from the dead. Sight is good but faith is better. To know is satisfying to the mind but to trust is restful to the heart. We have his word, that "because I live ye shall live also." We are content. We know not what body we shall wear, but it will be like his own, immortal and glorious, not subject to decay, nor limited in its powers by the laws of matter. Yet it shall be our own, and in no sense lose its identity. The risen body of our Lord preserved its earthly semblance, and even the marks of the death wounds were visible. John on Patmos saw the Lamb of God" as it had been slain"; or with the marks of death upon him. All the signs of our sacrificial service and suffering shall be retained in the glory land, it may be, but they shall be marks of honor, and features of true beauty, in the society of the redeemed and the blest.

*Lesson for April 28. John 20:19-29. Parallel passages, Mark 16:14; Luke 24:36-49.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

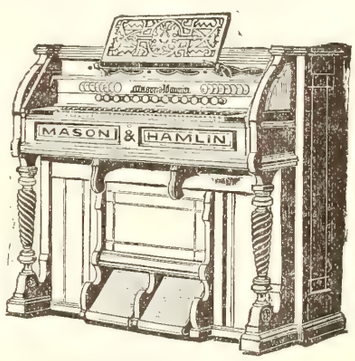
Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

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TOPIC FOR APRIL 28.

Fidelity to Pledges: "I Promise."

Ps. 65:1-4; 61:1-8; 116:12-14.

There may be some room for debate regarding the wisdom of exacting pledges or making pledges, though most of us believe they have their place and value; but there can be no debate regarding the necessity of keeping pledges once made. He who sweareth to his own heart and performeth his vow is worthy of admiration in all times and places.

There is an incident in the words of our Savior, recorded in the New Testament, that might well be added to the list of our Scripture references. You will find it in Matt. 21. One son in the parable promised that he would work, and did not; the other made no promises, but went and worked. There are many people of both sorts. There are the fair-seeming Christians who promise all things and do not perform; and there are those who have been able only to lift up their voices and say, "Lord, have mercy on me a sinner," and have turned away from being publicans to become righteous.

There ought to be a definite pledge made to God that we will devote our lives to his work. It is needful for men to declare themselves, to take the oath of allegiance to him, to identify themselves with his people; but more than all it is needful to keep the pledge when once it has been made.

Nothing keeps so many people away from the church of Christ as the inconsistent lives of its people. Those who cry Lord, Lord, and do not the will of their father which is in heaven, are driving other men and women way from the church. Confess Christ, make the lifelong pledge, and then keep it inviolate.

To be sure we shall all stumble, we shall all shatter, now and then, our best resolutions; but it is ours to struggle to our feet, reconstruct our broken purposes and live the pledge we have taken to our Lord. We shall go on doing this through many years; not attaining, but striving to attain; falling short of our greatest fidelity, but trying over and over to do well.

But choosing between the two sons in the parable, I'd far and away rather be the son who promised not and performed than the son who promised and performed not.

Buffalo, N. Y.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

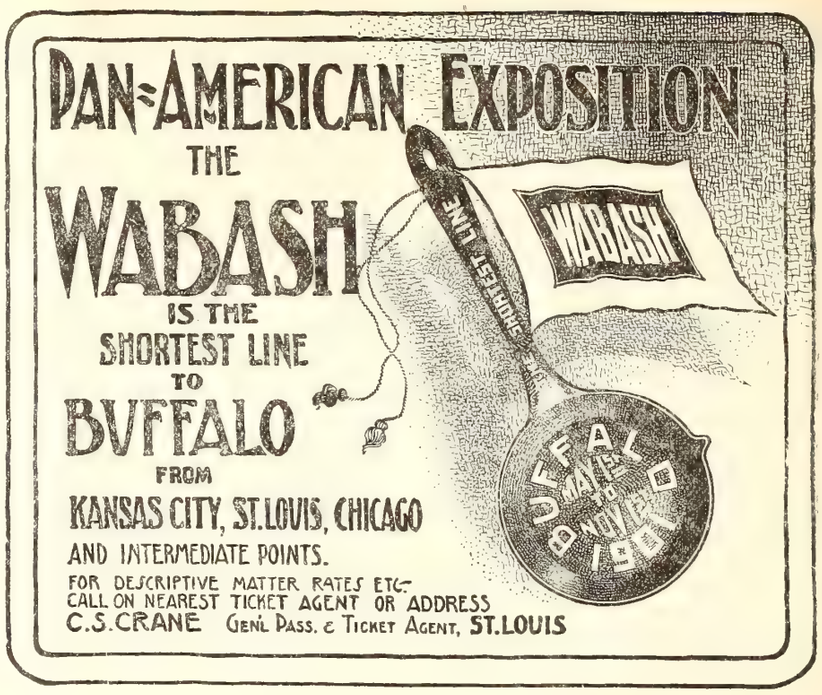
Southern Baptist Convention.

For the above meeting the Louisville and Nashville Railroad will sell round trip tickets from all points on its line to New Orleans and return at one fare for the round trip. Tickets will be on sale May 7, 8 and 9, good returning until May 16 inclusive, except that on payment of fifty cents an extension of limit until June 5th can be secured. Double daily trains between St. Louis, Evansville, Louisville, Cincinnati and New Orleans, with through coaches and Drawing room buffet Sleeping cars. Everything the best. For full information address any agent L. & N. R. R., or C. L. Stone, Gen. Pass. Agent, Louisville, Ky.

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A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

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Marriages.

COFER—McBRIDE.—At Arcola, Ill., John S. Cofer, of Charleston, Ill., and Miss Ida S. McBride, of Rardin, Ill.; L. T. Faulders officiating.

DASHIELL—ANDERSON.—On March 10, 1901, at 6 P. M., at the residence of the officiating minister, C. C. Gibson, in Davenport, Wash., Mr. Ernest L. Dashiell and Miss Laura N. Anderson.

LINCOLN—HANCOCK.—At Plattsburg, Mo., April 10, 1901, by J. W. Perkins, Charley H. Lincoln, Jr., and Miss Mayme S. Hancock, both of Clinton county, Mo.

MYRES—STOCKWELL.—In the Christian Church, Havensville, Kan., April 7, 1901, Chas. A. Myres, of Corning, and V. Fern Stockwell, of Havensville, Kan.; W. M. Mayfield officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BUSH.

Fannie Smarr Bush was born in Ralls Co., Mo., Oct. 10, 1844, and died near Hannibal, Mo., April 1, 1901. She became a Christian at the age of 15 years. She has set forth the religious life in a way that has made her a great help to others. She had hosts of friends who admired her for her frank, unselfish life. Besides other relatives, she leaves husband, John S. Bush, who mourns the departure of a faithful wife. The funeral service was conducted at the Mt. Zion church, near Hannibal, by the writer. The large attendance showed the esteem in which she was held by the whole community. She was a faithful member of the Hannibal church.

Levi Marshall.

CALDWELL.

Evaline Sharp Stites, daughter of Ann and Abram Stites, was born in Hopkinsville, Christian county, Ky., February 22, 1824. She joined the Church of Christ when she was 19 years old, and was baptized by Henry T. Anderson. In November, 1847, she was married to Isaac H. Caldwell and was the mother of four sons and three daughters, all of whom are still living. Her home was at Hopkinsville, her birthplace, until 1863, when the family removed to Louisville, and in 1868 they came to Carbondale, Ill. For 30 years she lived in the house where she died. She was a member of the Carbondale Christian Church for 33 years. She was a most faithful attendant at church service, never failing to attend if she was physically able to go. She often spoke of this as one of her greatest pleasures. The last time she left her home was to attend church. She was a most accomplished woman—took an interest in all that was going on in the world. She was a fine musician and enjoyed her piano as long as she lived. Her last illness began just after her return from Kentucky, where she went Christmas week to attend the funeral of her sister, Miss Eliza A. Stites, of Louisville. Two weeks ago her illness assumed an alarming form and her children were sent for. She died peacefully Tuesday afternoon, March 5, at 5 o'clock, with two of her sons and her three daughters at her bedside. Her last words were, "The Lord knows it all." She was the last of her father's family to die and the first of her own family, leaving her husband, her seven children and 10 grandchildren. M. C. E.

CHITTENDOM.

Jas. Chittendom, after long suffering, died at his home in Arcola, Ill., Jan. 27, 1901, aged 52 years. He leaves a wife and son to mourn their loss. Funeral from the house, the writer officiating. L. T. Faulders.

CLARK.

"'Tis better to have loved and lost
Than never to have loved at all."

May this be fully realized by Mr. and Mrs. Winchester Clark, the young parents of Henrietta Banks Clark, who was born February 9, and died March 9, 1901, having lived only one month before taking flight for that home where the union of hearts finds never an end. There's only four short weeks, yet "our baby" are words that will be ever sweet to the bereaved. For comfort, may they look to him who doeth all things well.

Jennie P. Banks.

Emerson, Mo.

GIBSON.

Mary Jane Gibson, wife of O. H. P. Gibson, died in Davenport, Wed., Feb. 20, 1901. Mrs. Gibson, whose maiden name was DeAtley, was born in Virginia, July 27, 1830. The family moved to Kentucky when she was six years of age, and to Clinton county, Mo., when she was 15 years old. At the age of 16 years she became a Christian and was faithful until death. On July 25, 1854, she was married to O. H. P. Gibson, who, though at the advanced age of 85, still survives her. In the fall of 1882 they moved to Washington and settled on a homestead one mile west of Davenport. She was an affectionate mother and a devoted wife, who always had a large number of friends wherever she lived.

GREEN.

Amos Hancox Green was born in Pennsylvania, Aug. 5, 1837, and came with his parents to Iowa in 1845, settling in Dubuque county. In the year 1860 he was married to Miss Sarah A. Spurgeon, to them were born seven children, three of whom are still living. He came to this place in 1862 and has made this his home ever since. He was an honored citizen and had been a faithful member of the Church of Christ for 40 years. He obeyed the gospel while living in Dubuque county, perhaps under the preaching of some of the Sweeney's, for I have often heard him tell about hearing them preach. He died March 18, 1901, being 63 years, 7 months and 13 days old. F. L. Platt, of Central City, preached his funeral from 2 Tim. 4:7,8.

I. S. Hanna.

KENNEDY.

Yesterday we laid to rest in the Green Pond Cemetery the remains of Bro. Ambrose Kennedy. He was born in St. Clair Co., Ill., in 1830, and has been an exemplary citizen of Pike county, Ill., since 1851. He has been a faithful member of the Green Pond Church of Christ since 1877. He passed away at the age of 70 years leaving a wife and two children to mourn his loss. C. B. Dabney.

Milton, Ill., April 9, 1901.

LIONBERGER.

Mary A. Browning who was married to Emanuel Lionberger in Hancock county, Ill., September 30, 1847. From this union eight daughters lived to have families. All united with the church in early life. Seven are now living. During the last years of his life Emanuel Lionberger was a preacher of the primitive Baptists. Mrs. Lionberger had been visiting for several months at her son-in-law's, Charles Young, in Benton county, Ark., where she became a victim of la grippe, and died peacefully and without much suffering on the 6th of February, 1901. The body was removed to Jonesboro, Ark.

MAUPIN.

Pauline E. Maupin was born in Carter county, Tenn., January 14, 1824, and moved with her parents to Indiana, Kentucky and Missouri. Married to M. R. Childen in October, 1846. She later, with her husband, moved to Illinois, where her husband died in 1860. In 1867, she, with her children, moved to Oregon, and in 1868 married B. E. Maupin. Her husband died in 1878. In 1879 she moved to Latah county, Idaho. She was the mother of eight children, four of whom have already crossed the silent river of death. She early confessed her faith in Christ and has since lived a devoted Christian life. She was well posted in the word of God; she made it her constant companion. She loved to talk of the Savior and of his redeeming love. She loved the house of God and was always present when it was possible to be present. Her death occurred March 20, 1901, as the result of a stroke of paralysis. She died at the home of her daughter, Mrs. P. T. Powe, near Viola, Idaho. The funeral services were held in the Christian Church, Viola, Idaho, conducted by the writer. E. A. LaDou.

MEADOWS.

March 1, 1901, Lemuel C. Meadows passed peacefully away at his home near Abingdon, Ill., after two weeks' illness of pneumonia, surrounded by friends and two daughters, Mary and Adda, with whom he made his home. He was 77 years old. Joined the church when 21 years old, and had been an officer for 40 years, an elder for nearly 20. His companion and one son had preceded him to the better land, leaving five children to mourn his loss. The funeral was conducted by C. H. Boss, his minister, and Bro. T. H. Goodnight. Interment in Abingdon Cemetery. He fought a good fight and kept the faith. J. G.

MOFFITT.

J. T. Moffitt, an elder in the Christian Church at California, Pa., died suddenly while working in his garden on Friday, April 5, at three o'clock (anniversary and hour of Christ's death). Bro. Moffitt had been a member of the Methodist Church for 24 years and of the Christian Church for 12 years. He was a teacher in the Bible-school and a regular attendant at church services. He leaves a wife and six children. W. D. Cunningham.

California, Pa., Apr. 10.

ANEMIA

is little red in the blood.

The red in the blood is the oxygen-carrier. Better to breath with half of one lung than not have enough red in the blood.

The blood is full of digested food; but it can't build muscle and nerve and bone without oxygen.

Scott's emulsion of cod-liver oil puts red in the blood: the oxygen-carrier. It is like building a railroad into a famine-stricken country.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

MOHLER.

Asenath Maria Balcom was born Sept. 5, 1831, at Canandaigua, New York. Died March 13, 1901, at her home in Jewell Co., Kan. Her age was 69 years, 6 months, and 8 days. The cause of her death was heart disease. The funeral services were conducted by Rev. Lee, United Brethren minister of Lovewell. The mortal remains were laid to rest in the Webber Cemetery. In 1844 she moved with her parents to Athens Co., Ohio, and on April 5, 1849, was united in marriage to T. K. Mohler, at Athens, Ohio. In 1851 they moved to Iowa, lived there 38 years. In 1889 moved to their present home, Formoso, Jewell Co., Kan. Twelve children were born to them. She leaves an aged and sorrowing husband, seven sons and two daughters to mourn her loss. Her children were all present at the funeral. Her daughters, Mrs. M. M. Kirkpatrick, and Mrs. J. L. Peters, live in Jewell county. All her sons lived near her except H. B. Mohler, of Butler Co., Kan., and Ziba Mohler, of Grant Co., Oklahoma. In 1848 she was converted and united with the Free Will Baptist Church and lived a faithful Christian life. At the time of her death she was a member of the Christian Church at Mankato, Kan. She was a faithful Christian, a kind and loving wife and mother, and was loved and esteemed by all who knew her.

RULE.

Died, in this city, Feb. 26, 1901, Mrs. Margrett J. (Burbridge) Rule. Sister Rule was born the 6th of February, 1825, hence, 76 years and 20 days of age. She was married to Edward Byron Rule in January, 1852. She was a widow thirty-two years. Sister Rule was the mother of three sons, Thomas B. and E. B. Rule, of this city, and Dr. Rule, of St. Louis. Her two daughters, Mrs. Robinson and Mrs. Simpson, also live in this city. Sister Rule was a consistent Christian for 60 years; one of the charter members of the church of Christ in this city. She lived a life that commended the faith she loved to those about her. E. J. Lampton.

Louisiana, Mo., Feb. 28, 1901.

SHOOK.

Mr. M. G. Shook died at his home in Swan, Iowa, April 1, 1901, aged 76 years. He was one of the pioneers of the church in Iowa. He became a Christian at Akron, Ohio, at the age of 17, and came to Iowa in 1849. He was a public-spirited man and believed in the spread of the gospel as the greatest benefit to mankind. His last act was to sign a check for a liberal gift to help build a church in his own town. "His was a house by the wayside." The funeral, by request, was conducted by the writer, April 4, 1901.

Joel Brown.

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Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

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NOTE.—There are many mixtures, made in imitation of baking powder, which the prudent will avoid. They are lower in price than cream of tartar powders, but they are made from alum, and are dangerous to use in food

Book Notes.

Do not neglect sending for a copy of *Special Catalogue No. 31*, a little pamphlet entitled *Bargains in Books*, which will very soon be ready for distribution. It contains a great many good things, which you should not miss. If you disregard this injunction and after awhile you discover that you have purchased, somewhere else, for $1.50 a book that we are selling for $ .75, you will be sorry. This is just what is likely to happen if you fail to have a copy of *Special Catalogue No. 31*. A line on a postal card is all that is necessary to secure this booklet. Please be careful and specify just what you want. If you merely say "catalogue," we will think you want our General Catalogue, which you probably already have.

Churches and Sunday-schools everywhere seem to be providing themselves with new song books, just now. We are having a very large sale of the several excellent works which we publish—*Gospel Call*, *Silver and Gold*, *Tidings of Salvation*, *Popular Hymns No. 2*, *Christian Hymnal*, *Gospel Melodies*, etc., etc. *The Christian Hymnal* is *the book*, pre-eminently, for the Lord's day services of the church. The other works mentioned are compilations of the latest and best music for Sunday-school, evangelistic services, prayer-meetings, conventions, etc., etc. There are none better and few as good as these books. If your church or Sunday-school is contemplating the purchase of new books, by all means examine what we have before sending your order.

Elsewhere in this issue we repeat our special announcement of the offer of the Complete Moran Series of instruction books in shorthand. We are glad to note that orders are coming in rapidly for this set of books. We have, during the past few years, sold thousands of copies of these books all over the United States, and everywhere they have given the best satisfaction. Our trade has been chiefly with teachers of shorthand, but we have now decided to offer the books direct to our patrons. The books are especially adapted for self-instruction. Any person with average intelligence and a fair English education may, with the aid of this series of works, and without the assistance of a teacher, become an expert stenographer, able to command a good salary. Among the readers of the Christian-Evangelist there are doubtless thousands of persons who are working as clerks, salesmen or saleswomen, mechanics, etc., who might improve their condition in life by studying shorthand at home, devoting their evenings to the work. Five dollars spent in this way will prove a splendid investment. Do not neglect it.

The many persons who are now reading and enjoying W. J. Russell's new work, *What is Your Life?* will also want to read, if they have not already done so, the same author's former work, *Wonders of the Sky*, a short, popular treatise on astronomy—this universe in which we live. It is a charming little volume, entirely free from the dry, didactic style of the text-book, beautifully printed and bound. The price is Fifty Cents.

In view of the constant inquiry that we receive—"Please tell me where I can get such-and-such a book"—we are constrained to frequently repeat the announcement that we can supply our patrons with any book, no matter where or by whom published, and will send any such volume, prepaid, on receipt of the regular retail price. There is no reason why people living in the Mississippi Valley and the west should send to Boston, New York or Philadelphia for a volume that they might as well order from St. Louis. The price is the same, no matter where you send, and time can generally be saved by sending to us for the work desired.

Christian Endeavor supplies of all kinds—pledge cards, application cards, invitation cards, topic cards, badges, pins, large pledge charts, etc., of the best quality and lowest prices, are for sale by the Christian Publishing Company. No society should try to get along without an adequate supply of these aids to successful work. These supplies are described and priced on pages 82 and 83 of our General Catalogue, which is sent free on application.

The Christian Publishing Co.
St. Louis, Mo.

Among Our Advertisers.

Barclay Meador, Ad'v. M'gr.

The popularity of our Subscribers' Want Column goes on increasing. A glance at it will reveal the fact that subscribers from the remotest parts of the country, as well as those near at hand, are making use of it. For instance, this issue contains the advertisements of subscribers in Arizona, Colorado, Kansas, Oklahoma and Virginia, as well as Missouri, Illinois and Indiana. Answers to these advertisements come from points quite as divergent. The cost is so small, one cent a word, that any one can make use of the column.

The Baltimore & Ohio South-Western Railroad, patrons of our advertising columns, have anticipated the needs of Christian Endeavorers and all others who will journey to Cincinnati upon the occasion of the 20th annual Christian Endeavor International Convention, by issuing a map of Cincinnati, showing the location of the principal churches, suburbs, railroads, street car lines, public buildings, summer resorts, etc. There is shown a number of Cincinnati's public buildings, including music hall, where the convention will be held July 6th to 10th. On the whole it is a very helpful guide and may be had for the asking. Any reader not familiar with the names of the B. & O. S.-W. agents may obtain it by applying through the Christian-Evangelist Advertising Department.

One of the liberal users of our advertising space is the Columbus Carriage & Harness Co., of Columbus, O. This company now has on hand the greatest exhibit of pleasure vehicles ever assembled in one building. They range from my lady's dainty phaeton to the pretentious family carriage—in all the variations of dashing style and substantial utility—and the numbers are surprising, aggregating nearly 2,500 forms of wheeled comfort. It is not an exposition of carriage-makers' craft—and it is, too. This great show is composed of this company's current stock. The method of selling direct from the factory without intervening profits of jobber and retailer, sharply reducing prices near the cost line, has many admirable features to recommend it. The Columbus Carriage and Harness Company publish a very handsomely illustrated descriptive price-list which they will gladly mail free to any one who will write stating what particular style of vehicle or harness is wanted.

An advertiser appears in our columns this week whose name is, no doubt, new to most of our readers, namely, H. A. Hyatt. The name is well known in St. Louis, however, and especially so to all lovers of the camera. Mr. Hyatt carries an immense stock of cameras and supplies, and is now selling the stock on hand at greatly reduced prices. Those who are prepared to anticipate the camera season by a few weeks can buy from 20 to 50 per cent. cheaper now than when the season is upon us. We can give our readers assurance of the fact that all of Mr. Hyatt's representations will be fully met. The bargain sheet referred to in the advertisement presents some very attractive bargains. A request to us or to Mr. Hyatt will fetch it.

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THE CHRISTIAN-EVANGELIST.

FAMILY AND RELIGIOUS JOURNAL.

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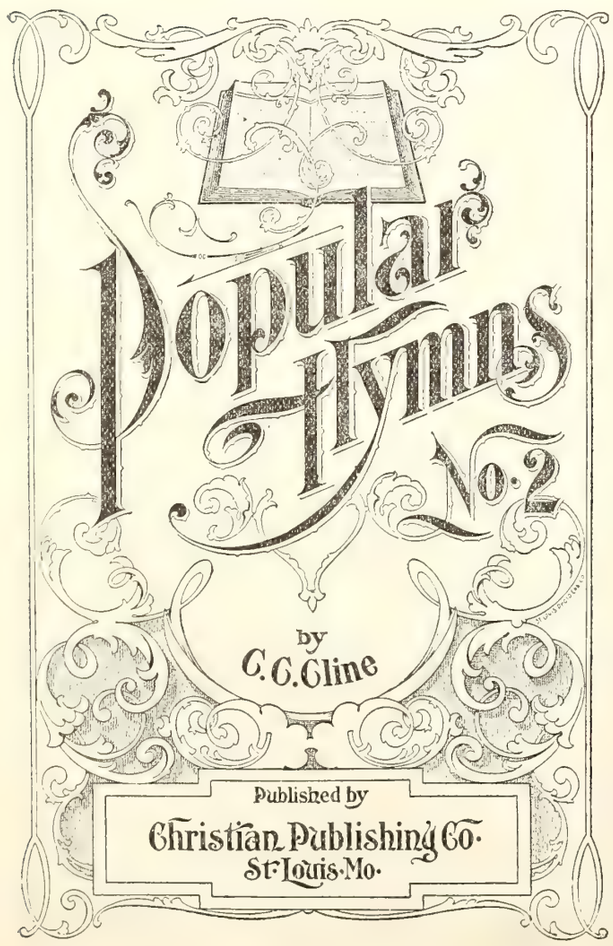
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CHRISTIAN PUBLISHING COMPANY, - ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, April 25, 1901. No. 17.

Current Events.

Aguinaldo's Manifesto. The long delayed address of the ex-dictator to the Filipino people has at last been published. The termination of hostilities, Aguinaldo says, is essential to the welfare of the Islands and peace under American sovereignty is the best thing that can happen. "This cause has been joyfully embraced by the majority of my fellow-countrymen who have already united around the glorious sovereign banner of the United States. In this banner they repose their trust and believe that under its protection the Filipino people will obtain all those promised liberties which they are beginning to enjoy. . . . After mature deliberation, I resolutely proclaim to the world that I cannot refuse to heed the voice of people longing for peace, nor the lamentations of thousands of families yearning to see their dear ones enjoying the liberty and promised generosity of the great American nation." One could scarcely imagine George Washington issuing such a manifesto to the American colonies if he had been captured. There must be something wrong with the analogy between Aguinaldo and Washington and between the Tagals and our revolutionary fathers. It is to be hoped that some useful employment will be found for Aguinaldo now that he has been pacified. As an avowed friend of the United States, he will not, of course, be kept in confinement and there is said to be a certain evil genius whose business it is to find work for idle hands to do. Aguinaldo may not be a George Washington, any more than his foreign agent, Agoncillo, is a rival of Benjamin Franklin in diplomatic genius, but he is a man of energy and capacity, and the administration can well afford to forgive him for the trouble which he has caused and make him useful among his own people.

Progress in China. A prospect of renewed hostilities in China was presented by the threatened Franco-German expedition against Gen. Lui, in Shansi province, who has led his Chinese army on to neutral ground on the border of Chili province. It is reported that Gen. Lui has received an imperial order to avoid a conflict with the foreigners by retiring from his present position, and the expedition of the French and Germans will, therefore, probably be abandoned. The ministers are still discussing the question of indemnity about which there is no trustworthy news to be given, though one account says that $300,000,000 has been agreed upon as the total. It will hardly be as low as that, unless the insistence of the American representative is more potent than we imagine. The ministers of the Powers have commended Mr. Rockhill's suggestion, that in place of the Tsung Li Yamen a small board, to consist of one imperial prince, two ministers and two vice-ministers be organized to administer Chinese foreign affairs. The Chinese have an habitual preference for entrusting matters of great importance to a board or committee rather than to an individual. The Powers in guiding the reconstruction prefer to have the management of foreign affairs entrusted to a small department with one responsible head. This would make it impossible to shift responsibility for violations of international law from one person to another, as has been done in the case of last year's outbreaks. Minister Wu is said to be preparing a memorial to his government recommending a still more radical change in the conduct of foreign affairs—the establishment of the office of Foreign Secretary. Frederic Harrison, who lately made a visit to this country, says that the United States "comes out of the Chinese imbroglio with a cleaner record and a better reputation for diplomatic acumen than any other Power concerned." Perhaps it is a trifle premature to speak of coming out of the imbroglio as a completed act, but we are at least approaching the end and our distinguished British visitor's approbation is so far well merited.

The Cost of War. Modern military history shows few instances in which a nation on going to war has more widely miscalculated the cost than Great Britain did at the beginning of the South African campaign. The speech which Sir Michael Hicks-Beach made in Parliament last Thursday shows the serious condition to which the British treasury has been reduced. Beginning with an estimate that the war would cost not more than $50,000,000, there has been spent up to date $750,000,000, or twice the amount which the Crimean war cost England. And it is not yet done. Probably the figures will reach a round billion. It was a most depressing speech. The expenditure for the war has already created a large deficit. To provide for this and for the coming year, a policy is outlined which includes three points: An increase of the public debt, which has already been authorized by Parliament; a suspension of the sinking fund; and increased taxation. The latter includes an increase in the income tax from a shilling to fourteen pence on the pound, an import duty on sugar, molasses, and glucose, and an export duty on coal. There had been much speculation in beer, spirits, tobacco and tea in the expectation that an extra tax would be laid upon these also. But this was not done, and the speculators lost—about the only feature of the whole business from which the public mind derives any satisfaction. The levying of a tax on imported sugar is considered a serious break with England's time-honored policy of free trade, and the export duty on coal is contemplated with delight by American exporters, to whom it will give a corresponding advantage in the European market. Sir Michael Hicks-Beach's candid recognition of the seriousness of the situation and his bold scheme for dealing with it has received much praise from both parties in England.

Commissary Frauds. Are we to have another army scandal, emanating from Manila, such as grew out of the army beef inquiry at the close of the Cuban war? Certainly it will not be as bad as that and probably not a matter of grave importance at all, except in so far as the discovery of fraud in the army, irrespective of its amount, shakes the public confidence in the service and thereby becomes an important matter. It seems quite evident that there have been frauds to greater or less degree in connection with the commissary department at Manila, but it will not be possible to say to what extent they have extended or who is implicated until the trials now in progress have been completed. One account stated that the government's losses were about $100,000, an amount which would almost certainly mean that there has been collusion by some of the higher officials. Later reports indicate that the amount involved is only about $4,000, a sum which subordinates could doubtless purloin without collusion at a commissary depot, which handles supplies to the value of $60,000 every month.

Sunday-school Reform. The Sunday-school is an agency for reform, but it needs reform itself in some respects. The International Sunday-school Committee, the organization of which nearly thirty years ago introduced system and order where before there had been confusion, and which has ever since maintained the system of uniform lessons, is now in session in New York City. More and more imperative of recent years have become the demands for a change of method which will not sacrifice the undoubted advantages of international and interdenominational agreement, but will introduce graded lessons and provide for more continuous courses of study. Two suggestions made by the Sunday-school Editorial Association have come before the International Committee: first, a separate course of lessons covering one year for beginners in Bible study of six years old and under; second, a two years' course of study that should be topical and historical for adult classes. It is suggested that these courses should be prepared by the present international committee. The suggestion is a good one. The present system of international lessons is fairly adapted to intermediate grades, but ill adapted to primary and adult classes. What is needed throughout the system is

the introduction of a method which, instead of the study of detached chapters here and there, will give continuity and unity to the study of the Bible.

Amish Marriages. A group of peculiar religionists in Adams Co., Ind., has run afoul of the civil law as regards marriage. They are a simple and moral people, these Amish, who attend to their own business and keep out of trouble as a rule, but they have little sympathy with the civil government and pay but slight attention to the statutes. Happily a decent, moral life usually keeps one out of the clutches of the law, even if he knows and cares little about it, but there are some technicalities which have to be observed. The Amish look upon marriage licenses, for instance, as "godless instruments" and will have nothing to do with them. They consider marriage a purely religious matter with which the state has nothing to do. Prosecution is threatened if they persist in disregarding the legal requirements and the law will certainly take its course. It seems hard on the Amish, but there is no help for it. It illustrates the fact that, though the state disclaims jurisdiction in purely religious matters, it must still maintain the right to decide what matters are purely religious. It is impossible to draw a sharp line between things religious and things secular, and marriage is always on the border between the two, or in both. Witness the plea of the Mormons that the state has no right to prohibit polygamy because it is a religious tenet; the position of the Catholics that civil and Protestant marriages are not marriages at all because not performed under the sanction of the church; and now the plea of the Amish that the state has no right to require such a "godless instrument" as a county clerk's marriage license.

The Cuban Commission. The commissioners appointed by the Cuban Constitutional Convention, in conformity with the resolution adopted last week, have started promptly on their mission and will probably be in Washington before this reaches the reader. If they arrive before the President leaves on his western tour (April 29), they will be accorded every facility for conferring with him and with the officials of the War Department in regard to the interpretation which the administration puts upon the Platt resolution. It is said that Gen. Wood will probably be in Washington at the same time. Senator Platt has sent a letter to Cuba explaining his resolution and urging the acceptance of the terms which it proposes. He does not specifically answer the objections which have been made to the paragraphs authorizing armed intervention in certain cases, giving the United States supervision of Cuban treaties, and reserving the right to purchase coaling stations. His letter is rather a general disclaimer of any selfish motive. "Cuba needs a government of its own but needs help to maintain it. All the United States asks is an acknowledgment on the part of Cuba of the right to assist in maintaining that independence." This, we believe, is the fact, but how far the mere statement of it will go toward removing Cuban objection is another matter.

Disappointed "Indians." Mr. Wells, the new Mayor of St. Louis, has inflicted upon the notorious Democratic politician, Butler, and his "Indians," who were a large factor in carrying the recent election, a most painful surprise. He has refused to appoint one or two Butlerites who were scheduled for appointment, and, worse than that, in his very first message to the Council he recommended that the city make arrangements to care for its own garbage after September, when the present contract expires. As the present contract is held by Mr. Butler himself, who finds it a very good thing, this cannot be characterized as anything else than a cruel, cruel thrust. If this course is pursued further it will cost Mr. Wells his popularity with Butler and the "boys," but the Mayor will easily make it up by the increased respect of all good citizens. The question of greatest interest in the municipal campaign which has just closed was, which of the clean candidates, if elected, would be most successful after election in fighting off the gang which elected him. It looks just now as if Mr. Wells will be fairly successful in resisting the onslaughts of his friends. In answer to the charge that the election was not fairly conducted, Mr. Wells has offered to participate with Mr. Parker in an investigation. His proposition sounds rather too much like an election bet, but we believe that he meant it in good faith and would be glad to see the investigation undertaken. The forfeit, however, ought not to be a purse of $10,000, as Mr. Wells suggests, but the office.

Divorce Decisions. The United States Supreme Court has recently handed down decisions on three appealed divorce cases involving an important principle. In one case a man commenced suit for a divorce in North Dakota three days after he arrived in the state, his wife never having been there at all, and the divorce was granted. In another case a party residing in New York secured a decree of divorce from a Pennsylvania court. Both of these divorces the United States Supreme Court held, on appeal, to be invalid, and the principle was sustained that legal residence must be established in any state before a divorce can be secured under the laws of that state. This is by no means a new point, but it is well enough to have it brought into prominence again, since those states which have easy divorce laws are being more and more frequently resorted to by outsiders who seek release from their connubial bonds. What is really needed is to make marriage and divorce laws, as well as election laws, subjects of federal legislation. It might not remedy the divorce evil, but it would destroy some of its greatest abuses.

Russian Discontent. It is hard to form any trustworthy conception of the state of the public mind in a country so vast as Russia, but at present there are more signs than usual of discontent with the more odious features of absolutism. A petition to the Czar is being circulated asking him to grant a constitution, and 15,000 signatures have been obtained. It is reported that this proposition arouses great enthusiasm, but 15,000 signatures do not amount to much in an empire the size of Russia. Even little Finland with a total population of only 2,000,000 presented a petition to the Czar with more than ten times as many signatures as this which is being circulated in Russia, but it was returned unopened. All reform petitions addressed to the Czar should be carefully marked with the sender's name and address and the legend, "If not called for return in ten days." Count Tolstoi issued an address to the Czar on March 28, the full text of which has just been received. It contains a list of needed reforms and characterizes the present Russian government in plain and uncomplimentary terms. After reciting the disorders and discontent which are rife, he says: "It is very possible that this time the disturbances will be repressed, though it may also happen that the soldiers and police will perceive that what they are forced to do is the great crime of fratricide and refuse to obey, but even if the disturbances are quelled at present they cannot be stifled.

Brevities. A consolidation of the oil companies in Texas with a capitalization of about $50,000,000 is being projected. Texas has strict anti-trust laws, but they may take a more lenient view of a domestic trust.

Arrangements have been made at the request of the American Society in London by which Americans shall have a part in the Victoria Memorial Fund which is being raised. America will honor herself by contributing generously to this fund.

A Nebraska town recently elected a "Carrie Nation ticket" of local officers. Each candidate before the election pledged himself to use every effort to secure Mrs. Nation as the sole adviser of the town officers and to take no official act of importance without her consent.

It is reported that J. Pierpont Morgan has bought the Gainsborough portrait of the Duchess of Devonshire which was restored to its owner, having been stolen twenty-five years ago. It is said that Mr. Morgan's father was negotiating for the purchase of the picture when it was stolen.

A special board of appraisers at New York City has upheld Secretary Gage's decision in regard to countervailing duty on Russian sugar. The board agrees with the treasury department that in rebating the internal revenue tax on sugar which is exported, Russia virtually offers a bounty for the export of sugar.

A refuge for the homeless dogs of Paris is to be provided as the result of agitation in the New York Herald. The subscription list, which is already long, includes 1,000 francs from "A Sloppy Sentimentalist." The desperate condition of the Parisian canines arises from the fact that, while somewhat less numerous than those of Constantinople, they have no well-defined social status, no recognized functions with corresponding privileges and no right of permanent occupancy of the streets, as have the dogs of the Sultan's capital. The dogs of Constantinople are the city's scavengers and the gutters are their places of both business and residence. The Paris dog has nothing to do and no place to do it and he gets nothing for it but kicks. He needs a friend.

An Object Lesson in Municipal Politics.

The recent election in St. Louis, which determined the character of our city government for the next four years, teaches some lessons so clearly that they cannot fail to be understood, and so important that the whole country should profit by them. It is not in the interest of any particular party, but in the interest of better city government, that we point out a few of these lessons.

There was widespread dissatisfaction with the administration of the city's business for the past four years under Republican rule. It was believed that the city's revenues had been squandered and misappropriated, that its public institutions had been neglected and its streets permitted to be uncleaned and ill lighted. No one but the rankest partisan pretended to deny that the most lamentable incompetency and shameful dishonesty characterized the management of the city's business. Every good citizen was looking forward to the spring election to bring relief from existing conditions. For months before the election the matter was the common topic of discussion in private circles, at clubs, in ministers' meetings and in the daily papers. The question was, What it the best method of securing a competent and honest administration for our city during the next four years, including the time in which the great exposition in honor of the Louisiana Purchase is to be held? This last fact gave additional interest to the coming struggle.

Many of us, who are more interested in the welfare of the city than in the success of any party, felt that there ought to be a non-partisan movement by the honest, intelligent men of all parties to nominate and elect clean, capable men. Others, however, belonging to the respectable class, felt that we could do nothing without the party machine. Of course the entire brood of political boodlers and machine workers scouted the idea of a union movement to elect honest men. That would mean their political funerals. The party bosses on all sides opposed such a method. Republicans felt secure in their majority, and did not want to throw away any advantage for the party. Democrats relied on the rottenness of the existing administration to give them the victory.

Meanwhile the Ministerial Alliance of the city, seeing that the parties would run their regular party tickets, appointed a committee of five, afterwards increased to eight or ten, to select a committee of fifty, whose duty it would be to warn the parties that any unfit nominations would be exposed, and to examine closely the character and record of the men nominated and report any objectionable name to the voters. How thoroughly this committee did its work we are not prepared to say, but we doubt if its recommendations had any perceptible influence on the election. No public meetings were held and no public sentiment or sympathy was excited in behalf of its work. Besides the Republican and Democratic tickets the Public Ownership party put its ticket in the field, further complicating the main issue. All these parties nominated clean and capable men for mayor, but there was the usual number of men on the tickets for the City Council and House of Delegates of shady reputation, of known complicity with dishonest methods, and who are in politics solely for the unlawful spoils of office. On one of the party tickets, 24 out of the 26 men nominated for the House of Delegates were Roman Catholics. There is no bar to Roman Catholics' holding office in this country, and we only mention this remarkable preponderance to indicate some of the influences which controlled the party that nominated them.

In such a contest, with the parties thus aligned, what chance was there for the people to rebuke the corrupt city administration of the past four years, defeat the corrupt men on the ticket of the opposing party and select honest and capable men? Behind each of the two leading parties was a corrupt machine, and the new party championing public ownership had not sufficiently won the confidence of the people to be entrusted with the city's management. Honest citizens were placed between the devil and the deep sea. Some took one horn of the dilmma, or the trilemma, and others another, and all feel that they have been terribly gored. No ticket received a majority of the votes cast. The Democratic ticket received the plurality—by what means remains to be investigated—and are now in charge of the city government. Mr. Wells, the mayor, is believed to be both capable and honest. So, also, are some of the men associated with him; but it is generally understood that the House of Delegates is virtually in control of men who represent the worst element in the life of the city. We have no doubt this fact is lamented by honest Democrats, including Mr. Wells, as sincerely as by any other honest citizens. Why were such men elected?

The reason is obvious enough, and herein is the moral to be gathered from our city elections: *The honest citizens divided into three political parties, and neither of the old parties felt that it would be safe for it to dispense with its corrupt machine, and the corrupt machines elected corrupt men.* If during the next four years our city is to suffer shame and loss by the saloon-keeper who presides over the House of Delegates, and his gang of boodlers, who is to blame for it? Is it not, rather, a false *principle* that is to blame—the principle that honest, decent people, who have the welfare of the city at heart, should divide their votes among contending parties and co-operate with thugs and boodlers to win a party triumph, rather than unite their votes and influence to smash corrupt machines, defeat scoundrels and place the city's government in the hands of men of known integrity and capability? We are fully persuaded that no city will ever succeed in ridding itself of corrupt rings until its good citizens agree to co-operate, regardless of party lines, to secure the election of righteous men. As long as honest men divide on party lines in city government, thieves and robbers will hold the balance of power and will use it to enrich themselves at the expense of the people. The Review of Reviews for April, after speaking of several recent city elections, says there is a strong tendency now for good men in the cities to act together without regard to party lines. This is certainly a hopeful sign.

Herein, too, is a remedy for the inaction in politics on the part of Christian people, often complained of. Let the battle be made squarely against corrupt men and corrupt methods, and let the lines be drawn between those who stand for honesty and efficiency and those who practice or wink at official dishonesty or incompetency, and respectable people will feel that the stake at issue is worthy of their zealous efforts. But politicians are not going to lead off in this reform. The citizens must take the matter in their own hands, call public meetings, arouse public interest, educate the people, nominate and elect their ticket, and then the politicians and party organs will fall into line.

We say these things because they come strictly within the province of a religious journal. If anyone think differently his idea of religion and ours are very different. The Christian-Evangelist claims and exercises the right to plead for whatever makes for the public welfare.

Internal and External Authority.

The article of Professor McDiarmid, which we publish elsewhere, calls for a further word of explanation on the subject of authority in religion. The quotation which the Professor makes from our former editorial and which serves as a text for his article, was not designed to state "what the controversy is about," nor to define with precision the issue between those who speak of the authority as internal and those who regard it as external. Its purpose was simply to remove a very common misconception, namely, that those who emphasize the idea of internal authority thereby reject Christ or the truths of revelation. We would not care to affirm that all who think and speak of authority as internal accept the teaching of Christ or the truths of revelation. Many, we know, do discard Christ's teaching as possessing any special authority and have no room in their theory for any special revelation. It would be unfair, however, to urge this as a universal characteristic of those who lay emphasis upon the internal and spiritual nature of authority in religion.

Nor did we mean to deny that there is a difference between these two classes of thinkers, both of whom hold to the supremacy of Christ's authority and the fact of revelation. There is a difference in point of view—a difference in conception of the nature of authority, whether as light or as law—which has led to the misapprehension above stated, and which affects very materially our method of thinking and expressing ourselves on the subject. We have not at hand the article in The Outlook to which reference is made, and we are not sure that we read the article. But the quotation made from the article does not, we think, carry with it the implication which Professor McDiarmid seems to think, namely, that the "inward consciousness of God, inherent and essential in man's nature," is put over against the external authority of revelation. That man has a religious nature, capacity for God, is universally admitted. This moral nature in man, growing out of the fact of his having been created in the image of God, which causes this hungering and thirsting after God, and this unrest of the human soul without God—this is "inherent and essential in man's nature." In the absence of anything to the contrary from Dr. Abbott's article, we should say this was what he meant by the quotation given. This is what we referred to in our last article when we quoted Christ's words:

"If the light that is in you be darkness, how great is that darkness!" It is not conceivable that Dr. Abbott holds that the light of revelation which shone in the face of Jesus Christ, revealing God and human duty, is "inherent in human nature." It is rather the *capacity* to receive that light or truth and make it its own, so that it becomes an internal rule of life rather than an external and arbitrary law. But this presupposes an inner light—an inherent rational and moral capacity, capable of passing judgments on external revelations.

But we have no need to defend Dr. Abbott, and that was foreign to our purpose. The object of our article was to point out that no objective standard or rule of life, no authority wholly external to man, can ever make him free, in the Christian sense, or endow him with the power of life and growth. The truths of revelation, even the words of Christ, are available to salvation only as they are received by faith into the heart and mind, and the soul is enlightened and quickened by them. Otherwise Christ's sacrifice would have been unnecessary, as man might have been justified by law—an external rule of life.

The principle here stated is of universal application. Civilization is a thing essentially inward. The making of a republic does not consist of declaring a constitution like our own over people, regardless of their condition and development—their intelligence, their virtue, their self-control. No people can be free until they have the capacity for freedom. Our children are never really free and prepared to assume the duties and obligations of life until the external authority of the parent is exchanged for principles, purposes and desires which they have accepted and which have been begotten within them, it may be, largely by parental teaching. Children should soon reach an age when they do right because they love the right, and not because it is enjoined upon them by their parents. Christians ought certainly to have this internal rule. Is not this what Christ meant when he said: "And ye shall know the truth, and the truth shall make you free"?

Our contention was for two truths: First, that there is in man an original, inherent moral nature, the power to discern between good and evil, a power which approves when we do what we believe to be right, and reproves when we do that which we believe to be wrong, and that the gospel makes its appeal to this moral and rational nature, and that it is through this nature, with which men are endowed, that they are able to respond to the gospel message; second, that the real Christian is one who has received Christ and his teaching into his heart and is governed by Christ from within rather than from without. What then, it may be asked, is the issue? It seems to be very well expressed in Professor McDiarmid's language when he says: "Those who claim that the final and supreme authority in religion is external—in Jesus and his Word—and those who claim it is internal," —to which we would add, "in Jesus and his Word." This seems to us to express the issue, and it is one that arises, as we have stated, from a difference in point of view. If Prosessor McDiarmid believes that Jesus and his Word do not avail to make men free until they become internal forces working from within through the human conscience and understanding, there is no issue between us, though there may be a difference of emphasis. If, however, he holds that Christians are governed by Jesus and his Word as an external authority, which must be obeyed as a subject obeys his sovereign —which he probably does not—then there *is* an issue. That there are many who do take this wholly external view of authority and who are entirely legalistic in their conceptions of the gospel, we regret to be compelled to believe. It is against these that our article was intended. And our contention is certainly sanctioned by Paul who said, "Even though we have known Christ after the flesh, yet now we know him so no more." It was not, "the law of Christ compels us," but rather, "the love of Christ constraineth us." Christ still reigned, but now on the throne of the heart.

Concerning Church Statistics.

Our jovial contemporary of the Windy City, The Interior, can be as bitter and unjust, when it tries, as the narrowest backwoods journal. Here is a specimen which we quote from the Literary Digest:

"As was to be expected, the denominations which keep no official records of membership have made large 'gains' since the census of 1890. It is strange how slowly religious people come to the conviction that it is as much a duty to tell the truth about their churches as about their stock. Our friends of the body which calls itself 'The Disciples' claim an increase of 74 per cent. in the past ten years, the absurdity of which is patent. The Disciples, who are in fact Baptists with extreme views regarding immersion and its relations to the salvation of the soul, flourish chiefly in the middle and border states; and their growth is largely made up by defections from other denominations, denunciations of other churches characterizing their preaching in many localities. Being intensely congregational in their views of polity, they are without any central, official body, so that their reports are subject to no strict supervision or rigid comparison. We have heard one of their best-known and most venerated leaders say in public assembly that when he reported his members he 'always included an estimate of those who would be members if a church were located so that they could conveniently attend it.' The 'growth' of such a body depends only upon the development of the imagination of its leaders."

There are several clear and distinct violations of the command, "Thou shalt not bear false witness against thy neighbor," in the foregoing screed, among which we mention the following:

1. The implied statement that the Disciples "keep no official records of membership." Each congregation keeps its roll of members in charge of a church clerk and subject to revision from time to time by the official board.

2. "Their growth is largely made up by defections from other denominations." This is absolutely false. Not ten per cent. of our increase, we venture to say, comes from other bodies. This charge smacks of the politician's cry before the election: "We've got the enemy now, *if they don't buy us!*"

3. "They are without any central, official body," etc. They have no "central, official body" to try heretics, as "our friends of the body which calls itself" Presbyterians have, but they do have a general Christian Missionary Society, under whose supervision statistics are collected and to which annual reports are submitted.

4. The statement from the "venerated leader," if ever made, was a broad jest and was never intended to be taken seriously. We challenge The Interior to test the truth of this by giving name of the party, that his testimony may be taken.

It *is* strange how slowly *some* religious people, especially religious editors, "come to the conviction that it is as much a duty to tell the truth" about their religious neighbors as about anything else.

The claim of 74 per cent. gain in ten years is "absurdity" to The Interior. But it has been more than twice that per cent. in St. Louis, where we happen to know the facts personally. We do not affirm the infallibility of our statistics. What we do claim is that an honest effort is made to get at the facts, and that they are probably as accurate as the average church statistics. The comment of The Interior reveals an animus that is not numbered among the Christian graces. As it favors revision, it should revise its statement at once.

Editor's Easy Chair.

The angels are represented in both the Old and the New Testaments as being deeply interested spectators of what is going on here in the world. From their coign of vantage they are enabled to see with a clearness and distinctness beyond human power the issues of the present life. It must be to them a matter of profound wonder and concern that we poor mortals halt and hesitate at the parting of the ways, where one path leads to honor and glory and the other to ruin and disgrace, as if it were a difficult thing to determine which course should be pursued! The rich young man with so many good qualities to recommend him, who came to Jesus and asked a profound question, and who by the answer was turned away from being a disciple of the Master—how he must have been pitied by the witnessing hosts above! What a radiant pathway of service lay before him if he had only said: "Master, all I have is thine to be used as thou wilt, only let me do thy will and advance thy kingdom!" Many a young man, and young woman, too, since that time has committed the same mistake—choosing the world rather than Christ. If angels rejoice over one sinner that repenteth, who can doubt but that they often weep over the mistakes and failures of men?

But deeper than the sorrow of the angels must have been that of the Master when the young man whom He loved turned his back upon Him and went away. Does not His heart even yet feel the pangs of sorrow over the sins of men, and over the faults and weaknesses of His church? Yes, the Christ who is "the same yesterday, to-day and forever," though enthroned in glory must still be grieved with the blindness and unbelief of men, even of His professed followers. That fact ought to be a strong incentive to deter us from evil doing in the hour of temptation, and to spur us on to noble action. One who would willingly add a pang of sorrow to the heart that was once broken with the weight of the world's woe, would surely be an ingrate of the worst type. Has He not grieved over the divisions of His church? What a mighty

motive is this for unity and fraternity among His followers! How long will the church, the bride of Christ, permit its alienations and divisions to bring sorrow to Him who gave His life for it? The disciple who would strive to do whatsoever Christ would like to have him do must pray and work for the unity of believers, for if Christ had not desired such union He would not have prayed for it as a condition that the world might believe.

It often helps us to decide upon the wisdom of any course of action to try to think how we would regard it an hundred years hence, or a thousand years hence; in other words, how we would look back upon it from the other world. Sometimes men are kept back from doing a great and generous deed by some paltry consideration that at most can last but a little while, while the reasons for doing the deed are perpetual. Many a man would be helped in disposing of his fortune if he could act from the point of view which he will be sure to occupy in a very limited number of years. Most of the clouds that obscure the pathway of duty are earth-mists which the light of the world to come can readily dissolve. The deeds that are to live after us, and which we would have our friends remember when we are gone, will be those which have been prompted by motives which never cease to appeal to the human heart at its best. How little it matters what men say or think about our actions here, if only they be such as God approves and such as our own conscience approves! What we will wish an hundred years from now, we had done in this first year of the twentieth century, would be about the right thing for us to do. Apply that test to your plans and to your course of action and see if it does not tend to improvement.

The Disciples of Christ in Missouri stand confronted with a great opportunity and a great danger. The danger is that the opportunity will not be appreciated and improved. No wiser nor more far-reaching enterprise has ever been conceived by the brotherhood in this state than the location of the Bible College at the seat of the State University, where the best young people of the state are congregating every year, to influence their thought and life with the teaching of the Bible and with the uncorrupted gospel of Christ. Manifestly the religious body who does that will control the future in the state of Missouri. That opportunity is ours. We are on the ground. We have the prestige of being the first and, as yet, the only people to begin this work. And yet the opportunity of doing it is imperiled by the lack of a few thousand dollars. This seems almost incredible. If we allow this enterprise to fail for lack of the needed financial support, we shall never cease to regret it. Our children's children will look back with amazement at our blindness in failing to see the possibilities of such a work. We cannot believe that God will permit it to fail. He will put it into the hearts of a few of His servants to render the necessary assistance to prevent so great a calamity. But the time is short. Let us think well and act promptly, and may the future bring us no regrets for the action we shall take.

Hour of Prayer.

Work in the Home Field.

(Home Missionary Service.)

TEXT: *Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.—John 4:35.*

Our own hearts, our own homes, our own land, must witness the beginning of all acceptable service. Not in some far-away clime, in the midst of peril and difficulty, but right where God has placed you is the field of your activity. The world must be evangelized, "for the mouth of the Lord hath spoken it," but we cannot take the whole world at once. While the dark continents are dotted with mission stations, our own land is the base of supplies, and piety and patriotism combine to make every Disciple an ardent home missionary.

Precept and Example.

Study again the gospels and the book of Acts and you will find both precept and example justifying the most enthusiastic work at home. The Savior never traveled abroad. He went first "to the lost sheep of the house of Israel," and to them first sent His apostles. After His resurrection the apostles were enjoined to begin preaching at Jerusalem. In what way can we improve on His method? He taught in the synagogues; His heart was touched with compassion for the shepherdless throngs; He wept over Jerusalem, the proud capital of His country; He yearned to gather the rebellious, blind children of Israel into the kingdom. So we should remember that if we would be loyal and obedient to the Master the home field must claim our constant attention and engage our most heroic effort. God forbid that we should be found lacking in Christian patriotism or intelligent obedience to our great Commander!

The Abundant Harvest.

What are the facts? Now in America the fields are white. The present moment is ever the moment of crisis. Ungathered grain will "lodge" and much of it be lost. There are millions of children unschooled in the gospel. Millions of foreigners have poured into this land with perverted notions of the gospel, and but little if any knowledge of Christ. Josiah Strong estimates that at least one-third of our population are foreign-born or children of foreign-born parents. Probably one-half the people never enter any church, either Protestant or Catholic; what a harvest! And while they are not gathered into our churches and Sunday-schools, they are gathered into saloons, beer-gardens and other places of vice. Every year a greater proportion of the population is found in the large cities, the moral character of which is reflected in extravagant, vicious, dishonest municipal government. What are we doing in St. Louis, in Chicago, in New York, in San Francisco, in Philadelphia? Most of these cities are scarcely aware of our presence. And while we are sleeping the enemy is busy sowing tares!

Refuge in Prayer.

The crisis is upon us; it is not four months till the harvest—it is now! "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest" (Matt. 9:38). If our blessed Master felt the burden of responsibility till His soul was weighed down by it, and He could find relief only in prayer, much more should we. No Christian can look over the wasting fields, take account of the forces that are at war with Zion, note the indifference and inertia of the church, and not be bowed down with the spirit of prayer. We should pray for the workers already in the field. They are men and women who fear God and love souls. They are making heroic sacrifices to sound out the word of life. They struggle against great odds, and are sometimes sore pressed. Pray for them and assure them of your sympathy.

We should pray for the struggling churches. They are poor; they are feeble; they contend against misrepresentation and abuse, against indifference and sin. They are imposed upon by vagrant preachers who spoil the flock, and they are weakened by the presence in the community of unidentified, unemployed, unprofitable Disciples. And we should pray most earnestly for more laborers. What will become of the churches of the future without a capable, consecrated, trained ministry? We have provided but meagerly for their education. Secular callings that promise riches and honor are far more numerous than in the days of the fathers, and far more alluring. The commercialism of the age can be met only by deeper spirituality among the churches.

The brethren who are managing this business of home missions for us are entitled to our hearty sympathy and earnest prayers. Believing, as Disciples do, that denominationalism is a hindrance to evangelization, we must pray for the union of God's people.

Prayer.

We praise Thee, O God, for the manifold blessings of the past; for the fathers and their message; for the sturdy heroism of the host committed to one Master. And now grant, we beseech Thee, that wisdom and love may guide us. Spread the light. Increase the faith and multiply the number of the workers, and add daily to the churches those that are being saved, through Christ Jesus the Lord. Amen.

We believe the most practicable line of temperance work at present to be vigorous efforts to enforce existing laws relating to the liquor traffic. It seeems to us idle to clamor for more rigid laws while those we have on our statute books are openly disregarded with impunity. The best way to get more effective temperance laws and even prohibition is the faithful enforcement of all acts that restrain and limit the liquor traffic. It ought not to be difficult to concentrate the public sentiment of any community in favor of the enforcement of the law. We are satisfied that this has been too much neglected in the past. To plead for absolute prohibition while we neglect to close up the corner saloon which has forfeited its license by a violation of the law, is like pleading for an ideal Christian union while refusing to co-operate with our religious neighbors in any good work. Let temperance people become more practical in their methods of work and they will be more successful in reaching ultimate prohibition. There is no need of lowering the ideal standard, but there is urgent need of taking some practical steps in the direction of making the ideal the actual.

The Chum of Chuffy Waite

By BURRIS A. JENKINS

I. The Duel.

"Fire!" rang the order, the instant the handkerchief fell upon the shingle of the creek. Two shots that seemed one leaped from the smoking barrels of the shot-guns, but the two duelists stood unharmed.

"The deuce, Alphy," exclaimed Chuffy Waite, as he ran to the side of his chum. "You wouldn't 'a' missed a quail at this distance, and Buck Elmer—why, he's big as a house!"

"I don't know what's the matter, Chuffy. Thought I'd fill his shirt full," replied the pale youth. "I'm deuced glad I didn't kill him. Almost wish he'd 'a' killed me. I didn't want this fight, anyway."

"Brace up, man! He's insulted you, and you must wipe it out in blood!"

College young men in those days were like tinder to sparks. Slavery and abolition sat snarling at each other, watching for the place to grip. So often had the clashes come of late in that border college of West Virginia that the faculty had decreed the subject tabooed in all literary societies and public exhibitions.

One fiery abolitionist, in an address at a recent function, had broken the rule and his utterances were answered the following Sunday night by another student who had been asked to preach. As the latter left the church, lines of determined men awaited him, and it looked as though a miniature war would be precipitated. Out of this fracas had grown the duel now being fought on the backs of that quiet stream encircling the village in the hills.

The guns were being reloaded for a second shot, when the pale youth suspiciously demanded to see the cartridges.

"That's light for an ounce of buckshot," said he, weighing his own shell in his palm.

"Here's my man's—just the same weight," hastened "Judge" Storey, the origin of whose nickname is obvious.

"Here, Alphy," put in Chuffy Waite, "Who's second, and who's principal in this thing? You mind your end of the business, and I'll mind mine. I know what's in these cartridges." And a slight smile went over the faces of the group about the guns.

A. J. P. Barton, called Alphabet Barton, and then Alphy, slowly and suspiciously returned to his position.

"All ready? Fire!"

Again the guns roared. Barton, peering through the smoke, saw the form of Buck Elmer stretched lifeless on the pebbles; he saw the men tear the waistcoat open, saw red blotches upon the white shirt front, and a pallor over the usually ruddy face.

A crowd of students who had gathered upon the high bank of the stream opposite, now poured across the foot bridge, and angry mutterings arose from certain throats.

"This was not a real duel," they growled. "Too much politics in it. Foul play. Lynch him. Hang him. Bring a rope."

"Get away while there's time, Alphy," implored Chuffy, "cut through the willows, and over that field. I'll meet you in Logan's hollow, with horses."

"Not by a ——— sight," quietly remarked the boy, drawing up his tall, spare form, while his sad brown eyes almost filled with tears. "His blood isn't on my hands; I was forced into this thing; and now I hope they'll hang me."

Chuffy's friend watched them carrying the limp body over the stream into a neighboring house, and even followed at a distance. Soon the "Judge" came running to meet him saying,

"He isn't dead yet, Alphy, and wants to see you. He's in Roger's parlor on the couch. Dr. Cox is with him. Says he can't live long. Wants to shake with you."

"I'll go," returned the boy, and followed meekly.

The scene in the darkened room was touching beyond description. Friends and class-mates were these two men, with no personal ill-will, yet, severed by that dread Mason and Dixon's line, they fought for a principle, not for a hate.

"Good-bye, Alphy, I've nothing to forgive, and I bear you no malice."

"No, Buck," said Barton, with his soft, broad, Alabama voice, "there's nothing to forgive; I didn't want to kill you; I'd have fired in the air if it had been my own quarrel."

With that calm, serious, sincere manner that was always his, Barton took what he thought was his last long leave of Buck Elmer, of Kentucky. When he came forth again, it was to meet, with that same calm manner, the threats and menace of the mob.

On his way to his room, up several streets and down others, he noted a little group standing before the livery barn in animated conversation—a large familiar figure in the midst of them.

"What are they up to, Chuffy?"

"Give it up. Who's that in the middle?"

"It's—Why, by Jove!—looks like Buck! It's—Why, what the—It's Buck Elmer, or his ghost!" gasped Alphy.

A roar of laughter burst from the group, and Buck advanced with outstretched hand,

"Alphy, you're a brick! There's not another like you, South or North!"

It took a great deal of explaining to convince Alphy Barton of the empty cartridges, the cochineal dye on the shirt, the flour of death on the pallid face, and the feigned anger of the crowd. When he did see it, he laughed little—he seldom laughed—nor was he in the least embarrassed. As usual he was calm, serious, serene. His most apparent feeling was one of infinite relief that nothing worse than cochineal dye stained his hands.

Finally he turned to the keeper of the little hotel, and said,

"Uncle Isaac, have a good oyster supper for twelve to-night at 11 o'clock, and chalk it up against me. Buck, you select the twelve."

II. The Initiation.

A. J. P. Barton was good "frat material," but he was not recognized as such until the end of his first year in college. His quiet reserve, his serious studiousness, which never, however, placed him high in the rolls of scholarship, his calm placidity—these things, while attractive to men when they come to recognize a congenial nature behind, do not, as a rule, win their way to popularity in a day. Consequently it was far into Alphy's Freshman year before it was determined to take him into the leading Greek letter fraternity, of which Chuffy and "Judge" Storey were both members.

"Let's give him holy smoke, boys," said Chuffy. "No ordinary initiation will do for the dear old boy. He's so good a butt, and takes it all so seriously. We must make night hideous!"

"What can we do out of the regular line?" queried the "Judge." "We've tried all the old truck till it's worn out."

"We ought to have a word from Buck Elmer," replied Chuffy. "He oughtn't to be in Lambda's anyway. He belongs by right to us. Can't we get a suggestion of the unusual from him?"

"If we do, though, we might lose Alphy. The Lambdas might come a fine game on us and fake him."

"Never you fear," said Waite. "Don't I sleep with Alphy every night, and didn't I spike him for Epsilon long before you other fellows in the chapter saw his value?"

"I guess you're right," said the namesake of the great Justice. "He's safe to us; but if we let Buck in on the deal we'll have to make it a hoax throughout, and not an Epsilon affair at all."

"Well, why not? And we can't do without Buck, anyway, so let's get up a great game. Then we can give Alphy the real initiation later and call it the second degree."

Agreed on this, they went in search of Buck Elmer from Kentucky. That worthy gentleman stood six feet, weighed 190 pounds and had stumped his state many a time with the most glittering bundle of political sky-rockets that even that oratorical commonwealth had ever seen. He would have been ticketed by his community for a seat in Congress, and possibly greater things, except that he believed in abolition, and foolishly refused to change his mind. Buck was a great light in the literary organizations, being a member of the American Society and having carried its banner many a time over the fallen honors of its deadly foes, the Neotrophians. He spoke with grace and ease, his features seemed chiseled by some great Grecian; his form was Apollo-like. Strange to say, in ordinary conversation he stuttered, while on the platform his fluency was marvelous.

Buck was always fertile in suggestion for any prank. When he and Chuffy Waite laid their heads together the result was always startling. It was they who devised the duel on the shingly beach. On this occasion, these two, with the aiding and abetting of Judge Storey, laid schemes vastly more far-reaching than they thought.

On the following Friday night, six spring-wagons drew out of the village at about midnight, with the livery man's hearse in the midst of the procession. Kentucky horses, strong and spirited, drew these several vehicles.

In those days, many a son of a great southern planter kept quite a stud of fine horses in the little freshwater college town, and scoured the pike roads for miles around. The clatter of speedy hoofs was not an unknown sound to the ears of the farmers in all directions, and when the whirl and rattle of wheels came into the towns and cities of the Panhandle, the merchants would smile, with itching palms, and say, "There are the boys from Bethany."

Many a wild young rake, who at home could not be controlled, was bundled off to the hills at Bethany, in the hope that the founder and president of the college, in whom those who knew him had unbounded confidence as a wonder-worker, might make men of them. And, indeed, he often succeeded. But in the process, many a marvelous metamorphosis was passed, and many a dollar squandered.

When these young men, therefore, undertook an enterprise neither money, time nor energy was spared to carry it through to brilliant completion. This was the spirit and these the resources that enabled the confederacy to stand so firmly and fight so stubbornly against untold odds, until the world marveled. So, in the execution of that night's purpose, all appointments had lavishly been made.

Just before the toll-gate, at the turning of the West Liberty road, the procession paused and a familiar voice, in spite of vain attempts at disguise, sounded out from behind the black mask upon the midnight stillness.

"Unbar the g-g-gates of death!" Then in response to his own demand he himself opened the doors of the hearse. A young man, clad in a night shirt only, made a vain attempt to escape, but was ruthlessly thrust back by an arm like a bar of steel.

"The dead are refractory! Hither angels!" And two Satans armed with pitchforks and certain antiquated pistols with four barrels, like a miniature Gatling gun, called a "pepper box," came forward. The doors were once more opened, and six prisoners who had been sitting in the hearse with doubled legs, all in the same ghostly garb, came tumbling out into the dusty road.

"Fall in to pay t— t— toll!" commanded the majesty of the demons.

"You fool, Buck," drawled Alphy, in all seriousness. "The toll-keeper's asleep. The gate's open. What's the use?"

"The dead has not yet l— l— learned he is beyond the pale. The toll-keeper on the Styx brooks no sordid c— c— copper. Songs are his coin. Sing! Each and in chorus! Andrew Jackson Putnam Barton! Sing!"

Bravely Alphy paid his toll, accompanied by tin fog-horns inspired by four pairs of lusty lungs.

"Simeon P. Hopkins, sing!"

A tuneless wight did his noblest, and was duly applauded.

"Marshall Williams, sing!"

"Hang it, Buck, it's beastly cold!" protested Alphy.

"Whom does the ghost address? No s— s— such party is present to respond. Williams, sing!"

When each had done his devoir, the melee was demanded, and the very hills shook in their boots at the conglomerate chorus. The toll-keeper snored on, for it was an old story to him. Back into the hearse were thrust and doubled the mortal-cold limbs, and down the hill, across the old covered bridge, wound the cortege.

What tongue shall relate the work of that epoch-making night? The masonic lodge from whom the little hall in the village of West Liberty was rented for the occasion, told no tales except of broken panes and shivered doors, torn carpets and used-up chairs, for all which more than ample reimbursement was obtained. A farmer who had started for Wheeling before dawn with a load of wool, reported at police headquarters that he had seen six coffins in wagons, driven by masked men, filing down the Bethany pike. He had not ventured to interfere, for he saw shot-guns. A posse, sent out next day to investigate, found no traces. All they learned was that six students had come into town at seven A. M., in their night shirts and had stolen, observed of few, to their rooms. The posse went home laughing.

"Marshall," said Alphy, as the six neophytes sat about a smoky room, the following midnight, nursing sprains and bruises, "there's but one thing to do. We must hang together. No second degrees for any of us. We'll belong to no frats but our own. The Chi's they call us, and the Chi's we'll be. Many a good name has been bestowed in derision. Chi Zeta Chi. It's our name forever. Swear, brothers, to be true to Chi Zeta Chi!"

They leaped to their feet and swore an awful oath, washing it down with hard cider.

"Simeon Hopkins," said Alphy, as it began to dawn toward chapel hour, "I appoint you and myself to draft a constitution and bylaws. Williams, you and Percy Singleton shall be a committee on the propagation of our principles—as soon as we get our principles—in other colleges. And you, Chenault and Davidson, shall select new men, up to 20, to recruit our ranks."

So was born one of the greatest of American college fraternities.*

"Chuffy," said "Judge" Storey, on Commencement day of their senior year, "we were asses when we gave that mock initiation to Alphy. I swear it again, for the thousandth time. Why, hang it all, they've eight chapters already, and Alphy's president of the shebang."

"Yea, brother," returned Chuffy. "We lost a good man that night. When did we ever play a game on Alphy that downed him? He's so blamed harmless and lucky."

*It is a historical fact that one of the most flourishing Greek-letter fraternities in America was born at the college here spoken of; and the legend still hangs in the air of the place that it was founded by one of the older fraternities in just the fashion here described.

(TO BE CONTINUED.)

That distinguished scholar and statesman, Senator Cushman K. Davis, is said to have spoken these words shortly before his death: "I know human history, and I know that in the first century something happened that destroyed the old world and gave birth to the new. The resurrection of Jesus would account for the change, and I do not know of any other adequate solution that has ever been proposed." Here is a fine expression of the principle of historical congruity. The results of Christianity through the centuries have been nothing less than colossal; such a movement must have an adequate cause.—*The Advance.*

Our Pioneers' Distinction Between Faith and Opinion.

By Addison Clark.

The writer, being a son of one of the pioneer preachers of Texas, gives the distinction between faith and opinion as he used to hear it made by his father and other old time preachers.

1. The lexical distinction was usually presented first and illustrated by familiar things. When the evidence is convincing, the result is faith; where there is no positive evidence, but the conclusion is rather conjectural, the result is opinion. I remember a favorite illustration of my father's with reference to the City of New York. When a boy, having heard nothing to the contrary, he supposed—was of the *opinion*—that the streets of New York were laid off regularly as the streets of other cities. Afterwards, having read the Knickerbocker's History of New York, by Washington Irving, he received the evidence that many of the streets were very crooked, being what were originally the cow trails of the Dutch people, who were the early settlers there. After this he believed that many of the streets were crooked as stated by Irving. That is, the evidence was sufficient to produce faith.

2. The next distinction might be called an ethical one. In matters of faith the conscience is concerned; a man cannot go contrary to his faith without violating conscience. As Paul says, "Many, by thrusting aside conscience, make shipwreck of faith." Not so with opinion; a man cannot properly be said to have conscientious convictions in matters of mere opinion. A man may yield his opinion to that of a majority of his brethren without any offense to his conscience, whereas, in matters of faith, he could not conscientiously do so, were the whole world against him. Through ignorance what really belongs in the realm of opinion may be placed in the realm of faith, and thus become a matter of conscience. Such was the case alluded to by Paul, where the weak brother through ignorance would defile his conscience by eating meat offered to idols. The brother who understood that such meat was not different from any other meat could eat it or let it alone; conscience had nothing to do with the matter in his case. This distinction is a very important one. Many persons act obstinately, refusing to yield to the wishes, judgment, opinions, of the majority of their fellows, claiming that they have conscientious scruples, where conscience is not involved in the matter at all, it being wholly in the realm of opinion and not of faith.

3. A third distinction made, and strongly insisted on by our pioneer preachers, was in matters of religious conduct. The oft-quoted aphorism, "In faith, unity; in opinion, liberty; in all things, charity," was made very prominent in the discussion of this question. It was shown that nearly all, if not all, the divisions among professed Christians arose from not observing the distinction between faith and opinion. A difference of opinion, it was contended should not have been a cause of division. It is faith in Christ that saves, not opinion as to his place in the Trinity. It is disbelief in him that condemns, not opinion about the non-existence of a personal devil.

The intolerance on the part of zealous and bigoted traditionalists, who elevate opinion to the dignity and importance of faith, has been the cause of much of the religious strife and division in the world.

Another prolific cause of the multiplicity of religious sects has been the building up of new religious parties on some new religious opinion which becomes of so much importance in the minds of its advocates that they dub it their faith and contend for it as strenuously as though the salvation of the world depended on it. "If a man have a dream, let him tell a dream; but he that has my word, let him speak my word plainly." So, if a man have an opinion, let him call it an opinion, and let others who do not agree with him keep hands off, and let peace prevail.

A very common sophistry of this day, as well as the days of our pioneers, is that of calling the defense of an opinion the defense of the truth—a species of sophistry commonly called "begging the question." I have read recently a long and labored editorial article in a religious journal, in which this sophistry runs through the entire article. It is the editor's opinion that what are called missionary societies ought not to be fostered by Christians; and, in the defense of his opinion, he calls his opinion the truth, and the contrary a departure from the truth. That is the question at issue and proof, not assumption, should be brought forward. Those who make opinions about missionary societies, Christian Endeavor societies and such like things, a cause of division among God's people, are factionists and do not distinguish between opinion and faith.

"In faith, unity; in opinion, liberty; in all things, charity."

Waco, Tex.

B. B. Tyler's Letter.

Clinton Lockhart, Professor of Semitic and Sacred Literature in Drake University, has published a book entitled "Principles of Interpretation," which it is a pleasure to commend. The book is from the press of The Christian Index Publishing Company, Des Moines, Ia. It contains about three hundred pages and sells for $1.25. Professor Lockhart knows what he desires to say and says it compactly and clearly. The laws of biblical interpretation are treated as a science. The trained scholar, thinker and teacher is in evidence on every page of this compact volume. The "Rules" submitted by which the meaning of Holy Scripture may be ascertained are fifty. Some of the "Axioms" submitted by Professor Lockhart are: "The true object of speech is the impartation of thought." "The true object of interpretation is to apprehend the exact thought of the author." "Language is a reliable medium of communication." "Usage determines the meaning of words." "Two writers do not independently express thought alike." "Every writer is influenced by his environment." "An author's purpose determines the character of his production." "Any writing is liable to modification in copying, translating and the gradual change of a living tongue," etc., etc. Following the "Axioms," fifteen in number, are the "Rules" to which reference has been made. The comments of the author are clear, crisp, full of common sense and pertinent. It is evident that Professor Lockhart gives us in this book a condensation of what he has learned and of what he gives to his students, along these lines, in the classroom. It is well that in this period of reviving interest in Bible study this book is given to the public. The last pages are devoted to suggestions as to the study of the Bible by books and the interpretation specifically of the Old Testament and the New Testament.

I have searched in vain for something about Jonah and the whale! One might almost infer what the Professor would say on this subject from what he says on Job, the song of songs and the sun standing still. On this incident I quote the following: "Many passages are to be understood in the light of the prevailing opinions when and where the author lived. Thus the command to the sun to 'stand still' and the statement, 'the sun stayed in the midst of heaven,' were based on the opinion at the time that the sun's movements produced the changes of day and night. If this is to be regarded as a historical and not a poetical account, the phenomenon was probably not due to a suspension of the sun's movements, but to an increased refraction of light by which the sun remained apparently above the horizon after sunset. The statement, 'the sun stayed in the midst of heaven,' took its form from the appearance and current opinion. The true nature of the case may not have been revealed to the writer."

Is Professor Lockhart a "higher critic"? Read his book and decide this question for yourself! Do you think you would recognize this peculiar specimen if you were to meet him in person or in a book? What is Professor Lockhart's position on the subject of biblical inspiration? The remark about the "form" of biblical statements having been taken "from the appearance and current opinion" frightens you—does it? Yes, and the "axiom" that "every writer is influenced by his environment." Do you doubt the correctness of this statement? If you desire to know the position of the author of "Principles of Interpretation" on the subject of biblical inspiration, or the inspiration of the writers of the Old and New Testaments, obtain a copy of the book and not only read but study it. Does he believe in the "inerrancy" of our Bible—the Bible as we have it? An "Axiom" quoted above is: "Any writing is liable to modification in copying, translating and the gradual change of a living tongue." This statement has the force of an "Axiom," has it not? If you cannot infer from this the position of the author on the "inerrancy" of Holy Scripture, again obtain a copy of his book and study it. Believe me, it is a good book.

"The Bibliotheca Sacra" has been, in my estimation, the standard quarterly review of the United States for a great many years, and this is still my conviction. I know of no similar publication equal to it. It almost grieved me, therefore, to see three or four pictures in the April number. The faces of the men given in this issue of the oldest of the American theological quarterlies are of men distinguished; but I cannot resist the impression that this new departure is a lowering of the standard slightly. I am so glad that Clinton Lockhart did not give us his picture in "Principles of Interpretation"!

Have you read "The Age of Faith," by Dr. Amory H. Bradford? This is not "An Age of Doubt," it is an age of faith. This is Dr. Bradford's contention, and he is correct. His book was exceedingly helpful to me and I believe the reading of it will do you good.

The fact is, ours is almost an age of credulity! Think of the vagaries, the shams, the humbugs, theological, religious (?), political and commercial, with which the people, multitudes of them, have been carried away within a comparatively few years. Spiritualism, during your lifetime and mine, has numbered its devotees by the million. It has not been so long a time since Mormonism arose. Its adherents are counted by the hundred thousand. The reading of the official history of "The Church of Jesus Christ of Latter Day Saints," recently published, shows that Mormonism was conceived in sin and brought forth in iniquity. It thrives today on the credulity of the people. But little inferior to Mormonism, as a fraud and humbug, is Christian Science. There is, of course, a bit of truth underlying what is called Christian Science; but the founder of this—what shall I call it?—Mary Baker G. Eddy is not one whit behind Joe Smith in the fradulent character of the movement with which her name is identified. John Alexander Dowie, of Chicago, belongs to the same class. The career of Schlatter, an ignorant German shoe cobbler from Brooklyn, in Denver a few years ago, should be named in this connection. Thousands and tens of thousands of people in Denver and from all this Rocky Mountain region, came to Schlatter to be healed by his touch. I dare not go any farther in my enumeration of religious frauds and humbugs—I might tread on some one's toes.

The same credulity is seen in business. Do you recall any real estate booms in recent years? To name them would touch a sore place in the anatomy of some of the readers of the Christian-Evangelist. We are heading in the same direction again in some places. Look out!

One good result of the boom on the Pacific coast, a few years ago, is a bright book entitled, "Millionaires of a Day." The author's name, I think, is Van Dyke. It beats "David Harum," "Eben Holden" and "To Have and to Hold," in the way of interest, and it is said by those who were on the ground and saw the boom come and go that it is true to the life of that time.

Have you forgotten "the Franklin Syndicate" of Brooklyn, some months ago, in which a man named Miller was conspicuous? He and his "Syndicate" damned capitalists and told the dear people that if they would send their money to him he would pay them ten per cent. per week, 520 per cent. per year, and gullible men and women sent their money to this friend of the dear people, by the thousand. When the United States Government put its hand on Miller it caught from thirty to forty thousand dollars on their way to his capacious pockets.

This is *not* an age of doubt; it *is* an age of faith. In some of its manifestations it may be characterized by the word credulity.

Concerning political vagaries and humbugs I dare not now say what is in my mind. In a few years it will be safe to do so; but not now.

Do not fail to read "The Age of Faith." It will do you good.

Denver, Col.

Letter From The Philippines

By LESLIE N. COLLINS,

Comp. B, 6th U. S. Infantry.

I have just returned from a Filipino funeral. I thought an account of how funerals are conducted in this strange country might prove interesting to you. They treat the dead very differently here from what they do in the United States. The funeral that I attended was held in the Catholic church. They are always held in the church provided the stricken family have a few ready "pesos" to pay the "padre." The Roman Catholic rule here is very severe touching all such matters. To a liberal-minded American it seems little short of downright usurpation and tyranny, if not systematic robbery. Catholicism here in the Philippines is nothing like it is in the United States. It is probably here just what it would be in the United States if it had the same power there it has here, for in every country where it is the dominant religion the same usurpation, tyranny and extortions are practiced. It is not to be wondered at that the intelligent Filipinos hate with an inveterate hatred the domineering, usurping and scoundrelly friars, who make it their business to systematically rob these weak-minded and superstitious people. It is an outrage, and our government should put a stop to it. Here the poor deluded natives bow down to the Virgin Mary, not as a beautiful character who once lived here upon the earth, and was the mother of our Lord, but rather as a heathen falls before his idol. The God they really worship is the "padre." To their untutored mind, he is the great *I am*, and it is astonishing the liberty he takes, the power he commands, and the influence he exerts over their weak minds, so full of superstition. He bleeds their pocketbooks like the shrewd Mormon elder extorts fees. They demand a fee for everything and on every occasion. When a child is born the doting parents are compelled to pay tribute to his holiness (?) even though the attending physician must go unpaid. When a Filipino sees fit to take unto himself a wife he must "tip" the "padre," not, however, as the minister of the gospel in our country is paid for his services, but in a very different way, and for no other reason than that the "padre" must at all times and on all occasions be remunerated.

If a Filipino dies the family must again drop dollars into the "padre's" pocket, and that too in proportion to their wealth. It costs the rich more to die here than it does the poor. And if they neglect or refuse to attend to this matter, they are denied a proper burial, and the "padre" tells the family that the soul of the deceased will go to the bad place. Down with such an outrage in the name of religion! Catholicism is one of the blighting, withering, damning curses of these fair islands. Perhaps it would be more proper to say perverted and maladministered Catholicism is the curse of this country. This trading on the souls and bodies of men and women, this making merchandise of the ceremonies of religion for the purpose of gain, is an outrage in the name of religion that should be stopped immediately. When a Filipino dies friends of the family or of the deceased place the body in a plain wooden box, the fashion of which is sometimes like the old style coffins of a hundred years ago. Six pall bearers carry the lifeless burden to the door of the church. Should the sorrowing family or friends be "shy" of "pesos" with which to pay the "padre," the body is not carried into the church at all, but immediately taken to the dead room, where a few short prayers are offered for the dead, very few, and very short at that. If it is an only son or a beloved daughter, or a loving mother, or a tender, indulgent father, it is all the same. The mourners seldom attend the obsequies at the church or dead room. They remain at home and wail and weep in true Oriental fashion. This wailing for the dead seems to have been borrowed from the Chinese.

To an American it seems like a mere prefunctory performance, a heartless and insincere affectation devoid of any real sorrow or genuine grief. God forgive me if I judge these simple-minded natives wrongfully; but I can't help believing that a good deal of their sorrow is feigned or artificial, and their copious tears seem to me to fall as crocodile tears. At least this is the way it impresses me. I have lived all of my life in God's country, in a land of civilization and under the instructions of a pure religion, and I have noticed that the deepest sorrow is always silent. Deep rivers make no noise as they flow on in their channels, but the rippling, babbling brook goes chattering over its shallow, pebbly bed with a confusion of sounds. After the prayer at the church, the body is carried by the six pall bearers to the native cemetery where, if the family or friends can pay vault or tomb rent, the body is placed within a vault or tomb, and the door securely fastened, the key being kept by the "padre"; but if the family are poor and have no money to pay for the rent of a vault or tomb, the body is taken out of the coffin and tumbled carelessly into a grave and buried in loose earth, to molder back to dust. Such is a Catholic burial in the Philippines. In the name of God this inhuman practice should be stopped by the United States authority. It is an insult to the dead and an outrage to the living. If the body is buried in a vault, as soon as the family or friends of the deceased cease to pay rent the body is taken out of the vault by order of his holiness, (?) the "padre," and carelessly dumped on to the bone-pile. The bone-pile is a ghastly sight, and they are found in every burial place in the Philippines. I have a little Filipino skull which was taken from one of these bone-piles, which I purpose to keep as a relic, and when I get home I shall exhibit it as proof of the truthfulness of the statements contained in this letter. When I write you again I will tell you of the funerals and burials of the rich and aristocratic. This is a specimen of the civilization and religion of the Philippines. But I prophesy that a great change for the better in the commercial, social, and religions condition of these islands is near at hand. The mightiest and most progressive nation on the earth is in power here now, and that means the early emancipation of this people from the thralldom of priest-craft and the tyranny of superstition. May God hasten the day when the scales shall fall from the eyes of this blinded people and they shall awaken to the light and liberty of a free government and an advanced civilization.

Iloilo, Panay Island.

New York Letter.

By S. T. Willis.

Prince Kropotkin, the celebrated Russian reformer, has been giving a number of lectures in New York, one of which, delivered before a great audience at the Grand Central Palace a few days ago, discussed the question of "Anarchism: Its Philosophy and Ideal." The Prince claimed that the philosophy of the twentieth century would be that of anarchism, and that the tendency of the great movements of this century would differ radically from those in the early part of the last one hundred years.

Then all great movements looked toward the increase of the power of state; but now the tendency of the times is divided; one great current moves on toward the enthronement of the individual with plutocratic power, the other is seen in the struggling of the masses of men for their right to live. We have on all sides beautiful cities, magnificent palaces and specimens of architecture created through the labor of the masses, yet they have no part in the enjoyment of these things. One hundred years ago a lifetime was needed for the amassing of a fortune moderate in proportion, but now men may become immensely rich in a few years. By what right, said he, does any man presume to say that he owns this line of railway, and that manufacturing industry? Do not the laboring clases make these properties—a large portion of their values? What would they be worth without the skill and the muscle of the sons of toil? The very men who make the larger part of the values of these properties are oppressed and ground down by the men to whom the state has granted titles of ownership. He then drew a vivid picture of the palaces and the royal families of Europe, and in contrast, the "mud huts" of the masses which, he declared, were not fit for dogs to live in. Of course there are two sides to this great question of the hour and both should be dispassionately studied by all classes of men. Nothing will so help in the solution of these problems as the principles of righteousness laid down in the gospel of Christ. Let us make more of Christian Sociology.

The question of child training, though very old, is ever new, and a wise discussion of it is always in order. "Let the child alone" was the burden of a bright and suggestive paper read a few days ago by Mrs. W. D. Munson before the Froebel Society of Brooklyn. She said the incessant petting and attention by mothers cultivate caprice in the infant which if let alone would spend happy hours lying on its back kicking strength into its muscles and thinking its own thoughts. Then as soon as it begins to walk the system of repression begins. She said the parent should not always be saying, Don't! Don't! Don't! to the child. Direct the little one's energies and help it to do those things which its God-given nature impels. Let its wonder-

ful sayings and doings alone too. Constantly telling of the child's amusing and winning ways is the best way to develop that self-consciousness whose absence is the child's greatest charm and virtue. She also insisted upon the unwisdom of arousing the child's curiosity by bringing it into touch with evil things. Boys, she said, should not be taken to prisons and through the slums and haunts of vice in order to warn them against sin and its consequences, for such a course will likely arouse a curiosity that is unhealthy, and a morbid interest in these evil things. But, on the other hand, fill the child's mind and heart with all the good and pure and wholesome things possible, and he will find no room for depraved ideas. This advice is not only Froebelian but it is also in accord with common sense and with the wisdom of God's word—"Shun the very appearance of evil."

The question of "Productive Churches" is being discussed with lively interest by many prominent ministers and others in the metropolitan district just now. One of New York's great dailies started the agitation of the question by writing a vigorous editorial in which the suggestion was made that churches should so construct their buildings as to make them produce handsome revenues through the week. This could be done by building a large auditorium on the street floor, and above construct first class apartments to be reached by means of an elevator. The rents would help very largely in the payment of the expenses of the church. Dr. McArthur has indorsed the plan and says he has advocated virtually the same thing in the Baptist city mission board. It will help solve the financial problem of the down-town church, it will also materially assist the small, poor up-town church to build and carry its mortgage. Dr. Edward Judson of the Judson Memorial Baptist Church on Washington Square is doing practically this same thing. That church has a large apartment house known as "The Judson" which is a part of the church building and the income from which is a great help in sustaining the work of the church. He says the plan has worked well as operated by them. Dr. Silverman of the Temple Emanu-El (Jewish) advocated the building of school rooms, libraries, etc., above the auditorium of the church, to be reached by means of an elevator. Dr. Parkhurst (Presbyterian) and Dr. Morgan Dix (Episcopal) express themselves as opposed to the idea. Dr. Parkhurst thinks such a blending of the secular and religious in the house of worship will tend to destroy the religious sentiment which is necessary, and which should be kept sacred and inviolate. He says if religion is kept alive it must have its consecrated places set apart from all civil and secular purposes, for a combining or a blending of the world and the church means the destruction of the church. Dr. Dix, of Old Trinity, says a church building could not be consecrated if much or any of it were devoted to secular uses. Though Trinity Church is a great landlord, yet it keeps a distinction between its property devoted to religious purposes and that used for business. But the idea is growing in New York that it is wise to endow many churches in order to assure their continued existence. The Madison Square Presbyterian Church has recently come into the possession of a $200,000 endowment fund, and the Madison Avenue Presbyterian has just sold its present site for $375,000 and will move up-town, build anew, and endow itself. Many good people think that the Church of Christ should not be endowed except with power from on high—that the gospel should win its way in each generation and not have to rely upon the gifts of the preceding generations for support.

The Methodist Conferences in the New York District have developed some interesting questions, one of which is of great interest generally. It is this, shall Christian Scientists be recognized? At the N. Y. East Conference, the Rev. S. E. Simonsen, of the Norwegian Bethelship, Brooklyn, presented a request that he be allowed to withdraw from the M. E. Church and that his credentials be returned to him. Much discussion followed, some members claiming that if his credentials were returned it would be a practical recognition of the Christian Scientists. A vote was finally taken by which they accepted his resignation but refused him his credentials. Dr. J. M. Buckley, hearing of this, rode all night to reach the conference in time to discuss the question and if possible reverse the decision. He had the question reopened, the rules suspended that he might speak and then proceeded to discuss the question vigorously. After censuring the presiding elder for allowing Mr. Simonsen to continue in his pulpit after he had embraced the belief of the Christian Scientists, Dr. Buckley then said the action of the conference had practically endorsed the position of the Christian Scientists, and had made Mr. Simonsen even more dangerous than he would be without it. Dr. Buckley said that Christian Science denies every doctrine, including morality, that the Methodist Church stands for; and by the conference endorsing his character and his career made Mr. Simonsen more valuable to this new propaganda than he could possibly be, were it not for this endorsement. After making three ringing speeches Dr. Buckley prevailed upon the conference to rescind its vote for endorsement by 170 to 5. Thus Christian Science was condemned by a strong vote, which will be felt no doubt throughout the country.

The new church building being erected by the Newark Church of the Disciples, will be dedicated to Christ on Lord's Day afternoon, May 5, if the present plans can be carried out. That vigorous congregation of twenty-five is doing excellent service. They have raised $1,200 among themselves and hope to dedicate the chapel on that day free of debt. The chapel, exclusive of furniture, will cost about $1,700. Other congregations should help them so that they may go into their modest, neat little chapel without any debt on their house. It is a promising work in the midst of a growing section of a great city. Money put into the cause in Newark will be wisely spent.

For Indigestion
Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Ecclesiasticism and Missions.

By A. M. Chamberlain.

We have been strenuous in opposing "ecclesiasticism." We have been earnest champions of personal salvation by way of felt personal responsibility. Our appeal to the court of reason has not been vain. Unquestionably, some judgment has been rendered in our favor. We have won adherents to "extreme Protestantism." Our numbers show phenomenal increase. Reasonably may the world demand that a movement which meets such response shall be aggressive in heralding its truth, in conferring its blessings. Yet, the firmest friend of "return to apostolic practice and precedent" cannot but grieve over the lack of real missionary spirit in the rank and file of church membership. Perhaps we view the activities of the early church through the glamour of persecution and martyrdom. It may be that the distance has its inevitable enchantment. None the less is our conception of enthusiastic devotion a laudable ideal. Though it be true that Paul and Apollos and Cephas and Aquila and Priscilla, Timothy, Titus and Onesiphorus are exceptions in the records of that early age, not according to the rule of that day's practice, still are we right in looking to them as types of "Apostolic Christianity." Every return to the past as inspiration for the future must be an ideal return or it is bondage unto death. We are right to lose sight of the mediocrities, the apostasies, the treacheries, and to fix vision on loyalty, devotion and perseverance. It is right to picture to ourselves a glorious age, a united church, its units thrilling with unselfish zeal for the world's redemption, enthusiastic in effort to stifle sin and to save sinners, but will it do harm if we acknowledge humbly that to this goal we have not attained?

One of the most efficient missionary organizations which the world has ever seen has been the Society of Jesus. It is a rigid ecclesiasticism, nay, an ecclesiasticism within an ecclesiasticism. The point to be noted is that, to the extent of its ideals, it succeeded. It is well enough to argue that its ideals were vicious, that it is infinitely better to seek the personal enlistment in righteousness of the "free spirit," but our argument avails little if the "free spirit" be not really enlisted, if, instead of the open ecclesiasticism of the Jesuit body we are content with a quasi-ecclesiasticism as far as missionary zeal and activity are concerned.

The fact must be patent to the observant mind that we have not yet grown to be a missionary people. Our phenomenal increase is to be credited to the providence of God and the devotion of a few, rather than to the inspired zeal of the great army. We conduct missions but we have not learned to feel missions. Secretaries plead, pastors exhort, some of them, and people give, but largely under sense of compulsion. This is bond-servitude indeed, labor performed under the lash. To what extent we are given thereto, the pastors of our churches know, if the rank and file of membership do not. A missionary activity and interest which is manifest only in response to strenuous appeal from above is not the ideal kind. The condition creates its "ecclesiasticism," a limited ecclesiasti-

cism, it may be claimed and one fraught with no particular danger, but still, far from the highest type of Christian life. The secretaries urge the pastors and the pastors urge the membership and finally one-fourth of the membership in one-third of the churches feebly respond with reluctant offerings. There is surely little that is "Apostolic" in this. It is "ecclesiasticism" indeed; yea, the ecclesiasticism of the spirit by which prophets call recreant peoples to duty. Duty—sense of duty—that is the thing lacking.

When the appeal goes out on the first of May it should come simply as a reminder to souls inspired with a missionary patriotism. May God haste the day. A missionary patriotism—and why not? What a country is ours! What promise of glorious destiny! But on conditions, is it not so? On condition that it lead the world in things spiritual as well as in things material; that it hold, enlarging within it, the leaven of righteousness, the salt that saves. On condition that it find the forgotten secret of a united and aggressive church, united in name and in spirit, aggressive, not in championing philosophic fancy or details of creed and ritual, but in propagating righteousness, in succoring the oppressed, in proclaiming the present salvation that is in the life of Christ Jesus.

And consider: without such force somewhere the world will not become subject to the Master. Let us not deceive ourselves. The measure of our national righteousness is not sufficient for the world's needs. The proclamation of the gospel in dark corners is weakened and made of small effect by the low ideals of life and the disorganized church at home. Here is our first duty. Nowhere else does Christian work—real Christian work—count for so much. America is to-day a possible symbol of world-conquering righteousness. A possible symbol, not an actual. Here is the potency of progress, of a world-ideal of life, but it is potency only. The promise of free development, of "return to Christ," of the building up of real righteousness, civic and individual, may all fall to the ground. And danger is within us, within US—not in the body politic—in US who wear Christ's name and claim to do his will. "If the salt have lost its savor, wherewith shall it be salted?" In what degree selfishness stifles response to the call for help in saving America for Christ, in that degree are we found wanting as a people; in that degree is the nation's promise of glorious destiny eclipsed; in that degree is the redemption of the world deferred. This is God's call to YOU. Here you touch the great problem of world-redemption. It is the drum beat of destiny—God's bugle call to battle. To your tents, O Israel! Let the zeal of the kingdom replace the time-service of "ecclesiasticism." *Alliance, O.*

What Most Interests Me Now

By J. S. LAMAR

VIII. The Serpent in The Garden.

In the third chapter of Genesis we have the story of the serpent and his conversation with Mother Eve. It is a beautiful story—admirable in form and exquisite in simplicity. Some people are disposed to ridicule and repudiate it. But it should be remembered in this connection that some people are very shallow. Besides, they may have special reasons for wanting to get rid of it and for discrediting the Holy Book in which it occurs. For myself, I believe it. I believe it was divinely inspired; that it shows an insight into human nature—a perfect knowledge of the springs of human conduct—that could have come from no other source but the All-wise Maker of man. I am glad, therefore, that a story which has lived through the ages, which has been read with wondering interest and pleasure by the children of all historic time, and with profound meditation and profit by the wisest, loftiest, holiest men—is not likely to be put out of the Book, nor out of the respect and confidence of mankind, by the flippant sneers of self-sufficing, superficial and arrogant skeptics.

But they say, forsooth, it is impossible to believe that snake actually talked and maintained an argument with the woman! I think it very probable that they are right: certainly I do not believe it myself. And yet I would not discredit nor alter a line nor a word of that story. I believe that both in form and substance, just as it is recorded, it is the very best possible—a divine formulation of deepest truth. In the same way the destructive critics may satisfy themselves, and perhaps I shall not disagree with them, that there was no such person as the Good Samaritan, and no such occurrence as that reported in the tenth chapter of Luke. True, it is historical in form and has verisimilitude in circumstance; but then there are considerations which make it improbable as an actual fact. But what boots it? In any case it is the *truth*, admirably and beautifully expressed, and in a form most wisely and happily fitted to contain and to impart, to illuminate and to preserve, to transmit and to vivify, the most important and vital of all truth. No man who appreciates this highest truth will be disturbed by the question, whether the story that embodies and illustrates it is really or only *quasi* historical. In either case it is *true*—it is *divinely true*.

So we receive without hesitation that "gospel within the gospel"—the story of the Prodigal Son—with all its instruction, its encouragement and its comfort, while we rejoice at the brighter glory which it enables us to see in the face of Him whom we address as "Our Father which art in heaven"—and all this without knowing or caring whether its outward framework is fact or fancy.

Perhaps if we look below the surface of that Eden story we may find something more than a "talking snake"—something reasonable, credible and important. At any rate, I shall offer my humble contribution to this result by setting forth with perfect freedom and candor the view which I have been enabled to take of the whole subject.

In the first place, it is necessary for us to remember that man is *constitutionally* different from all other beings known or conceived of by us, whether in the heavens above or the earth beneath. In the one region we are given to understand that there are countless hosts of spirits—*i. e.*, individual beings whose nature is pure spirit, and whose tendency, therefore, is Godward; in the other are innumerable animals—creatures made of earth, and with limitations that confine them to the earth—limitations which they can neither pass nor desire to pass; with earthly natures which find all their good in the earth and, consequently, their tendency is earthward. Now, man alone has this remarkable peculiarity: that he is the only creature so far as we know *in the whole universe* to whom both these natures were given—in whom they are both combined, or, so to say, interfused into one individual being. We may, as divinely taught, speak of them in terms of space, calling the spiritual the higher, and the animal the lower nature, but as I have said, these are qualitative and not special distinctions, for both are mysteriously and inexplicably united and commingled. Yet they are perfectly distinguishable in thought, while in some unaccountable way they touch and influence each other. These commonplaces are well known, and I am not giving them out as novelties, but only that the reader may recall them to his mind.

Now it must have been a problem of deepest interest to all created intelligences, what will be the practical result of this intimate conjunction and intermingling of two natures whose respective tendencies are not simply divergent but positively opposite and antagonistic?

It was so ordered that very soon the struggle began. In some way, we know not what, God had made known his will to the two newly-made creatures respecting the fruit of a certain tree in the garden: they must not eat of it, under penalty of death. Of course their spiritual nature freely and, as it were, instinctively acquiesced in this prohibition—there was no thought of disobeying it. The prohibitory law was spiritual—emanating from the divine Spirit; and hence their own spiritual natures, whose inherent tendency was Godward, would naturally and lovingly respond to it. But the animal, carnal part of their being, having the opposite tendency, was not subject to this spiritual law, neither indeed can it ever be—*save as it is subjected by the spirit of man*, with which alone it has any special community or any intimate vital relations. As a matter of course the conflict must come—the struggle must be over the observance or non-observance of this divine prohibition. And so right there, in full view of that forbidden fruit, the dreadful contest is precipitated. On the one side we see appetite, lust, illicit ambition, insinuating doubts as to the divine integrity and goodness; on the other, the well-remembered word and authority of God, weakly attempting for a little while to arrest the swelling tide of desire by mere argument. Thus by pausing, dallying, looking, the woman concedes it to be an open question—the gates of her otherwise impregnable Troy are unbarred—the mighty foe enters to conquer, to desolate and to destroy—and all is lost.

But does the reader realize that all this struggle is internal and out of sight? If so, it is enough. He sees, as I do, that the

serpent is in the low, beastly, subtle, silent, winding, creeping, deceptive, guileful *animal nature in man.* He is in the garden of my heart and of yours. Let us beware of him. In the presence of any disagreeable duty or any forbidden gratification, he whispers within us the same plausible arguments, craftily insinuates the same doubts, and speaks the same guileful and deluding words. Verily the Eden occurrence was not exceptional, it was but typical of myriads of cases substantially like it.

I think that Paul must have understood the story very much as I have represented it. He speaks of the flesh lusting against the spirit and the spirit against the flesh, and of the two as being contrary the one to the other (Gal. 5:17); of "another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). James also teaches that each man is tempted when he is drawn away by his own lust and enticed. My view in any event is not far removed from "the analogy of the faith." It is true that I may not have exhibited the "snake" quite as distinctly as the reader has possibly conceived it in his imagination. In some old illustrated Bibles he may have seen the snake wound around a tree with its head thrust forward, while the woman, attired in the prevailing fashion of her time, stands before him, and seems to be drinking in his words of eloquence! But perhaps what I have said may induce the reader to reperuse the story as written, and in that he will *see* no serpent. Eve saw none. She only heard him and spoke to him; and we may easily understand it as meaning inner voices, which in that invisible region are equivalent to conscious impressions, feelings or thoughts.

We should not be surprised to find this first story of human conduct—this introduction to all human history—told in symbolic and pictorial words. Written primarily for the Oriental mind—for serious, thoughtful, earnest men—to whom symbols and pictures were a sort of native language, or rather, a transparent glass, through which they could clearly see, as we cannot, into the depths of the invisible, into truths that were veiled in mystery, and into the hidden springs of the outward and phenomenal—no wonder, therefore, that this story has been admired and prized by the loftiest minds and the wisest hearts of the world—admired for its unadorned and simple beauty, and prized for its profound and important truth.

The Minister's Responsibility.

By A. B. Phillips.

The day set apart for the *home offering* approaches and brings with it a personal resposibility to every pastor. It is no longer a question of Bible texts, or a search for wise methods of co-operation. We now know the Father's will on this subject, and the machinery of this society has been tried and was not found wanting. It narrows down to a question of absolute duty on one side and imperative need on the other. The pastor holds the key to the situation. The success or failure of the collection may rest in a large degree with him. The results of the campaign will be measured from his enlarged vision, courage and industry, or his narrowness, indolence and cowardice. He stands as mediator between strong churches, able to give, and weak churches, worthy to receive. If he neglects the weak he will abuse the strong. If the pastor does not take the collection, who will? If he forgets the day, who can be expected to remember it? A great man used to say: "As the leader is so will the followers be." "With what measure ye mete, it shall be measured to you again," is a law of the spiritual kingdom. Those who are most liberal abroad are most prosperous at home. The preacher who puts missions in the background, puts his own salary in cold storage. Let the pastor, with love in his heart, declare the whole counsel of God and open the understanding of the people and they will open their purses. Those who are determined to save are compelled to lose. God's cause prospers only when the kingdom of heaven goes into the hands of a receiver.

Home Missions.

By R. Moffett.

Several years ago, when at Louisville, I saw on the river several old mud scows and one or two derricks, and a number of men who were dropping, one by one, large stones into the river. They seemed to be wasting precious time. Later I saw a few piers rising above the water, and some months later a strong and beautiful bridge spanning the river, over which were passing passenger coaches and long and heavy freight trains. Everybody praised the bridge and called it a beautiful and an enduring structure. And yet that bridge rests on invisible foundations, skillfully laid deep down in the river bed, without which the bridge would have been impossible. So, also, that which makes character and success possible in life is the deep-laid, and often the invisible and unlauded foundation. We rejoice in the success of foreign missions. Nothing calls forth more eloquent expressions of joy and praise than the power and success of the gospel of Christ in heathen lands. The raven changed to a dove, the lion to a lamb, the desert blossoming as a rose, the eyes of the blind made to see, the ears of the deaf made to hear, the tongue of the dumb made to sing. This is the prophetic vision which is being fulfilled in all the dark lands of the world. By the touching of but the hem of the Lord's garment the nations are being healed. But, humanly speaking, the foundation of all this success has been laid by home missionaries, who, many times at their own charges, and nearly always meagerly supported, have gone to the schoolhouses and to the humble church buildings of the common people and preached the gospel, made disciples, organized churches, and taught the children of God the "all things" commanded by the great king. From these churches have come the missionaries in foreign lands, and the offerings which sustain them there in their earnest and arduous labors. Wipe out the churches which have been planted by self-sacrificing missionary effort at home, and we would have no missionaries abroad. It follows that, if we would increase the number of missionaries abroad, we must multiply the sources of supply by increasing the number of churches and missionaries at home. Moreover, if we would establish institutions of learning and fit them to do the best work we must increase the number of people who take an interest in their invaluable work. In fact home missionary work is the foundation of the best success in everything that ministers to prosperity—temporal and spiritual—at home and abroad.

I am glad to note a growing interest and a corresponding liberality in this department of Christian work. We have little reason to complain in view of our history and the many other things necessarily claiming attention; but there is no good reason why the Disciples cannot multiply the offerings of last year by two. Our country is in an era of great temporal prosperity, and Christian people have been made partakers of it. Put it on the plane of gratitude, we ought to feel like making a large thank-offering. Put it on the plane of Christian stewardship, we ought to be faithful in accounting for the treasures the Lord has placed in our hands. Put it on the plane of loyalty to the king, we ought to seek first the kingdom of God. Put it on the plane of love, we ought to give the most precious treasures for his sake, who gave his precious life for us.

Cleveland, O.

Our Work in This Country.

By Wm. Bayard Craig.

The statistics of church growth show our people still far in the lead in the percentage of increase.

Do we grasp the meaning of this fact—that "Our Plea" is so adapted to this country, and this generation, that we are making the most rapid growth of any religious body among the people of the United States—the leaders of the world? If this fact does not stimulate us to our best endeavors, we are unworthy supporters of a plea so divinely powerful.

Our prominence in the matter of growth is certain to make us the focus of national interest. We will be scanned and studied as never before. We are not ready for national inspection with our chief co-operative undertaking—the work of the American Missionary Society—so far behind her opportunities. We cannot be expected to develop great enthusiasm in the foreign work while Judæa and Samaria are neglected. Who is to look after New Mexico, Arizona, Wyoming, the Dakotas, etc., with the Home Board crippled by smaller offerings than is meet for its great work? I plead for a condition of things that will be a prophecy and a promise of larger victories.

If the brotherhood will think for just one moment how great a work we have undertaken to do in Chicago, Buffalo, Galveston, San Francisco and such points, through the agency of the Home Board, they will immediately, by a rallying of the wise lovers of our movement, make ready for a big, generous May collection that will be the new day for the American Christian Missionary Society.

Des Moines, Ia.

Those with whom the feeling of religion is only occasional have it most when the awful or grand breaks out of the common; the meek who inherit the earth find the God of the whole world more evidently present, and in the commonest things. That which is best He gives most plentifully. Hence the great fullness of ordinary nature.—*George MacDonald.*

Current Literature.

The New Epoch For Faith, by George A. Gordon, minister of the Old South Church, Boston, is characterized by the vigor and breadth of thought which mark the previous works of this bold thinker. The occasion of the present volume was the invitation to deliver a course of lectures before the Lowell Institute in Boston, in the course of which about half the matter in the present volume was prepared. Beginning with the chapter on "Things Assumed" among which are "the being of God, the moral order of the world, the worth of history, the immortality of man and the social life beyond time," he makes these the background against which his present work is to be judged. The two greatest discoveries of the modern world, according to our author, are the "idea of a universe and that of a humanity," and he calls attention to the fact that both of these had a religious origin. Long before Newton had discovered the law of gravitation, Moses had said, "In the beginning God created the heavens and the earth." This means a universe under the control of one supreme mind who is the Creator. In like manner we are indebted to the Bible and particularly to the New Testament for the true idea of man. The author holds that the brief account of man's fall in Genesis does not sufficiently account for the condition of the world and the slow progress humanity has made from a lower to a higher life. In his view this explanation is to be found only in the fact that man has come up from the lower orders of life, and has made his way slowly out of the animal into the spiritual life, and that it is the presence in man of the animal nature that holds him back in the race of life.

It is when our author comes to deal with the problem of sin that he evinces his chief weakness as a writer on religious themes. This was disclosed in a former volume. He gives it up as an insoluble problem, how sin got into the world. Apparently Dr. Gordon fails to understand the nature of the human will with which God endowed man when he made him in his own image. That sin is the abuse of moral freedom, growing out of this fact, he does not apprehend, or at least he is unable to harmonize it with the ethical perfection of God. He accepts the fact of sin and the fact of God's perfection and leaves the two facts unharmonized. In spite of this fault, however, there is much in the book that is stimulating to faith and that reveals spiritual insight into the problems of our time. He takes an optimistic view of human progress and believes that, while the nineteenth century has been occupied largely with increase in the knowledge of the material world, to the detriment of Christian progress, the twentieth century will witness the Christian use of the knowledge accumulated in the previous centuries and will make wonderful strides forward.

He does not fail to pay his respects to Calvinism, between which and atheism he sees little to choose. The chapter on "The Return to Faith" shows how the revolt against naturalism and agnosticism has already begun, and that higher criticism and evolution, once regarded as enemies, have been subjugated and made the servants of Christian faith. One would hardly be expected to endorse all the author says, but he is a dull reader who will not find much in the volume to quicken his thought and strengthen his faith. (Houghton, Mifflin & Co.)

Among the writers of literary reminiscences, James T. Fields occupies a unique position. He is the bookseller and publisher who made of his trade not only the means of getting money, but an instrument of culture and a stepping-stone to an intimate friendship with the great writers of the century. Col. Higginson's reminiscences are those of a man who was himself a candidate for literary honors and Mr. Howells' "Retrospect of American Authorship" paints the picture for the most part from the point of view of a younger contemporary, but Mr. Fields writes as one who, while not of the guild of authors, yet had every facility for knowing them. What a privilege it must have been to the writers who flourished when the old Corner Book Store was in its prime to have such a kindly and appreciative spirit as the mediating priest between their genius and the patronage of the fickle public.

His book, **Yesterdays with Authors**, is too genial and conversational to be open to criticism. Its chapters deal respectively with Thackeray, Hawthorne, Dickens, Wordsworth, Miss Mitford and Barry Cornwall. Thackeray is depicted as an effervescent individual who, when he learned that the seats were all sold for his first American lecture, was so frankly delighted that he celebrated the event by riding from his hotel to the hall with his legs dangling out of the carriage window—being presumably quite sober at the time. Dickens was a man of like temperament, though somewhat less extravagant in his exhibitions of it. Wordsworth, in his old age, received young Fields at his home at Rydal Mount not as a publisher but as a friendly visitor. And Hawthorne, usually depicted as a grave and melancholy man, seems to have been thoroughly affable and approachable to Fields. One suspects that this cordial geniality which the old publisher found in all his friends must have been in large part a reflection from his own disposition. (Houghton, Mifflin & Co.)

In his **Rulers of the South**, F. Marion Crawford has followed out substantially the same scheme which he employed to such noticeably good advantage in "Ave Roma Immortalis." One might call it, for lack of a better classification, descriptive history. It is narrative for the most part, but narrative always set off by a more elaborately painted background of geographical and topographical description than one finds in any ordinary history.

The title of the volume is indescriptive, for it deals with a very limited portion of southern Europe, namely, Sicily, Malta and the toe of the Italian boot. Moreover it deals not alone with the rulers but with the peoples of these lands. The change of rulers, however, has had a very intimate connection with the progress of civilization, in Sicily for example, which had been under the rule successively of Phoenicians, Greeks, Romans, Byzantines, Arabs, Normans, Germans, French and Spanish before it became a part of the united kingdom of Italy. In reviewing Mr. Crawford's "Via Crucis" we remarked that if he could ever write a history of the Middle Ages, it would be better worth reading than many of the works of the professed historians. Perhaps this is as near as he will ever come to the performance of that task and it ought to meet with favor at the hands of that large circle of readers who do not care to tackle pure history yet want something more robust than the historical novel. (Macmillan Co., 2 Vols.)

It is a charming, as well as instructive, little essay which Mr. Brander Matthews has written on **The Philosophy of the Short Story**. Perhaps it is wise and appropriate to treat the short story in a short book and the author certainly succeeds in saying a great many things in a few small pages. But the subject is not a small one. The predominance of the short story in periodical literature is one of the overwhelming facts of our present literary environment. It is well to have clearly pointed out the fact that the short story is not a condensed novel, or a sketch or an outline, that it is not anything hasty or easy or undeveloped, but that it is a distinct type of literature with a place of its own and a type which cannot be brought to perfection with less ability or diligence than is required for the writing of a 500 page novel. Short story competitions have become so common and the competitors in them so numerous, that it is quite clear that the idea is popularly cherished that a short story is something which any one can write in an idle hour. It would be much to the advantage of these competitors for literary honor through the short story if they would study this treatise by Mr. Matthews, and it would be a boon to those whose duty it is to read the stories. We may some time have a short story prize contest ourselves and we cherish the hope that those who participate will study the short story either in this book or in some other which covers the same ground before they attempt to write one.

Chew Food.

Chewing Preserves the Teeth and helps Digestion.

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True, one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user can not forget to chew and thus the teeth get the necessary use and the glands of the gums are made to give the juices that nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oatmeal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nuts food is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts and cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well fed. The food is made of parts of the field grains which nature makes use of in rebuilding brain and nerve centers. Proof will follow use.

Our Budget.

—The duty of the hour always has precedence over all other duties.

—The duty of the hour at present is preparation for the home mission offering.

—Let us work while it is called spring, for the summer cometh when church members take to the mountains and the sea-side.

—Let us see to it that education keeps pace with evangelization. What doth it profit us to make converts unless we train them in the knowledge of the Lord and in methods of Christian work?

—Christianity demands to-day, more than ever before, trained minds as well as renewed hearts. It must lay under contribution science, art, literature and all the knowledges of the world, to carry forward its conquests to universal victory.

—Never were men of wealth facing the problem of the wisest distribution of their wealth so seriously as they are to-day. How best to invest it so as to help their fellowmen to help themselves is the great question. It is not surprising that so many of them are turning their wealth into educational channels, believing that to be the best way to stimulate men to self-help and to the helping of others.

—Nothing is more beautiful than the growing spirit of fraternity among Christian people of different religious bodies who are being drawn closer together continually by the cohesive power of Christian love and by the growing consciousness of the world's need of Christian co-operation. This spirit of fraternity must precede, and form an integral part of, any union that meets the demands of New Testament teaching or of the world's needs.

—The Christian Ministers' Meeting on last Monday was addressed by E. E. Barclay, superintendent of the Anti-saloon League of this district. The four departments of the work he described to be agitation, legislation, law enforcement and financial. The work is omnipartisan and interdenominational. Mr. Barclay pointed out the good work that has been accomplished elsewhere and is now being done in this city. Mr. Seibert, the present excise commissioner, is doing what he can to close up the wine-rooms, of which many have already been closed, and to revoke the license of such saloons as violate the law. He asks the hearty co-operation of the ministers and their congregations with the Anti-saloon League and all officers who are seeking to enforce the law. A committee was appointed to investigate the work of the excise commissioner and to report same to the next meeting.

—The Quincy Herald of the 12th inst., referring to the close of the meeting by H. A. Northcutt in that city, says that it has been "the most successful series of meetings that the Christian Church has had for a period of fifteen years. He wastes no time in discussing intricate theological problems or quibbling over denominational differences, but is a humble and conscientious Christian who has spent four weeks in our city urging his hearers to espouse the cause of the meek and lowly Nazarene, and 96 persons have responded to his appeals. . . . These meetings have resulted in the infusion of new life into the Christian Church. A large number of young men and young women have been drawn into the active work of the church, and with them they bring energy and ambition as well as an outside influence that cannot be measured, besides the former membership has been aroused to activity. The organization worshiping at 9th and Broadway, as well as its offspring, the Christian Union chapel, starts out with bright hopes for a new era of progress and enlarged possibilities for good works in the religious sphere." This is a merited as well as an accurate description of the kind of work done by Brother Northcutt. We congratulate the church and community on this splendid triumph in religious work.

—S. J. Vance, of Carthage, Mo., would like to correspond with some church needing his services as pastor. He wishes to locate in a town where there are good schools. Has had ten years' experience as pastor of the city churches.

—The Christian Endeavor local union at Hutchinson, Kan., organized a law-enforcement movement recently and has elected a non-partisan Christian citizenship ticket, defeating both the old parties. There is a more excellent way of smashing the saloon in Kansas, and this is it.

—Dr. B. B. Tyler has been in New York City attending the meeting of the International Lesson Committee. His work with the South Broadway Church in Denver, we learn from outside sources, is proving remarkably successful. The attendance is large and the church is making excellent headway in cutting down its indebtedness.

—The comparative statement of receipts of the Home Missionary Society for March, 1900 and 1901 shows a decrease in the number of churches, aid societies and individuals contributing, but an increase of $6,925.94 in the total amount contributed. The gain is due chiefly to the gift of a permanent fund of $5,000 and to a large increase in the amount of bequests.

—Bro. N. Montgomery, of Grandview, Tex., has an admirably practical turn of mind. He writes: "After reading the report of the Congress at Lexington, I am more interested than ever in building up and fully sustaining not only a Bible Chair at our state universities, but a well-equipped Bible College with a faculty of broad-minded men with liberal views. Push the endowment of the Bible College of Missouri."

—The convention of the Southeast Iowa District will be held at Sigourney, Ia., April 29 to May 2. We regret that space does not permit the publication of the entire program, which is a long and attractive one. A special feature is the large number of brief addresses, which will be delivered by some of the strongest men in that district. Among the well-known names on the program we notice those of J. P. McKnight, F. L. Moffett, C. C. Davis, C. F. Sanderson, N. G. Brown and G. L. Brokaw, and these are but a few among many which might be mentioned with equal appropriateness.

—In speaking of the work of Prof. C. E. Millard, the singer, who uses the stereopticon to present pictures conveying the thoughts and sentiments which he expresses also in song, E. A. Cantrell says: "One thing I have observed, our Episcopal and Catholic friends, who make more of the æsthetic element of religion than other religious bodies do, attend largely and make up an appreciative audience. As a soloist and leader of song Prof. Millard has few equals, but the unique feature of his work is the employment of the beautiful to emphasize the good and the true."

—A Southern Student Conference, representing the college Y. M. C. A.'s of the south, will be held in Asheville, N. C., June 21-30. It will be similar to the conferences held annually at Northfield, Mass., Lake Geneva, Wis., and Pacific Grove, Cal., for the students adjacent to those places. Its purpose will be the discussion of missionary interests, Bible study and Christian work and the development of the devotional spirit, all with reference to the special needs and aptitudes of college students. The mornings will be devoted to work and the afternoons to recreation. It is expected that every college in the south will be represented. For further information address Mr. H. P. Anderson, Asheville, N. C.

—L. S. Cupp, pastor of the church at Huntsville, Mo., preached for the Compton Heights congregation in this city on Lord's day, the 14th, and attended our ministerial meeting in the morning. The church at Huntsville would do well to fasten their hold on their preacher or they are liable to lose him.

—Ashley S. Johnson, President of the School of Evangelists, Kimberlin Heights, Tenn., announces that he will send one dozen copies of his book, "The Great Controversy," to any address for $1. Mr. Johnson says that 80,000 copies of the book have been printed and that it has brought the School of the Evangelists $17,000.

—The movement for the organization of a new congregation at Springfield, Ill., has now taken definite form. On April 14, J. E. Lynn, pastor of the present church, called for subscriptions for the purchase of a lot and the erection of a building for a new church in the west end of the city. In response to this appeal $11,000 was pledged and a lot will be bought at once and a building committee appointed. The entire congregation is enthusiastic over this new movement. Brother Lynn, who had previously expected to close his work at Springfield May 1, has now agreed to remain. This is an admirable illustration of the way new congregations in a city should be started—with the hearty approval and financial support of the old congregations, and especially without strife or jealousy.

—To dispose of a persistent rumor that he has resigned the presidency of Hiram College, Pres. Zollars makes the following statement: "At a meeting of the board of trustees of Hiram College in March, a leave of absence was granted to me for one year to give me some needed rest and to enable me to pursue certain special lines of study. I am located at present in Evanston, a suburb of Chicago, preaching for the little church on Lord's day and pursuing my work in Northwestern University. I am studying psychology by the laboratory method, philosophy of religion, psychology of religion and sociology. I am expecting to do some work with Prof. Graham Taylor in Sociology in the Chicago Commons and will probably do some summer work at the University of Chicago. My work at Hiram is being temporarily provided for and I shall return at the end of my vacation, I trust, with renewed vigor and strength. There is no thought of my giving up the presidency of Hiram College." President Zollars can rest assured that if such a thought is not in his mind, it is certainly not in the mind of any one else. His retirement from that post would be a calamity to us all.

—The Ministerial Institute of the state of Kansas has just closed the most successful institute ever held in its history, at Herington, Kan. The attendance was large from abroad, and the local attendance crowded the houses in which the institute met. Two changes were made in order to secure a house large enough for the sessions. The papers read and addresses delivered by the Kansas ministers ranked among the best. All were on living, practical issues and created more than ordinary interest. The discussions were hearty and general, and showed a high degree of intelligence. The chief feature on the program was six lectures delivered by Prof. Herbert L. Willett, of Chicago. The Kansas ministers, and in fact the whole town, were delighted with the work of Bro. Willett. He generally spoke from one hour to one hour and a half, holding the closest attention. He is always pleasant in his delivery and his lectures are highly instructive. He covered an immense amount of ground, and of course those present were correspondingly benefited by these lectures. We must, however, leave a full report to another's pen, who promised to give us a full report.—G. A. H.

—Receipts for foreign missions for six days ending April 12 were $4,694.79, a gain of $276.73 over the corresponding time in 1900.

—The Bible-school at Holden, Mo., where H. F. Burns is pastor, made an Easter offering of $18 for the Orphans' Home.

—J. M. Bovee is located permanently at his old home at Mozier, Ill., and will be glad to preach for churches within fifty or sixty miles of that point.

—Ground was broken on April 15 for the new church at Shelbyville, Ind. It will cost $20,000, will be built of Bedford limestone and will be completed by Jan. 1, 1902.

—Dr. W. T. Moore will begin a course of lectures at the church at Troy, Mo., April 22. G. F. Assiter, the pastor at that place, has one Sunday in the month unoccupied.

—A musician who can play the pipe organ and teach music can find a good opening at Findlay, O. A member of the church preferred. Address A. M. Growden, stating salary expected.

—Albert Schwartz has closed his work of two years and a half at Lomax, Ill. The church has prospered under his ministry and commends him as an efficient and faithful pastor.

—S. G. Clay, of Boise, Ida., would like to have all members of the Christian Church in that state to write to him giving their address. We trust those of our readers who live in that state will comply with this request.

—The annual convention of the Third District of Illinois will be held at Galesburg April 30 to May 2. We notice in the excellent program four lectures by Prof. H. L. Willett. D. E. Hughes is president of the district and S. H. Zendt, secretary.

—The Franklin Circle Church, Cleveland, is said to be out of debt, with money in the bank and in the best financial condition for fifty years. W. W. Sniff, the pastor, is president of our own ministerial association and of the city ministers' association.

—The Southwest Iowa District Convention will be held at Creston, May 6-9. Addresses will be delivered by A. M. Haggard, C. C. Smith, J. M. Rudy, Sumner T. Martin and others. W. B. Crewdson is president and Edgar Price secretary of the district.

—The following is the itinerary of J. O. Davis who is canvassing the Missouri churches for Home Missions: Smithville, April 22; Grayson, 23; Edgerton, 24; Camden Point, 25; Gower, 26; Forest City, 27; Oregon, 28, A. M.; Bigelow, 28, P M.; Craig, 29; Mound City, 30; Burlington Junction, May 1; Barnard, 2; Savannah, 3; Union Star, 4; Albany, 5, A. M.; King City, 5, P. M.; Maysville, 6; Gallatin, 7; Trenton, 8; Milan, 9; Kirksville, 10; Macon, 11; Paris, 12, A. M.; Palmyra, 12, P. M.; New London, 13; Bowling Green, 14; Mexico, 15.

—The American Christian Missionary Society presents the following comparative statement of receipts from October 1, 1900, to April 15, 1901:

	1900	1901	Gain
From Churches	$ 1,846.61	$ 1,946.87	$ 100.26
" C. E. Societies	391.11	515.76	124.65
" S. Schools. ...	2,271.03	3,153.73	882 70
" L. A. Society..	493.65	362.25	131.40x
" Individuals ..	3,764.07	2,105.00	1,659.07x
Bequests	1,831.67	6,563.14	4,731.47
Annuities.....	3,450.00	11,833.33	8,383.33
Permanent Fund.....	1,900.00	11,072.90	9,172.90
Special Funds.....	1,621.25	7,529.89	5,908.64
Totals,	$17,569.39	$45,082.87	$27,513.48

Loss x

Our friends will note that we have gained $27,513.48 over the corresponding period of last year. If the May offerings shall be generally and generously observed, we shall have great hopes of reaching the $100,000 for the year. Twenty-six thousand dollars of this gain is in permanent fund, annuity and special funds, not available for general work. If we are to enlarge our work the gain must come through the May offering.

—Dr. W. T. Moore spent a day or two in the city last week, en route to Troy, Mo., where he is delivering a series of his lecture-sermons for the church there, of which Bro. Assiter is pastor.

—A card received announces the marriage, Feb. 25 last, of Miss Bessie Bolding Farrar to Niels Madsen, at Deoghur, Baidyanath, Bengal, India. At home, Pendra Road, Central Provinces, India, after March 1. Thousands of Miss Bessie's friends will breathe a benediction on her and her husband, and bid them Godspeed in their work in India.

—One side of a card used in the evangelistic meetings of Charles Reign Scoville, contains the following:

We, the Disciples of Christ,
Wear no name but Christ,
Have no priest but Christ,
Accept no creed but Christ,
Submit to no authority but Christ's,
Ask you to believe on Christ,
Ask you to repent towards Christ,
Ask you to confess Christ,
Ask you to be baptized into Christ,
Ask you to walk with Christ,
Ask you to live for Christ,
Plead for unity in Christ.

Christ is our all and in all.

That seems to be a very reasonable and a very scriptural sort of evangelism. Why *shouldn't* it succeed?

A Visit to Sedalia.

I have recently had much pleasure in a visit to Sedalia. I preached for the church there on Lord's day morning and evening, and then lectured on Wednesday evening. I have always had a special liking for the people of that city, and espeeially for the brethren in that church. They are an earnest, active, intelligent band, and are capable of doing great things for the Master's cause if they choose to put forth their whole strength.

Just now they are very much concerned about the resignation of Brother Melvin Putnam, who has been their pastor for a little over two years. I found that he was very much beloved by his people, and there was real, sincere regret expressed by the members of the church on acconnt of his resignation. This regret is forcibly expressed in a letter addressed to him by the officers of the church and signed by the entire board. The following extract will indicate the feeling of the board and is, I believe, very largely, if not entirely, the feeling of the whole community:

"In accepting your resignation, which you recently tendered, we cannot refrain from saying to you that we deeply regret that conditions for which you are in no wise responsible, and the existence of which we deplore, have caused you to desire to sever your relations with us as our preacher and pastor. We want to say to you, and to the brotherhood, and to the world, that we recognize in you a man of marked ability, of strictest purity and integrity of life and character, a man of deep religious consecration and zeal, and, above all, a man of high dignity and moral courage—a man without shams and without pretense. Let us assure you that you bear with you, wherever you go, the fullest confidence and the highest esteem and love of this official board. We endorse you and commend you both for your work and your personal worth."

Brother Putnam is still a young man, being 31 years of age. He has already achieved decided success as an evangelist and pastor in other states. He has not been long in Missouri, but we cannot afford to lose him, and I wish to express the hope that he will soon find a place where his usefulness will be commensurate with his ability to labor in the cause of the Master.

The brethren at Sedalia ought to have a very strong man, and it is hoped that such a man will be secured without much delay. The church is one of the most desirable in the state in many respects, and under a wise and efficient leadership it ought to be made a great power for good.

W. T. Moore.

Kidney and Bladder Troubles Promptly Cured.

A Sample Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co , Binghamton, N. Y. When writing, mention that you read this generous offer in the Christian-Evangelist.

A Letter From Jeu Hawk.

I have not yet opened my office here as I intended when I wrote you last. The main reason is on account of lack of means. I have taken the family to the country, and Mrs. Jeu and children are still there. During my last stay in the country with my family we have done great good for the Master. Mrs. Jeu is often requested to go to talk to different families about Jesus Christ in our town. Our children sing Christian hymns for the people, and I am sure our two children are a great help to spread the gospel in our town. We never meet any opposition in our town and the people are pleased to hear us talking to them about Christ. Our little girl, Macy, has even talked to the older people that it is wrong to worship idols and they all feel so happy that even a little child six years old who knows that idols are nothing. We are doing the best we know how to advance the cause of Christ while at home. But I am sorry to inform you that we will soon be obliged to plead for help. I thought I might be able to make our own living at home, but so far what little medicine I brought home has been almost exhausted and I receive very little compensation. I have a splendid opportunity to do the work of Christ while here, but I am afraid our limited means will not hold out. Are there any brethren and sisters that know us in America who want to assist us to advance the cause of Christ? Everything is quiet in Quong Tong province. I have never heard of anything said against Christianity since my arrival. This means a great deal to the cause of Christ. We all are well at present and contented with our lot so far. I hope our friends in America will help us.

Jeu Hawk.

Hong Kong, China.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

The Normal Instructor Part VII, is now in the hands of the compositors, and will be ready for delivery in a short time. It deals particularly with *The People* of Bible Times.

Correspondence.

Washington (D. C.) Letter.

The tenth anniversary of the Ninth Street Church of this city, celebrated on Easter Sunday, was a happy occasion. There were elaborate decorations, special music and a sermon from Neh. 4:6, "So we built the wall; for the people had a mind to work." A thanksgiving offering of over $200 was made to the church debt and a boy confessed Christ. The history of this church affords a striking object lesson of the possibilities for growth in our eastern cities.

In the closing years of the last decade several members of the Vermont Avenue Church began to agitate the formation of a new congregation in the eastern section of the city. A canvass was made and while 60 Disciples were found, few were willing to leave the mother church and the amount subscribed for the work was only $12 a week. However, a chapel was built and on April 5, 1891, was set apart to the service of God. At the end of six months the congregation numbered 245 and the chapel was too small. The addition of a gallery afforded only temporary relief. In 1898 the chapel was torn down and the foundation laid for a house of worship, which cost with furnishings $29,440. In ten years 737 persons have been received by baptism and the total number enrolled is 1,215. The highest number received in one year was 323, the lowest, 53. There have been 61 additions the past six months. The church now numbers 841, not counting 89 who have been retired to the inactive list. The first Sunday we had 85 present at Sunday-school; last Lord's day the secretary counted 466 in the classes. The school has raised a total of $5,590 of which $1,108 was for missions. There have been 443 additions to the church from the school. The home department numbers just 100. The whole amount raised by the congregation for all purposes is $50,970. During the first two years of his pastorate the minister married 11 couples, the last two years, 79 couples. When he began his work there were less than 50 families to look after; now the church has a constituency of at least 2,000 souls.

Our three Endeavor Societies have over 200 members. C. B. Titus, the first president of the senior organization, is now a missionary in Lu Cheo Fu. The juniors for several years united with the Vermont Avenue Junior Society in supporting an orphan girl. The news has just come that on Christmas day this orphan girl, Su Kwari, was married at the orphanage in Damoh and this was the first Christian wedding ever celebrated in that place. This happy couple has gone to housekeeping and will now support themselves and the gospel.

The C. W. B. M. raised $427 in ten years and gained 11 new members recently. The Ladies' Aid Society raised $4,147 and in six years made and sold 2,130 aprons besides other work. The pastor, who has served this congregation since its organization, was unanimously called to continue his ministry and was granted a substantial increase in salary.

The Ninth Street Church is the result of an expenditure of less than $5,000 of missionary funds. The receipts of the American Christian Missionary Society should be increased to such an extent that it might invest $1,000 a year for five years in every great city on the Atlantic coast. It would not be long then until we should have a cordon of strong churches girting the section where now we are weakest.

The prosperity of our churches here during the past year has been due in some measure to the valuable accessions from the clerical force at the census office. Director Merriam seems to have been especially fortunate in the men and women called to his assistance to tabulate the census. The enumerators, however were not always of such a high order of intelligence, and the young ladies who manipulate the punching machines are sometimes sorely puzzled when making up the schedules. The occupations of the citizens were given and if these happened not to be on the printed lists they were to be punched "O. T.," meaning other things, or "N. G.," which stood for "Not Gainful." An Indiana enumerator recorded the occupation of a fellow-citizen as "drunkard." The young lady clerk here promptly punched that "N. G."

Another clerk possibly was not so accurate when she put the same letters over certain residents of Chicago who were enrolled as "crooks," "pick-pockets," "gamblers;" though likely in the long run these occupations also are not gainful.

The occupation of a Georgian was given as "odd jobs." The clerk had no trouble in assigning this to the column, "other things." An enterprising Ohio enumerator cornered the hobos enroute through his territory and enrolled each as "tramp; not gainful." The Republican clerk must have smiled broadly when he came to the name of a Jersey man who gave his occupation as "Democratic stump speaker" and assigned him to the "Not Gainful" column. "Does housework," "Minds baby," appear among the occupations but their assignment is not mentioned. A Kentucky woman whose husband was entered as idler, gave her occupation as "washing and wishing." The puncher who came across this entry remarked that it meant the wife was washing to support her twelve children and lazy husband and wishing he would go to work.

Edward C. Bagby.

Texas Letter.

The Baltimore News says that in 1900 the educational donations of this country amounted to $34,932,644, but only about $1,000,000 of this vast amount was given to the schools, white and colored, of the south, and very little of this money came from the north. The News adds: "The educational needs of the south are so pressing, the conditions now prevailing so susceptible of improvement, that we are confident an intelligent and earnest representation of the situation would induce a generous response from philanthropists, regardless of geographical lines."

Unfortunately for us, and not wholly our fault, the largest proportion of the illiterate class is with us, and we are doing all in our power to educate them, but the task is too heavy, and generous hearted capital from other sections should come to our rescue.

The church at Ennis has repaired the house and made it "good as new." Dr. Buckner, the pastor, is being assisted in a meeting by J. H. O. Smith and John Brower.

The program of our state convention at Waco, June 5-10, has appeared and it is a good one. It evidently was prepared with an eye to business. It deals solely with missionary questions, and does not confine itself to Texas missions, but provides for the secretaries of all our general work. Get ready to attend.

W. C. Dimmit, of Benjamin, returns to Sherman, his old home. Much of his useful life was spent there, and it is well that his closing years shall be among a people who know and love him so well.

The University of Texas is rapidly becoming one of the great schools of the land. The enrollment, the largest in her history, has just reached one thousand. The writer is to spend a week talking to the students before a great while. J. W. Lowber, our Austin pastor, has a strong hold on the school.

The oil interests of Beaumont are attracting the attention of the whole country. A number of new "gushers" have been brought in and excitement is at fever heat. A great number of oil companies have been organized and the Standard Oil Company, the most gigantic trust of the land, has sent a deputation to look over the field. Just what the future will be no one will dare venture a prediction, but all agree that it will be something wonderful.

Rev. J. Gilmore Smith, moderator of the Trinity Presbytery, in a recent sermon before that body made a most zealous defense of the Westminster Confession of Faith. If his claims for it are just, it is strange that any one should think it needs revision. Here are some of his utterances: "To lay aside the confession of faith is to surrender the Bible;" "Jesus Christ taught Calvinism and lived Calvinism, and to change Calvinism is to do away with Jesus and the Bible;" "To a Presbyterian the confession of faith is none other than the inspired word of God." He seems to think that those who are clamoring for revision in the main are men who have "worked" themselves into the church, restless spirits, bent on mischief. Dr. Herrick Johnson seems especially objectionable to him. He says Johnson has said, "Across our confession could justly be written, 'the gospel for the elect only.'" At this he becomes ferociously excited and exclaims that "the statement is as far from the truth as heaven is from hell." But the confession will be revised all the same.

Wilson and Huston, who recently held a great meeting in Dayton, O., with almost 500 additions, are assisting G. B. Ranshaw, of San Antonio, in a series of revival services, and we are expecting a mighty victory for the Lord.

The tragic death of D. W. Pritchett at Van Alstyne, April 9, is one of the saddest things which I have ever known. Bro. Pritchett was one of the best known and most loved men in the state. His long residence here, and his successful work both with voice and pen, had gathered about him a host of ardent friends. The whole church mourns the loss of one of her strongest and purest men, and we all tender the broken-hearted wife our deepest sympathy.

M. M. Davis.

Dallas, Texas.

Time Was Up.

It Was Quit Coffee or Die.

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off, her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jeannette B. Brown, 100 Minor St., New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured but it required some time.

For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active and energetic.

It is a great pleasure to testify to Postum that has made me a well woman again. I have many friends here and in other parts of the state who are using Postum Food Coffee regularly, and I know to their very great benefit.

Literary Errors.

The time has come for a great people like the Disciples of Christ to present to the world a literature in keeping with their great plea and the position they occupy among the religious forces of our time. We have produced some books of considerable literary merit. Others of our books, while not worthy of special mention because of literary excellence, are passable and because of their subject matter are good, valuable and creditable works. In regard to our periodicals, however, we are not making the progress in literary attainments which we ought to make. A few of our papers thus viewed are creditable. The CHRISTIAN-EVANGELIST will compare favorably with any religious journal of our country. It is a credit to our brotherhood and we call the attention of our most cultured religious neighbors to it with commendable pride not only because of the subject matter it presents, but because of its literary ability, notably in the editorial work.

We are humiliated, however, in reading many of our religious papers in observing the very poor literary work in evidence, frequently in their editorials and more often in contributions and correspondence. This ought not to be so. No man should attempt editorial work among the Disciples of Christ to-day unless he is at least reasonably well qualified educationally to do this work. Again: if every one who so desires is to be heard in the columns of our papers, all such correspondence should be carefully edited. As a sample, we call attention to a few items sent to a paper a few weeks ago by a preacher in which the personal pronoun "I" appeared fourteen times in about one-third of a column. In last week's issue of one of our papers, claiming a large circulation, a noted evangelist in a sketch of a little less than two columns uses the personal pronoun *I* eighty-four times.

These are samples of the many errors offensive to the host of readers who have some education. Many preachers write as they preach, but for the sake of the cause and "for the good of the order" let us have editors who are able and willing to edit all the matter they permit to appear in the papers they issue.

In conclusion may we ask, is it not about time for our people to have more direct influence in the control of our religious press? If it is not thought prudent to extend their influence to cover all our literature local and otherwise, is it not well to clothe with official dignity influential organs or withhold such recognition as is deemed best according to merit and have the readers thus understand the brotherhood is not responsible for errors of non-official organs? Why not have an editorial board or literary board as well as missionary, educational and benevolent boards? Is this a proper field for expansion? Is it as proper and important to have a competent editor for one or more of our great religious papers as it is to have a worthy missionary represent us in Japan or China or in any state or city in America? If the selection and guidance of one needs a board why not the other?

ANDREW SCOTT.

Butler, Mo.

[We heartily agree with Bro. Scott that irregularities of spelling, grammar and diction should be banished from our journalism and that a good literary style is essential to the effective statement of religious truths. The over-abundant use of the personal pronoun of the first person, singular number, indicates, however, a defect more serious than the mere lack of literary skill. Egotism may find expression in Addisonian English but its lineaments are not concealed by any cloak of pure diction. Give us rather bad grammar and modesty. There is no virtue in bad grammar, though, and little excuse for it. It would not be a bad idea for correspondents to read over what they have written before they send it, and see that the verbs agree with their subjects in number and that pronominal objects are in the objective case and a few little things like that.

We do not believe that our general newspapers can be successfully conducted as official organs, but we do believe, as we have been saying lately, that our missionary boards, representing the whole of our national co-operative work, ought to have *one* first-class official publication to serve as the organ for all of these enterprises.—EDITOR.]

Concerning the Supreme Authority.

EDITOR CHRISTIAN-EVANGELIST:—In an editorial in the CHRISTIAN-EVANGELIST of April 11, on "The Seat of Authority," are found these words: "It should be added, however, that those who speak of the authority of religion as internal rather than external do not thereby intend to disparage the authority of Christ or the Bible, but rather to emphasize the idea that it is only as Christ and the truths of revelation are enthroned in *the heart* that they really become a controlling force over the lives of men."

After having your attention specially called to the point, do you still think that this *is* what the controversy is about? If it can be made clear that those who insist that the final and supreme authority in religion is internal and not external simply means "that it is only as Christ and the truths of revelation are enthroned in *the heart* that they really become a controlling force over the lives of men," then the bone of contention is removed and the discussion must end. This being what they mean there is no point of difference. The most evangelical of the evangelicals believe the same. Your explanation, if true, makes it clear that the dispute is about nothing; and that Dr. Abbott and those who agree with him have not had "a find" of any sort. They are simply repeating the old story in language that does themselves great injustice.

But is there not ground for believing that your interpretation does not interpret? Dr. Abbott thinks there *is* an issue, and one "clearly joined." Here are his words in The Outlook, December 29: "This much is certain, that the issue is clearly joined between those who base religion on an external authority in Church or Book, and those who base it upon the inward consciousness of God inherent and essential in man's nature, though both evoked by and interpreted through the Church and the Book." Here "*the external authority in the Book*" is put in contrast with "the inward consciousness of God *inherent and essential in man's nature.*" It is thus that the "issue is clearly joined." You obliterate this issue by your explanation, at least it so appears to me. You will kindly notice that this "inward consciousness of God" is not "Christ and the truths of revelation in *the heart*," as you make it appear, but it is something "*inherent and essential in man's nature*," something very different from Christ and revelation in the heart. Will you not in the light of these criticisms reconsider this subject and in another editorial tell us whether or not there is any real issue joined between those who claim that the final and supreme authority in religion is *external*—in Jesus and his word—and those who claim it is *internal*—"in the inward consciousness of God inherent and essential in man's nature." I do not think you can continue to reduce this issue to zero, as in your editorial of April 11. There certainly is a clear-cut issue. It is so understood by both sides to the controversy. And it is so in fact, if any trust can be put in human language. H. MCDIARMID.

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The Scoville Meetings In Des Moines

Although I am about to report probably the greatest series of protracted meetings ever held among the Disciples, I trust the reader will excuse me from occupying my space with glowing descriptions of the victory, and permit me to relate those features of it which may inspire and guide other efforts which other men and churches may make in the future. Respecting the results I may say simply that in four weeks at the Central Church 306 were added, and in 49 days at the University Place Church 573 persons were added, while in five days at the East Side Church there have been 45 additions to date. It is not possible at this moment to state exactly how many of these were already Disciples taking local membership, but I am very confident that these have been less than one-fifth of the entire number. This fact is sufficient in itself to show how deeply the meetings took hold of the several communities in which they were held. The number of additions to the University Place



Chas. Reign Scoville, Evangelist.

Church is probably greater than that of any other meeting with one congregation ever held among our people. Now the chief question which I think will concern all readers is, How was all this done? My answer is that I estimate that the success centered in two main features, the organization and the preaching.

I. The Organization of forces.

1. First of all these churches were well organized for regular work before the meetings began, and naturally much of the work was already done by home laborers. No man knows till such a harvest season what steady work in the pulpit, Bible-school, Endeavor and prayer-meetings will accomplish toward the salvation of souls. In these meetings we know of 215 who came into the church out of one Bible-school. Let faithful workers take courage, and wait for results with due patience.

2. New work was well distributed among committees for visiting, advertising, ushering, singing, gathering finance, conducting prayer-meetings, etc. The evangelist had instructions for the appointment and duties of these committees printed in pamphlet form and distributed to the heads of committees a week before the meeting began. The heads formed an executive committee whom the evangelist met weekly or on call, so as to control the whole movement.

3. Day meetings for the church for prayer and exhortation were dynamos of spiritual force. On Tuesdays about three hours were spent in a continuous preaching service by visiting or resident ministers. Prayer meetings daily were also held in a room at the college for students. The evangelist did no preaching in daytime except on Sundays.

4. The meetings were thoroughly and constantly advertised. Large placards were placed on the front of street-cars; large cards, with portraits of pastor and evangelist and a cut of the church building with an announcement of the meetings, were put up in the front windows of all Christian homes and stores so that they silently presented the invitation a hundred times a day to the passer on the streets. Small cards, 2,500 at a time, were distributed either by committees at the front door of every house in the community or at the front door of the church to the people as they passed out. Different cards were prepared two or three times a week, announcing different special meetings or themes. They told of a men's meeting, a women's meeting, a mothers' meeting, or a children's meeting. They foretold sermons on Christian Union, Work of the Holy Spirit, What Shall I do to Be Saved? The Divine Name, etc. They did not carry a week's program. The special meetings broke the monotony of the series, awakened new interest, and often touched vital points in human experience and need.

5. The pastor, the evangelist, and probably a hundred workers spent every hour possible in talking with some friend about his religious duty and the value of immediate obedience. People thronged the pastor's study at set hours for consultation. No person in the community escaped a kind, personal invitation and heart to heart appeal. No person was unduly urged, or yielded without due deliberation and perfect freedom of decision. This universal effort began the very first day of the meeting, and closed not till the last person was out of the church the last night. Many made confession after adjournment on many different occasions. With all this cooperation there was never a jar or discord among the workers, or an adverse criticism by any member concerning any plan, duty, or deed.

II. The Character of the Preaching.

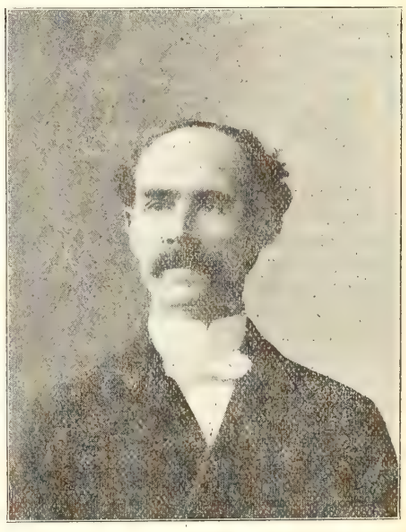
1. In substance it was the plain, pure, simple gospel of Christ with the least possible admixture of philosophy, theory, personality, or rhetorical display.

2. The style was intensely earnest, direct to the souls of men lost in sin, warm with a tender love, and pervaded with unwavering faith in God, in the gospel, and in the Scriptures.

3. The interest was maintained by the impression that the truth is most precious to every hearer, and that no person can afford to miss any part of it; by a wealth of apt and forcible illustrations; by frequent sallies of wit or humor, which were dignified and to the point; and by numerous and beautiful quotations from poets, prose writers, statesmen, reformers, and many other classes, most of all from the Bible.

4. The burden of every thought was an exhortation to immediate surrender to Christ. Exhortations appeared all through the sermons, and a strong and often touching appeal was made at the close of every discourse. Rarely was an invitation given without additions during the first stanza of the song. After the second stanza, while the audience remained standing, another short exhortation was given, and so again and again till all the stanzas were sung, and the choruses were repeated over and over after each stanza. Often another song was announced and its stanzas alternated with exhortation. During all this time the whole audience remained standing. Rarely, the pastor gave an exhortation with the people seated, and it was followed by another song. The appeals of the evangelist were so numerous, varied and strong, so interwoven with quotation and illustration that one could only wonder whether the supply of this material were exhaustless and whether any soul could possibly resist its power.

5. Perseverance was one secret of success. The evangelist permits no weak-kneed elder at the close of the second or third week to suggest that "perhaps the meetin' would better stop now before the interest goes down." He knows that the meeting will not stop nor the interest go down. Everybody expects the fifth week to be better than the fourth and the seventh more fruitful than any that preceded it. But this perseverance has another form. The preacher is not afraid to present the same great fundamental truths over and over with endless variation of expression; nor is he afraid to repeat for the fiftieth time some striking aphorism that carries an arrow of conviction in it, whether it be a quotation from a prophet, a poet or a sage, till every child in the community repeats it at home, at school and upon the street. The soul of



I. N. McCash,

PASTOR OF UNIVERSITY PLACE CHURCH DES MOINES.

ever hearer echoes and re-echoes these burning calls to duty.

6. One thing more. All these trying labors, with many very crucial scenes and emergencies, do not ever call out any irregularities, cranky ideas, plans or expressions from the evangelist. He is pleasant as sunshine, prudent as a spy, harmless as a dove. He does not deal in slang to reach the common people. He does not descend to low methods to catch low auditors. With him every man may now be an uncrowned king, every woman a prospective queen, every child a future nobleman. All things are said and done for Christ's sake, all honor at all times given to the Lord. Every allusion to the pastor enthrones him more securely in the favor of his people, and prepares him and the church to move right on after the meeting without a struggle, without a disappointment. In every respect the people are made ready to do greater things, nobler things and more things than they did or could do before the meeting. The meeting leaves no convert out in the cold, no bitterness to scatter the flock, no impractical ideas to be overcome or outgrown, but leaves all in the love, the faith and the service of the one true God and His Son Jesus Christ. Clinton Lockhart.

Des Moines, Ia.

Popular Hymns No. 1, by C. C. Cline, was the most popular book of songs for the Sunday-school and Church ever issued by the Christian Church. His latest book, *Popular Hymns No. 2*, is destined to have a greater sale. See advertisement on 2nd page.

Ohio Convention at Akron.

Ohio's hosts will gather in May this year at Akron, the "rubber" city. This is not news, but something concerning the High St. Church, where the sessions of the convention will be held, may be of interest. The pastor is J. G. Slayter who has now served the church just one year. There is a forward movement in every department. During the past month there have been additions each Lord's day. So far this year 72 have been added. The Christian Endeavor Society is planning to double its membership. Unless we hear from Bro. Taubman, of Portsmouth, to the contrary, we are going to claim the largest Sunday-school among the Disciples in the state. The average attendance for the past three Sundays was 614; for the month of March it was 572. 700 by May 5th is the watchword. In one year's time the pastor has built up a class of 150.

But what will be of most interest, especially to those who are intimately connected with church finances, will be the fact that in the High St. Church will be found a body who carry on the Lord's work without the aid of revenue from suppers, entertainments, fish fries, grab bags, and other seductive schemes. Four years ago the congregation decided that the church should be supported by its members out of their own pockets. Succeeding years have proved the wisdom of this decision. With the application of business principles church finances have ceased to be such a bugbear as formerly worried the deacons. All bills are paid promptly and a balance in the treasury. In addition to this we went beyond our apportionment for foreign missions this year. By January 1st, 1902, the debt on the church will be removed.

So when you come to the High St. Church you come to one progressing in every department and in the forefront in all good work. In conjunction with the other three churches in the city we are preparing to royally entertain all visitors to Ohio's Tip Top Convention in Ohio's Tip Top city.

WILLIAM SPANTON.

Akron, O.

Kentucky News Letter.

The regular minister, H. C. Bowen, recently closed a successful meeting with the church at Augusta.

At a recent meeting of the members of the First Church of Richmond, the East End Church which was established as a mission several years ago was formally recognized as a separate, distinct body, and granted rights and privileges of its own. About 30 members of the parent church took membership with the new organization. J. M. Bailey was selected pastor for the ensuing year, and we feel sure that under his guidance it will prosper and grow strong. He is now in the midst of a successful meeting with home forces.

W. W. Williamson, who has labored successfully as minister of the East Union Church, Nicholas county, recently accepted a call to Bluefield, W. Va., where he has begun work under favorable auspices. H. M. Polsgrove, of Lexington, has succeeded him at East Union.

R. M. Talbert, minister at Doniphan, Mo., recently made a short visit to his parents at Moorefield. We rejoice at his success in Missouri.

The State Christian Endeavor Convention, which was to have been held at Cynthiana in May, has been abandoned, and no state convention will be held this year. The reason for the change is that the international convention will be held in Cincinnati in July and so many Endeavorers will attend that meeting, it was thought many would on this account forego the pleasure of attending the state convention.

A branch of the Zion Christian Catholic Church, of which John Alexander Dowie is at the head, will soon be founded at Danville.

Prof. G. P. Coler, of Ann Arbor, Mich., is now in this state holding Bible institutes. He has visited the churches at Mt. Sterling and Louisville (First Church) and is now in the midst of an institute at Maysville. He is delivering a series of lectures in the afternoon on the Gospels, and at night on the Pentateuch. These meetings will no doubt be of lasting benefit to the churches in which they are held. We regret that he cannot remain in the state longer.

E. L. Powell, of Louisville, is announced for a protracted meeting at Fulton in June.

A Christian Endeavor Society has recently been organized at Lancaster with over 50 members enrolled. The work here, under the faithful ministry of A. R. Moore, continues to prosper.

The recent meeting at Murray, held by the regular minister, S. F. Fowler, was the best in the history of the church. Nearly 100 were added to the membership. Meetings were in progress at the same time in the other congregations of the town.

H. Pierce Atkins, who has done such excellent work at Harrodsburg for the past three years, left last week for Richmond, Va., where he recently accepted a call to the East End Church of that city. His congregation at Harrodsburg were loath to give him up. As yet, no successor to him has been chosen.

The eighth C. W. B. M. district, composed of the counties of Bath, Bourbon, Clark, Harrison, Montgomery and Nicholas, held a very interesting meeting at Paris last week. A number of excellent addresses were made. C. C. Smith, of Cincinnati, closed the convention with a strong address at the night service.

George Darsie, of Frankfort, is now preaching a series of Sunday night sermons on "Christian Athletics." His first sermon was on "Standing," and his second on "Walking."

H. B. Smith, of Ashland, has been in a short meeting with the Little Rock Church, Bourbon county. The Ashland meeting, in which he was assisted by H. T. Cree, of Maysville, closed with 19 additions.

Beginning on Sunday, April 21, Prof. H. L. Willett, of Chicago University, will give a course of biblical lectures on "The Beginnings of Christianity," at Danville. He recently gave a series at Richmond, which were very highly complimented by the secular press of that city.

The convention of Grant county churches held recently in Williamstown was well attended and quite a success. Among the speakers were F. M. Rains, of Cincinnati; J. W. Maddux, of Ironton, O.; H. W. Elliott, Ward Russell, W. L. Buchanan, T. S. Buckingham and T. J. Golightly. These annual county meetings are productive of much good.

J. M. Rash, of Winchester, recently closed a meeting at Bowen, Powell county, which resulted in 25 additions.

The visit of Rev. F. B. Meyer, of London, to this country seems to have already resulted in widespread interest among the centers of religious influence. The distinguished preacher was entertained for several days last week in Louisville, and was greeted with somewhat of an ovation.

W. R. Lloyd, of Youngstown, O., will assist Geo. W. Nutter in a meeting a Millersburg, beginning on Sunday, April 21.

The new church building at Cynthiana is nearing completion. When completed it will be one of the most beautiful in the state. It will probably be dedicated next month. J. J. Haley is the beloved minister.

Definite plans have materialized for the erection of the Y. M. C. A. building in Lexington at a cost of $75,000. This building has been greatly needed for a number of years.

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nothing but steady continuous care with regular food and sleep; he wants no variety —nothing but rest and food, good air, soft water, and gentle friction.

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SCOTT & BOWNE, 409 Pearl street, New York.

John B. Jones has resigned at Sadieville and Mill Creek to accept a call to the church at Bellevue-Dayton, where he began work on April 7. We wish him godspeed in his new field.

H. H. Lloyd, of Bardstown, recently aided W. F. Rogers in a meeting with the church at Lebanon Junction, which resulted in 25 additions.

The annual Kentucky Intercollegiate Oratorical Contest was held in Lexington on th 12th inst., and the medal was awarded to Mr. Clark Tandy, who represented the Kentucky State College, Lexington, and who spoke on "The Reign of Law." Kentucky University was not represented, having recently withdrawn from this association.

The missionary offering of the First Church, Louisville, was taken on April 7, and amounted to $2,045. It is needless to say both preacher and congregation are very happy. GEO. W. KEMPER.

Midway, Ky.

Advertising the May Offering.

1. Make regular and careful announcements, beginning at least four meetings before the offering. Vary the manner of these announcements from time to time, making each one present a different motive, or a different aspect of the need.

2. If a parish paper is published, fill it with announcements, printed in display type.

3. Circulate the printed matter furnished by the home society, putting it into every home in the church, and into the hands of every member.

4. The two or three sermons bearing on the duty, the demand, etc., and on the grace of giving, will also serve to advertise the offering.

5. Get the members to talking about the offering. Find out what the church did last year, and the year previous, and get the congregation to decide what amount they should contribute this year.

6. Make a careful canvass of the whole church for offerings. See that every member receives an envelope. The solicitation for a definite amount from each member will be the best possible advertisement of the offering. FRANK G. TYRRELL,

Mt. Cabanne Christian Church, St. Louis.

Stockholders' Meeting.

The annual meeting of the stockholders of the Standard Adding Machine Company, for the election of seven (7) directors, will be held at the office of the Company, 3341 Franklin Avenue, St. Louis, Missouri, Tuesday, May 7, 1901. Polls open from 9 A. M. to 12 noon. F. M. CALL, Pres.

JOHN Q. MCCANNE, Sec'y.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

Fort Smith, April 21.—One hundred and eleven to date. Twenty-six to-day. Continuing. Go to Bedford, Ind., next.—MARTIN EASTON EDMONDS.

CALIFORNIA.

Alameda, Cal., Apr. 14.—Since J. W. Ingram has had charge of the Christian Church at Alameda, California, 23 souls have been added to the church. The attendance at Sunday-school and Christian Endeavor society has been more than doubled. During this time Bro. Ingram was confined to his bed two weeks by heart failure.—X.

FLORIDA.

Jacksonville, Apr. 14.—Two more additions to the Adams Street Christian Church, Jacksonville, Fla., to day; one by confession and one by letter, making five accessions this week. The foundation for our new church building starts this week. Our meeting at Quitman, Ga., commences next Lord's day, our third meeting for that church.—T. H. BLENUS.

ILLINOIS.

Cairo, April 15.—Our meeting at this place continues with increasing interest, and there have been 25 additions up to date. The attention is good, and we hope for several more additions in the next few days. The meeting will continue through this week, and then I will go to Wyatt, W. Va., where I begin a meeting on April 27. Churches needing my services in revivals or debates may address me at Lexington, Ky., my headquarters.—JAMES W. ZACHARY.

Cairo, April 22.—J. W. Zachary, of Lexington, Ky., began a meeting in Cairo, Ill., March 23, and closed April 21. There were 12 immersions, and 18 united with the congregation. Taking into account the circumstances this was as great a success as ten times that number under different conditions. The church has been built up, strengthened and placed before the city in a more favorable light than ever before. It regards the meeting as a grand success.—CLARK BRADEN.

Cameron, April 22.—Two additions yesterday. They come at nearly every meeting; 59 since I came here. In response to my statement about a place wanting a preacher there came a flood of letters. Those who enclosed stamps will get a reply, but it will take a little time.—O. D. MAPLE.

Decatur, April 22.—We had one addition yesterday at the Christian Tabernacle. We have increased the attendance at the Sunday-school to 200. The Tabernacle orchestra, one of the best in the city, plays for the Sunday-school and the church services. Bro. Geo. W. Jones is the leader of our chorus choir and of the orchestra.—J. C. COGGINS.

Fairfield, April 15.—Meeting reported last week from Jeffersonville closed Tuesday, April 9. I preached five sermons with 20 additions. The church there gave me a call for half time. But I have not accepted it yet. Bro. D. Logan has been their pastor for the last year.—LEW D. HILL.

Kankakee, April 14.—Three added to-day.—W. D. DEWEESE.

Kankakee, April 21.—One young man reclaimed to-day.—W. D. DEWEESE.

Landes, April 14.—E. E. Boyer, of Hutsonville, has just closed a two weeks' meeting at Landes with great results. The meetings were held in the school-house. Opposition was strong, but the gospel of Christ triumphed, and 17 were added to the congregation at this place; 14 by confession. There is great need of evangelistic work throughout Crawford county. Who will come to the rescue?—MRS. MINNIE BANDY.

Normal, April 16.—Three confessions Lord's day.—E. B. BARNES.

Quincy.—We have just closed a short meeting with the church in Quincy, Ill., which resulted in 104 additions. About 80 of them by confession and baptism.—H. A. NORTHCUTT.

Kirksville, Mo., April 13.

Rockford.—The church established two years ago at Rockford, Ill., proves the wisdom of investing missionary money in the centers of population. On April 14 they dedicated a stone church located in the center of the city, seating 300 or 400 people. Bro. Idleman, of Dixon, was present and won the hearts of the people by his presentation of the truth. At the morning service six united with the church, making 23 at the regular services of the last six months. In the evening the pastor, O. F. Jordan, dedicated the church to God's service in behalf of the people. The church is harmonious and enthusiastic.—O. F. JORDAN.

Shelbyville, April 16.—Just returned from Tower Hill where I baptized six more, including a Methodist preacher and his wife. They are splendid people, sick over divisions and desirous to help answer the Lord's Prayer. Bro. Clark Miller will in all probability preach for the church here a part of the time.—WM. DRUMMET.

Short, April 15.—I am in a meeting here seven days old; three confessions during this meeting. Will continue one week more. Churches that are weak financially and desire a meeting write to me at 7217 S. Broadway, St. Louis, Mo.—M. L. SORNBORGER, evangelist.

Sullivan, April 22.—The First Christian Church of this city has taken on new life under the leadership of Bro. Edwin E. Curry, who began his pastorate here last fall. Many additions to the church from the Sunday-school. Prayer-meetings are growing in attendance and interest. C. W. B. M. recently organized with 18 members. All departments of work are enjoying steady and healthy growth.—JOHN W. PATTERSON, elder.

Thomson, April 15.—Three added since my last report; two from Baptists and one reclaimed.—C. C. CARPENTER.

Watseka, April 22.—One confession and baptism last evening. Over $35 raised by our Sunday-school for the Orphans' Home. Am preaching a series of sermons to young men.—B. S. FERRALL.

INDIANA.

Montezuma, April 18.—The writer just closed an 8 days' meeting at this place which resulted in a complete restoration of the church which had been in confusion for some time, all hearts being once more united, the church being placed upon a solid basis, and seven added. The last night after preaching there was an after-meeting held in which it was decided by a unanimous vote to employ the writer for one-half time. New resolutions were passed and there are brighter prospects than ever. I would like to engage the other half time with neighboring churches. Address me at Montezuma, Ind. Yours for Christ.—W. H. ANDERSON.

Rensselaer, Ind., April 13.—We begin a meeting here April 15, to be held by I. N. Grisso. Two confessions last Sunday evening.—A. L. WARD.

Wabash, April 18.—After the dedication of the new house of worship at Irondale, O., I remained a few nights and preached to large audiences. The immediate results were six happy converts confessed and obeyed their Lord. Other engagements prevented me from protracting the meeting.—L. L. CARPENTER.

INDIAN TERRITORY.

Chickasha, April 15.—After evangelizing four months in Oklahoma with 200 additions, I accepted the pastorate of the church at Chickasha, I. T., for six months which covers the time of the Kiowa opening. Have been here three Lord's days and had 13 additions—8 additions yesterday. The house is overcrowded each Sunday evening.—JOHN A. STEVENS.

South McAlester.—One George M. Fortune, at one time one among the greatest Baptist preachers of Texas, and a long time the popular pastor of the First Baptist Church of Paris, Texas, united with the Christian church here yesterday. The Baptists could not stand his attack on Calvinism. He is one among our brainiest lawyers here, just in the prime of life, and will do much valuable service for the Master yet; two more additions yesterday. Additions at almost every service.—J. C. HOWELL.

IOWA.

Cincinnati, April 22.—Bro. R. A. Copple, who has been in Iowa for the past year or two attending Drake University and preaching at different points, closed a three weeks' meeting here last night with 11 additions to the church. The church has been greatly strengthened. Bro. Copple leaves to-morrow for his home at Eugene, Ore. The church here is now without a preacher, but is desirous of employing one as soon as possible for full time. Parties interested may address J. W. Ellis or the writer.—J. H. MAY.

Lehigh, April 16.—Our recent meeting has closed. We had 22 confessions; one by letter; 13 reclaimed. We had large audiences and good interest through meeting. Our work has been built up wonderfully. Pray for us here. Yours in His name.—JOSIE COOPER.

Lehigh, April 18.—The most successful meeting we have had in this church for many years has just closed. It was conducted by Bro. B. F. Hall. There were 35 additions to the church in the short meeting of 18 days. This was a glorious result for Lehigh, for it is a very difficult field in which to labor. Bro. Hall, however, was a suitable man for the work. We have him employed for half time since October last, but the church has now secured him for full time. He found us in a very feeble condition, and we cannot give him too much credit for the good work he has accomplished.—MRS. INDIANA LONGSTAFF.

Marshalltown, April 8.—Our protracted meeting here of five weeks, in which we were assisted by Evangelist W. E. Harlow, with Sister Murphy as leader of song, closed the 7th inst., with 60 added to the church. All were pleased with the manner in which the meeting was conducted.—N. M. IRVIN.

Minburn, April 15.—We began a meeting in this place a little over two weeks ago, with 45 additions to date. We hear nothing but meeting on the streets. Methodists are giving up their creeds and sprinkling, and confessing Christ and being baptized.—UPDIKE AND WEBB.

KANSAS.

Caldwell, Apr. 12.—A splendid revival meeting conducted by Sister Clara H. Hazelrigg, of Topeka, has just closed with 55 additions to the church, 40 to the Sunday-school, 25 to the Christian Endeavor and 13 to the Junior society. The church has been indeed revived and is once more in a fine condition for the Master's work, all of us feeling greatly benefited by Mrs. Hazelrigg's stay here.—E. M. UNSELL.



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Sacred
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Chanute, Apr. 13.—Bro. T. A. Hedges has been with us in a two weeks' meeting, and just as people were getting interested we had to close on account of a smallpox scare. Some of the schools had to close. We regretted very much having to close as Bro. Hedges was doing us lasting good. Bro. Hedges will do any church lasting good. His preaching is above the average. There were six confessions, one the last night. This is one of the most difficult fields in the state, but the church is growing.—W. T. ADAMS.

Chanute, April 20.—There have been eight additions here in the last two weeks; seven by confession and baptism and one reclaimed. Others have assured me that they intend to come in and unite with us soon. Our Sunday-school is fine.—W. T. ADAMS.

Chanute, April 20.—There were two additions here last Sunday; one confession and one reclaimed.—W. T. ADAMS.

Ft. Scott, Apr. 13 —On account of smallpox at Norton, Kan., I will not go there for a few days. Will assist our pastor here for a week or two at the close of the union revival by Williams and Alexander.—V. E. RIDENOUR.

Great Bend.—We have our church finished and have been occupying it for three weeks. Have had 22 additions at regular services in the past six weeks.—J. N. MCCONNELL.

Lawrence, Apr. 15.—We had one addition at Salisbury, Missouri, on the fourth Sunday in March. We took the March offering during the month and gave $12 to heathen missions. During the year of my ministry we gave $11.60 to state Bible-school work, for state missions, $10, for home missions $3, to the C. W. B. M. $17.60. We had a number of additions, mostly at regular services. Our Bible-school grew, prayer-meetings and Sunday services were well attended. I regret very much to leave this growing work, but declining health makes it necessary to go west. At my last service the M. E. and Presbyterian pastors dismissed their services and attended ours and gave us many assurances of their good will. On the last Sunday in March we ordained to the gospel ministry Bro. A. C. Yocum, a godly, enthusiastic, able man in the prime of life. Bro. Yocum has served as school teacher and lawyer and in the church work, and now seeks larger usefulness for Christ. He believes in the power as well as in the form of godliness. May his tribe increase and may he become a soul-winner. God bless his work!—K. W. WHITE.

Leavenworth, Apr. 18.—Two additions since last report; one Apr. 7 and one Apr. 14. The writer will deliver the oration on Decoration Day at Elk City, Kan.—S. W. NAY.

Yates Center, April 22.—Nineteen additions in eight days.—R. A. THOMPSON.

MISSOURI.

Carrollton, April 19.—Meeting 10 days old; 20 additions.—R. A. OMER, evangelist; E. H. KELLAR, pastor.

Doniphan, April 17.—Closed a meeting last week at Mill Springs, Mo. There were only seven added, but the church was greatly revived. They had not done anything for years. I organized them and raised funds to repair church house and for pastor, and started them to work for the Master. I also held a meeting since last report at Taskee, Mo., and started them to work to build a church house.—M. H. WOOD, evangelist.

Elvins, April 17.—I am in a meeting at this place; 18 added last night; 20 up to date. This is a town of 1,500 and it is the first work ever done here. I organized the congregation last night and they are proceeding to raise money to build a nice church house. This is a prosperous mining country. There are 10,000 people in this valley inside of five miles square and not a Christian church except the one here.—M. H. WOOD, evangelist.

Kansas City, April 22.—West Side Church, 15 days, 36 added. B. M. Easter, pastor.—R. L. MCHATTON, evangelist.

Kirksville, April 15.—Had six additions to the church here yesterday.—H. A. NORTHCUTT.

La Belle, April 22.—Four additions at our regular services yesterday; two by letter and two by confession. Bible-school is flourishing.—J. H. COIL.

Platte City, April 22.—Three confessions last Lord's day—three young ladies from Gaylord Institute. This is my fifth year here. The church is prospering.—E. B. REDD.

Salem, April 15.—House full, good interest and Pastor Davidson is a hustler. Just received a letter from Pres. D. C. Brown, of Centralia Business College, Illinois. "The church here was revived as never before."—HILL AND WILLIAMSON.

Springfield, April 15.—Just closed a good meeting at Everton. Organized congregation with 23 members; $450 raised for new house. Work will begin this week. I go next to Linn Creek to help them finish their house.—JOSEPH GAYLOR.

Springfield, April 16.—Two confessions Sunday at the First Church. Commenced my second year as pastor of this church April 1. During last year there were 65 additions and all missionary days observed.—E. W BOWERS.

NEBRASKA.

Ansley, Apr. 17.—One confession at regular service Sunday morning and audiences best since in Ansley.—JESSE R. TEAGARDEN, pastor.

Cozad, Apr. 8.—Two additions by letter yesterday. On the 4th of March we raised $12.50 for foreign missions.—E. L. POSTON.

Deweese, April 22.—Three additions yesterday; one at Ox Bow last Lord's day. Fine audience and interest both morning and evening.—E. W. YOCUM.

Odell, Apr. 15.—The outlook here is brighter than it has been for years. Bro. Thompson is doing good work for us. Five added yesterday.—O. L. PRICE, clerk.

Salem, April 18.—Five baptisms Wednesday evening at prayer-meeting, three of whom made the confession during the revival, and two, a man 72 years old and his granddaughter 16, made the confession Easter Sunday. Everything prosperous.—W. A. MORRISON.

NEW YORK.

Rochester.—The work is moving with enthusiasm. We have received about 30 since the first of the year at the regular services, nearly all by baptism. Sincerely.—STEPHEN J. COREY.

OHIO.

Dayton, April 15.—Two added yesterday. There have been additions here every week since the Wilson and Huston meeting closed in February.—I. J. CAHILL.

Martin's Ferry.—Just closed a three weeks' meeting with 38 added. Bro. Tylock is pastor here and at Smithfield.—G. H. SIMS.

OKLAHOMA TERRITORY.

Perkins, April 13.—We have just closed a two weeks' meeting at Olivet (a Congregational church); seven confessed and were baptized. We will organize in that neighborhood soon.—J. W. GARNER.

ONTARIO.

Bowmanville, April 15.—I helped in a meeting at Cecil Street Church, Toronto, in March, 15 additions, and at Wychwood, a suburb of Toronto, in February, with nine additions. All things moving on pleasantly here.—B. H. HAYDEN.

PENNSYLVANIA.

Williamsport, April 15.—We had four confessions here yesterday. This makes nine confessions since the close of our meeting three weeks ago.—C. A. BRADY.

Sharon, April 15.—Our apportionment for foreign missions is raised. The missionary spirit is growing here. We expect Bro. W. F. Cowden on April 30th, in interest of May offering. Work is in a hopeful condition.—C. C. WAITE, pastor.

SOUTH CAROLINA.

Orangeburg, April 18.—Ten added here since last report; two by letter, four from the Baptists, one from the Presbyterians, three from the world.—M. B. INGLE.

SOUTH DAKOTA.

Tyndall.—The church here was organized last October as the result of a meeting held by G. W. Elliott. A tabernacle cost $1,500 was dedicated Dec. 30. Since then there have been 19 additions, 15 by baptism. Bro. Elliott held a four weeks' meeting at Wagner and organized another church, numbering 18. We have a Sunday-school with an enrollment of 92, the writer being superintendent, and a Y. P. S. C. E. of 50 members. We raised over $20 for foreign missions.—C. W. REYNOLDS.

TEXAS.

San Antonio, April 14.—Wilson and Huston meeting one week old. Moved to grand opera house to-night. House packed and shall continue in opera house indefinitely. Additions to date 37; 31 to-day.—JAY E. ADAMS.

UTAH.

Salt Lake City, April 16.—Three added by letter here Sunday.—W. H. BAGBY.

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Family Circle.

April's Return.

A flush is on the woodland,
A song is in the hedge;
The meadow wan is fair again,
For April keeps her pledge.

A thrill with every heartbeat,
A rapture touched with sighs;
New lustre on the soul of Life,
Tears in my happy eyes.

—*Grace Richardson, in the April Atlantic.*

The Wisdom of Reuben.

By Morton H. Pemberton.

[From an Unpublished Lecture.]

Some mothers think more about their daughters' heels than their heads. I went once to see a mother about sending her daughter away to college. She lived in a small town and felt too big for her town. She said, "Yes, I am going to send daughter off to college. There is no society here. It is so dreadfully dull for young people. The young men all work. My husband hates so much to have us live here in this small place, but then, you know, his business is here. But daughter will go away to school—to some finishing school. She has finished grammar, arithmetic and geography. We want her now to take a finishing course in music and elocution and painting and dancing."

"Daughter is very bright. I have kept her at home and tried to instill my own ideas into her, but now we think it would be better to send her away from home for a while, where she will learn to rely upon herself. We want to get her ready to visit Paris. She has been studying French this summer, and we want her now to take French for a few months, so she can say French phrases and feel at home in Paris."

Boys, how would you like to have such stock in your wife's pedigree? If I were to be born again, and nature offered me such a woman for a mother, I would insist on being born an orphan.

I tell you, it is a grand thing to have a true woman for a mother. Give me the mother who wants her children educated because it will help them to be men and women. Give me the mother who is not ashamed of her husband's employment, and the community in which she lives, and who teaches her children that life is but one grand opportunity to work with God for the uplifting of man. Give me the mother who gathers her little ones about her knee at evening time and teaches them to say, "Now I lay me down to sleep," and "Our Father who art in heaven." Give me the mother who teaches her boy that he owes to the world a righteous and a useful life, and that the people are waiting for him to pay it. Give me the mother who teaches her daughter that she can obtain no higher title or position in this world than wife of a citizen born and reared under the grandest flag that ever waved upon the breezes of heaven. Give me the mother who teaches her children "that the world is a college, that events are teachers, that happiness is the graduating point, and that character is the diploma God gives to man."

I am asked to say a few words about love.

Well, girls, there are a great many things about love that can't be *said*. But I believe in love—I've got a big conception of love.

Love quickens the imagination, stimulates the muscles of the arms, and makes lazy young people wake up and take exercise. Love makes the young boy wash his face and brush his hair, and it makes the young girl put her complexion on straight. It lengthens skirts, and puts away knee-pants. It keeps up the price of quicksilver and glass.

This early period is love's awakening. And, don't you know, I believe the best time to love is the first time. Then everything is so tender and delicious and new. Young lovers are so gentle. A boy feeling the first flame of love is so kind that he would not even disturb the comfort of a sleepy kitten by the fireside. It is like being born again—only this time you have teeth.

Young lovers are in a new heaven and everything seems made for a new purpose. The earth was made to run buggies over, and to sprout trees to hang hammocks on. The moon was made to shine for two. The stars were made to make—not so much light. The day was made for the evening's outing. Dish-washing and wood-splitting are relics of the past. All things physical and commonplace are fretting. But it is the happy time and we have all been there.

Love makes the young girl leave a Brussels carpet in her father's house and walk on a rag carpet—or no carpet at all. Love makes a man work in the sunshine, and it makes him walk in the rain. Love makes the dignified Professor, LL. D., Ph. D., lay aside his book and say, "tum to papa."

We are often asked, how can a girl tell when a man really loves her? I will tell you. If he is a country boy and rides a mule four or five miles every Sunday for six months, and sits for several hours at a time, without telling you that he loves you, it is a pretty good sign that he likes you. But if he is a town or student sport, and strolls by every two or three weeks, with cane in hand and cigarette alight, and joins you in the hammock on a bright summer evening, when the moon is sprinkling its soothing light through the leaves of the trees,—you had better look out. That fellow's love is not more than arm-length.

Before we leave this subject of boys and girls, let us ask, why is it that young men are not as good and pure as young ladies? Because society is more particular about clothes and money than it is about character and morals. Because a young man can go one hour to the saloon and drink his intoxicating beverage, and go the next hour and drink at the punch-bowl of the finest parlor in town. Because too many society girls will let a young man who goes one evening with unchaste women, go the next evening with them.



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If your washing medium does that, what matters its cheapness or its working power? Is it safe? That's the first thing. Some imitations of PEARLINE are not safe. They eat the clothes, slowly, but surely. Don't experiment. You are sure of PEARLINE; stick to it; it is standard, tested, proved, by years of use and millions of women. 638

Let women be as jealous of the conduct and character of men as men are of the conduct and character of women, and men will be better. Let women demand that men shall come nearer to the high standard which men have erected, and by which they measure and judge women, and they will have purer sweethearts and truer husbands.

Young man, the "wild oats" theory has been exploded. The man who sows his wild oats will be ashamed of his crop. A man cannot afford to do anything to-day that he will regret to-morrow. Do not sprinkle dark spots upon the white garment of your soul, thinking that at some future time, by some magic touch, it can be made white again.

Remember that the one important thing in life is character. Character is the only thing we can take to the other side with us. As the great scientist Humboldt says, "The earth, religion, property, books, are nothing but the scaffolding with which to build a man. Earth holds up no fruit to her Master but the finished man."

Berlin, Germany

His Fifteen Claims.

Outside the gates of an English college there stood an old soldier, who earned a living from the charity of the passers-by. The more effectively to excite their generosity, he bore upon his breast a placard with this moving appeal: "Battles, four; wounds five; children six; total, fifteen."

Fifteen such claims to sympathy were truly irresistible.

"I do not believe," said the scientific mother, "in telling a child ghost stories to frighten him when he is naughty. When Clifford is naughty I explain the germ theory to him and have him look through a microscope at bacteria. It frightens him terribly, and at the same time inculcates scientific knowledge."—*Detroit Journal.*



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A Translation.

Man grows to likeness of the things he loves,
And doth himself take on the image of
Whatever gods he worships.
Though our prayers
May not bring down the blessings that we seek.
There flows in through them to the opened soul
A something of the essence and the strength
Of whate'er power we ask them. Though our words
May break in meaning on no sentient ear,
If but they rise above our bended heads
They lift the soul up with them, and we find,
If not the one we fondly sought, perhaps,
A far diviner answer to our faith.

—*Tom F. McBeath in Alkahest.*

The Little Rosebud.

By Alice May Douglas.

There was a bit of crape on the door of the large brick house, and Mrs. Beman in the little brown house across the street was the first to notice it.

"Miss Stokes must have gone," said Mrs. Beman with a sigh, as she put the irons upon the stove, for it was Tuesday.

"Miss Stokes," repeated the younger woman to whom the remark was addressed, "O yes, she's the one who sent you the rose, isn't she, mother?"

"The very one, and a heap o' comfort it has been to me too. There, I believe I've got all the irons on. I'll put the polisher on, long's I've got some of Katy's white dresses to do up."

"*You* have them to do up," laughed Maud, "but unless I'm very much mistaken, I'm the one to do up the dresses of my own little girlie, even if I am company."

"Not when her grandma's round," retorted Mrs. Beman in a voice that dismissed all further controversy. "But I cannot help thinking of poor Miss Stokes. But I don't suppose we ought to wish her back. She's gone to heaven, if any one ever did. I'd like to have seen her afore she went and to have thanked her for that little rose. 'Twan't the rose I minded so much as to think that she, she a rich man's daughter, should ha' sent it to a poor widow like me."

"That was a little thing for her to do, mother," observed Maud, as she stepped to the window to view the crape.

"I don't think it is a little thing, Maud Jenks, for a woman with all her money to think on the likes of me, and I 'preciated it, I did."

Mrs. Beman pushed back her gray hair which was falling over her low forehead, then she wiped the tears from her eyes and took out the ironing board so that it would be all ready for those dear little white dresses. She blamed herself a little for having been so downcast over Miss Stokes' death when she had looked forward with so much pleasure to the "doing up" of Katy's pretty clothes. She had not ironed any little dresses since Maud herslf was a little girl, oh so long ago, and she almost feared she had about forgotten how to go about the task, yet she would trust it to no one else—not even to Maud, for was not Katy her first, her only, grandchild and who but a grandmother could do them up as they should be?

Maud went into the sitting room and took up her crochet work, now and then stopping to give Katy advice in regard to the doll's cloak the little one was making. The door was open into the kitchen and she could hear her mother talking to herself, a habit she had acquired by reason of being so much alone.

"I do wish I had a flower to send to the poor dear," said Mrs. Beman. "She was always a-sending me flowers, the dear soul, and ice cream and other good things from their parties, but I have never, never, never had a rose, and that is an old fashioned one, even if she did give it to me."

On hearing these words Katy left her doll and sewing in the corner where she had been sitting upon the floor and crept to the window, where stood the rose. It was in a tin can, for the pot in which it had been given had been long since broken. It was a small plant and full of buds, one of which was of quite a size. They would doubtless open on the morrow. At least its petals—a red, close bordering a magenta—promised as much.

"I think the rose is pretty, grandma," cried Katy, holding her chubby hand as near as she dared to the bud, which was not very near for she had been warned many times against blighting buds by touching them.

"It is nothing but a cheap rose, dearie" called back Mrs. Beman. "It is one somebody way up in the country sent Miss Stokes. They don't keep plants over there on account of the gas or steam or something or other, so she sent it over to me, but I like it just as well as if it was yaller and had come from the hothouse, because *she* sent it."

"A cheap flower," repeated the child, looking admiringly at the bud. "What makes it cheap? What makes other flowers not cheap? Is a flower that God makes cheap?"

But the child had no more time for such thoughts for her grandmother now called out, "Just watch for the paper boy, dearie. I will get the News and see when Miss Stokes' funeral is to be. It is lucky that rich folks and poor folks have one thing in common and that is the newspaper."

The irons were now hot and Mrs. Beman began work upon those dainty gowns. She had been looking forward to this hour ever since Maud had written that she and Katy were coming for a week. She had not minded at all when the little girl had soiled her frocks, for the more there were soiled the more there would be to wash and iron. Little had the fond grandmother thought that this hour would be saddened in so unexpected a way. She had not even heard until the night before that Miss Stokes was sick. "But after all, it is a comfort to have something to take up my mind and to keep me busy at this time," she said to herself as she nervously smoothed out a tiny ruffle before putting the iron to it.

"Here he is, grandma, I'll knock on the window to him!" called a shrill little voice from the sitting room.

While Maud went to the door for a paper, Mrs. Beman had hunted up her glasses. She now "let the irons heat" while she searched over the pages of the great sheet until she had found the deaths. "Here it is, Maud," she said, "To-morrow P. M. at three o'clock. 'P. M.'—that means afternoon, don't it?"

Without waiting for an answer Mrs. Beman buried her face in the paper and through the sobs that emerged therefrom, Maud knew how deeply her mother was affected by the death of the young lady.



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She wished to speak a word of comfort but finally concluded that it would be wiser to say nothing. Little Kate drew up close to her grandmother, tenderly stroked her soft white hair, pressed a silent kiss upon the brow, but spoke no word. Then she returned to her place by the tiny rose bush.

"And I shall never see Miss Stokes again, not even see her sweet cold face in death," Mrs. Beman suddenly broke out. "But if I only had a flower to send the poor dear—just one—just one! Then her folks would laugh at my sending just one and I couldn't afford to buy a whole dozen as others do."

"But they will have enough roses, even if you don't send one," ventured Maud.

"It isn't that, dear. It isn't that. It is because I loved the dear girl so much. It is to comfort myself and not them. They don't need any of my sympathy. But she was always so kind to me. Many a morning she was down at her window when I was at this one and she would always have a smile and bow for me and it is not many smiles and bows the rich have for the poor, it isn't. I would send my own little rosebud, but the rest of the Stokes would just poke fun at it. They're so stuck up."

"One who would laugh at a kindness, no matter how humble it is, never deserves another," ventured Maud. "At least that is what I say."

Nothing more was said on the subject. Maud returned to her fancy work. Mrs. Beman decided that the irons were hot nough to continue their honored job,—

Katy went back to her corner and whispered something to her doll, something which must have been very pleasant if one could judge by the bright look on her pale face.

The next morning Katy was awake very early. She crept out of her little bed in the room next to the one occupied by her mother and grandmother, and in her bare feet stealthily slipped down the back stairs. The night before she had left the sitting-room door ajar so that she could glide into this room without being heard. She now ran on tiptoe up to the window and looked at the rose. The first sunbeam of the day had touched it and had partially opened the bud. "Just what I wanted," she said to herself, her eyes sparkling with pleasure. "You darling rose, you are just beautiful. Just right to take to Miss Stokes and I will take you there,—yes, I will, for that is where you belong. I will do anything for my grandma. Just see how hard she worked to do up my dresses and she lets me wear a white one here all the time and that is what I cannot do at home."

Then the wee girlie slipped back to bed and to sleep and did not awaken again until her grandma—no, no, I mean her mother, called her, for what grandma would ever dream of such a thing as waking her grandchild!

Nothing was said during breakfast about Miss Stokes' death, nor while the two women were doing up the work. Katy was worried during all the time for fear her purpose would be discovered and Mrs. Beman on seeing her so quiet declared that she must be sick, and consequently she brought out a piece of her pound cake and opened a jar of preserves—excellent food for invalids—and to such treatment the little girl did not object in the least.

"P'raps I'll feel better if I go and take a walk," ventured the young schemer after a while.

"As likely as not," acquiesced the grandmother, "and here's a penny for you to spend at the store round the corner. Don't go any farther than that—will you, dear?"

"O no," answered Katy, "and I will go out of the front door, long's I'm company."

Both mother and grandmother laughed at this bright speech. As for Katy, she went to the window to see in which direction to go to reach the corner, and while there she took up a pair of scissors she had previously placed near, cut off the rosebud, hid it in the bosom of her dress which came up to meet her guimpe and went through the front door on to the street.

Katy did not go to the store, however. The cent lay all forgotten in the pocket of her dress. She went directly to the front door of the stately house. She pressed the bell button with all courage and was all ready with her speech when a servant opened to her.

"I came to see Miss Stokes' mother," she said.

"But Mrs. Stokes is in great trouble and cannot see anyone," replied the servant.

"But I have brought her some comfort and can't go 'way 'thout seeing her," persisted the child.

"Well, you may step in and I will see what she says."

So Katy stepped into the beautiful large hall and entertained herself in looking at its pictures and statuary, while the servant bore her errand to the mistress of the mansion.

In a few moments the servant came back saying, "Mrs. Stokes says for you to go right into the library. She is so broken up over her trouble that I'm thinking she imagines it will take her mind off of it a moment by seeing you, but you had better not stay very long, I'm thinking."

So Katy was shown to the library and left there in the presence of a tall woman whose eyes were very red from much crying and whose beautiful black hair was somewhat out of order, giving one the impression that she had been laying her head against the arm of the large chair she was occupying.

"And whose little girl may this be?" asked the lady, kindly,

"I'm grandma's girl. Grandma lives in the little brown house across the road," answered Katy, her eyes open in wonderment at the number of books about the room.

"And won't you be seated, my dear?"

"I must go right back. Grandma did not know that I was coming and here's the rosebud." With these words the child took the rosebud from her dress and handed it to Mrs. Stokes.

"So this is what you meant by bringing me comfort, is it?" queried the woman. "I thank you very much."

"It is my grandma you ought to thank," replied Katy. "She's been crying ever since she saw the crape on the door. She loved your girl and she wanted to send her something. She hadn't money to buy a lot of roses, and if she had she'd rather have sent this for—for—why, you see Miss Stokes gave her a plant that this came from and grandma was so pleased because your girl thought of her. She was afraid you'd—you'd—well, that you'd think funny if she sent you just this little bud, but she wanted to send you something so much that I cut the bud off and brought it without her knowing it, or mamma either, and I think the bud is kind of pretty, don't you? Just a little kind of."

"It is very pretty and it was so sweet of you to bring it to me," answered Mrs. Stokes, stooping to kiss the little face.

"How glad grandma will be when I tell her you was pleased with the bud," said Katy in a cheery voice. "She must have loved your girl ever so lots and she cried 'cause she could never see her again, 'not even her sweet cold face in death,' that is the way she said it."

"Tell your grandmother that I am more pleased with her flower than with any I have received and they have been ever so many."

"I expect they have," said Katy innocently. "I've seen lots of bundles go to your house."

"And tell her," continued Mrs. Stokes, "that if she will come over a little before the funeral, I will myself show her the sweet face of my darling."

Katy simply nodded her head in assent, and remembering the servant's warning, made her way out of the house.

Her grandmother and mother were greatly surprised, but not in the least offended when she told them of her errand across the street.

Mrs. Beman, taking her grandchild with her, went as requested to the house of mourning, a little before the time for the services. As the mother led the way to the white casket in which lay the fair form

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which had so recently parted company with its pure soul, Mrs. Beman noticed the rosebud in the marble hand. So intense was her feeling that she trembled like an aspen before the winds of fall. After looking for a few moments in silence at the quiet cold face before her, she pointed to the rosebud and said, "So you *was* pleased with it, after all."

"More so than with any other remembrance. That is why I let it be the last flower to be held by that dear hand that when warm held so many. These other beautiful pinks and roses were grown by strangers, although sent her by friends—but your remembrance was not that—it had been grown and loved by yourself. You were thinking of my precious Celia constantly as you watched it grow. I have chosen for her hand just the one she would have chosen, could she speak."

"Yes, just the one," acquiesced Mrs. Beman.

Bath, Mo.

A young lady sang in a choir—
Her voice rose hoir and hoir,
Till one starry night
It rose out of sight,
And was found next morn on the spoir.
—*Harvard Lampoon.*

College Orators Seldom Get Over It.

Very few young men recover from the experience of winning a state contest. There are exceptions but there has to be something intervene to save the winner from future obscurity. He is usually filled with self-complacency that he never recovers. To get beat in a state contest usually has beneficial effect on a young man. Bryan got second place in an Illinois contest. The winner's name is lost to fame. Dr. William Alford Quayle got second place in the state contest in Kansas in 1885. The winner at last accounts was teaching school at $35 a month while two great cities, Indianapolis and Kansas City, were struggling to get Quayle as their preacher and men talk of him, although young, as good timber for bishop. The winner of the state contest in Kansas in 1891 was one of the easiest winners the state ever had. Since then he has amounted to nothing, until within the last year, when he seems to have rsalized that he must be up and doing unless he wants to see failure written over his life's work. There is a southern Kansas lawyer who won the state contest in the latter 80's and has been giving sections of his speech every opportunity he has had since. That is one of the secrets of the failure of these men. They concluded that the oration they won on was the ne plus ultra of oratorical composition and they are content to chew the cud of past achievement. The man who got beat felt that he would have to do better. He set himself about getting up new orations while the other was working off his chef-d'œuvre whenever opportunity offered. That is why Quayle is one of the greatest orators of the American pulpit while his successful rival is no bigger to-day than he was fifteen years ago.

There is another thing about these college orations. The standard is not of the kind that men in real life admire. No speaker who has ever amounted to anything has been without idiosyncrasies that would have caused some elocution judge to mark him down on delivery. The same sort of delivery that men like in a speaker would be considered atrociously faulty in a contest. The standard is artificial and arbitrary. There is a certain polish about the delivery that wins these contests but for the rough and tumble experiences of the orator in real life the training that a contest gives is of very little service.—*Missouri Herald.*

Presence of Mind.

There have been many picturesque stories of hold-ups in Chicago, but none that shows quite so much presence of mind as the tale told by George Ade in his little book, "Doc' Horne." In the book it forms one of the hero's largest and least reliable romances, and it may not be generally known that it is derived, nevertheless, from a real experience.

Mr. Ade has walked the streets of Chicago at all hours of the day and night and has become so familiar with many types of character that he is really equal to any emergency. But he never proved it so effectually as on this particular occasion. He was returning home through deserted streets at an early hour of the morning, when he suddenly became conscious that he was being followed by two disreputable figures. He understood at once that his turn had come, and it came at an unpleasant moment—one of those rare moments when the journalist was liberally supplied with money. He had an instant to set his wits to work, for the thugs were half a block away, and he managed in that time to transfer his roll of bills to a stamped envelope which he carried in his pocket. Then he looked for a pencil to address the letter, but to his consternation found that he had none.

Turning sharply upon his pursuers, when they were still fifty feet away, he disarmed them by asking, with much courtesy, for a pencil. Somewhat disconcerted, one of the men fished one out of his pocket and handed it to Mr. Ade, who rapidly wrote his own address upon the envelope as they stood under the lamp-post, and put the letter, sealed and addressed, into the mail-box. Then he looked his assailants in the eye and told them what he had done. Sheepish as they were under his implied accusation and the helplessness of their defeat, they were not without appreciation of his readiness and nerve. "Say, but you're a good 'un!" was the admiring tribute of the taller of the two.—*The Standard (Bap).*

"As for the clergy, they're a pretty poor lot," said a grumbling layman. "Yes," returned the bishop, "some of them are poor indeed. But consider the stock from which they come! You see we have to make them out of laymen."

"Miss Bink is such a cultured girl." "Why do you say that?" "She can be so rude in the politest way you ever saw."

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PETE.

XV.—Linda May's Party.

Nothing particular happened Thursday, so let's get to Friday at once, for I am anxious to go to Linda May's party; maybe they'll have bananas. We can get our lessons Saturday. So come on and let's put on our prettiest dresses and our newest shoes and stockings, and get out our Sunday hats and hatpins and our mothers' perfumery-bottles, and get our hair out of the papers in which it has been imprisoned all day long. Pretty near ready? Goodness! What if we're late! Here comes Linda May to take Madge to the party; Madge is going to help her entertain. Madge says she'd rather go with Linda May than with Arthur Pendleton, *anyway!* My! isn't Linda May dressed up! And Madge! They don't look like everyday girls, now. Well, look at Pete! What's the matter with her? Sure enough, her mother won't let her go. There stands Pete in her old apron and school-dress, just as if there were no parties in the world. "Wish you could go," says Madge. Pete wipes away a tear and then begins to whistle. "I got to be punished," she says with a grin. "But I'll go as far as the front gate." So all three go to the front gate, when what does Pete see but Letitia Pendleton, dressed up in a delightful blue silk that looks extremely grown-up. "I'll go with you," says Letitia to Linda May and Madge.

"Oh, Letitia!" wailed Pete, as she hung on the gate. "Oh, you told me a STO-O-RY!" "Whaddi tell you?" said Letitia, buttoning her lavender glove. She couldn't help feeling immeasurably superior to Pete just then, because Pete's dress looked so common in the general display. "You said your mamma wasn't going to let you go to the party. And now you're just dressed to kill!" "Well," said Letitia, "I just set in to-day and begged and begged papa, till at last he said to mamma she'd better let that child go. So good-by, Pete." "You're such an awful good begger," said Pete, "spose you come in and try it on *my* mamma!" "No," said Letitia, "I can't move women. If it was a man I'd try. I think you ought to be glad I'm getting to go, Pete, even if you can't go." "Well, I *ain't* glad. I haf to stay tome and you ought to haf to stay tome." But come on, and let's leave Pete sulking on her gate. We are going to the party. Here we are. The girls are all in the parlor, sitting on chairs, afraid to spoil their ruffles. They feel strange and noble in their new dresses, and they talk in soft foreign voices. Listen at the whooping out in the yard! They are our male guests. As soon as the boys arrive they stop in the yard and begin to "wrastle" and chase each other. They are trying to get up enough courage to go in where the girls are. "Why don't those boys come in the house?" says Linda May. "Do they think I invited them to visit aunt Dollie's blue grass?" "Let's go out and see what they're doing," says Letitia. So some of the girls go out in the yard. The boys, seeing them, become quite delirious in their scuffling, hoping thus to attract attention. Legs and arms mingle in a bewildering panorama. "Oh, boys, come on in the house," remonstrates Letitia. "This ain't any fun for *us*." "Let's go in," says Freckle Ridgeway, one of the boldest of boys. "I'll back you up," shouts Ned Tompkins, using a loud voice to keep up his courage. The boys pause in their wrestling, and make a bold break for the house, rush into the parlor, perch on chairs, and giggle. Now we have 'em all housed together. "The first game we're to play," says Linda May, "is my birthday game." "How you play it?" pipes up Jim Pimlins, who immediately becomes embarrassed, and pinches Freckle, who returns the pinch. "Let's play something we know already how to play," says Freckle; "something with kissing in it." "Aw! aw! aw!" groan the boys. "*I'll* kiss you, Freckle," says Ned, "if *that's* what you want." Ned starts toward Freckle. "Now boys," remonstrates Letitia. "Now, Miss Prim!" says Ned. "No," says Linda May "you must play my birthday game first. You know I'm twelve years old. Well, you all sit in a row along the wall—" "Come on, and get in a row," says Ned. "Here, Jim Pimlins, you ain't in a row." "You leave me alone, Freckle Ridgeway, I'm listening to the boss. Go on, Linda May."

"Well, the game is, each person has to tell something that there are only twelve of, and that are generally mentioned together." "That's too deep for me," says Ned, "you Chalky Martin, you quit stickin' me with that pin." ("Ain't those boys *dreadful!*" murmurs Letitia.) "I'll illustrate what I mean," says Linda May, who is standing in the middle of the floor. "Yes," says Ned, "give us some pictures." "Suppose the number was Seven. Well, you could say Days of the Week; or The Seven Wise Men of Greece, or Seven Wonders of the World, or—or some other seven. Well, this game you take Twelve and do the same with *it*. Now come on. I'll begin at this end; and if you can't think of a Twelve, you pay a forfeit." "Is there any kissing in it?" persisted Freckle. "I wouldn't play kissing games," said Linda May. "Why Linda May Dudley!" piped up Chalky Martin, "when you was at Letitia's party, didn't you get kissed in King William was King James's son? I wonder what your aunt Dollie would have said!" "I wasn't kissed!" retorted Linda May. "You was!" cried Chalky. "I kissed you, myself!" "And I seen it done," testified Freckle; "Oh, come on, let's begin!" "Well, I'm first in the row," said Madge, "and I'm glad of it, for I've thought of a Twelve, and I want to say it before anybody else does. It's the Twelve Commandments." At this there was a roar. "It ain't fair!" "They wasn't but *Ten* Commandments." "They *wasn't* no Twelve Commandments!" She caught her breath, and paid her forfeit. Next came Letitia who said "Twelve months in the year." Jim thought of "Twelve tribes of Israel." Ned said "Twelve labors of Hercules." Another remembered "Twelve signs of the Zodiac." At first Freckle couldn't think of a twelve, so Linda May began counting on him. But she hadn't got up to "twelve" when he shouted "Linda May!" Chalky said, "Twelve apostles." Then it was Arthur Pendleton's time. Arthur, who had been very quiet all evening, couldn't think of a Twelve. He was unhappy, because Madge was "mad at him." He had never seen Madge look so beautiful, and when he remembered that he had refused to "bring her," he felt like slipping back home to brood. So he had to pay a forfeit, for the very next one said "Twelve Cæsars!" When the game was over, Linda May held something over Arthur's head and said, "Heavy, heavy hangs over YOUR poor head." "Finer Superfine?" said Arthur. "Superfine." "Well," said Arthur, "she has to eat supper by my side; I mean if you're going to *have* supper." "I won't do it!" cried Madge. "He *knew* that was my handkerchief." "I didn't!" said Arthur. "Would I a-said for her to sit by me fide known it was *her*. Not much! *I* don't want her to sit by me. I'll let her off." "You can't!" cried the children. "That ain't fair. You've *got* to eat by her and she's got to eat by you." "Well, he'll get sick of it," said Madge; "I'll never say '*Boo*' to him! Let's go out doors and play. I'm tired of the house." "Maybe we haven't got time before supper," said the cautious Jim Pimlins. "To bed, to bed, said Sleepy Head!" chanted Ned; "and Jim Pimlins is the third line of that poetry." "Oh, they's plenty time," said Linda May, "come, and we'll play Silence in the Courtyard." "Surely," said Freckle as they poured out of the house, "surely you kiss in *that* game?"

[TO BE CONTINUED.]

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W. F. Richardson.

Jesus and Peter.*

Twice had Jesus appeared to his disciples during the eight days following his resurrection from the dead. Several times had he showed himself to individuals. Even doubting Thomas was now convinced, and shared with the others their jubilant and hopeful spirit. It may seem strange, at first thought, that the Master revealed himself thus, at intervals only, and did not rather resume the close comradeship of the former days. But he would have his followers understand that the old life of humiliation and sacrifice was forever ended. His mission to the world was fulfilled and he would no longer tread the broad ways wherein the sinful multitude had once seen and heard and rejected him. Besides, he would accustom his disciples to his absence, which was soon to lay the burden of a great responsibilty upon their shoulders. Hence he granted to them these few and brief interviews, which, by the memory of those which were past, and the anticipation of others that might be enjoyed, flooded their souls with the new light of the gospel, and exalted them to the mountain heights of expectation. "With every dawn these rugged men, grown gentle and dreamy, hushed to awe, trembling with expectancy, awoke to say, Will he come today? At nightfall they asked one of another; Have you seen him? Have *you*?"

At the time of Jesus' resurrection, he had declared that he would meet with his disciples again in Galilee. His several appearances on the first day, together with the continuance of the Passover feast, which always lasted a full week, sufficed to keep them in Jerusalem until the second Lord's day, at which time he met with the full company of the apostles, in the sacred upper room. Perhaps he then repeated his promise to meet them in beloved Galilee. At any rate, they very soon after made their way home again, and waited for his coming. The blue waters of the familiar lake invited them to their old calling, which has ever had a charm for all who try to live near to nature's heart. At the suggestion of Peter, they put out in their boat, and fish all night without success. Returning at the first faint sign of dawn, they see standing on the beach the dim outline of a form. In kindly accents they hear the question, "Children, have ye any meat?" Answering in the negative, they are directed by the stranger to drop their net on the right side of the boat, which they do, and find it immediately filled with fishes. John, whose loving heart had perhaps half guessed the truth already, said to Peter, "It is the Lord." Impulsive Peter, girding his coat about him, sprang into the water, and swam the hundred yards to the shore. The others followed, and shared with the Master the humble meal of bread and fish he had provided for them. While they were seated around the fire eating, the conversation in our lesson occurred.

"Simon, son of Jonas, or John, lovest thou me more than these?" Peter was startled and confused. The name Jesus called him by was the old one, which he seldom heard since his Master had named him Peter, the "Rockman." But his wavering and cowardly conduct had belied his title, and he felt with shame that Jesus was thinking of his downfall in the high priest's palace. The very question of the Master cut him to the heart. "Lovest thou me more than these?" Had he not claimed to do so? Though all men should deny thee, yet will I never deny thee, he had boldly affirmed, and then had straightway, with oaths and curses, rejected his Lord. Poor Peter! Bitter is the cup he must drink, but his own hand had prepared it, and it was not well that he should ever forget the end of his foolish presumption. How humble is his answer, "Yea, Lord, thou knowest that I love thee!" But no invidious contrast will he now make between himself and others. Conscious of his weakness, he is likewise conscious of his love, and appeals boldly to the heart of his gracious Lord for confirmation of his declaration. "Feed my lambs," is the gentle reply of Jesus. Accept this lowly mission and learn by ministering to the least of my children that the highest glory is that of unselfish service.

Presently the same question falls from the Master's lips, and again Peter meekly responds, "Thou knowest that I love thee." "Tend my sheep," is the added injunction of the Great Shepherd. Be a faithful under shepherd, and guide as well as feed your flock. A third time the Savior asks, "Simon, son of Jonas, lovest thou me?" The apostle was grieved with this repeated questioning of his love, and the Savior meant that he should be. He had thrice repudiated his Lord, and at a time when he needed friends as never before. He must be forever cured of the cowardice which should make its repetition possible. Possibly, too, it was a kindness to him to give him opportunity to thrice confess his love. In any event, the grief he felt at Jesus' questioning could be but slight in comparison with that which his Master felt, when he had said, "I do not know the man!" The penitent apostle could only answer, "Lord, thou knowest all things; thou knowest that I love thee." Again the sweet command was given, "Feed my sheep." This command Peter never forgot nor disobeyed.

But the dear Lord never wounds, but that he follows it with healing. He had rebuked the apostle for his faithlessness, in a manner he could never forget. He would now honor him before all his comrades, so that this scene of penitence would not be cast in the face of Peter in after years. So Jesus tells the apostels that in his old age he shall glorify God by giving his life a willing offering for the faith he had just professed. This prophecy had been fulfilled when John wrote his gospel, for Peter had, many years before this, been crucified in Rome, his zeal being manifest, as well as his humility, by his request that he be crucified head downward, since he was not worthy to be crucified as was his Master. How grateful to the heart of Peter must have been these gracious words from his Lord, and what the firm purpose in his soul to prove himself worthy of them.

Turning as though he would go away, Jesus said to Peter, "Follow me." He instantly obeyed, but had taken only a step until he looked at the beloved disciple, John, and asked Jesus what he had for him to do. The reply is a rebuke to that spirit which is ever more anxious to see the duties of others done than our own. "If I will that he tarry till I come, what is that to thee? Follow thou me!" To every man his own task. The neglect of another will be no excuse for ourselves. To his own master each man standeth or falleth. From these words of Jesus there had arisen in the early church a tradition that John should not die till the Lord returned. But he himself says, in the words that follow our lesson, that no such promise was implied in the words of the Master. Yet in a true sense he did not die till he had seen the Lord. All the rest of the apostles had gone to their final reward, it is probable, when Jesus did appear in glory to this aged apostle, in the island of Patmos, where he was suffering banishment as a servant and preacher of Jesus Christ. In this sense he did tarry till his Master came. But not till added years had crowned his head with their white diadem of glory did the Master finally come to take to himself the last of his faithful and obedient messengers. The closing words of the vision of Patmos may well have been the dying prayer of every apostolic saint, "Even so, come, Lord Jesus!"

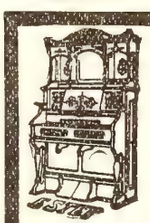
*Lesson for May 5. John 21:15-22. Connection:—John 21:1-14, 23, 24.

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19 ⁶And the border of the Cā′nāan-ites was from Sī′dŏn, as thou comest to Gē′rär, unto ⁷Gā′zā; as thou goest, unto Sŏd′om.

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR MAY 5.

Decision of Character.

(Rev. 3:14-16; Prov. 4:23-27.)

A vacillating and indecisive soul, one that hesitates and forms diverse decisions in a day, one that is driven about with every wind and tossed, having but the stability of a wave of the sea, can do no great and worthy work in the world. No wonder the Lord would spew out of his mouth a man or a church characterized by such lukewarmness.

No employer would long keep a worker who could decide nothing for himself, but must hesitate and delay and ask a thousand questions before getting down to business. What is needed in the business world is a salesman or a commercial traveler, a clerk, mechanic, or superintendent who can take his message to Garcia, who can be sure he's right then go ahead.

So, in military science, the quality of perhaps greatest renown in a general is the power to decide quickly and firmly. A general who hesitates, and marches up hill only to march down again, is deserving of recall by his government and is likely to get his deserts. Give us a man who can, like Grant, decide, even against the counsels of his captains, to do the impossible, and then do it—take his Vicksburg. Deliver us from men like McClellan who can make up their minds to no course of action, and who allow their men to perish of fevers in camps rather than of honorable wounds in battle. It is better to make a rash decision than none at all. In war, he who doubts is damned.

Now, if Paul so often finds his best illustration in the language of war, why not we? Is it not true that in the fight of life in which we are engaged this same boldness and decisiveness is necessary, if we would win? He who stands forever doubting which course of conduct to pursue will do nothing worthy. Better make some honest mistakes and stir things up in the world than to die of moral and religious stagnation, doing nothing. There are some persons who never appear in any enterprise, but they make things boil. They are never lukewarm, tepid, insipid. They may cause friction and take the very skin off, sometimes; but they are not Felixes. Give us these in our Christian life rather than the gently indecisive dears who never do anything nor get anything.

"He is a good man—O, yes, he is an exceedingly good man—but then, you know, he doesn't do much; he won't set anything afire." No such thing! He's not a good man unless he sets something afire, though it be but a pile of brush or cornstalks in a half-acre lot! Not many of us can ever set the world afire; but every one of us can set something afire, and if we don't do it, we are likely to be set afire ourselves some day. Every branch that beareth not fruit he taketh away—and throws on the brush pile for the torch. From insipid goodness that has no tang to the taste, that is like a May-apple or an unripe pawpaw, Good Lord deliver us! Goodness is positive. Goodness is decisive. Goodness is the physician that sleeps with one ear open to the telephone and is ready to arise in the night and go when called and not to hesitate. Goodness is the mother who waits not a moment in the losing of her sleep or her convenience or her life for her little one. Goodness is the ever wakeful, ever loving, ever choosing Father of us all. No man is a good man who does not daily make important choices and relentlessly carry them out.

Some have declared they would rather see a strong man plunging into wrong than to see a shrinking soul do neither good nor bad. There s hope that the former will awaken some day from his fevered dream and turn to the right; while there is little hope that the latter will ever turn a corner. But it is far more to be desired to see a strong soul plunging into good, with a determined will, even though he make mistakes of judgment

But best of all is to see a calm, decided Christian striding steadily in the middle of the road, looking neither to right nor left, though a cross be at the end of the way. One such soul there was whose face was set toward Jerusalem in spite of all dissuading; and him we are ready to follow forever, as the highest type the world can know.

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Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CAMPBELL.

On Sunday morning, March 31, my dear father, J. G. Campbell, left his earthly home for the one prepared for the redeemed. For more than 40 years he preached the gospel, until age and failing health compelled him to give up the work so dear to his heart. For two years he had been very feeble, but more seriously ill for only two weeks. His suffering was so intense that he longed to be released, yet the end came most peacefully. He was 87 years of age Aug. 1, 1900, and for almost 67 years had traveled with the dear companion who is still with us, though very frail. Only one brother and myself of a family of eight children remain. Our pastor, Bro. J. H. Gilliland, conducted the funeral service. We laid father's body in the old church yard at Grassy Ridge, five miles south, where he organized the church and long preached. He has gone to his eternal reward.

MILDRED M. CAMPBELL.

Bloomington, Ill.

CRAWFORD.

Death has recently invaded the membership of the First Christian Church. Its victim was Mrs. Emma J. Crawford, the beloved wife of A. K Crawford. Mrs. Crawford was born near Wooster, Ohio, Oct. 2, 1856, and was the daughter of Mr. Quinby Jones. In October, 1889, she was married to Mr. Crawford and removed to Los Angeles. She was born again May 8, 1892, when the writer baptized her and husband into Christ. Early in last December she underwent a serious surgical operation and after about 12 weeks of relentless suffering she died on Tuesday, Feb. 26, 1901. She was uncomplaining through all the hours of her suffering. She talked of the future life with the utmost confidence, expressing her perfect willingness to go hence. I have never seen a person so peaceful in preparation for death. Her life was a beautiful testimony for Christ, her death was a glorious example of Christian faith. She leaves a son five years old and a husband to mourn her loss. On Thursday, Feb. 28, the writer conducted her funeral services. Mrs. Crawford was a humble, unpretentious disciple of Christ. She was of a retiring nature and loved the quiet, contemplative life. No member in all our church was more highly esteemed.

A. C. SMITHER.

Los Angeles, Cal.

GAGE

Samantha M Morse was born Oct. 11, 1826, in Kingsville, Ohio. She united with the Baptist Church in her early womanhood, but later came in contact with the Disciples and united with them. She was united in marriage March 12, 1851, to Edward D. Gage. They moved to Nebraska in 1870. They were prominent factors in the early settlement of Jefferson county, in which they were large property owners. The husband entered into life eleven years ago, and was soon followed by their oldest child, Mrs. Annie Fitzpatrick. Several years later, Miss Nora, whom everybody loved, joined those who had before crossed over the river, and now the sainted mother has joined the happy number, leaving two children, James and Miss Susie, to mourn their loss. Lydia died in infancy. Sister Gage was a disciple in whom was no guile; a lover of the good, and a most devout and loyal supporter of the truth. It was her delight to be a mother to the motherless, and eleven orphans have been mothered by her. Six of these have grown to manhood and womanhood. These all call her blessed. She was scrupulously careful that nothing should be left undone for these that could help them in reaching true success in life. She was indeed a mother in Israel, and the church in Fairbury of which she was a member will greatly miss her. A simple, brief service was conducted by the writer at the home in Fairbury, and at Bower a second service was held in the chapel near the early home. The body was laid in the grave by the side of husband and two daughters, in the beautiful cemetery near the little country church at Bower, where she and hers had for years worshiped. There we laid her to await the resurrection of the just.

WM. SUMPTER.

LONG.

Dr. Kelon H. Long died at his home in Jasper, Mo., Saturday afternoon, March 16, 1901, aged 41 years, 3 months and 21 days. He was born in Waverley, Ill., but when only 11 years old removed with his parents to Vesta, Johnson county, Neb., where he grew to manhood. He was married on August 13, 1883, at Harrisonville, Ky., to Ethlind Ryan. This union was blessed with four children, three girls and one boy, all of whom survive him. He entered on the practice of medicine in 1892 at Nashville, Barton county, Mo., but soon removed to Jasper, Mo., where he built up a large practice and won the confidence and esteem of the whole community. He went to Nebraska in 1893, where he soon established himself in a large and lucrative practice, but overwork and exposure brought on the dread disease, consumption, which caused him to return to his old home in Jasper where, after a lingering illness, he departed this life at 4 P. M., March 16. Dr. Long was a devoted Christian, having united with the Baptist Church when only 14 years of age. He became a charter member of the Jasper Christian Church in 1893.

M. S. JOHNSON.

Carthage, Mo., March 27, 1901.

OBLINGER.

Fred Hyman Oblinger was born in Alabama, June 29, 1881, and died at the home of his uncle, J. W. Breeden, near Arcola, March 4, 1901, aged 19 years, 8 months, and 5 days. Fred was a good boy, always honest and truthful. He leaves a wide circle of friends to mourn their loss. The funeral was conducted by the writer. L. T. FAULDERS.

STEELE.

William Steele was born in Lincolnshire, England, May 14, 1810. Died at Canby, Minn., March 5, 1901, aged 90 years, 9 months and 18 days. He came to America in 1852. In 1860 he settled at Rochester, Minn, where he spent the most of his remaining years. In 1864 he was buried with Christ in baptism at the hands of Bro. T. T. Vandola. He was an earnest, faithful Christian—truly he walked with God. Six children survive him. Funeral services were conducted by Rev. C. S. McKinney, of the Presbyterian Church. Funeral sermon was preached by the writer.

J. ENZOR HOOD.

Canby, Minn.

TUCKER.

Bro. Wilson Tucker passed on to rest and reward, Feb. 25, 1901, in his 84th year. He was born in Raleigh, N. C., in 1816. He moved to Indiana where, at the age of 17, he accepted Christ as his Savior. He lived in Illinois from 1837 to 1865. During this time he was actively interested in the Eureka, Mt. Zion and Matamora Churches. The memory of those days was precious to him in old age. From 1865 to 1871 he lived in New Hampshire and aided in the cause of Christ at Lee and Vernham. In 1871 he moved to Massachusetts, locating first in Haverhill and finally in Boston. He was actively interested in the church in each of these places. He spent his closing days in the Boston Church. He leaves behind him a faithful wife and two daughters, all earnest Christians. Bro. Tucker was unusually intelligent in the Scriptures. When all else had faded from memory the word of God was constantly upon his lips. For 67 years he was a faithful Disciple of Christ. J. H. MOHORTER.

Boston, Mass., April 9, 1901.

TOWNER.

Died, Agnes Towner, Feb. 6, 1901, 71 years, 5 months and 18 days, at her home near Bronaugh. She was the mother of eight sons and two daughters. One son and her husband preceded her to the better world. Early in life she became a member of the Church of Christ. She had been an invalid for a year. Her daily prayer was to leave this world. Elder Berkley preached the funeral discourse to a large crowd at her home. N. O. HARL.

WALKER.

William H. Walker was born in Morgan county, Ind., April 15, 1837, and died at the home of his daughter, Mrs. Wm. C. Utterback, March 26, 1901, aged 63 years, 11 months and 11 days. He united with the Christian Church in 1876 and lived a consistent Christian life until death. He came to Keokuk county, Ia., when 11 years of age and made his home in this county 50 years, when he removed to Missouri in 1899. His health failing, he returned to Iowa and spent his few remaining months with loved ones. He was married in 1858 to Elizabeth Williams, who survives him. Theirs was an unusually happy companionship. To them were born four children, Dr. S. A. Walker, Mrs. Rillie Utterback, Mrs. May Carson and Mrs. Flora Hicklin, who with 15 grandchildren, one brother and five half brothers are left to mourn his death. He was a pure and noble life—hating fraud and deception—the recollection of which will ever abide with us as a priceless heritage. The funeral was conducted by Elder D. W. Campbell of the Christia church, Sigourney, Ia.

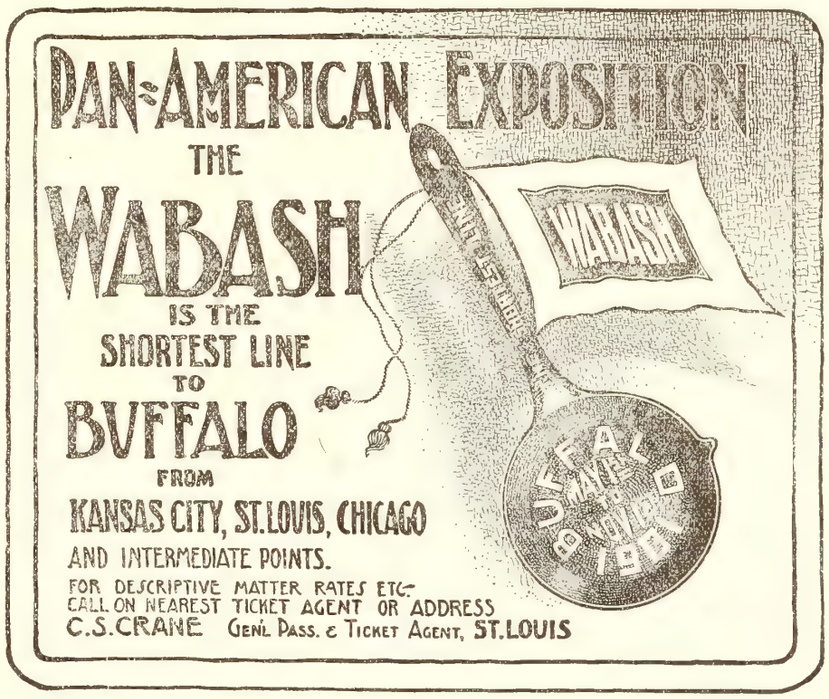
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We are glad to note that orders are coming in rapidly for the Moran Series of shorthand instruction books. Many young people are taking advantage of this opportunity to equip themselves for business. They will never regret it. Even if those who are purchasing these books never follow stenography as a profession, it is certain that their knowledge of shorthand will be a practical help to them, whatever business they may afterward engage in.

Here are two young women—Miss A and Miss B. They are classmates in college. The summer vacation comes, commencement is over and they return to their homes to await the re-opening of school in September. Miss A has a splendid time during the summer. She goes to a summer resort, has delightful rides on land and water, fishes a little, reads a number of novels, swings in a hammock a good deal and possibly (alas!) flirts just the least little bit. In September she returns to college with a sunburned nose and nothing else to show for three months' time spent. Miss B also has a good time. She swims and rides and fishes and reads and enjoys herself thoroughly, but every morning she seeks a quiet spot with a book and tablet of paper and diligently applies herself to the study of shorthand. In September she returns to college, a competent and capable stenographer. Her knowledge of shorthand makes her school work very much easier for her, and when she graduates she is prepared, if it is necessary or desirable, to earn a good income as a stenographer. The knowledge she gained during odd hours in vacation time is worth more to her than all her knowledge of music, painting on china, fancy embroidery, calculus and Latin. She is independent. The moral of this little tale is obvious. This Moran Series of instruction books contains seven books and costs, complete, just Five Dollars.

The third edition of *Christian Science Dissected* will soon be necessary, the second edition being almost exhausted. This little book is enjoying a well-merited popularity. It does not contain a superfluous line or paragraph, and is just the thing for the busy man or woman who wishes to know something of the wild and weird doctrines of Mary Baker Eddy. No honest, intelligent person can read this work without being convinced of the utter dishonesty of Mrs. Eddy and the folly and madness of her teaching. If you have a friend who is in danger of being led away by the "Scientists," secure a copy of this book and place it in his hands. Price, Twenty-five Cents.

Special Catalogue No. 31 is now ready. *Bargains in Books* is the title that has been given this little pamphlet. It is full of good things, and you should not miss securing a copy. A great many standard works are therein listed at half of the regular price, and even less. No matter what your profession, or what your especial taste in literature, you will find something to suit you in this catalogue. We have listed, among other things, a number of popular works of fiction, at exceedingly low prices. If you wish to secure either light or heavy summer reading, carefully examine this catalogue. It will be sent free for the asking.

The many persons who are now reading and enjoying W. J. Russell's new work, *What is Your Life?* will also want to read, if they have not already done so, the same author's former work, *Wonders of the Sky*, a short, popular treatise on astronomy—this universe in which we live. It is a charming little volume, entirely free from the dry, didactic style of the text-book, beautifully printed and bound. The price is Fifty Cents.

H. E. Rossell, of Missoula, Mont., writes as follows: "I want to express my thanks to M. M. Davis for his book *Esther*. It is one of the most readable and helpful books I ever read. Surely there is more where it came from!" Bro. Rossell, when writing these lines, had probably not seen the author's later work, *Elijah*, or he would have known, beyond a question, that there was more where *Esther* came from! Both of these works deserve the widest circulation. Mr. Davis is a delightful writer, and the reader of his writings will be charmed by his work. Both of these books are neatly bound in cloth, and the price of each is 75 cents.

Missouri Bible-school Notes.

All Bible-school reports are to run from May 1, 1900, to April 30, 1901, and must be in by May 15, or the school is out of the banner race.

All funds due the co-operation must be in by May 31 or your school is reported delinquent, and you are not to hold this office responsible for it.

Our reception at Maitland in the home of D. P. Lewis was most cordial and the school prompt in its response to our work. A. B. Williamson, so efficient in public school work, is the superintendent.

At Skidmore A. J. Smith, principal of the public school, is most successful in our work. D. W. Conner is laying siege to take the community for the Master.

Notwithstanding their numerical and financial burdens, the school at Clearmont, led by Mrs. F. G. Newlon, seeks to honor Christ, while Bro. Gray is not slow to help every way possible. My effort to their help was ruined by the weather.

March was one of our worst months, but Ferd F. Schultz put in three new schools, raising the money for ministers, organizing one new congregation and seeing that some one was called to the work. His personal work is constant and very successful both for the school and church.

The work of M. H. Wood at Mill Spring emphasizes the necessity of an all-round man, for the congregation had virtually given up, the house being used by others, whereas now the brethren have taken renewed hope and are pushing forward and will have preaching one-fourth time.

Thanks to John H. Jones and S. D. Wilson not one thing was lacking to make our rally first-class, three sessions a day, all of them full of interest and followed by such good results. Garden City is taking front rank this year.

In Howard we have a "union" school that does first-class work and in which there is no friction, and it is Mt. Moriah, the Baptist brethren and ours having a union house. J. P. Furnish is our minister there, one of the best Baptist brethren in Missouri is superintendent, and the brethren all give liberally every year to our work, this year being the best in their history. So many schools in houses of our own plead a "union" school hinders their giving, but Brethren Barron, Walden, *et al*, never do. Surprising as it seems to some, they are glad to have us come.

From now on we must keep reminding all of Sedalia as the place, June 10 as the time, and one of the best programs ever had as the attraction. Come and enjoy the hospitality of one of Missouri's best churches, under the management of one of our best ministers. We want you to help us go up clear of all indebtedness. Will your school remit immediately? H. F. DAVIS.

Southern Baptist Convention.

For the above meeting the Louisville and Nashville Railroad will sell round trip tickets from all points on its line to New Orleans and return at one fare for the round trip. Tickets will be on sale May 7, 8 and 9, good returning until May 16 inclusive, except that on payment of fifty cents an extension of limit until June 5th can be secured. Double daily trains between St. Louis, Evansville, Louisville, Cincinnati and New Orleans, with through coaches and Drawing room buffet Sleeping cars. Everything the best. For full information address any agent L. & N. R. R., or C. L. Stone, Gen. Pass. Agent, Louisville, Ky.

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THE young century has already entered upon its titanic tasks. It has much to do towards bringing the earth in subjection to man, and man in subjection to God. This was the two-fold commission given to man in the beginning. *The* earth was to be subdued and made a fit dwelling-place for man, and humanity was to be purified and built into a habitation for God. The divine purpose moves slowly but surely to its majestic consummation. God works in eons in which Alps and Andes come and go like cloud-shadows on a summer day. Many *of* Nature's forces have been harnessed and are doing service for man. Humanity has risen slowly out of the animal, as coral-built continents have risen out of the primeval ocean. Much yet remains to be done. Education must become more definite in its purpose, more rational in its methods and more universal in its influence. Religion must become more simple, natural and vital. Science must become more reverent, governments more just, politics purer, social life saner, the church truer to its mission, and international fraternity and good will must take the place *of* war. This is the goal which prophets have seen, and for which martyrs have died in every age.

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WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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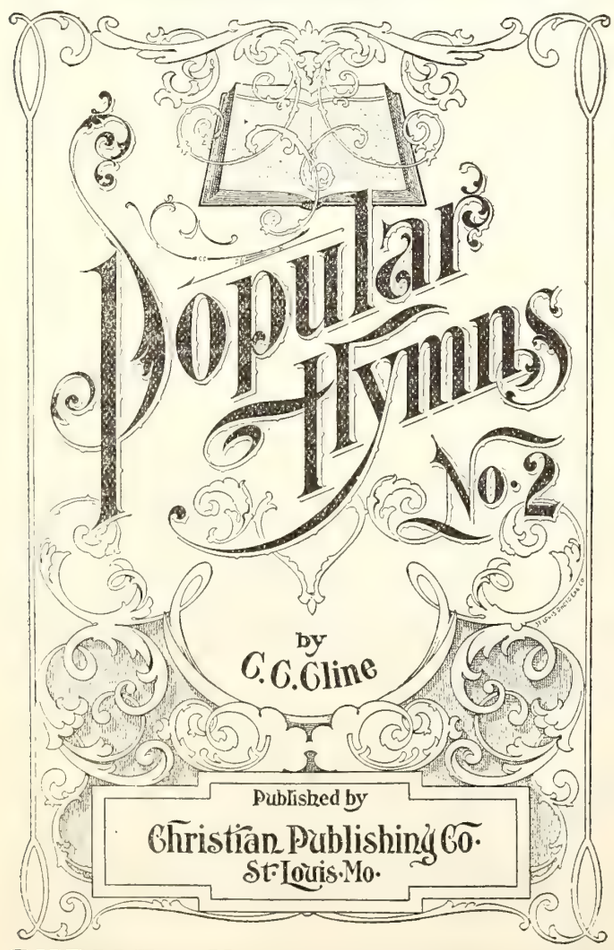


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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, May 2, 1901. No. 18.

Current Events.

The Cuban Delegation. Senor Capote and his four companions, who came to Washington to get a better understanding of our government's purposes in Cuba, were received in the capital with great honor and were given the sort of treatment best calculated to make them feel that the administration is kindly disposed toward themselves and those whom they represent. The departure of the President on his western tour made his part of the entertainment necessarily brief, but the Cubans were given a dinner at the White House and were treated with the utmost consideration. Most of their actual conferences were with Secretary Root at the War Department. After convincing them that neither the President nor any member of the Cabinet had power to alter the Platt amendment, Mr. Root devoted himself to showing them that it did not need alteration and that Cuban liberties were not endangered under it. It is believed that the commissioners were favorably impressed and that they left Washington holding just about the opinions which the President and the Secretary of War wanted them to hold. Reports of the outcome of the mission, however, will be worth little until the commissioners have met with the Constitutional Convention and it is seen what impression can be made upon the others by the arguments without the dinners. If the whole Constitutional Convention could be transported to Washington and received with social honors it would probably accelerate its acquiescence to the Platt amendment.

More War in China. The German forces in China are again exercising their remarkable faculty of making war—manufacturing it where none exists. In spite of the retirement of the Chinese troops from the neutral ground, the German expedition to the province of Shansi continued and there have been several engagements in the vicinity of the Great Wall resulting disastrously to the Chinese. There are unconfirmed reports that there is about to be another anti-foreign outbreak—a highly improbable event, so far as the vicinity of Pekin is concerned, where the foreigners are well able to take care of themselves. The reform edict committing the management of foreign affairs to a newly organized board, of which Prince Ching is president, is an important step toward the reorganization of the Chinese government. In the discussion of the indemnity question it becomes more and more clear that the Powers will not bring their demands within the limit which our representative has suggested. The total amount will probably be not far from $300,000,000 and rather more than less. Some of the minor Powers, which have spent little and suffered but slight loss, are making extravagant claims. It has been suggested as a probability that Russia may lend China the money to pay her debt to the Powers and may hold Manchuria as security. If this plan were adopted the Powers by demanding more than China can pay would be playing directly into the hands of Russia.

A Contested Election. A lively correspondence has been passing between Mr. Wells and Mr. Parker, the successful Democratic and the unsuccessful Republican candidate for Mayor in the recent election in St. Louis. The election was marked by much disorder and there is good ground to believe that frauds were perpetrated on a large scale, perhaps large enough to change the result of the election. Mr. Parker expressed his sentiments freely and publicly, but declined to contest the election until called out by a letter from Mr. Wells. The latter modified the objectionable feature of his proposition, as previously stated in these columns, and Mr. Parker has filed notice of a contest. Mr. Meriwether, who ran a close third on the Municipal Ownership ticket, will also contest. Much rascality will doubtless be uncovered by the investigation, but the amount which can be discovered is always such a small part of the whole that even if the highest number of legitimate votes was cast for Mr. Parker or Mr. Meriwether, it will probably not be possible to prove it. Meanwhile, a partial report of the April grand jury shows seventeen indictments for fraud in this election, more than half of which are against election officials.

A Discredited Prophet. The most fervent among all exponents of Christian socialism and the most zealous to denounce the conventional ideals of church and state which interfered with his socialistic millennium, has been George D. Herron, professor of "Applied Christianity" at Grinnell, Ia. He bitterly attacked many things which most Christians hold sacred, but much could be borne so long as he was believed to be inflamed by a pure and holy zeal. Within the last few weeks some facts have gained currency which were before known to but few. That the professor of "Applied Christianity" has deserted his wife and four little children, that he has persuaded her to secure a divorce, and that he is about to be married to a young lady whose mother endowed his professorial chair—these are matters which have caused the public some surprise. Since Dr. Hillis' eloquent and frank letter stating his reasons for refusing to meet Prof. Herron at the Get Together Club in New York, those who are acquainted with the facts have been less reticent in discussing them. Prof. Herron's teachings are extreme and destructive and he has, as it seems to us, fallen too much into the habit of prophesying evil. Civilization is always, with him, tottering on the brink of destruction, and this constant prediction of woe gradually acquired something of the ring of a false alarm. Yet he has sounded many a true note of warning and might have been a useful man, though doing only partial work. But the world is very critical of its reformers. It insists that they shall be decent. It will not back any "social apostolate" whose leader is "applying Christianity" while his deserted wife is applying for a divorce.

McKinley and Harvard. The prospect that President McKinley will be offered the degree of LL. D. by Harvard University at the coming commencement is agitating some of the graduates of that institution to a degree which seems to us unnecessary. The objection comes chiefly from some of those who oppose the President's foreign policy and is based upon the assumption that the granting of an honorary degree would commit the university to an approval of all of the President's official acts. This seems a superfluous assumption. If it is true, then a refusal to confer the degree because of the objection of the anti-imperialists would commit the university to a condemnation of the administration. But of course the university has no more business to pass judgment on political policies than a W. C. T. U. convention would have to adopt a resolution approving or disapproving of the free coinage of silver. There appears to be need of a better understanding of what an honorary degree means. The common understanding is that it is a recognition of high attainments in scholarship and culture, and that it involves no judgment on the recipient's political or religious creed. The President will attend the Harvard alumni dinner as the guest of Senator Hoar, who is president of the Alumni Association and the senior senator from Massachusetts can scarcely be accused of scheming to get his university to set the seal of its approval upon the arch-expansionist for political purposes.

Sport and Self-Government. The Protestant clergymen of Manila have petitioned the authorities to prohibit the Filipino national sport of cock-fighting. We have no disposition to criticize this action, for cock-fighting is a brutal and brutalizing amusement. But is it much worse than shooting pigeons from a trap? A New York gun club recently killed 20,000 pigeons in a week—a performance which, on the score of brutality, seems distinctly worse than a dozen cock-fights, and is no more representative of the spirit of pure sport. In a cock-fight it is at least one

against one, and each contestant has an equal chance for his life. But in trap-shooting the pigeon has no chance to save his life by skill or strength; he has only the possibility that the gunner may fire wild. The essence of brutality—part of it, at least—is to treat a sentient creature like an inanimate thing. When the Filipinos become self-governing they will undoubtedly restore the cock-pit, even if it is prohibited now, and probably it would not improve their opinion of the Americans to learn that we practice amusements which are more objectionable on the score of brutality than those which we prohibit in the Philippines.

World's Fair Commission. The Louisiana Purchase Exposition, to be held in St. Louis in 1903, has taken several steps toward realization during the past week. The Commission has met and organized and the company has been incorporated. In accordance with the President's appointment, the nine United States Commissioners met in St. Louis on Tuesday of last week and a day or two later effected a permanent organization with ex-Senator Carter as president of the Commission. Joseph Flory, the recent Republican candidate for governor of Missouri, has been appointed secretary of the Commission. Tuesday evening a banquet was given to the Commissioners and guests by the Business Men's League. It was a notable gathering and marked the opening of a new phase of the work. The legislative work is done, and the necessary appropriations and subscriptions have been secured. The next stage is the work of planning exhibits and designing and preparing buildings and grounds. The site will be decided upon soon and it will be done, it is to be hoped, without reference to the pulls which real estate owners are trying to exercise in the interest of their own property. Ten per cent. of the $5,000,000 subscribed in St. Louis has been paid in and the Louisiana Purchase Exposition Company has been incorporated with a capital stock of $6,000,000.

A Catholic Complaint. The Catholics in New York City have found a new ground for complaint in the operation of the public library law. The law at present gives part of the library tax to private libraries which have certain circulation, and the Catholics are considering how they may get a share of the great Carnegie gift for their cathedral library. At a recent meeting for the discussion of this question, Archbishop Corrigan argued that at least five branch libraries ought to be given to them at the city's expense. At the same time he took occasion to criticize the public libraries because they contain books which say things that are uncomplimentary to Rome. Sear's "Political Growth of the Nineteenth Century" and Myers' "Medieval and Modern History" are particularly objected to. To show how sensitive an archbishop can be about the history of his church, we may cite one passage which he quotes as sufficient to rule Myers' book out of the library. Speaking of medieval monasticism, it says that "the monasteries, instead of fostering piety and devotion, became the nurseries of indolence and profligacy. The tendency of the entire system was to cast contempt upon woman and degrade the domestic relations. Again, the movement withdrew from active life, just at the time when the world needed its best men, many of the choicest spirits of the age." That strikes us as being a very good statement of the case—that monasticism attracted many choice spirits but that as a system it suffered degeneration. To deny that this is good history is either to exhibit ignorance or to take advantage of the supposed ignorance of others—probably the latter in the Archbishop's case. The appropriation of public money to the support of private libraries is as illegitimate as the appropriation of it to private schools. A public library is a public school and a private library is a private school. Support of either a school or a library by public funds should carry with it the regulation of the same by the proper civil authorities.

The Committee on Revision. Important action was taken at a meeting of the committee which is to report on the question of creed-revision to the Presbyterian General Assembly at Philadelphia, May 16. After examining the returns from the presbyteries the committee found that the opinion of the church favors some change in its creedal statement, but "no change which would in any way impair the integrity of the system of doctrine contained in the confession of faith;" that the consensus of opinion is that the confession should be interpreted in harmony with the teaching of Scripture that God is not willing that any should perish, and that it is human wickedness and not a divine decree which shuts some out from salvation; that a plurality of presbyteries desires the changes to be made by new statement of present doctrines; that many presbyteries desire a revision with additional statements on the love of God for all men, missions and the Holy Spirit. On the basis of these returns, the committee recommends the appointment of a committee to prepare a brief summary of doctrine, bearing the same relation to the confession that the shorter bears to the longer catechism, not to be used as a substitute, but "to vindicate the doctrines of the church from all false aspersions and misconceptions;" and further to prepare amendments to certain articles setting forth more clearly the teaching of the love of God for all men, missions and the Holy Spirit. Finally, it is to be understood "that the revision shall in no way impair the integrity of the system of doctrine set forth in our confession and taught in the Holy Scripture."

A Gentle Protest. Much is being said, and not a little done, for the education of the negroes in the south, and it is a noteworthy fact that a large amount of the interest and the money for that work comes from the north. For the most part our southern brethren have accepted these well-meant attentions in the spirit in which they were given, but here and there one finds a different attitude manifested. Gov. Chandler, of Georgia, recently refused to meet a delegation which had come from the north to see what should and could be done for the negroes and, if he is correctly reported, he expressed his reason in this explicit language: "We can attend to the education of the darky in the south without the aid of the ——— Yankees." The progress of negro education must be slow enough at best, in spite of all the efforts of Hampton Institute and Tuskegee. But among the most serious obstacles which it has to overçome is that spirit which sympathizes with no method of solving the negro problem except disfranchisement. Strangely enough, too, that attitude of mind usually finds difficulty in expressing itself without the aid of profanity. In spite of Gov. Chandler's opinion to the contrary, we must continue to believe that the negro problem is one in which the whole country is interested, even including the Yankees whom the Governor so eloquently anathematizes.

Brevities. President McKinley left Washington on Monday for his transcontinental trip. It will be the longest journey ever made by a president in this country.

The Czar has prohibited the exhibition of a certain portrait of Tolstoi which represented him in the peasant dress. The picture aroused too much sympathy for Tolstoi among the peasants.

The bodies of President Lincoln and several members of his family have been removed from the temporary vault where they were placed about a year ago and returned to the vault of the rebuilt Lincoln monument at Springfield, Ill.

The German crown prince has entered the University of Bonn. Emperor William, who also spent some student years at Bonn, visited the University on this occasion, and the event was celebrated with great rejoicing.

No difficulty has been experienced in getting American capitalists to subscribe to the British loan which has just been voted. On the contrary, twice as much was subscribed in New York in the first few days as was allotted to America.

The exports and imports continue favorable to our country. The first nine months of the fiscal year closed with the month of March and showed that the exports for this time were $1,140,170,728 while the imports were $599,483,391. If we continue to thus pay out only one dollar while we take in more than two dollars from other nations Uncle Sam ought to become very rich.

The reports of the Canadian census have not yet been published in full, but they indicate, so far as published, that the population will number about 6,000,000. The increase in the past decade has been about 23 per cent. as compared with 21 per cent. of increase in the United States in the same period. The population of Canada increased as much in the last ten years as in the preceding twenty.

The state of California has decided to prevent the total destruction of its wonderful redwood trees and to that end its legislature has appropriated $250,000 to buy a piece of redwood forest which will be held as a public park. The tract to be bought is near Santa Cruz, about 50 miles south of San Francisco. The redwoods here are good but not the best, and the forestry specialists urge the purchase of a tract on Humboldt Bay, 270 miles north of San Francisco, where the finest big trees are found.

An Old Question in a New Light.

The question, "What must I do to be saved?" is being considered to-day in a new and important light from that in which it has been discussed from our pulpits for many a year. It is being asked to-day by the rich men who are disciples of Jesus of Nazareth. They find themselves, either by inheritance or through the exercise of good business ability, in possession of a much larger amount of wealth than is necessary for their own needs, or for the needs of those dependent upon them. They have learned from Jesus that wealth wisely used is a blessing both to those who give and to those who receive, and that it is a curse to those who hoard it up, or squander it in unworthy ways. They therefore are confronted with the question, "What must I do to be saved?" that is, "What must I do with my wealth, for which I will be held responsible, so as to receive the approval of Him whom I acknowlege as Lord?"

This is not so easy a question as some may imagine. We heard recently of a wealthy man in this city who, when he first began to feel the weight of responsibility as to the proper use of his wealth, decided to distribute large amounts of food and clothing to the poor. He therefore employed several wagons and had them make weekly visits in destitute portions of the city, distributing to those who were found to be in want. It was not long until he discovered that he was pauperizing many who had hitherto managed to earn a livelihood, and that scores of people were waiting for his wagons instead of hunting for a job. He abandoned that method of using his wealth and gave considerable time and thought as to how he could best use it so as to bless his fellow men. His final decision was to put a large amount of it in the endowment of an educational institution where poor young men and women could be educated and equipped to care for themselves and others.

Mr. Carnegie faced the same problem, and finally adopted the method of establishing free libraries. Other wealthy men have adopted different methods of disposing of their wealth for the benefit of the community. But never in the history of the world, perhaps, were there so many men studying the question as to what disposition they can make of their wealth in order to save themselves and others. Of course there are multitudes of wealthy people who have not yet awakened to the realization of their responsibility for the right use of their wealth. They imagine that they have a right to do with it as they please and to squander it on themselves and on their children if they so desire. But the work of enlightenment is going on, and more and more men are coming to see that the gaining of wealth involves the responsibility of using that wealth so as to confer the largest blessing upon their fellow men.

The principle involved applies to possessions of every kind. One whose mind has been disciplined and enriched with useful knowledge should raise the question "What must I do to be saved?" or "What use can I make of the education I have gained so as to benefit my fellow men?" The man of talent in any line has the same sort of question to deal with. Churches with wealthy establishments and fine equipments are beginning to feel the force of this question as applied to themselves. They are asking what they must do to be saved from selfishness, covetousness, exclusiveness, indifference and pride. Ministers of the gospel who have dedicated their lives to the work of the ministry find themselves confronted with the same question, how must they live, how must they preach, how must they follow the example of their Lord and Master, so that they may save both themselves and those who hear them?

It is a healthy sign that this question is being faced by professed Christians. It is an indication of an awakening sense of responsibility. To all of these cases there is but one answer that will prove satisfactory, namely: Regard your wealth, or education, or talent, or calling, or opportunity, as a trust, and use it unselfishly for the benefit of man and for the glory of God. So shalt thou have fellowship with Christ and be saved.

Cause and Effect.

The Congregationalist of Boston, which was recently sold to the Sunday-school Publication Board of that body, because its separate publication became financially impracticable, in dealing with the causes which have made the change necessary, says:

"The secular press has given increasing space and prominence to news which formerly was left to the religious newspapers. On the other hand, the field of interest, from a Christian point of view, has broadened and changed till it includes the entire life and progress of the world. Denominational barriers have dwindled till they distinguish rather than divide bodies of Christians of different names, who work side by side to advance the power of God in all His world. The religious paper which Congregationalists demand must not only give them the news of their own denomination, but of the progress week by week of the whole kingdom of God among men. These changed conditions require far greater labor, skill and expense in editing a first-class religious journal than were expected a generation ago."

Which reminds us that a decade and a half ago, when a representative of this paper, then temporarily residing in Boston, approached one of the editors of the Congregationalist to ask the courtesy of an exchange, he was informed that it was not their policy to exchange with papers of a different denomination only in exceptional cases. As this paper had a larger constituency than the Congregationalist, and represented a larger religious body, its representative did not feel that he was asking for more than he was offering. We are glad, however, that its editors have found out that "the religious paper which Congregationalists demand must not only give them the news of their own denomination, but of the progress . . . of the whole kingdom of God." We believed as much then. Whether an editor of a religious paper feels able to give the news of every religious body each week or not, he ought certainly to be in touch with what is going on in these religious bodies that he may intelligently speak of them and their work. The narrow-visioned religious journal that cannot see over its own denominational wall has had its day and it is only a question of time when it must "cease to be." The sooner it ceases to be, the sooner will Christian unity come, and the world be brought under the sway of Christ.

Missouri Bible College.

The crisis is past. The institution is saved. Its future is assured. Some large-hearted gentlemen, meeting in this office last week, decided to guarantee the deficit of $8,000. With full faith in the intelligence and honor of their brethren in Missouri, who, they believed, would make good this deficit as soon as their attention was properly called to the matter, they gave the legal guarantee which secures the full amount of $50,000, bearing six per cent. interest from May 1. How much this means for the cause of Christ in Missouri and throughout the world it is not given to any of us now to see. We believe it to be an event of the highest importance and well worthy of an annual celebration by the school. It now remains for those brethren in the state who have hitherto taken no part in this enterprise, but who have wished it well, to subscribe such an amount as they may feel able to pay, in order to justify the confidence of those who have already given liberally to it, and so to have some part in this great work of teaching the Bible to the educated young men and women of our State University. Let us not forget to thank God for this new proof of His goodness.

The Religious Weekly.

In an article on "The Possibility of a Christian Daily," in the Christian Endeavor World, Dr. Sheldon says: "It is only a question of time, I think, when the distinctively sectarian weekly and monthly papers must take even a more secondary place than they now hold. There is an open field, therefore, for a distinctively Christian daily such as we do not now have." He explains that he means a paper which shall give the world's news, but shall do it in a Christian way, giving each piece of news more or less prominence according to its real importance, and having for its prime object the advancement of the kingdom of God. Yes, the "distinctively sectarian weekly" is declining; so is everything else distinctively sectarian. But does this not leave an open field, not only for Mr. Sheldon's Christian daily—which we believe in and hope for—but also for a Christian weekly, which shall be thoroughly undenominational, shall give the world's news as the secular weeklies do, but assigning to each item space and prominence according to its real importance, and having for its object the advancement of the kingdom of God? This would mean a paper not devoted to the enterprises and the news of one denomination or one "religious body" alone, but giving the world's news and looking for support to all those who believe in the moral order and want to see it prevail in every department of life and in all parts of God's world. It would be devoted less exclusively to the advocacy of the peculiar plea of any religious body and the report of its doings, and more to advocacy of righteousness in business and in government, to temperance, order, charity, and truth. Is there an open field for such a religious weekly?

Brother Jasper.

The Reverend John Jasper, of Richmond, has ended his pilgrimage and has gone to his long home, where he will be troubled no more by theories about the heavenly bodies, or by the perversity of men who could not agree with him that "the sun do move." He has fought a good fight and has doubtless entered into his inheritance in the city that hath no need of the sun, stationary or otherwise.

Here is a section of one of Bro. Jasper's sermons presenting some of his scriptural arguments to prove that the sun moves and that the earth is flat, square and stationary. The report is given in the Standard (Chicago):

"Now when Joshua and his hosts got into the plain of A-ja-lon, the sun was right above 'em. The sun was there, and how did it get there, if it didn't move?

"The moon was also there. And Joshua commanded them to stand still. Now, what in the name of common sense did he say this for if they wa'n't moving? And they took five kings and hung 'em on trees until the sun went down. Could it go down and not move? The great army stayed there until the sun rose again. If it hadn't left, how was it goin' to get back there?

"Philosophers say we are livin' on a round earth. The earth is square. If you ain't been teachin' that way in your grammar you had better do it after this. The wind blow from the four corners of the earth. How could the earth be roun' and have four corners? The philosophers say there are people under our feet. If they are down there they are everlasting disfranchised. Where did they get all these other worlds from? Tell me about one missionary that has been under the earth that has come back and made a report. They have been to China and Africa and all them forin' countries, but they have never told us about this country under the earth. Where is the hole that the axle of the earth goes through, and what does the axle rest on? There ain't no hole, and there ain't no axle."

There are few to-day who believe as the Reverend John Jasper did about the solar system, but they are still fewer and more ignorant who would on this account begrudge him an abundant entrance into that presence in which the wise men of earth, with their boasted wisdom, are but as children playing with pebbles on the shore. Bro. Jasper rested his argument upon "the impregnable rock of Holy Scripture." He did not interpret it as most of us do. He assigned to it a function which we do not believe the divine revelation was intended to exercise. But he believed in it as the revelation of the mind of God to men, and in so doing he occupied higher ground than those men of science whose eyes are so bent upon the earth that they cannot see the light which comes from above. Brother Jasper has been to our generation an object-lesson to teach two things: first, how ridiculous a good man may make himself appear by using the Scriptures for a purpose for which they were not intended; and second, how good an ignorant and mistaken man may be in spite of his mistakes. He was wrong, we think, about the sun, but he was right on the main issue. The Sun of Righteousness was the center of his system. His religion was Copernican, though his astronomy was Ptolemaic. So all honor to the Reverend John Jasper. His theory of astronomy has passed away, as perhaps our theories of cosmogony shall, but the Word of the Lord endureth forever.

Notes and Comments.

A writer in the Advance (Congregational) refers, half in complaint and half in triumph, to the fact that many of the leading Congregational pulpits are being filled by ministers drawn from other denominations, among which he specifies, Baptists, Methodists, Presbyterians and Disciples. "Congregational churches get the pick of the ministry of other denominations. The broad men in all of them are tossing uneasily in their ecclesiastical bunks, and gazing longingly toward the woven-wire springs and hair mattresses of Congregationalism." The figure is an unfortunate one. A careful observer of the progress of the Disciples of Christ, for example, is not struck by the appropriateness of referring to the body ecclesiastic under the figure of a dormitory. Somnolence is not a mark of our ministry and our "best men" are not gazing longingly toward anybody's easy berth. We class as several degrees lower than our best those ministers who change their church connection in search of the "woven-wire springs and hair mattresses" of "leading pulpits" or flowery beds of ease in any other form.

There are some ministers who change their denominational affiliation to get an easy and lucrative place, but this, of course, was not what the writer of the above statement meant. He refers to the fact, which is true, that Congregationalism has attracted many broad men out of narrower denominations. It is not true that it has drawn off many of our ministers, for there is no greater liberty to be gained by going from us to them. But the migration of ministers from one denominational fold to another, which is becoming a marked feature of the church of to-day, indicates more than a drift toward one or two bodies which allow broad liberty. The interchange is quite general. The accessions to our own ministry from other bodies are numerous. Presbyterianism has, during the last seven years, received an average of 72 ministers annually from other denominations. All of this indicates, not a pining for the flesh-pots of the rich churches, but a gradual subsidence of denominational walls, so far as the best and broadest minds are concerned.

To revise or not to revise, is the question with our Presbyterian brethren. But after all has not the revision been made in the minds of a vast majority of the members of that body? It is only a question of making the outward form of the creed correspond with the real convictions of the people. Isn't it strange that there should be any hesitation about making such a revision? It is an illustration of how sacred a very human and fallible instrument may become by long custom and usage. But whether we revise or refuse to revise our own opinions or those of our fathers, one thing is certain, there is a quiet readjustment of thought going on in all the churches which is as irresistible as gravity, and the tendency of which is to bring all our theologies and beliefs to the supreme test of the mind of Christ, and to write Ichabod on every creed or dogma or practice or institution that fails to conform to that test. Those who have the spiritual intuition to recognize this fact promptly, and to conform themselves to it, are likely to be the leaders in the religious thought and life of the twentieth century.

A Baptist contemporary finds in the recent visit of Minister Wu to the University of Chicago a new evidence of that institution's "wonderful proclivity for running off after strange gods." Minister Wu gave an address on "Chinese Civilization," but the idea that China has any sort of civilization seems to our critical contemporary superbly ridiculous. Probably its keen and well-trained nose for heresy detects in the university's invitation to the wily heathen an odor of higher criticism or evolution. Some attempt to classify all theological, philosophical, social and moral aberrations and innovations under one or the other of these heads. It is so convenient to have two or three generic terms like these which can be stretched to cover all varieties of miscellaneous heresy, that the method is not likely soon to be superseded, even though it may become necessary to find some different names when these have lost their terror.

The 15-horse-power sun-motor, which has recently been built in Los Angeles, is a promise of great things. An immense concave reflector focuses the sunlight on a boiler and makes steam without fuel. Toss an open umbrella on the ground and its form and position will represent those of the new machine. The boiler of course is located somewhere on the handle. It is automatically self-adjusting like a windmill, and turns its face toward the sun as faithfully as a sunflower. The water-mill, the wind-mill and the sun-mill are three taps in nature's great reservoir of latent power which man can use but can never use up. Go to, ye coal-barons! Will you devise a method for cornering the sunlight?

Speaking of the sad plight of New York's city government and the difficulties which Tammany puts in the way of reforming it, Harper's Weekly says: "If he (the reformer) organizes an opposition, the ballots of himself and his associates will be counted by Tammany inspectors; if he seeks to gain his rights, Tammany policemen will be present to maintain (?) the peace." How like St. Louis! Substitute "Nesbit Law" for "Tammany" and the description fits, so far as election methods are concerned. It is hard to introduce reform when corruption attacks the ballot, the lawful instrument by which reforms are effected.

The papers a week or two ago contained accounts of the laying of the wonderful prayer-healed corner stone of a Christian Science church in New York. The wrong wording of the inscription on the stone was said to have been miraculously corrected in answer to the prayers of the faithful. An officer of the church sent a letter to a New York editor further explaining the occurrence. The letter presented certain peculiarities of spelling and grammar which are usually considered mistakes—though that, of course, may be only a delusion of mortal mind. The editor pigeonholed the letter and suggested to its writer that he give it "absent treatment" such as the corner stone received.

Editor's Easy Chair.

A spring morning in the woods! Are there any of the Easy Chair readers who do not know what this means? If so, there is a luxury in store for them if they care to enjoy it. It was the privilege of the Easy Chair a few days since to enjoy this luxury often before experienced. It was in the primeval woods of Southwest Missouri, and in the midst of the hill country, one of its most rugged sections. The blush of the early dawn lay peacefully upon the hilltops like the smile of an angel. The birds had awakened and had begun their morning symphony. The oaks were bursting forth into bud, the hickory was in young leaf, the dogwood blossoms in full bloom scented the air and the redbud added color and beauty to the scene. The fresh young grass springing from the earth had a fragrance that brought with it the memories of life's early springtime. The "spring-beauties," the wild "pansies," the "sweet-williams" made a carpet fit for kings to walk upon. After a while the great red round sun came up over the eastern hilltop as if it were rising out of the hollow beyond, and looked as near and as large as it used to in those old days when seen with wondering boyish eyes. The notes of a wild turkey gobbler on a neighboring hilltop served to impress us with the wildness and primitive character of these upland woods. It brought back the memory of those early days when this Thanksgiving bird was chased with dog and gun in the early dawn, in sections long since abandoned by them because of the thickening habitations of man, the great intruder and encroacher. It is like being transported back to one's boyhood to be brought face to face with those primitive scenes.

What a temple was this in which to worship God! There stood the majestic hills where they have been standing since long before man made his advent to this earth. They were crowned with a generation of trees whose ancestors reach back from acorn to oak to a somewhat later age. Over the flower-carpeted earth, and up through the fragrant air, the arched sky was as blue as ever spanned the fair plains of Italy. If one needed music, aside from the songs of birds, to add to his worshipful mood, it was heard in the gentle ripple of clear, sparkling streamlets flowing over their rocky beds in the hollows, and the musical whisper of the young leaves rustling with the gentle morning breeze. In the midst of such surroundings one can easily enter into the spirit of Bryant's lines:

"The groves were God's first temples. Ere men learned
To hew the shaft and lay the arcitrave,
And frame the roof above them."

There is enough stillness to make the scene awe-inspiring, which is more than can be said of most churches, even in the intervals of song and prayer and sermon. These modest wild-flowers are not as pretentious as the roses, the lilies and the carnations which adorn our churches, but there is a quiet beauty and fragrance about them which are quite as much in accord with the spirit of true worship. Were these flowers indeed

"Born to blush unseen
And waste their sweetness on the desert air"?

We do not think so. Does not the God who created beauty and the taste for beauty love the beautiful? We came across one cluster of these beautiful wild-flowers in our walk in the woods which perhaps had been bemoaning their fate about being "born to blush unseen," but which *were* seen by at least one pair of appreciative human eyes, and plucked from their seclusion to adorn the breakfast table. The moral of this is that unrecognized genius and moral worth need not repine at their lowly lot, for at such time as they think not they may be brought forth from their obscurity to win the approval of admiring eyes.

Following up a purling little stream that flowed down one of the hollows between lofty hills, we came at last to where it issued from the earth and ran out over a limestone bedrock, making a miniature waterfall. Forming a cup with our hands we drank from this pure fountain to the health of the trees, and to the birds, and to the beauty of the sky, and to the grandeur of the everlasting hills. The fabled nectar of the gods was no equal to this pure, limpid stream, distilled in these mountains, and it was infinitely superior to all the ales and beers and wines and liquors, brewed by man, which cloud the intellect, benumb the moral sensibilities and destroy both body and soul. Here is one of Nature's own sanitariums, and to this and kindred places will men come in the future that they may be healed of their manifold maladies and distempers. As it was only five or six miles' walk to where we had an appointment to preach, we preferred going on foot. But the sermon that came to us that morning under the inspiration of these scenes of nature was not preached when we met the audience, and perhaps never will be. Beecher once said that if his congregation could hear one of the sermons that came to him in his study, they would never wish to listen to one of the sermons he preached. Many of us, with far less genius than the gifted Brooklyn preacher, have had the same feeling. There are thoughts so high and feelings so deep that when we come to put them into the frail vehicle of human speech, we scarcely recognize them ourselves, and as for our hearers, they get but a glimpse of the original ideas and the emotions which they stirred. This was one of the limitations which beset God in making a revelation of Himself to man. His thoughts were too sublime, His purposes too high, His love too deep, to be conveyed by human speech. Hence the incarnation.

Speaking broadly, the whole great southwest as we passed through it, seemed to be a mighty bouquet of apple blossoms variegated with green wheat fields. One sees the country at its best, or at least in its greatest beauty, perhaps, at this season. Judging from blossom and blade, the apple and wheat bins will not be empty in the coming autumn. There is prospect of an abundant fruit crop and a bountiful harvest. Surely this country is a goodly heritage! It is a land of plenty, whatever may be said of the want and squalor which abound in certain parts of our great cities. No section of Missouri has in it greater possibilities than the southwest. Springfield is its metropolis, but beautiful towns and growing young cities are springing up along the lines of railroad all through that fertile region. But to our eyes the country with its farms, its orchards, its meadows, its grazing herds, its old rural homes, is the most beautiful, as it is the most desirable, place for living. Out of these country homes come the majority of our merchant princes, our railroad magnates, our legislators, our governors, our preachers and presidents. God bless the homes of America and make them more and more fountains of purity, of virtue, of integrity, of righteonsness, whose healing streams shall carry life and health to the nations and to the world!

Questions and Answers.

Did the Savior ascend to his Father before he permitted anyone to touch him? An Inquirer.

There is no proof that he did. His word to Mary bidding her not to touch him but to go and tell her brethren, means probably that she was not to linger in worshiping him, but to proceed at once to make known the glad news of the resurrection.

A Christian woman is compelled to leave her husband on account of drunkenness, and after two years of silence and neglect she obtained a divorce on the ground of drunkenness and neglect. The husband was also guilty of adultery. She has had her divorce three years. She now desires to remarry. Could a Christian man marry her and both parties be innocent? Or is it unscriptural for divorced persons to remarry under these circumstances?
Inquirer.

Our understanding of Christ's teaching on the subject is that the innocent party to a marriage which has been scripturally annulled is at liberty to marry again.

1. Does the Christian era date from the birth of Christ? If not, when does it commence?
2. Where will we find the evidence that Christ was crucified April 7, A. D. 30?
T. W. Dunkeson.

1. It dates from four years preceding the birth of Christ, because of an original mistake as to the actual year of his birth.

2. The statement as to the date of Christ's crucifixion is based upon the usually accepted chronology, that of Usher, with the correction of the four years above mentioned, for which he makes no allowance. The day of the month is determined by ascertaining when the Passover came in the year 30, according to the full moon, etc. The crucifixion, of course, is fixed by its relation to the Passover.

To whom does the pronoun "us" refer as used by Paul in Ephesians 1:1–12? Also, are those included in "ye" of the 13th verse the same as those of "us" of the preceding verses?
Geo. C. Ritchey.

The "us" and "we" in the verses cited refer to those who had already accepted the gospel. These were mainly Jews. In the twelfth verse there is a contrast between "We who had before hoped in Christ," and "Ye also having heard the word of the truth," etc., in which the former refers to Christians who had already received the gospel, probably Jews, while the "ye" refers to the Gentile Christians to whom the gospel came later. Paul declared the gospel to be "the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Greek." This order was followed in the preaching, and it is to this fact that reference is made in the verses referred to.

The Preacher and the Poets

By HUGH McLELLAN

The poet and the preacher are both servants of God. One is the seer of natural religion, the other the prophet of the revealed. The poet's temple is the grove, and his altars the rocks; his organ is the forest, his choir the myriad voices of birds and winds and thunder and sea; his audience the world-heart. Amid these surroundings the poet walks as high priest and enters into the secret places of the most high. The preacher ministers at an altar, but upon that altar lies the written and inspired Word. From this clearer and authoritative revelation the preacher draws his message and speaks to listening faces. Every true poet is a preacher; and every true preacher, in his loftier moods, has something of the poet in him. The muse and the spirit are both working to the same end, and the ecstatic rapture is not unlike the divine afflatus. The work of the poet and the work of the preacher are mutually helpful, for the muse finds its followers among the pure in heart, and the child of faith mounts upon natural wings to divine certainties.

Poetry has always been the handmaid of religion; as a voice in the wilderness it has proclaimed the coming kingdom. Religion has much use for poetry; for while, for a time, the mind of faith may rest assured in the authoritative statements of revelation, yet there comes a time to every enquiring mind when, relaxing its hold upon sentences and statements, it leans back on the great natural elements of the universe and finds strength and assurance made doubly sure. The philosophic mind would find difficulty in holding to an authoritative revelation, were it not confirmed in the pages of physical nature and the book of human experience. Thus do the poet and the preacher call the soul up to God in different ways; the one using the love of God in nature, and the other the same love as seen in a suffering Savior. It is well then for the preacher to acquaint himself with the poets that specially help him.

A preacher when he goes into the pulpit takes in two things: First, his own *personality;* second, his *message.* Personality is not merely physical presence. Were that the case, a great preacher could be weighed out in ounces or measured off in feet. Presence is that selfhood which lies back of flesh and looks out through the eyes and trembles in the voice—that quality which makes one man a John and another a Judas. A personality can make Felix tremble even though the preacher be mean in bodily presence. The preacher's message is, of course, his sermon. There are poets for personality and poets for messages.

The poets for personality are those which vitalize and strengthen one's own manhood, which refine one's spiritual nature—poets that are not for trade; poets that are not cash carried around in the pocket, but gold mines back in the mountains of one's possessions; poets that are not chalk to whiten a face, but oxygen to redden blood.

First of all, a preacher should have the element of manliness. He should be a *man.* Not an angel nor a jelly-fish nor a sexless, pietistic clericalism, with the form of a man and the tastes of a woman—a monstrum horrendum—what Kipling calls "a blooming harumfradite"; no indeed, but he who would gain the respect of men (and women too) must be a *man.* Now there is a group of poets that we might call the "manly poets"—poets that have a splendid virility ringing through their lines, and who give us a healthy view of life. Burns, Browning and Kipling will do to represent the group.

Burns gives us manhood, honest manhood, as the crowning work of God. An unadulterated manhood is the major of his song—manly love, manly toil, manly independence. The strong arm and the brave heart is the combination he loves. We of the white face and white tie need a little more color in our cheeks and sermons and lives. Burns stands for out-of-doors, for plain food, for physical life all the way from mice to men. He is a tonic for a class of men who have been associated too much with rocking chairs.

Browning is a manly poet in another way. He frees the intellect. He vitalizes the mind. He throws the mind out into deep water and makes it swim. He talks to you presuming that you are a man with a man's mind and that you are able to confront a great problem in life or love without fear. He explains nothing, he softens nothing. Tennyson and Longfellow explain so much that there is nothing left to the reader. It takes only one lobe of the brain to read them. Browning makes a man of the reader because he trusts him. He lets him do the thinking as well as the reading. Browning helps to manhood, again, by his doctrine of the individual. He believes in the individual, not in the crowd. He believes that *you* are worth something, that *you* are worth speaking to, that your love and your hate and your patience and your temper and all that belongs to you are worth something. Browning is brain tonic—grape-nuts and phosphorus all in one.

Kipling is the poet who gets a great deal out of things. He loves the world—the world of war and ships and camps and white men and black men and elephants. He is a kind of foreign missionary without the gospel. If he has any gospel it is the Gospel of Things. A man will be more interested in his parish by being interested in Kipling.

Burns is for a healthy heart, Browning for a healthy mind, and Kipling for a healthy observation.

In the second place, the preacher should be a man of *strong feeling.* To preach strongly one must feel strongly. Back of all denunciation and exhortation is the personal feeling of the preacher. Can he rouse to indignation unless he be indignant? Can he kindle to enthusiasm who is not enthusiastic? Can he influence at all who hides his heart? There are times when the preacher must become a burning brand flaming before his people; when a mighty zeal for God consumes him; when, leaping out of "firstlys" and "thirdlys," and spurning the constraining machinery of formal homiletics, he becomes a throbbing word,—a word that knows no logic save the logic "must," and uses no art save the tumultuous cumulations of passion. There are poets that help to this end—poets who pulse, who throb, whose metre is the heart-beat and whose words are drops of blood. Such are Shelley, David, Wordsworth, and Whitman.

Shelley is the poet of indignation. Eagle-like he beats his ineffectual wing against his cage, and tires his eye in gazing at an impossible sun. It is heart-gymnastics to read Shelley sympathetically.

Keats' is a gentler strain—a dove-like, heart-moving sorrow.

The Psalms of David are strangely full of diverse feeling. The transitions are rapid from faith to doubt, from joy to sorrow, from sin to penitence. The psalms are like David's own wild harp, vibrant under the sweeping fingers of feeling.

Wordsworth is the poet of subdued feeling. He is deeply moved in the presence of a flower. His feeling is strong but at first it is unseen. It is like the under-tide of the sea, not evident until one is caught in its flow.

Whitman is the poet of nakedness. His is a glaring sincerity. He may be used as salt to savor the mass.

All of these poets help to heart-revelation, which revelation is the secret of power. There is a great lesson for the preacher in that old picture of Jesus standing with his flaming heart exposed.

The third element of personality evident in a speaker should be *culture.* This gives to all his utterances that indescribable charm which Matthew Arnold calls "sweetness and light." It is to discourse what the blue mist is to a mountain—mystery in its beauty and gentleness in its strength. It is this element in a speaker's style which lifts him out of the prosaic and puts his feet in the way of interest. There is a group of poets that help to do this. They are the poets of high English classic—poets that have grafted the Greek branch into the English vine. A few of them are,—Shakespeare (especially in his sonnets), Collins, Gray, Lowell, and Clough.

Now for the poets that help a preacher in his *message.* We might call them the "quotable poets." They are the poets that have said good things in the best way. It is hardly worth while to particularize. All the great poets are in this class. Quote their noble utterances to barb and feather the gospel shaft. The time has come for the throwing away of cheap, trashy anecdotes and untrue incidents. They are unworthy of the pulpit. A whole sky-full of poetic light may be had for the opening of the window.

What is it to be a student of poetry? Is it simply a reading interest? Is it the accumulation of quotations? No, it is to see life as the poet sees it. It is one thing to quote "A man's a man for a' that," and another thing to see the view of life that Burns saw. It is easy to quote "Why I am a Liberal," but it is hard to accept the moral responsibility of the lines. The po-

etic view is the true view. It is the view that looks the way of nature's great laws. A great sea of truth sets toward that point; and our barks sail swiftest in the flow of these natural currents. Thus does poetry become the handmaiden of religion, and the streams that flow from Helicon's harmonious springs water the vales of Sharon. Thus are the golden apples of the gospel held in the silver baskets of a true literary form.

Richmond, Ky.

English Topics.

British Extravagance.

We are in England in sore need of a school of true reformers. All great nations waste vast resources and Britain is amongst the most prodigal of all. This extravagance arises from the cost of an enormous aristocratic officialism. Our Civil Service is very efficient and is freer from venality and corruption than that of any other country; but its expense is appalling. Every inhabitant of the United Kingdom has to pay about a pound a year in order that Civil Service officials may receive their salaries. The Service costs the country 38 million pounds (190 million dollars) annually, which would mean a salary of nearly 40 pounds for each of the 100,000 officials from the Prime Minister to the humblest clerk downward, but for the fact that traveling expenses, printing and building have to be taken into account. It is an astonishing fact that more than one-third of the government's entire income is annually absorbed by the Service. The army only receives one-sixth. One of the smallest salaries is that of the turncock at Buckingham Palace. He gets 28 shillings a week, free residence and 8 pounds in addition every year for catching rats in the Palace. The Lord High Chancellor at the other extreme, receives 10,000 pounds, or as much as is paid to the President of the United States.

Critics of the Higher Criticism.

Those who are tired of hearing about the higher criticism are mistaken if they imagine that the critical movement is subsiding. I have just received from the publishers Vol. II, of the new *Encyclopædia Biblica*. It is a magnificent book. The work will require two other volumes to complete it. One of its chief uses will be to show the religious world what the higher critics really mean, and what they can really do. I do not see how they can go any further than they have gone in this Vol. II, which far transcends Vol I in speculative audacity. The late celebrated Dr. John Brown, of Edinburgh, (author of that delightful book *Horae Subsecivae*) used to say that the necessary characteristics of successful writing were comprised in the four classic adjectives, *Sagax*, *Capax*, *Perspicax*, *Efficax*. I am glad to say that the *Enclopædia Biblica* fully answers to the *Capax* and *Efficax*, but I am very doubtful about the *Sagax* and the *Perspicax*. Undoubtedly it is a magnificent monument of the complete erudition of the age. I wish some millionaires in England and America would give a copy to every minister in the two countries. The authors of the articles are distinguished,the list including many of the greatest scholars in Britain, Germany and America. Amongst the British are Drs. Bruce, Davidson, Kennedy, Conder, George Adam Smith, G. Buchanan Gray, Hope W. Hogg, Israel Abrahams, Armitage Robinson, Norman McLean, Owen Whitehouse, Stanley Cook, T. G. Pinches and T. K. Cheyne. The Germans include Professors Tiele, Kautsch, Adolf Deissmann, Hermann Guthe, Baron Hermann Von Soden, Julius Wellhausen, Immanuel Benzinger, Paul Volz, Theodor Noldeke. The American contributors are Professors Toy, of Harvard; Francis Brown, of New York; G. F. Moore, of Andover; Morris Jastrow, of Pennsylvania University; N. Schmidt, of Cornell; Orello Cone, of St. Laurence; W. Max Muller of Philadelphia. Thus, the finest biblical learning of two continents is enlisted in the production of this splendid literary religious performance. It is interesting to note how it is being received. While the most competent organs of the religious press are unanimous in praising it for its massive scholarship, they seem to be as one in expressing consternation in view of its excessive destructionism. The editors are Professors Cheyne and Sutherland Block. Canon Cheyne is the famous Oxford professor of Exegesis. The higher critics have in this Vol. II, thoroughly astounded the literary world. What may be called the "extreme left," is represented in this encyclopædia as never before. The reviewers are all fluttered. One very competent writer says that in many cases "higher criticism helps itself to anthropological facts and arguments, taken straight from Mr. Herbert Spencer. These facts and arguments are used as confidently as if Mr. Spencer had brought them down from a mountain as the result of some supernormal revelation. This criticism may be higher, but is not scientific. A man in this world must get his knowledge for himself. It will not do to rely on facts collected by proxy for a philosopher with a theory."

Demonstrative Destructionism.

The old conservative position in theology has been for some time exploded. But that is no reason for the abject surrender of all cautionary discretion. In my humble opinion the higher critics are far too reckless. A lady happened recently to make some remark on the Ruskin Exhibition. "Yes, but what *is* Ruskin?" asked another lady. In the same way one is always hearing about the "higher criticism," and is eager to ask, "What *is* higher criticism?" The phrase is usually applied to biblical studies. I know that, but it is also applied to Homeric and even to Shakespearian pursuits. Thus, if we make a study, by the "comparative method," of Bacon and Shakespeare, of all the adjacent literature and history, of the drama in all ages, of all Shakespearian first editions, folios and so forth, of all known examples of collaboration, and of literary frauds and forgeries, is not that higher criticism? But if this laborious and well equipped specialist goes on to conclude that Bacon was a son of Queen Mary Stuart by John Knox, that he is the author of "Macbeth," and with Nash, of "Hamlet" also, while Burleigh collaborated in "Henry IV," are we bound to take his revelation for gospel, or rather, for the critical reverse of gospel, for truth? Must we do this if half a dozen other higher critics have half a dozen other theories equally learned? Now let us think a moment about the much advertised "conclusions of the higher criticism." We soon grow bewildered by the higher critics themselves. Prof. Noldeke says "the Book of Esther is perfectly unhistorical." But Prof. Layse says just the reverse. A reviewer in the Academy loses his head altogether and regards Esther as a purely secular narrative with no more religion in it than "Jack the Giant Killer." He adopts the Wellhausen view that the book "under a thin disguise shows two Babylonian deities (Morduk and Ishtar) conquering the Elamite god Hamman and his consort Vashti." The truth is that Prof. Noldeke indulges in much fantastic guesswork, and so do many of the writers in this *Encyclopædia Biblica*. It is a sad pity that fifty of the most learned specialists in Europe should unite to plunge the religious community into a quagmire of doubt at the beginning of the 20th century. With respect to the New Testament articles, the most important subjects have been entrusted by Prof. Cheyne to Prof. Schmiedel, of Zurich, whose speculations travel far beyond sound evidence. He evidently has a low opinion of the historical value of the Acts, which he regards as a composite work issued in its present form in the 2nd century. He puts John's Gospel as late as A. D. 135, and regards its apostolic authorship as impossible. It is unfortunate that a volume of such marvelous research should be so constituted on one-sided theoretic and hypothetic lines as to be calculated to unsettle faith with any real evidential corroboration for justification.

WILLIAM DURBAN.

43 Park Road, South Tottenham, London, March 28, 1901.

[Let there be no dismay. The foundation of God standeth sure. The faith was never in less danger of being overthrown. If the work referred to by our correspondent has taken untenable ground or has advanced theories in antagonism with the eternal verities, other critics will soon make this fact manifest, and the learned volumes will ere long be but monuments of human folly. Meanwhile let us possess our souls in patience and avail ourselves of whatever truth the work may contain.—EDITOR.]

Kansas City Letter.

By George H. Combs.

Easter has come and gone, with its perfect sky, its flowers and its worship. The churches were filled to overflowing and gladness reigned in our hearts. Somehow on this day of days the great truth of the resurrection of the Christ seems more real, more impressive, than at other times and the power of that resurrection more felt in all our lives. We feel then and more deeply than at other hours that this story of the resurrection is more than historic, is prophetic as well, telling not only of the Christ victory over death, but through him the victory of the Christian over sin. He rose, we too shall rise. "Risen with Christ"—may this be true of all who have named his name.

One of our preachers here has recently added much, and somewhat to his surprise, to his stock of experience. In the discussion of the dignity of labor coming through the Christ, the abolition of caste and the essential equality of all in the sight of God, he stated in concrete illustrative way that the girl who served in the kitchen was of

equal honor with the girl who served in office or in shop. This seemed not only a very democratic and Christian doctrine but a very trite and homely statement as well, but *mirabile dictu*, the newspapers the next morning under flaring headlines on first page ran the "radical" sermon, and a tempest in the teapot was on. The statement that the servant girl is just as good as the office girl provoked a storm of indignation, and the further contention that this girl was often quite the equal of her mistress was met with hot resentment. There were paper broadsides by the wholesale and this poor offending preacher was kept quite busy for several days in answering irate enquirers over the telephone, but the storm at last passed by. Whew! Is Pharisaism so alive now? Is Brahmanism flourishing in Christian cities yet? Democracy is all very well "in the air," but we seem to be in no great haste to come to its practical realization.

After all we are to lose one of our most faithful and beloved pastors, A. W. Kokendoffer. Mexico was persistent and reluctantly must we come to the severance of brotherly ties. Our brother will be greatly missed. He has been with us for ten years and during that time, through the consecrated co-operation of his fellow-laborers, has built up a large and aggressive church with a membership of at least eight hundred. A substantial church house has been built during that time and Pastor Kokendoffer hopes to crown his work by raising during his last month's ministry the last dollar of indebtedness on the building. This indeed is a worthy close of a gracious ministry and full of suggestiveness to preachers everywhere. Here is a man whose chief concern is to serve with faithfulness the church of his love and to arrange for his successor and his work before his own ministry shall close. Such unselfishness can but be appreciated by all. Only the health of Mrs. Kokendoffer could afford justification for this step. The argument for long pastorates receives fresh emphasis and new confirmation in this ministry. The pastor of the Forest Avenue Church is doing just now the very best work in his ministry here, his influence having become coextensive with the city, and his removal is a great loss just now to many important interests. One word more: this brother of ours says goodbye to brother preachers between whom and himself there has rested never for a moment the slightest cloud of misunderstanding. Whatever may be the defects of these churches by the Kaw, at least set it down to their credit that there has never been between them the slightest friction, nor has their fellowship been marred by petty rivalries and envyings. This word stands too of the relations of all our ministers here, between whom has ever existed only the most cordial brotherliness and it is with real pain we bring ourselves to say good-bye.

B. L. Smith and C. C. Smith, the tireless and the ever working, are constantly reminding us now of the great day when we shall make our offering to American missions. It is safe to say that if a tithe of their concern for this work were shared by our preachers and workers generally there need be no apprehension of even possible failure. It is so easy to let our secretaries "walk the floor," and yet it is so cowardly and so sinful. Shall we never come to see that these men are simply our servants and that this is our work, the work of all the churches? How to distribute this sense of responsibility is our need of needs. The work of distribution is ever slow, ever lagging behind the work of creation. In the spiritual as in the material world, the problem of the creation of wealth has been solved but not the problem of distribution The sense of responsibility has been created, but it is not generally shared, the missionary conscience has come but has come only to the few. How shall we distribute responsibilities? This is our one unanswered question and yet the one most vital. "American missions to the front"—a worthy rallying cry of a great people in a great and memorable year.

A Bit of Bethany

By GEORGE B. EVANS

Emerging from Pittsburg, "as under a cloud," the traveller at length catches glimpses, through the rifts in the smoke from this greatest steel mart, of hilly country whose gentle slopes are literally covered with a forest of oil derricks. You ride, as it were, in the very shade of these tall, rafter-like structures for several miles. The pipe lines carrying off the oil and furnishing the gas to the engines form a spiderweb of steel tubing. At last you alight at the modest little city, Wellsburg, on the West Virginia side of the Ohio river.

Here you take a buggy for Bethany, for while "all roads lead to Rome," only one leads to Bethany; but then Bethany is not Rome. The Wellsburg-Bethany pike, however, is no mean pike. It is a first class macadamized road, and as you spin along you soon forget all else save the perfect panorama of picturesque scenery that is unrolling before you. Your aesthetic thirst can be quenched by deep draughts of this the nectar of nature. The artist can find in its variety of landscape a constant delight; its pastoral peacefulness, its sylvan shades, its rugged rocks, its sparkling waters, its towering hills, "heaved Pelion upon Ossa's shoulders broad"—all respond to diverse moods. The artistic genius of Divinity revels on such a canvas.

The road follows the historic old Buffalo, making a strengthening levee around its convex curves, while anon it crosses and recrosses its sinuous course over quaint, antique, covered bridges, whose planks are bound together with primeval wooden pegs.

But the road has an individuality that has not yet been mentioned. It twice loses itself in the mountain side to emerge again after threading its way through the shadows of two tunnels. It is not every country road that can boast of such tunnels.

Perhaps many of my readers have been here before, and will therefore remember the landmarks along this Appian way. Surely they have not forgotten the tollgate, Waugh's Dam, Mirror Bend, Jordon's Hollow, Hamlin's Hill, the Narrows, Point Breeze, and then—the glimpse of Bethany.

Before we leave the pike let me relate a little incident in connection with it and Alexander Campbell. The students once decided to play a Hallowe'en prank on the president. The plan was to go to his stable that evening and carry off his coach. Hearing beforehand of their intents upon his coach, Mr. Campbell had concealed himself within it. They got the coach all right and dragged the vehicle almost to Wellsburg. But when they proposed to leave it and return, the "Bishop" made his debut upon the scene, to the complete chagrin of the conspirators. Thanking them heartily for his ride, he told them he would be obliged to ride back with the same pomp and style that had brought him there. Thus it was that early one morning in November the staid Alexander Campbell made quite a sensation in Bethany by dashing into town with his unique "coach and four."

Bethany, like Stringtown, is on the pike. Like the Judean Bethany it is a small, sleepy, secluded hamlet, with dreamy streets like those of "sweet Auburn." Its two score or more of houses have a somewhat ancient appearance, a decided antebellum aspect—rusty and rustic at once.

Doubtless there is no more interesting place to the Disciple than Bethany. Even as the early disciple sought out that quiet, retired village hidden among the Judean hills near Jerusalem, so the Disciple of this day and age seeks amid these West Virginian hills the modern Bethany.

Here is where a greater than Luther taught and lived. It was the home of a sage. Its streets seem sacred because trod by him; its atmosphere pure because he breathed here the free air and sunshine. Indeed memory makes the very pavements pay tribute to this greatest religious star of the nineteenth century.

We must not forget that here is located one of the oldest congregations among us. It is a pioneer among pioneers. Its historic associations are a treasure indeed. Its pulpit since the beginning has been a synonym for Christian culture and consecrated conviction. It has been graced by such godly characters as the Campbells, Isaac Errett, W. K. Pendleton, Chas. L. Loos, W. H. Woolery, and many other bright, brainy men of God.

The church is a very modest brick structure, plain almost to homeliness. J. C. Earl's steel engraving of James Lane Allen's "first house of religious liberty in the western wilderness" in his "Reign of Law" is an exact counterpart of the Bethany church, with the one exception of the location of the doors. Bethany's doors are at the pulpit end of the church. It gives one an incentive to be there on time, for who enjoys the ordeal of walking down an aisle the length of a church before the eyes of all, especially several minutes late? Inside, as without, it is very plain, with its old-fashioned, high-backed pews.

But let us climb the hill to the college. No student ever forgets that hill. How many hundreds have trudged panting and perspiring up its steep slope. The Hebrew students always go up with a prayer for more "breath of lives."

Crossing the campus where soon "biz" couples shall mingle with the mating birds and add their incessant buzz to the stir of summer zephyrs, we arrive at the crest of the hill. Here stretches the old Gothic pile of buildings, one-sixteenth of a mile

in length, with its turrets, spires, and battlements. Lifting its head above all is the tower with its belfry.

I wonder if, out in life's activities, when our college days will be but a sacred memory, we shall still hear the tolling of that bell. Shall its silvery tones always call us to duty? It is "Liberty Bell," graven with letters of burnished gold that read, "Proclaim religious liberty and truth throughout all the land unto all the inhabitants thereof."

Then, too, there is the corridor. Who can forget it!

"We are marching, we are marching once again on the old Corridor,
We are singing, gaily singing, all the songs we have sung oft before;
Loudly swells our glad and happy chorus,
Care and sorrow flee before us,
And the hours pass lightly o'er us, as we march and sing to-day."

How its rafters ring with "Alma Mater," "The Banks of the Old Buffalo," "When a Hundred Years Have Rolled," "Solomon Levi," and "Bethany, Dear Bethany." Bethany's individuality is best revealed on her corridor. Its planks are worn hollow with the tramp, tramp, tramp of her loyal sons and daughters who have talked and sung "On the Corridor."

But we have no time to pause for the chapel service, for it is Friday morning, and there are orations. Neither can we visit the society halls or recitation rooms and talk to "our Profs so dear."

One little story about the tower before we leave the building. Some years ago several students took a calf up on the college tower and left it tied there. It was not a golden calf that they raised, although it did "come high." Indeed beef was highest then in Bethany.

Let us summarize some of Bethany's history. In 1840 Jno. C. Campbell, of Wheeling, obtained from the legislature of Virginia the charter of this institution. On September eighteenth of the same year Alexander Campbell was elected president of the college and was asked to prepare a course of studies. Upon a tract of land presented by Mr. Campbell a large brick structure was soon erected, and on November 1, 1841, the first session of Bethany College began. The loss of her building by fire in 1857, the interruption of the civil war, and the death of her founder and president in 1866 mark the dark places in Bethany's history.

Bethany is the mother of us all. She has furnished presidents to most of our other colleges, has supplied their Bible chairs, and given them many other scholarly instructors, has edited our prominent papers, has seen her sons in the halls of Congress and at foreign courts, and in countless ways has been a crown of rejoicing to the state as well as the church. Look up, oh Bethany, and see that

"High up on the scroll of honor and fame,
Thy sons, strong and manly, have written thy name."

Leaving Bethany, let us go even unto Bethphage, for that is what we call the old Campbell home. It is just beyond the village, up a lane shaded on either side by overhanging locusts.

Here is where the Father of the Restoration spent his busiest, happiest days. For twenty-five years he "came in and went out" from this cozy home. Here he lived at peace with God and man, giving the best of his heart, hand and mind to the college that he loved so dearly.

I visited that home the other day. As I went across its gardens and through its rooms and viewed the relics and treasures of the family, I felt highly privileged in being able to see such sights, such scenes.

About one hundred and fifty feet west of the residence is Alexander Campbell's study, a brick building hexagonal in shape, with a skylight, since *"lux descendit e caelo."* This study used to have a wing thirty-five feet in length in which were stored books, pamphlets and papers. It was in this study that Mr. Campbell wrote his books and edited the "Millennial Harbinger." The study is shaded by larch and fir trees brought from Philadelphia in 1839.

The cemetery overlooks the Campbell home. Stretching between the two is an orchard, whose annual budding and blossoming tell of a resurrection. Thus the dead on that hillside sleep "near to nature's heart," so near that they can hear her pulsations in each spring's rejuvenation. Here lie not only Alexander Campbell, but Thomas Campbell, W. K. Pendleton, W. H. Woolery, J. M. Trible, the sainted Richardson, and others. "Though dead they yet speak," still live; "their works do follow them."

Bethany, W. Va.

B. B. Tyler's Letter.

A meeting of the International Sunday-school Lesson Committee was held in New York the 17th and 18th days of April. The following members of the committee were present: Prof. John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Ky.; Bishop H. W. Warren, of the Methodist Episcopal Church, Denver; Principal E. I. Rexford, Episcopalian, Quebec; Prof. J. S. Stahr, of the Reformed Church, Lancaster, Pa.; the Rev. Mesheim Rhodes, D. D., of St. Mark's Lutheran Church, St. Louis; Prof. J. Q. D. Hinds, Lebanon University, Lebanon, Tenn.; Dr. John Potts, Victoria College, Toronto; the Rev. A. F. Schauffler, D. D., superintendent of New York City Missions, and the writer. The members of the committee who were not present were: Prof. J. M. Stiffler, of Crozer Theological Seminary; Mr. B. F. Jacobs, Chicago; Dr. A. E. Dunning, editor of The Congregationalist, Boston; Bishop E. B. Kephart, of the United Brethren Church; Mr. John R. Prepper, Memphis, Tenn., and Prof. W. W. Moore, Richmond, Va. Mr. Jacobs is in ill health, Dr. Dunning is in Europe, Bishop Kephart was detained in the discharge of his episcopal duties, Mr. Prepper was not able to attend on account of business engagements, and Prof. Moore requested to be relieved from further service on the committee.

The most interesting and important feature of this meeting was the presence of eighteen or twenty writers of Sunday-school lesson notes. They were present by invitation of the Lesson Committee. They were requested to come with suggestions that would be helpful to the committee and through the committee to the Sunday-school work throughout the world. I believe that you will be interested in knowing who were present and the names of the publications represented. M. C. Hazard, of the Pilgrim Teacher; W. J. Semmelroth, of the International Evangel; C. R. Blackall, of the Baptist Teacher; M. W. Williams, of the Sunday-school World; R. W. Miller, of the Heidelberg Teacher; I. J. Van Ness, of the Convention Teacher; O. F. Stafford, of the Sunday-school Helper; T. B. Neely, of the Sunday-school Journal; J. A. McKamy, of the Sunday-school Work; C. S. Albert, of the Augsburg Teacher; C. G. Trumbull and P. E. Howard, of the Sunday-school Times; F. N. Peloubet, of Peloubet's Notes; D. C. Cook, Mrs. Cook, Mrs. Caldwell and Miss C. B. Leonard, of the D. C. Cook Publishing Company; W. A. Wilde and Mrs. Wilde, of W. A. Wilde & Co.; Mrs. M. G. Kennedy, editor of the Quarterlies of the American Baptist Publication Society; James Atkins, of the Sunday-school Magazine, and R. D. Fraser, of Canada, editor of the Sunday-school publications in the Dominion, were present and offered suggestions. The persons here named organized at this time the Sunday-school Editors' Association.

The principal requests presented were the following:

(1) Lessons for beginners, i. e., children under six years of age; and (2) Two years of supplemental lessons for advanced students. It was suggested that the "supplemental" lessons should be (1) historical, (2) topical. The committee agreed to attempt the selection of lessons for beginners, and a special committee was appointed to take into consideration the second suggestion and report a year hence.

The Sunday-school is in a transition state. The above mentioned requests and the action of the Lesson Committee indicate that such is the case. The Rev. F. N. Peloubet, of Peloubet's Notes, said that the desire for a longer time on a given subject is increasing; that instead of six months on a subject, as has been the custom from the beginning of the uniform lesson system, an entire year should be given to a subject. Instead of six months, for instance, in "Hebrew history," and a similar length of time in "The Life of Christ," let an entire year be given to each. This statement from a gentleman so well informed occasioned surprise, and is one of many indications that our Sunday-school work is in a transition state.

The International Sunday-school Lesson Committee is not a close corporation. Its members do not think that they have completed the curriculum of knowledge. They ask for suggestions and give them fair consideration when they are presented. They are the servants of the Sunday-schools in America and Europe. As a matter of fact suggestions came to the committee in its recent meeting from India. If you desire at any time to reach the committee with suggestions, address the Rev. A. E. Dunning, D. D., 14 Beacon St., Boston, Mass. Dr. Dunning is secretary of the Lesson Committee.

In the New York meeting the lessons for 1903 were completed and those for 1904 were blocked out.

There is an English branch of the Lesson Committee. The initiative and the final decision are with the American members. The lessons, for instance, for 1903 were selected a year ago and were sent to the

members of the English committee, all of whom reside in London. They came before us at our last meeting with the criticisms and suggestions of our English brethren, for a final decision. The lessons selected for 1904 will be sent across the waters to our English kin who will suggest emendations, corrections, additions, changes and subtractions, all of which will come before the committee on this side the ocean at its meeting in June, 1902. This will indicate to you with what care and deliberation the International Sunday-school lessons are prepared. They are not, as you see, thrown together in a careless manner. Nor are they the work alone of the fifteen gentlemen composing the American branch of the International Lesson Committee. They are the work of the English committee and of the most thoughtful and efficient Sunday-school workers in the world. This is enough for the present on this subject.

A Lord's day was spent recently with the Euclid Avenue Church in Cleveland *en route* to New York. J. H. Goldner is pastor. This is a great church. It seems to be in good condition. I do not know of a better congregation in our brotherhood. It is a remarkably intelligent church. There has never been sensational work in the Euclid Avenue Church. Such work would not be tolerated. All that I have heard of Bro. Goldner was good. He is a young man—probably not more than thirty years of age. It is remarkable that one so young should be pastor of such a church, and still more remarkable that he should be able, in such a place, to give satisfation in his work.

A morning was spent also with the Hyde Park Church in Chicago—Edward Scribner Ames, pastor. Dr. Ames gave a thoughtful and thought-provoking sermon to a good audience—good in both size and quality—on "The Present Day Creed." The creed for our time, in a word, is personal trust in, and an enthusiastic devotion to Jesus Christ our Lord. This was the substance of the sermon. About a year has passed since my last meeting with this congregation. Evidences of improvement were visible on every hand.

The Disciples in and about New York are veritable heroes. It is a great thing that, in the midst of their unfavorable environment, they live. But they are more than merely living. They are steadily increasing in numbers. Their increase is not rapid—but *there is an increase*. B. Q. Denham is with the church on West Fifty-sixth Street; J. M. Philputt is with the congregation on 119th Street; S. T. Willis is with the Disciples on 169th Street; M. E. Harlan is with the church in Sterling Place, in Brooklyn; Joseph Keeval, I think is with the Green Point congregation in Brooklyn; and a Bro. Shepard is with the company recently organized in Newark, N. J. There were 450 in Bro. Willis' Sunday-school not long since, and this without any sensational attraction. Quite a number of additions have recently been made to these churches. They are living in peace and unity. I believe there is a congregation of Disciples in Brooklyn not named in the foregoing list. My admiration for the pluck, courage, patience, persistence of the Disciples of Christ in New York and vicinity is almost extravagant. The difficulties are colossal. *I know* what they are. I encountered them for thirteen years.

Denver, Col.

Was Campbell a Disciple of Locke

By IRA BILLMAN

In the common acceptation of the word, a disciple is one who takes another for his authority. If, therefore, it can be shown that it was a matter of principle with Campbell to "call no man master," it follows that he was not a disciple of Locke. The proof is at hand. On the authority of Scripture, and not of Locke or any other man, Campbell held that "Christians only" must be only Disciples of Christ.

In his Memoirs of Campbell, Vol. II, p. 132, Richardson gives the thought in a few words: "*Campbell utterly denied he was a follower of ——— or any other human leader.*" The declaration is final. The thought is not to be entertained for a moment that the brainiest man of his age did not know what constituted a disciple! Surely, in the face of such a sweeping statement made by Campbell himself, that he was *not the follower of any human leader*, knowing as he did what they all stood for better than any other living man, the contrary claim advanced by some one else, whatever his researches among "the sources of Campbell's theology," must simply have no force whatever.

This position is capable of scientific demonstration. "Like produces like." "Men do not gather grapes of thorns." No man was Campbell's master and therefore he has became no man's master. There is no "Campbellite Church." The world was ripe for an ecclesiastical ruler. It conspired to that end. Had Campbell been a sectarian he would have founded a sect, and no help for it. The proof is conclusive that Campbell was not a disciple of Locke.

At this point in the argument the claim is made that "Lockianism was the prevalent philosophy of the times and so Campbell must of necessity have been molded by its influence, and therefore was a Lockian." With like force it might be said: Sectarianism was the prevailing sentiment in the ecclesiastical world, therefore Campbell used its tool and of necessity became a Churchman! Nay, more! If all the men following Locke had of necessity to use his tool, then he had to use the tool of those before him—and we now use a dug-out, not an ocean steamer! The fact is, instead of being molded by the "philosophical concepts" of his time, in this instance the clay turned on the potter and put materialism to a perpetual confusion!

The stress of the argument is laid on this point. "Campbell was trained in the Lockian school of thought and adopted its characteristic principles, one of which is, the source of all our knowledge is the senses." To meet this claim, we have the denial of Campbell that he adopted the characteristic principles of any man, joined with the declaration of Pres. James McCosh, than whom no man is better qualified to judge, who says: "For ages Locke was spoken of in France and Germany as a sensationalist. He is certainly not liable to this charge, as he everywhere insists on reflection as a source of ideas." —Schaff-Hertzog, p. 1333. The case is remarkable. The first man declares on his honor he has not stolen the horse, and the second man with equal emphasis declares there was no such horse to steal.

But we are told, "Campbell applied Lockianism to theology, *e. g.*, faith is the belief in testimony and conversion is due to the written word alone." We are thus given to understand that Campbell accepted Locke's teaching, that knowledge comes alone through the senses. The statement wrongs both Locke and Campbell. As McCosh says: "Locke teaches we get our ideas from experience through the *two inlets* of sensation and reflection," which is a very different thing from getting them through the *one inlet* of the senses. In this there is nothing conflicting with the most orthodox mental philosophy as now taught; that "the whole mind operates through the senses, understanding and reason." On this subject no man is better able to support an opinion than McCosh, and he says: "Locke is not liable to the charge of empiricism." No more is he liable to the charge of materialism or rationalism.

But one point more remains for a brief notice. The claim that Campbell believed and taught some things in common with Locke, and therefore, if not his disciple, he was at least a Lockian, is the same as it would be to claim that Campbell was a Sandemanian, because they too believed and taught some things in common. When, therefore, Campbell claims for principle's sake, that he is not a Lockian, to persist in so naming him is of a piece with the conduct of those who gratify their venom by calling Christians Campbellites. The fact is, nothing in the world is more easily established than that Campbell was an independent thinker. He says himself: "I have endeavored to read the Scriptures as though no man had ever read them before me, and I am as much on guard against reading them to-day through the medium of my views yesterday." Such a man is not even a follower of himself!

If space would permit many things might be shown wherein Campbell held on his course at variance with Locke. But enough, if what we have written aids to a revelation of what is at the bottom of this effort to kill Campbell and Locke with one stone! Our conclusion is, because Campbell denied he was the follower of any man; because a man is a free agent despite "the reign of law;" because holding some things in common with another does not make one his disciple — Campbell was neither a Lockian nor a disciple of Locke, and that we should quit calling him so or give up the protest against being called Campbellites!

[The above article by Bro. Billman suggests to the editor the following comments:

1. It is wholly unwarrantable to define a disciple as "one who takes another for his *authority*." The dictionary definition, "one who believes the teaching of another," is better. Whether or not Campbell was a disciple of Locke in this sense (which is the only correct use of the term) is a question which cannot be answered without two inquiries: ***First***, what were the essential points of Locke's teaching? ***Second***, did Campbell believe them? The

article would be more to the point if it gave attention to these questions.

2. It has never been claimed that Campbell was a disciple of Locke in anything but philosophy, and indirectly in theology, since his theological thought was influenced by his psychology and theory of knowledge. If his principle to "call no man master" involves independence from all teachers in philosophy, it must also involve independence from all teachers in science and mathematics and literature. To give universal application to this denial of human leadership, instead of limiting it, as Campbell did, to matters of religion, is to impute to him colossal egotism as well as impossible individualism.

3. "Like produces like." True, Campbell was no sectarian and therefore founded no sect. Also true, but irrelevant. This does not affect the question, whether he had a teacher in philosophy or theology; it only means that he did not confuse these with the gospel and therefore did not make them tests of fellowship.

4. Whether or not the world was ripe for an "ecclesiastical ruler" at the beginning of the nineteenth century, is at least questionable. Our opinion is that an "ecclesiastical ruler" at that period would have been an impossibility. Many tried this role, but all failed.

5. The statement that Campbell must of necessity have been a follower of Locke in philosophy needs explanation. He might have been a man so ignorant of his time as not to know about Locke's philosophy or any other; but he was not. Or he might have been a philosopher himself like Locke or Kant, capable of entering into the situation as it was and of contributing so much original thought to the solution of its philosophical problems as to become more a teacher than a disciple; but he was not. Campbell evinced no special genius for philosophy. Since he neither ignored philosophy nor originated anything in it, he must have been a disciple.

6. Whether or not Locke can be correctly called a "sensationalist" is not a relevant inquiry. He did not hold that sensation is the sole source of knowledge, but that it is the source of the *materials* of knowledge. It is not obviously inappropriate to call this "sensationalism." But call it what you will, Campbell's theory of knowledge was the same as Locke's, so changing its name will not affect the question of the former's discipleship.

7. "Sandemanianism" is a name applied to the religious beliefs of a sect; "Lockianism" is the name applied to certain philosophical beliefs. If Campbell's religious opinions had been as much like those of Sandeman as his philosophical opinions were like those of Locke, it would have been hard to persuade the world that he was not a Sandemanian. He could, however, have referred to a divine master as his teacher in religion, but there is no inspired teacher of philosophy whose disciple he could claim to be.

8. It is to be regretted that the writer of the above article sees fit to use such a phrase as "gratifying their venom" in connection with those who believe that Campbell was, in philosophy, a disciple of Locke. Such expressions tend to raise the temperature of discussion to a point higher than that in which dispassionate philosophical inquiry flourishes.

Finally the relation of Campbell's philosophy to Locke's is one which cannot be settled without an inquiry into Campbell's philosophy. For such an investigation (which has not been attempted here either in the article or in this comment) see the volume entitled "Alexander Campbell's Theology," by W. E. Garrison.—EDITOR.]

Dignity and Responsibility of Man.

By Louis S. Cupp.

Man is an abridged edition of God. A Christian is a new edition, carefully revised and enlarged. No star, or beast, or bird can claim such honor and dignity, such kinship to God. He is the spiritual image of the Father, and like God is immortal. "Thou hast made him but little lower than God, and crownest him with glory and honor." Like God man has intellect and free will, the same in kind as the Father, differing only in degree. Man reads the laws of nature and thinks God's thoughts after him. Where God has omniscience man has finite knowledge. Where God has infinite love man has finite love. Where God has infinite memory man has finite memory, the same in kind as far as it goes. He is the only creature that can worship God and render intelligent obedience. Man is the only praying animal. He is the crown and climax of all creation. He is the natural lord of earth's creatures and forces. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." In this kinship to God and mastery of nature we see the true dignity of man.

But this dignity confers great responsibility. The king's son must live worthy of his father. So we are under obligation to live worthy of the great honor which God has bestowed upon us. This obligation is born, not made. A man's obligation to live a righteous life, like his obligation to be a good citizen, is born with him. There is no escape from it. This obligation rests on all alike, sinners as well as saints, for all are in God's image. Men out of the church are under as much obligation to live decent, virtuous, godly lives as those in the church. What is wrong for the church member to do is equally wrong for the worldlian. God sets the standard of morality not over the church simply, but over the world. By this standard all men at the last day will be judged.

Staying out of church does not excuse you for lack of righteousness. To a profane man I say, "Friend, don't you know it is wrong to swear, to take God's name in vain, in whose image you are created?" and he answers, "Oh, I never make any pretensions of Christianity." He thinks that excuses him, but does it? A man insults your wife and you take him to task about it. He says, "I have never made any pretensions of being a gentleman." Would you excuse him? No. You know he is under as much obligation to be a gentleman as you are. A liar says, "I have never made any pretensions of being truthful," or a convicted thief pleads, "I have never pretended to be honest," will the judge excuse him? No. Does the law free the bank robber because he is not a church member? Neither will God excuse your immorality because you are out of the church. There is no license in disobedience. Becoming a Christian does not add a single obligation which has not rested upon you from the age of accountability, neither does being a sinner subtract one. Every obligation rests upon the sinner which rests upon the Christian. All his life he has been under the deepest obligation to give himself and the best that is in him to God and humanity. Christianity is not so much assuming new responsibilities as it is discharging old obligations by a new adjustment of faith and life. Men say, "I don't want to join the church, because I would have to quit drinking, or gambling, or cheating, or abusing my neighbors, or my business, or keeping open on Sundays." If it is wrong to do these things in the church it is wrong to do them out of the church. Staying out does not excuse you. The man out of the church feels under as much obligation to rear a virtuous family as the Christian. Then why not accept for himself the equally moral obligation to live a righteous life?

"Then why must I join the church?" the sinner asks, "why can't I discharge my obligation by living righteously out of the church?" A dozen answers might be given, but here three must suffice. First, because joining Christ is joining the church, and without Christ there is no salvation. Second, because "the Holy Spirit is given to them that obey him" (Acts 5:32), and without the Spirit no man can live the kind of life God demands. Third, because there can be no true righteousness where obedience to Christ is omitted.

Some withdraw from the church because of their illegal business or bad habits and think to have thus freed themselves from all obligation towards righteous living. Others absent themselves from the Lord's supper for the same purpose. Both classes seem to think their proceeding has somehow legalized their business and habits and freed them from guilt. A greater mistake could not be made. If your business and habits are bad you have no more right to continue them out of the church than in it; no more right to practice them when you do not commune than when you do. Shifting your attitude with respect to the church does not relieve you of responsibility to God. You must quit your illegal business and habits, not the church, if God holds you guiltless. Every step of the prodigal going away from home but increases his obligation to return.

Sometimes a church member, when moving into a new community, hides his letter in the bottom of his trunk and thinks he has permission to do as he pleases. It is a false view of righteousness. A change of location does not free you from obligation to do right. This obligation is not born of the church or the community, but of God. The image of God is not on the letter, but on your soul. You are under as much obligation to contribute to the expenses of this new church, to give to missions, and to live righteously as though your letter were in the hands of God in heaven, instead of in your trunk. Let us remember that whether in the church or out of it, "each one of us shall give account of himself to God." As preachers, let us urge upon sinners that they are under as much obligation to do right as we are.

Huntsville, Mo.

The Evolution of Christian Unity

By J. M. LOWE

Growth is God's way of bringing things to perfection. Life burns with a passion for more and better. This is what fills life with interest and thrills it with hope. Whatever is true or false concerning evolution as applied to the natural universe, it is true beyond a question that character cannot be created, but is born of struggle and grows thereby. What is true of the individual is true of society. The church must grow as to character.

In the evolution of Christian unity love is the resident force. God said, "Be ye therefore perfect." These words call for a career, a program for their fulfillment. No one supposes that man could be instantly perfect even though perfection were commanded of God. The ideal before the infant church was perfect. To clothe this ideal with flesh and blood was the task of all coming time. When creed has become deed, command conscience, and love law, character is on the high road to heaven. Knowledge knows. Wisdom knows how. Faith follows and love serves. This has been the program of the ages. The final solution of a problem is to live it out.

The church could not be one simply because it was commanded to be so. Unity does not come from commands but from service, which is, however, superinduced by wise obedience to such commands. "Let this mind be in you which was also in Christ Jesus." This is a command, but the transfer of mind must come by communion not by command.

For thousands of years this world by searching failed to find out God. Plato "trod upon the skirts of revelation," but passed away without seeing her form and face. "Man's extremity was God's opportunity." Success was born of failure. Experience taught a negative lesson. But the word had to be made flesh. The incarnation did not cease with the earthly life of Jesus. It was to be continuous. Jesus increased in wisdom and in stature and in favor with God and man. The church had to do the same. How long it takes for a great truth to work itself into the brain and heart of the world! The wars and persecutions of the world have been the birth-pangs of new eras. How our nation was tossed and torn with pain to give birth to a race of free men! Wars, laws, letters, science, songs, sermons, prayers and tears, all have been working together, whether in conflict or concord, to give us a world whose law is love, the principle of unity, the tie that binds.

The church was born in an age of imperialism. The world's watchword was Power. Back of the Cæsars were the swords of armies. Before the world could be conformed to the church, the church must, in a sense, be conformed to the world. There was a pope because there was an emperor. The spirit of power crept into the church, which was held together, as was the Roman empire, by power. The church absorbed the framework of the empire and the cross followed the sword to the ends of the earth. When Jesus came the world was mad with conquest. It took more than a thousand years to check the war spirit and enlist man in the good fight of faith.

Luther called a halt and announced to the world that the just shall live by faith. Everyone was to become his own priest and read from the sacred page his own lesson. Men said, let us find the truth. Difference and division were as inevitable here as union had been by the authority of Rome. Men thought and reached different conclusions. They made the monumental blunder of supposing that the grace of God could reach the world only through their thinking. It would be as wise to say that the sunlight must wait for a definition or that water cannot quench thirst unless we understand its chemical properties.

Certain great thoughts were emphasized. Calvinism and God's sovereignty; Methodism and the Holy Spirit; Baptists and freedom of conscience; Congregationalism and independence; Disciples of Christ and the kingship of Jesus, the church restored, Christian unity. These movements contribute to each other. One lays the foundation for the other. Disciples of Christ are possible because of what preceded. We are as much indebted to our religious predecessors as we are for our civil liberties to the soldiers of the sixties and the heroes of Valley Forge. One stream of Christian thought has been flowing down the centuries, ever deepening, ever widening. It is what it is to-day because it was what it was yesterday. The trial of one century is the triumph of the next. Others sowed in tears and we are reaping in joy. The differences are incidental. The points of agreement are fundamental. Who thinks unity can be created? If it does not inhere in the nature of the Christian religion, we may as well break our pens and save our voices. If Christian unity has not always been a possibility it is not now a probability nor will it ever be.

The Christian bodies of the world are meeting and mingling. They are sending their heralds across the sea. Whatever the name or creed, they see that the gospel they preach has the same effect upon all. It charms, redeems, purifies. Their hearts are truer than their heads. The spirit of Christ which is not contained in books nor limited by definitions is outrunning the strides of intellect and whenever and wherever this spirit sees itself beaming from the face of another, there will be no formal agreement to unite, for as the hill-tops give back the glory of the rising sun so love will flow from eye to eye and joy from heart to heart. Names and creeds will fall like winter leaves. If they are kept as relics it will be to show how sadly they are outworn.

Not only so, but other prophets proclaim the same message. Social science points to an age of closer and truer unity. Invention is marching in the same direction. Commerce is weaving the continents into one. The hum and hurry of the city might easily be translated into this sentence: "No man liveth to himself." Sailing ships, roaring mills, waving fields, grazing herds and flying trains speak with wordless voice—we are all one. But beneath the hum of mills, the bustle of business and the tramp, tramp of progress is the steady throb of Christian thought, repeating once and again—"we are all one in Christ Jesus."

The Home Missionary Appeal.

By J. E. Lynn.

The tide of missionary enthusiasm which has during the last few months been gradually rising among our churches should reach high water mark on the first Sunday in May when the offering for the mother of all our missionary societies is to be taken, the home missionary offering. This cause deserves the best we have; the call that the Kansas City Convention made for $100,000 for home missions this year is a very modest one. The first year of the new century should set the mark high. The churches need again and again that the motives which should appeal to our hearts in behalf of this good cause should be restated. It is well that we are hearing constantly of new motives for missions. What appealed yesterday may not appeal to-day. Our wills, like our watches, need constantly to be rewound. Let us at once make clear that the master motive for missions in the American field is love for God, love for Christ's kingdom, love for fallen humanity that need to be redeemed. This is the one all inclusive motive. If we give simply because we want to raise our apportionment or because the treasury is empty or because the one hundred and nine missionaries in the field need support, then our giving will be spasmodic and half hearted, but if we come to really love Christ's cause and to take supreme joy in seeing the borders of his kingdom extended, then our gifts will abound.

We should love to support this work because home missions has been and still is absolutely indispensable to the stability of American institutions. This is a historical fact that few people fully realize. A leading journal commenting recently on the "Diamond Jubilee" of the Congregational Home Missionary Society remarked that "the present stability and integrity of American institutions is due more to home missionary work than to any other single cause. Since the time that the tide of civilization in our country began to flow westward, to the home missionary work of all denominations must be given the credit for averting the twin dangers of barbarism and irreligion."

Again, this cause claims our liberal support because of the magnitude of its program. As a people we are just beginning to understand how great is the field and how vast the problem of missions in our home land—the work of evangelizing the west, the re-emancipation of the south, the convincing of the east, the converting of the great cities of the north; a work that is this year greatly enlarged by the opening of doors in Porto Rico, by the appeals of our German neighbors in the cities, by the cries for help coming from Canada, by the voices from the Pacific slope telling us of ripe harvests without workers to reap them. Three hundred appeals are lying upon the desk at the office of the Home Society unanswered, waiting for the voice of the churches to be spoken in their offerings on the first Sunday in May. This is a golden opportunity. Church of Christ, lift up your voice with strength, lift it up, be not afraid. Speak out with no uncertain sound, let the order to our faithful society be, "Go forward."

"How to Read the Bible."

The guide book of 6,000 daily readers in 45 states, has 23 chapters packed full of good things for Bible lovers, and selling rapidly at 40c. Circulars free. Write C. J. Burton, Christian Universtity, Canton, Mo.

Current Literature.

The latest contribution to what may be called the permanent literature of the Disciples of Christ is **The Reformation of the Nineteenth Century**, a work which has been in preparation for some time and a part of the material of which was run through the CHRISTIAN-EVANGELIST for the volume of 1899. It consists of a series of historical sketches dealing with the rise and progress of the religious movement inaugurated by Thomas and Alexander Campbell down to the close of the nineteenth century. The work is in an important sense a companion book to the "Old Faith Restated," issued by this company in 1891, under the same editorship. That work was a restatement of the doctrinal position of the Disciples of Christ, by some of the ablest writers of the brotherhood. The present volume is historical, rather than doctrinal, and yet of necessity it deals with the historical development of the doctrine as well as with the outward growth and development of the movement. This volume, also, is the product of men chosen for the work because of their age, experience and ability, and their special fitness for the particular task assigned them.

The whole volume, covering nine decades of our history, is divided into seven periods which, by coincidence, is the scriptural number for completeness, namely: I. The Introductory Period; II. Period of Organization; III. The Turbulent Period; IV. Transition Period; V. Period of Revival of Home Missions; VI. Period of Foreign Missions; VII. Period of Woman's Work. The closing chapter of the book, Lessons from our Past, by the editor of the volume, is an attempt to embody some of the lessons which are taught in our past history.

The Introductory Period is by Prof. Charles Louis Loos. This scholarly writer deals with such vital subjects as "The Beginning," in which the genesis of the movement is clearly and strongly stated, "Mr. Campbell's Connection with the Baptists," "Mr. Campbell and his Co-laborers," "The Union Principle Applied," "The First National Convention and the Formation of the Missionary Society." It is safe to say that no one living was better fitted to treat this introductory period than Prof. Loos, and, so far as we know, there has never been so satisfactory a statement of the chief events in the forty years covered by the period he treats, as that which is given in this volume.

The Period of Organization, by B. B. Tyler, deals with the First Mission Field and the First Foreign Missionary, and revives the memory of that first romantic chapter in our missionary history. It also deals with education as it existed among us in the decade beginning with 1850. Bro. Tyler has been a diligent student of our history. The Turbulent Period has for its historian W. T. Moore, and covers the years of the Civil War. It was also a period of internal controversy on many questions which are dealt with by one who is familiar with the events of which he writes. The sketch of Alexander Campbell, with which this period closes, is a most valuable portraiture of the great reformer by one who intimately knew him. The Transition Period, as the name indicates, was a very important period in our history, and is very thoughtfully treated by T. W. Grafton, whose historical studies have made him familiar with the events and controversies of that period. The history of Home Missions, by B. L. Smith, of Foreign Missions, by A. McLean, of Woman's Work, by Miss Lois White, now Mrs. McLeod, presents the period of missionary activity and growth down to the close of the century. This is the period of our greatest expansion in numbers, in organization and in practical missionary achievement.

We believe this book has a mission. In a little while the chief contributors to this volume will have passed from the church militant to the church triumphant. It is a matter for congratulation that they have left on record their contributions, based largely on personal knowledge, to the historical development of the chief religious movement of the present century. Whoever peruses this volume thoughtfully will see in it evidences of the guiding hand of Providence shaping its course, directing its development, widening its influence, deepening its religious spirit, and fitting it to occupy an important place and to be a potent factor in the religious progress of the twentieth century. It is of the first importance that the present generation of preachers and workers should have a clear knowledge of the remarkable history portrayed on these pages and of the men who under God have been leaders in this effort to restore the Christianity which Christ taught and exemplified, and to effect the unification of His church. (Christian Publishing Company, St. Louis. 1901. Edited by J. H. Garrison. $2.00.)

Christian Life and Theology; or, The Contribution of Christian Experience to the System of Evangelical Doctrine, is the title of an important new work by Prof. Frank Hugh Foster, of the Pacific Theological Seminary. It is an attempt to unfold the logical implications of those subjective conditions which constitute the essential features of Christian experience, and to show that Christian experience itself has logically an evidential value in establishing the truth of the great evangelical doctrines. It is the author's purpose, so he states, not to deal with the peculiar tenets of any particular denomination, but with the great doctrines which are common to all evangelical bodies. It is noticeable, however, that the doctrines for which he argues are such as would be entirely congenial to the atmosphere of Princeton, where the lectures which constitute the book were first delivered.

The evidential value of Christian experience is not a new idea. Schleiermacher's emphasis upon the subjective side of Christianity and upon the "feeling of dependence" as the essential feature of religion was based upon this principle and developed it to such a degree that the authority of Scripture was minimized. The school of Ritschl, while still emphasizing the subjective, has preserved a more wholesome and reverential view of Scripture by considering the New Testament as an embodiment of the experience of the Christian community in the apostolic age. But Prof. Foster is a follower of neither Schleiermacher nor Ritschl, and his conception of experience as evidencing the truth of the Christian religion has apparently not led in his mind to any reconstruction of the general idea of authority in religion, or of the relation which external authority and internal experience must bear to one another.

The method of treatment can be seen by following a single line of argument. The question, What makes a man a Christian? is answered by saying that "the ultimate fact in the Christian life is the New Birth, which upon its merely human side is the permanent choice of duty." The choice of duty logically involves four things: the supremacy of conscience, the faculty which deals with duty; the conception of moral responsibility; the sense of self-condemnation when there has been any departure from the standard of duty; and, since man is conscious that he has never before followed duty for duty's sake alone, the sense of being a sinner and wholly a sinner. It is obvious that these four logical consequences of the choice of duty can be considered as contributions toward the doctrines of anthropology, the last pointing clearly to total depravity.

The method of treatment is interesting and conspicuous ability is displayed in its application, but the effect which it produces is not without a certain confusion arising from the lack of a synthetic statement of the relation of the subjective and the objective in religious authority. The book embodies some of the principles upon which theological reconstruction must be based, but in the interest of conservative orthodoxy it shuns the thoroughgoing application of these principles. (Fleming H. Revell. $1.50.)

The passages of Scripture which bear upon the personality and work of the Devil are collected and arrayed in a little book called **Satan, His Kingdom, and its Overthrow**. It may be used conveniently as an index of the texts bearing on the subject. The interpretations are mechanical and literalistic. (Fleming H. Revell Co. 10 cents.)

Persons seeking information on Adventism will find considerable of it, together with much argument both pro and con, in the Debate on First Day Adventism between Albert T. Fitts and G. C. Minor. (A. T. Fitts, Kimberlin Heights. 50 cents.)

Found Out.

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Cereal Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage." Mrs. Ella C. Burns, 309 E. South St., Wilkes Barre, Pa.

Our Budget.

—Remember the offering for home missions next Lord's day—"or as soon thereafter as practicable."

—The greatest need of the age—consecrated teachers, prophets and laymen.

—The greatest hindrance to the progress of Christianity—the lives of unworthy professors.

—One whiskey-guzzling, dram-selling church member in a community can do the church more harm than a dozen worthy preachers can undo, unless he be disowned and his acts publicly repudiated.

—St. Louis is getting ready for the World's Fair in earnest. The material and intellectual sides of it will probably surpass any previous exposition. But what of its moral and religious side?

—As will be seen from the St. Louis Notes elsewhere the Evangelical Alliance of this city has taken the initial step towards making preparations for the religious part of the great exhibition.

—In our recent report of the Disciples' Club dinner in Brooklyn, we omitted to state that an excellent address was made by Peter Ainslie, of Baltimore, who has been a frequent visitor and speaker at the club. J. M. Philputt reminds us of this oversight and says of Bro. Ainslie "no voice is more welcome among us than his."

—Readers of the "Hour of Prayer" articles may have detected a different author of late. Since the editor began his trip to the south, F. G. Tyrrell has prepared these articles and henceforth his name will appear in connection with them. He has demonstrated his adaptation to that kind of writing, and the arrangement gives the editor a little more time for other departments.

—A pamphlet entitled "Baptism in the Old Testament," comes to us from its author, Rev. Geo. W. Drake, of Lakeside, Mich. Its aim is to establish that the various sprinklings required by the Mosaic law are in reality baptism and that in consequence Christian baptism is properly performed by sprinkling. The argument has the double compound of the irrelevant and the erroneous.

—Stephen J. Corey, who has been acting as pastor of the Second Church of Christ at Rochester, N. Y., for the past two years while pursuing his studies at the Rochester Theological Seminary, has accepted a call to become regular pastor of that church. It is less than four years since the congregation was organized and it has already had to enlarge its house. Its membership has nearly tripled in the last two years.

—A. B. Kellogg, in a recent address before the Single Tax Club at Buffalo, expressed some new ideas about city government. The chief point was that the ward should be more emphasized as the unit government. Each ward should levy its own taxes, pay its expenses and control its own affairs. The taxes paid by people of one ward should not be used to confer benefits on another, and the financial burden of crime—for crime is always expensive—should be borne by those who permit crime and corruption at their doors.

—It is not too early for Christian Endeavorers to begin to think about the convention which will meet in Cincinnati, July 6-10. As the twentieth international convention, it will be something of a jubilee. Hereafter it will be remembered the conventions are to be held bi-annually. We have a larger representation on the program than we have ever had before. Among the Disciples whose names will appear on the program are Geo. Darsie, A. B. Philputt, J. E. Pounds, F. D. Power, J. H. Garrison, J. Z. Tyler, G. L. Wharton and H. L. Willett.

—Zwinglius Moore has been called to remain with the church at Milford, Ill.

—M. Ingalls, who is preaching every other Sunday at Princeton, Kan., announces that the other half of his time is not yet taken.

—We are informed that the Easter offering of the Central Church of St. Louis to the Orphans' Home was $170 instead of $127 as we announced.

—J. C. Coggins, of Decatur, Ill., will preach the baccalaureate sermon, May 19, at the School of the Evangelists at Kimberlin Heights, Tenn.

—H. E. Motter, who is now preaching at Peru, Neb., has accepted a call to Bradshaw. Peru is an important mission point and should be looked after.

—The Foreign Society has received in all $9,000 from the estate of the late Dr. Gerould. This is a permanent fund of which only the interest can be used.

—C. E. Stark, of Champagne, Ill., gave his lecture, "In the Midst," at Donovan, Ill., April 20th. It is spoken of as an able effort, both interesting and instructive.

—H. A. Davis has resigned the pastorate of the Highlands Church at Denver, to become state evangelist for Colorado. He enters upon his new work at once.

—R. W. Blunt, who has been for two years with the congregation at Humphreys, Mo., will close his work there in June and go to the newly organized congregation at Lucerne.

—G. E. Ireland, of Wabash, has been appointed evangelist for the fifth district of Indiana, to which work he will devote part of his time. He solicits correspondence in the interest of this work.

—District conventions will be held in Nebraska as follows: District No. 2, Greenwood, May 5-9. No. 3, Freemont, May 13-15. No. 5, Fairbury, May 21-23. No. 8, Beaver City, June 11-13. No. 6, Waco, the third week in June.

—The School for Pastoral Helpers will close its first year May 14. The closing exercises will be held in Central Church, Cincinnati. The address will be delivered by Prof. H. L. Willett, and the closing sermon will be preached on the Sunday morning preceding by J. A. Lord. Eight young women will finish the course at this time.

—Since the subject of evolution has been brought into discussion somewhat prominently by our last Congress, we remind our readers that Prof. F. M. Bruner wrote a book which is a strong presentation of the case from the anti-evolution standpoint. Those who wish to fortify themselves in this position cannot do better than to obtain this work. Address the Christian Publishing Company.

—We note the appearance of Volume 1, number 1, of the Revival News, a monthly magazine which will meet a long-felt want in devoting its space entirely to evangelistic themes and the reports of evangelistic services. The editor, Mr. W. M. Williams, promises that it shall be thoroughly interdenominational. The magazine is issued from Omaha, Neb., and its subscription price is 50 cents a year.

Dyspepsia

Is difficult digestion, due to a weakened condition of the stomach and its inability to properly churn the food; or to unhealthy condition of the gastric juice, too much or too little acid, too much or too little pepsin.

Hood's Sarsaparilla relieves all the distressing symptoms of dyspepsia because it promotes the muscular action of the stomach and intestines, aids nature in the manufacture of her own digestive secretions, which are far better than any artificial pepsin, unlocks the bowels, stimulates the kidneys and tones up their mucous membranes.

So prompt is its effect in many cases that it seems to have almost a magic touch.

Begin to take it NOW.

Suffered Everything—"I was troubled with dyspepsia, suffered everything but death, could not eat without terrible distress. Since taking Hood's Sarsaparilla I eat heartily and I am well." MRS. EUGENE MURPHY, Danbury, Conn.

Eat Three Times a Day—"Hood's Sarsaparilla has cured me of dyspepsia and I never felt better. Can eat three good meals every day." FRED POEHLER, 437 South Penna St., Indianapolis, Ind.

HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

—Dr. F. E. Clark, of the Endeavor Society, is about to start on a six weeks' tour of the Pacific Coast.

—We regret to learn that Prof. Jabez Hall of Butler Bible College has been unable to meet his classes for several days, and is threatened with pneumonia.

—We are glad to be able to announce that Mrs. H. C. Patterson is rapidly recovering from her recent accident and will be able to be about in a few weeks. Bro. Patterson expresses sincere gratitude to the many who have so kindly remembered him and his wife in their affliction.

—The 8th Biennial Convention of the Young Women's Christian Association was held in Nashville, Tenn., April 18-21. Sixteen states were represented. It was the first time the convention has met in the South. Much interest was aroused by the report of work done during the past two years in the factories in the great cities. There are now local associations in 402 institutions of learning and in 70 cities.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

—C. E. Wells, of Prairie City, Iowa, has recently recovered from a somewhat severe attack of the grip.

—The church at Orrick, Mo., is without a pastor. Correspondents may address A. B. Remmey, Fleming, Mo.

—L. H. McCoy, 2753 Caroline St., St. Louis, Mo., is ready to engage with some church needing his services, Missouri preferred.

—Herbert H. Moninger, formerly of Butler Bible College and more recently of Yale University, has accepted a call from the church at Tiffin, O.

—E. S. Stephens and family, including Miss Jessie Asbury, sailed from San Francisco on April 17 on the steamship "China" to return to their missionary work at Akita, Japan.

—The church at Hopkins, Mo., recently held an anniversary, at which time it was found that the congegation had more than doubled during the two years of Lee Ferguson's pastorate.

—The church at Norfolk, Va., of which Albert Buxton is pastor, has recently bought and installed a $1,500 pipe organ. The whole thing, from the initial suggestion to the last payment, was done in less than a week.

—The church at Cameron, Ill., will celebrate its 70th anniversary on April 30. The pastor, O. D. Maple, requests all persons who have at any time been connected with this congregation and especially those who having moved away have left their names on the books, to communicate with him.

—W. H. Boles recently held a two weeks' temperance revival in New London, Mo., under the auspices of the W. C. T. U. Crayton S. Brooks of that town says those temperance lectures contained, "more of the gospel than one usually hears even in a religious revival"

—Two eagerly-awaited volumes have at last appeared and are ready for delivery. These are "The Reformation of the Nineteenth Century," a history of our movement, and "The Spiritual Side of Our Plea," by A. B. Jones. Both books are advertised elsewhere in this

—It is wonderful how some decisive action in relation to any enterprise quickens the zeal and liberality of its friends. The action concerning the Missouri Bible College, referred to editorially in this number, has already started new springs of action, and we hope to be able to report before long that some arrangement has been made for a suitable building to house this worthy institution. What better opportunity could one wish to identify his name and influence with a Bible work that will "tell on ages—tell for God"? Such doors of opportunity are not opened every day.

—In the three new books which have come fresh and clean from the hands of the binders during the past week, namely: "The Reformation of the Nineteenth Century," "The Spiritual Side of our Plea" and "The Young Man from Middlefield," the Christian Publishing Co. has made a notable addition to our literature. The first of these is noticed in our department of Literature this week. The others will be noticed in our next issue. They are by A. B. Jones and Mrs. Jessie Brown Pounds. "The Man from Middlefield" is pronounced one of the best stories written by Mrs. Pounds.

—The following note from E. S. Ames, pastor of the Hyde Park Church, Chicago, may aid some churches desirous of having an evening's entertaiment of the best kind:

"We had an interesting digression from the usual Wednesday evening meeting last week. It was the reading of Ralph Connor's 'The Sky Pilot,' by Mrs. Lulu Tyler Gates, who is a member here. The story of the young minister's success in winning the rough ranchmen and building a church at "Swan Creek" was made vivid and touching through the rare genius of the reader. Mrs. Gates is rapidly rising in success and reputation, and ought to be heard in many of our churches."

—It is credibly reported that at a recent election in Concord, Neb., the successful ticket was known as "the Carrie Nation ticket," and that all the candidates were required to sign the following pledge:

"We pledge ourselves to use all honorable means to secure the services of Mrs. Carrie Nation as our sole adviser in our official duties, if elected, and to adopt no ordinance or measure of importance relative to the town's government without receiving Mrs. Nation's approval."

We are not surprised to learn that the saloon-keepers are leaving town. The only surprise is that any one would be willing to remain in a town that confesses itself incapable of managing its own business and must secure the services of a woman of another state, even, to advise them what to do.

—That Oklahoma is still holding out against imperialistic tendencies and is full of the spirit of independence and liberty, may be gathered from the following notice which a country postmaster recently sent to the postal department:

"Sur i wish to notify you that on next Wednesday this offic will be shet as i am gone dear hunt. You kin fire me if you see fit, but i'll give you apinter that i'm the only man in the nayborhood that kin rede and rite."—*The Advance.*

Oklahoma probably has as many college graduates to the square mile as any state. Whoever goes to Oklahoma to find suckers and simpletons will find himself lonesome. This is probably a joke which some humorous postmaster in that territory has played on the postoffice department at Washington. Or else some enemy of Oklahoma's statehood has invented the letter.

In a letter from Dr. D. R. Dungan, president of Christian University, Canton, Mo., replying to one from the editor in which we had expressed the idea that the Lord sometimes puts a man on his back to show him some things he cannot see so well otherwise, he says:

"If I have gotten any new vision by being placed on my back for these weeks, it is a new thought of the sweetness and blessedness of Christian fellowship. Tokens of kindness and kind letters have reached me from all parts of the country. My room has been full of the aroma of roses. But sweeter than all else is the fragrance of brotherly love. So delightful has this become to me that mismatched bones and ruptured ligaments scarcely count."

In spite of "broken bones and ruptured ligaments," he is teaching two classes a day in his own room, and hopes soon to be able to hear four classes daily! It's mighty hard to lay some men on the shelf.

Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

The Call of the West.

The field is the world; but speaking of parts I believe that for us and our plea for the word and the unity that must win the world, America, all America, is the greatest mission field that God has ever made. I have seen the mighty old east with its millions of people, many of them tired of old forms, creeds and spiritless theories, and I have thought, "To-day is the day of salvation." I have seen the mighty young west with its hopes of millions yet to be, and I have exclaimed, "This is the hour of destiny." Our leaven is in the midst of the meal. The day of salvation in the east and the hour of destiny in the west ought to push the leaven out to the borders all around. I came to hold a meeting for the church here. By a unanimous vote on last Lord's day the church asked me to abide with them.

Walla Walla is the central city of the Columbia Valley, the "inland empire" of the northwest. Its mountains, valleys, rolling rivers and great natural resources remind me of the "Empire State," only these are greater. The multitudes are coming. The trains are loaded. New farms are opening and new cities are building. The people are building an empire in this valley.

The kingdom of God ought to be builded at the same time. Our money for home missions should flow like these rivers flow, like the people are flowing. No people ever heard the call of God to duty as clearly as a Christian patriot can hear it in America today.

J. M. MORRIS.

Walla Walla, Wash.

THE SPIRITUAL SIDE OF OUR PLEA.

By A. B. JONES.

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

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CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

Correspondence.

In St. Louis.

W. H. Kern, for a term of years pastor of the Fourth Church, is at present residing in the city at 2627 Gamble St., preaching as opportunity offers, and doing evangelistic work. He can be secured again for regular pastoral work.

Jesse H. Berry is supplying our vacant mission pulpits, and giving the same enthusiastic service he gave years ago in some of our strongest churches.

L. B. Coggins, formerly of California, visited Ellendale April 28th.

L. S. Cupp, of Huntsville, Mo., paid a fraternal visit to the metropolis recently. He is held in high esteem by the Huntsville brethren.

W. H. McClain, superintendent of the St. Louis Provident Association and newly elected president of the City Mission Board, is pushing the work at every point. The First Church, of which he is a member, has loaned its pastor, Frank O. Fannon, to the West End Church for a short meeting, greatly to the delight and encouragement of these worthy brethren. O. A. Bartholomew filled the pulpit at the First on Sunday night.

Benj. L. Smith, the promoter of American Missions, delivered a fine address at Mt. Cabanne Church on the morning of the 21st. On account of the illness of Mrs. Smith he had to hurry away without visiting anywhere else. He did us good.

The Christian Church Circle is a social and fraternal organization of St. Louis Disciples, but recently formed. W. Daviess Pittman, the friend and benefactor of the Second Church, is the inspiring genius who has been chiefly instrumental in perfecting it. The first public meeting was held about a month ago at the Central Church, T. P. Haley, of Kansas City, being the guest of honor and orator. His address dealt with plain facts in regard to our work in the cities. A chorus of one hundred voices from all the churches, led by Mr. Pittman, contributed largely to the pleasure of the meeting, and it was voted a most gratifying success. The circle will meet bi-monthly and seek to conserve the unity of the churches and foster brotherly love. Such an organization has a specific function to perform in any city where there are several churches. Under the auspices of the circle a meeting of the official boards of the various churches will be held Thursday, May 9th.

The Y. P. S. C. E. of Mt. Cabanne Church is being re-organized, with the purpose of making it a young people's society in fact. Like many other societies, those who entered it ten years ago have continued with it, and still older persons have been added, until the youngsters seem to have been crowded out. The older members have all withdrawn and will be actively engaged on church committees throwing the Endeavor Society wholly into the hands of the young people. The society of Fountain Park Congregational Church has also been re-organized for the same reason.

Jack Cook, the 14-year old preacher, has been holding forth at Union M. E. Church for several weeks, drawing great crowds. We must wait the proof of his work before passing judgment on it. One gentleman characterizes it as "sheer presumption," and many disapprove of the exploitation of infant precocity. W. R. Newell continues his peculiar work, sans intermission, though the pastors have abandoned him.

The paper at the Evangelical Alliance April 28th was read by Dr. I. S. Hopkins, of Centenary M. E. S. Church, "A Forgotten Philosopher and His Contribution to Christian Apologetics." The "Forgotten" is Chas. Babbidge, professor of mathematics at Cambridge. A special committee of one from each denomination was appointed to consider what representation of religious interests shall be made at the World's Fair: Presbyterian, S. Lindsay; Cumberland Presbyterian, B. P. Fullerton; M. E., S. B. Warner; Congregational, C. H. Patton; Christian, F. G. Tyrrell; Presbyterian South, J. F. Cannon; Baptist, W. W. Boyd; United Presbyterian, Chas. R. Watson; Evangelical Lutheran, M. Rhodes. This committee will meet to organize, Monday, May 6th. A letter to the Alliance from the American Society for Religious Education, proposing an Inter-Church Congress, was referred to them. FRANK G. TYRRELL.

Nebraska Letter.

A. W. Henry has closed his meeting at Dawson. No report of results.

The work at Hastings is in thriving condition. Audiences are growing until they practically fill the house. Several additions have been received lately. H. J. Kirchstein is serving them in his second pastorate.

E. S. Chamberlain preaches half time at Table Rock, and the other half at his home town, Johnson. He has sold out his store business.

Atwood has been appointed district evangelist for No. 1. Will begin work in the early fall. He reports 15 additions at Seward and the meeting closed. He was to spend Lord's day, 14th, at Exeter.

J. E. Wilson reports eight additions at Gordon in his meeting just closed. Bro. B. E. Wilkinson is the regular preacher.

District No. 1 has just closed a very successful convention at Salem. Brethren say it was the best. W. A. Morrison was re-elected corresponding secretary. Bro. M. gives half his time to the church at Salem and half to two churches in Missouri.

Bro. J. B. White has been called for his third year at Wakefield, which speaks well for church and preacher. Two additions to the church recently. They begin again their interrupted meeting, May 22.

Bro. Ireland, of Craig, was elected corresponding secretary of No. 4. They report a very pleasant time at the convention at Tekamah.

W. L. Harris has accepted a call to the pastorate at Valparaiso, and began his work on April 1st.

The Rising City meeting, held by the preacher in charge, Bro. R. M. Harris, assisted by Bro. Harmon, of David City, has closed with seven additions.

Wickham and Givens report stormy weather at Scott's Bluff. They will likely hold a short meeting at Mt. Zion Church near Alliance after the S. B. meeting.

The secretary visited Louisville, where Bro. Emmons has just closed a fine meeting, with 37 additions. The church was duly organized and has rented the little place in which the meeting was held. They are already planning for a building. It is a live little village of eight hundred people.

There is an opportunity for some preacher to do missionary work at South Bend. We have a half interest in a little house there, and I called there on my way to Louisville. Dr. Wm. Kirk has organized a little Bible-school, and will be willing to have preaching if any one will volunteer.

Committee on program has been appointed, and we hope to have it in shape early.

Bradshaw is seeking to get Bro. Motter as preacher.

The church at Peru is discouraged. We ought to build a house there as there are only a few resident members. The school is every year filled with our young people. They can not build of themselves, but we could if we would. W. A. BALDWIN, Sec'y.

Ulysses, Neb.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

Have You Got Rheumatism?

You Can Be Cured; FREE.

A Scientific Discovery Which Will Revolutionize the Treatments of Rheumatism.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. John A. Smith, Milwaukee, Wis., while apparently hopelessly sick with rheumatism, hit upon a combination of drugs and is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic," I had it tried on hospital and sanitarium patients with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a trial box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgic, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop those aches and pains, those inflammations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who recommend its properties and say it positively will cure rheumatism is

DR. QUINTERO, of the University of Venezuela, whose endorsement of Gloria Tonic bears the official seal of the United States Consulate.

THE HEALTH DEPARTMENT of London, England, prior to sending it into that country, made a thorough investigation of its ingredients with the result that it is admitted without any restriction; thus it cannot contain poisons or worthless drugs.

A MEDICAL JOURNAL writes: Gloria Tonic possesses all the qualities desired by Dr. Haig t alter the uric acid and thus create a new epoch in the practice of medicine; hence Gloria Tonic should receive recognition from the medical profession and health journals throughout the United States.

If you are a sufferer, send your name to-day, and by return mail you will receive a trial box of "Gloria Tonic," and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. It will tell you all about your case. You get 'Gloria Tonic" and this wonderful book at the same time, both free; so let me hear from you at once, and soon you will be cured. Address, JOHN A. SMITH, 1973 Germania Bldg., Milwaukee, Wis., U. S. A.



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The Kansas Preachers' Institute.

The Preachers' Institute was held at Herington, April 16-18. A goodly number, about fifty or sixty, met in that beautiful little village for study, investigation and free discussion of some important questions. Our church there is small, but it is thriving under the excellent leadership of Imri Zumwalt. All things were ready, both temporally and temperamentally, for a feast of good things.

Prof. H. L. Willett, of Chicago, was the guest and the chief speaker of the convention. He delivered six lectures covering the rise and first century of Christianity. The material furnished in these lectures was abundantly rich and suggestive; progressive in spirit, candid in expression and helpful to all. And they were received with heartiness and enthusiasm.

The first one indicated the conditions of the world at the time of Christ's coming, pointing out the conditions in government, politics, language, all which went to form the "logical time."

The three phases of Christianity—Petrine, Pauline and Johannine—were discussed. It was the view of the speaker that we are coming to stress the latter phase of Christian thought. First, there was the ecclesiastical development which ran to organization, then the doctrinal, wherein Paul was the great factor, now we are turning to John as the truest and the highest interpreter of the true life. But the synthesis of all these, Mr. Willett claims, will be necessary to the full statement of the content of Christian thought. He advanced the idea that Paul had begun to break down at the time of Stephen's stoning and from this time on he was "kicking against the goads." The early training and environment of Paul was very strongly put forth. Time will not permit details of these splendid and most invigorating lectures.

"The Forward Movement" was discussed by the writer, and the lines of advance emphasized were, missionary, educational and the revival. Bro. Priest led in the discussion of this subject. F. W. Emerson, of Topeka, read a paper on the "Preacher in Politics." It was forceful, and while it was sharply criticised it was backed up by good sense and sound principles. Mr. Emerson has figured in a very picturesque way in public affairs in connection with joint-smashing.

W. A. Parker, of Emporia, took up the thesis that the most liberal pulpit is the one which has the most comprehensive view of Christ, and is open therefore to the freest discussion and fullest acceptance of progressive thought. He indicated in this paper the unique freedom of the Disciples. The address was a fit illustration of the theme. It was bravely reviewed by Mr. West, of Wellington.

A striking feature of the institute was an address by Mrs. Clara H. Hazelrigg—herself an evangelist of no mean ability—on The Place and Power of the Evangelist.

Mr. C. M. Sharpe took up the subject of Poetry and Preaching. He urged that the preacher should pay heed to his literary style, that he should study the great poets for beauty of thought and felicity of expression.

Perhaps the most noticeable characteristic of the Kansas preacher is his alertness and eagerness of mind; he has not reached the state of *cocksureness*, but is hospitable to new truth, and wherein they differed it was done charitably. The whole body of them might be differentiated as an *inquiring mind*. And right hard working, aggressive, self-sacrificing men are these Kansas preachers too.

Prof. Wallace C. Payne has taken charge of the Bible Chair at Lawrence in connection with the State University at this place. Preparations are being made to begin regular class work in the fall. Things are very promising and hopeful. Many students and professors are expressing themselves as heartily in favor of the work and all realize that it is a much needed work. BAXTER WATERS.

Lawrence, Kan.

Dogs and Oxen.

A Fable for Evangelists and Elders.

No doubt there is many a dog in the manger who is growling at the ox for fear the ox will eat his bed. The dog is selfish and so is the ox.

The dog wants the straw for a bed, the ox wants it to eat.

The dog would rather the ox would starve than be himself without a bed. The ox would fain eat the bed on which the dog lies, even if it left the poor dog without where to lay his head.

Hence, as to the motive of dog and ox, it is, I think, about a standoff. If the dog were to vacate the manger, and at the same time the ox were to spy better hay or green grass at another point, he would probably at once hie away to better hay or to pastures green.

On the other hand, if the dog should find a better bed it is probable that he would vacate the manger and allow the ox possession of the straw.

I knew a dog whose bed was rather hard, and he tried to induce an ox to do some needed work on his master's farm in hopes that it would result in more straw in his manger. The wise ox however made inquiry as to the amount of hay that he would receive in return for his labor, and finding that there was no hay in the manger, and that the crop which he produced by his labor would probably be used to make a good bed for the dog, he refused to be worked in any such way. He went, however, to a place where there was plenty of hay both for himself and the dog. The result was that he did some good work, was well fed, and left the dog with a better filled manger than at the beginning.

I knew an ox who intimated to a dog that he was anxious to do some work for him, that it was not hay that he wanted, but *work*. The dog accepted the proposition, and after the work was done the ox showed great anxiety for hay.

I did not blame him for wanting hay. He had earned it and he needed it. But I did blame him for ever intimating that he did not want the hay.

I knew an instance in which an ox wanted work and also hay. He thought there was hay in a certain manger, but the dog in the manger knew that there was no hay there. The dog gave him the facts in the case, and knowing as any sensible dog does that an ox cannot afford to work without hay, he would not invite the ox to that field.

The ox pawed the earth considerably and made quite a noise under the mistaken notion that there *was* hay there, and that the dog was keeping him away from it.

I have known instances too, in which several good oxen have wanted to work the same field, and the poor dog, having his preference, selected one of the oxen and the others became very belligerent.

Of course dogs have preference for certain oxen, and oxen have preference for certain dogs and mangers. I don't blame either for this, but still it causes a good deal of trouble.

Viewing the question from all sides as best I can, I have decided that dogs and oxen are about equally balanced so far as merit and demerit are concerned.

There are, of course, some selfish dogs and some selfish oxen. But then there are scores of good dogs and good, hard-working oxen.

Let us not muzzle a good ox, nor kick a good dog.

In conclusion I will say that the common saying that "the hit dog howls" does not prove that the right dog was hit. "Remember poor Tray." T. D. SECREST.

Marfa, Texas.

Consumption

Is a disease of civilization. When the Indian was a stranger to the white man he had no name in his vocabulary for this dreaded malady.

Without arguing as to the curability of consumption, it may be stated positively that Doctor Pierce's Golden Medical Discovery cures weak lungs, hemorrhages, bronchitis, deep-seated and stubborn cough, and other diseases which if neglected or unskillfully treated find a fatal termination in consumption. There is no alcohol in the "Discovery," and it is entirely free from opium, cocaine, and all other narcotics.



Persons suffering from chronic disease are invited to consult Dr. Pierce, by letter, *free*. All correspondence is conducted under the seal of sacred secrecy. Address Dr. R. V. Pierce, Buffalo, N. Y.

In a little over thirty years, Dr. Pierce, assisted by his medical staff of nearly a score of physicians, has treated and cured thousands of men and women who had been given up as incurable by local physicians.

"Your medicine is the best I have ever taken," writes Mrs. Jennie Dingman, of Rapid City, Kalkaska Co., Mich. "Last spring I had a bad cough; got so bad I had to be in bed all the time. My husband thought I had consumption. He wanted me to get a doctor, but thought we would try Dr. Pierce's Golden Medical Discovery, and before I had taken one bottle the cough stopped and I have since had no sign of its returning."

Doctor Pierce's Pleasant Pellets cure constipation.

Disciples' Divinity House Notes.

The attendance of our young men at the university during the summer quarter promises to be very large. Any one desiring a circular of announcements may have one by addressing the Dean or secretary of the Divinity House.

The Divinity House is in receipt of the entire library of B. B. Tyler. The peculiar value of this gift lies in the great number of books bearing upon the history and work of the Disciples of Christ. Let others follow this generous example. We would especially prize copies of journals that have ceased to be published.

A sister in Kentucky has generously provided for $5,000 toward the endowment fund.

Thos. E. Bondurant, of Illinois, has given $1,000 to the endowment fund.

We believe that many others would follow these worthy examples if they knew more fully the importance of the work for the Disciples and the unparalleled opportunity in connection with the great university.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A Word From Upper Troy, N. Y.

Since the writer settled down for permanent work in this part of the city of Troy, a year has rolled around. Then the work was new. On the 18th of March, 1900, our house of worship was dedicated to the work of the gospel; 50 members were on the roll, and about 20 were in the Sunday-school. During the year the Lord has greatly blessed the work. On the 9th of March was closed a successful meeting of four weeks' duration. Evangelist E. O. Irvin, of Williamsville, N. Y., did the preaching for three weeks which resulted in 25 confessions; all of whom, but two, are identified with the work. Counting those who came in during the first week of the meeting and since the meeting closed, the total number of additions is 42, making an increase in our membership during the year of about 71 members. We greatly enjoyed Bro. Irvin's stay among us. He is a very acceptable preacher of the gospel and most agreeable in the home, and during his stay in Troy made many friends. Bro. Irvin's chart on baptism was an effectual means of convincing the most obstinate on that much disputed question, that there must be "water; much water; a going to the water; going down into the water; a being born of water; a burial in water; planted in water; a resurrection; a coming out of the water; having the body washed with water." Sprinkling or pouring requires none of the above, except water, therefore sprinkling or pouring is not baptism. The church succeeded in raising all expenses for the meeting. Bro. E. O. Irvin is a suitable man for the work of an evangelist and the New York Christian Missionary Society could not do anything better than to keep him in this great field.

The work has been quite prosperous in the city. The Jay Street Church of Christ, where Bro. G. B. Townsend labors, is having additions quite frequently. We have a union meeting of all the churches with the Jay St. Church on Thursday the 11th. An invitation has been sent to the churches at Eagle Mills, Poestenkill and Pittstown. Bro. W. F. Cowden will be with us and will address the meeting in the interests of the American Christian Missionary Society. At this same meeting we purpose to discuss the advisability of forming a Disciples' Union, for the purpose of pushing the work of our blessed Lord in this cluster of towns and cities—seven of them, all within a radius of six or seven miles with an aggregate population of nearly, if not altogether, 300,000 souls. The people are friendly toward us when we preach the gospel. The sky is brightening and we can hopefully look forward to a brighter day for the cause we all love.

R. W. STEVENSON.

Ohio Notes.

Buckeye Disciples have loaned S. H. Bartlett to our Hoosier neighbors for a month. He is speaking for the Home Missionary Society in the Indiana churches.

Alva W. Taylor has resigned as pastor of the church at Norwood, Cincinnati. He will spend some time in Europe in study and will pursue the vocation of teaching in the future.

Vernon Stauffer, who graduates at Hiram this year, will take up the work at Richmond Street, Cincinnati, the 1st of May. Bro. S. served the Eastern Avenue Church in Cincinnati for over two years, so is acquainted with the field. He will succeed Justin N. Green who becomes assistant secretary of the Foreign Society.

Victor G. Hostetter is doing a splendid work at Zanesville. He has been there a little over a year. He found 140 members and has added about 35 during his pastorate, and now has about 90 members. The church has had some valuable subtractions the past year. It has been held down for years by a few obstructionists, but they have been dropped

The church at Newark took about $500 cash offering on Easter Sunday, with which they struck a hard blow at their debt. For lack of room the Sunday-school now meets in the forenoon and afternoon. All over 12 years old meet in the morning and those under in the afternoon. Bro. Bates is a specialist in S. S. work and has the second largest school in Licking county. The Newark work demonstrates the fact that Ohio missions pay.

Frank F. Cook has resigned at Mungen and has become a state missionary and taken the church at Marietta. This would seem to be a good fit.

S. V. Williams has raised the white flag at Ashland. Here is another good church. A good place for some good man.

L. G Batman, of Mansfield, will lecture at Franklin Avenue, Columbus, May 3d on "Our New America." Those who have heard Bro. B. in this lecture pronounce it extra good

R. R. Bulgin has been in the capital of Ohio for some days in the interest of Bethany Beach. This is surely a great enterprise and will no doubt become a great Mecca for the Disciples of Christ. It will become a potent missionary center for the great east.

J. T. Bridwell has begun work at McArthur. The religious pulse is beating very rapidly in that city these days. The recent meeting by this scribe stirred up the populace considerably. The M. E. and Presbyterian preachers attempted to settle the minds of the people on some disputed questions after the first meeting, but they will not settle. Bro. Bridwell went into a meeting at once and is baptizing people every night. Miss Perrin has returned to lead the singing. The prospects for the second meeting are better than for the first one.

It is now only three weeks till the state convention at Akron. All things point to a great convention. The place is easy of access, and the four churches of Akron can well care for a large number. The program is a strong one. This has been a good year in Ohio missions. Much has been done. Secretary Bartlett says by a hard pull the ledger will balance. If you have not yet sent an offering for Ohio missions, send it by May 1st. We ought to have at least 500 visitors at this convention.

C. A. FREER.

Columbus, Ohio.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

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Missouri Mission Notes.

The work of Bro. Joseph Gaylor, of Everton, was a splendid success. He went there and found a few disciples who were ready to make an effort to plant the cause at that place. He gathered together a band of 26, two of whom confessed the Savior while he was there. These were organized, with a temporary organization, that will be made permanent if the officers prove themselves worthy. Besides this he raised $450 towards the building of a house, a building committee was appointed and the work was practically begun before he left the place. Thus another church is added to our list and another house will be built. He is now at Linn Creek, county seat of Osage county, and the last word from him was that the house, which is already enclosed, will, under his leadership, be completed. He had been there four days and had already five confessions. The lumber was bought for the completion of the house and paid for and he is at work raising the money to pay for the work. Bro. Gaylor is proving himself to be one of the best evangelists ever employed by the board.

We are very sorry that sickness has overtaken Bro. T. H. Popplewell, whom we had engaged as evangelist for southeast Missouri, and that the illness is of such a character as compels him to vacate the evangelistic field for some time. We regret this exceedingly as we had built very largely on the success that would attend his labors in that field. We believe that he is especially adapted to the conditions existing in that territory. However, we are now in correspondence with some man whom we hope to put in that field at once. Southeast Missouri must have an evangelist.

A few weeks ago Bro. A. A. Beery, of Lebanon, wrote me that he was ready to hold a meeting for the board. I at once opened correspondence with the brethren at Clinton with the result that he is now engaged in a meeting at that place. The condition of the church there is bad. Three years or more ago they unfortunately employed a preacher who was not a good financier. He knew a great many things unknown to the average preacher; he could wade deep into the mysteries of the Bible, was deeply versed in its prophetic lore; its visions were as open books to him, but he lacked the one essential feature of knowing how to run a church without plunging it into debt and the result is that when he left it one year ago or more, it was $1,000 in debt, with interest at eight per cent., payable semi-annually, for which the house was mortgaged, all to pay that preacher's salary. Bro. Lockhart followed him but the good result of his work has been largely lost by the time that has passed since his resignation, in which the church has been pastorless. No wonder the church was in a discouraged condition, almost entirely out of heart concerning the future. Bro. Beery's meeting is now going on. What will be the result, the dear Lord only knows, but the last word from him is full of cheer. Let us all pray that he may be successful indeed.

Bro. J. R. Blunt—blunt only in name—has gone to south Missouri and located with the church at Richland. He belongs to that class of men that is needed in south Missouri. He is pushing, earnest, energetic, consecrated, living only to preach Jesus Christ and him crucified. We are trying to place him with the church at Linn Creek at the close of Bro. Gaylor's meeting. I find myself praying every day for the means to employ a dozen such men as he, and put them into that territory.

A number of church missionary rallies are booked for next month. Marshall the first week. Slater the second, California the third and also Monroe City and the First Church of Kansas City joining in the chorus. We are expecting great results from these rallying forces for the redemption of this world. Conventions also are beginning to make an appearance with the leaves and blossoms. We have the Cass county meeting the first week, also the S. W. Preachers' Institute at Neosho. The following week we have the Christian county convention at Nixa and the Sedalia district convention at Warrensburg. Will those interested in these matters take note of the time and let us have such gatherings as will be for the blessing of the counties and districts in which they are held?

The comparison of the receipts for the first five months of the fiscal year with the receipts for the same period last year is not very inspiring. There has been an increase, but the increase is altogether too small. We have received $108 more for the first five months of this year than the same period last year. We have already made arrangements that will cost us $1,000 more than last year, so you see there is need that every friend of state missions rally to its support. May we not ask, is it not right that we should ask, that every preacher in the state bring this great interest to the attention of his people at the earliest possible moment and in the most effective way? Surely there is no interest that should lie closer to the hearts of the Missouri brotherhood than the salvation of our own people. Shall we not hear from every quarter of the state that the churches are rallying to the assistance of the state board in this endeavor to widen the borders of the kingdom of Christ?

Yours in his name,
T. A. ABBOTT.

Missouri Bible-school Notes.

In the matter of Normal work, we are to have the help of one of our very best, giving us lectures Tuesday, Wednesday and Thursday morning during the Sedalia Bible-school convention. Name later.

Central, Moberly, is one of the schools that meets its apportionment with the recurring quarter, as do Marshall, Sturgeon and a few others, but you need only look at the records to see the lag-behinds and these are they that make our trouble for us, among the best in Missouri, too, otherwise.

The new house at Jacksonville is a delight, built at much sacrifice to some, and J. H. Copher is now seeking to revive all departments of the work. W. D. Coulter is one of the superintendents that does, while others talk.

At Cairo a school was organized years ago by your secretary and has never ceased its work from that day. The school is growing and Bro. Copher is appreciated.

Our evangelist, John Giddens, was forced into a debate some time ago, but it seems to have been a good thing in the end, for the disciples of another John have sold their house to our brethren, and we now have house and all. At Pleasant Hill, Texas, Bro. Giddens organized a new school.

Beulah, St. Louis, has one of the best home departments in Missouri, and the only one of our brethren in the city, and they report it as doing such splendid work that their wonder is, all the schools do not have them, and so the query comes to you, why not have a home department?

Decision day at Joplin was first-class, 225 being present, with an offering of $18.10 and 18 confessions of Christ. They are building right along, both materially and spiritually, and though the former is trying them, they send word that their $25 pledge will be paid in full, and that's the kind W. F. Turner and J. N. Baker are. Wish we had others of the same metal.

Another one of the firm and reliable schools s Paynesville, where W. O. Walton now ministers, and where J. T. Duval has superintended for 31 years, refusing re-election this last December, so that he is so far banner superintendent for years' service in Missouri, and has always been one of the most regular. Is there an older superintendent in the state than Bro. Duval? Give me name and service.

R. H. Fife, our Platte county superintendent, is to see every school in the county in the interest of exact statistics and co-operation with us, and this is to urge other county superintendents to do as well, promising to meet all your expenses in such an effort. Can I not hear from others immediately, and will ou not begin now soon, giving us the report for Sedalia? H. F. DAVIS.

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A fifty cent bottle will prove to be the best investment you can make.

Whose Ox?

Sitting in the pulpit beside a distinguished Southern Methodist preacher, just before he arose to make a thrilling address to a crowded house, on "The Paramount Issue" (the destruction of the liquor traffic), he said this to me:

Can you tell me why your churches are always open to the W. C. T. U. women and other temperance agitators, and why is it that nearly every one of your preachers is outspoken in advocacy of the cause of temperance?" I replied: "Yes, I can. We, the Disciples, are not sectional. You Methodists (South) have to train with the Democrats as of old, and the M. E.'s must stand by the Republicans, and you noticed how the general conference in Chicago stultified itself before the world in its efforts to excuse President McKinley in ignoring the first canteen law. We do not belong to the North or South, the East or West."

He conceded, that there was much in what I said about it.

I was glad to see that the ministers of the Christian Church in Kansas City were ready to call attention to the quickness with which Mrs. Nation was arrested for violating the law in obstructing the streets and yet no arrest of the saloon-keepers who were violating the law. Mrs. Nation showed last Lord's day that the saloon-keepers in Kansas City and the officers of the law there are no more law-abiding than the jointists of Kansas.

What Christian man should care for party lash when such outrages are going on daily before his eyes?

In the address already referred to, it was clearly to be seen that this Methodist preacher, who carried the Confederate banner to the last ditch, is a staunch friend of the W. C. T. U.'s even if there are a few more of them in the North than in the South, and loves his country better than any party. May the Lord hasten the day when sectism and sectionalism shall have given place to the love of Christ and to true patriotism.

S. W. CRUTCHER.

Harrisonville, Mo.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

FT. SMITH, ARK., April 28.—Closed last night; 160 additions, 26 yesterday, 18 last service. Greatest meeting ever held in Arkansas.—MARTIN & EASTON A. EDMUNDS.

ARKANSAS.

Hot Springs, April 22.—Two confessions so far and one by letter in the meeting here.—T. N. KINKAID.

CALIFORNIA.

Fortuna, April 18.—Evangelist Glen McWilliams closed a meeting of four weeks with our congregation, April 14, in which we had 65 additions, as follows: Baptisms, 55; letters and satements, 10, of which three were from the Baptists. Nearly the entire associate membership of the Y. P. S. C. E. became Christians and active members. All of some classes in the Sunday-school and some from all the classes above the primaries, confessed Christ. It was the glorious reaping of seed sown by faithful workers in former years. —ABRAHAM B. MARKLE.

COLORADO.

Golden, April 26.—On April 14, I closed one and one-half years of service with the church at Carbondale, Col. During the last two weeks eight were added to the church, three of these by baptism. Preached three evenings for the church at Aspen with two added by baptism. Whole number of additions not reported, 17. At a farewell reception the people of Carbondale gave me several beautiful presents, with many kind words of cheer. I began here on April 21. The church is one of the oldest in the section. The work starts off very encouragingly. Of the seven Sunday-schools of the city ours is the largest.—ROBT. W. MOORE, pastor.

IDAHO.

Genesee, April 19.—About five weeks ago there had never been but two sermons preached by our people in Genesee. We rented a hall at $8.75 per week and began the siege; at the end of two weeks we bought the hall and lot and all the fixtures; at the end of three weeks we had a baptistry in place, and three men and one woman were baptized, one of these a deacon in the Congregational Church. In all 16 have been baptized. We organized a church with 33 members and there are about 10 more who will take membership with us in the near future. We organized a Sunday-school last Sunday with 45. We are rapidly transforming the hall into a beautiful little church building, which we will dedicate the last Sunday in May or the first in June. We will remain here until after dedication and then go to the Washington State Convention and from there to the Oregon State Convention.—L. F. STEPHENS AND WIFE, evangelists.

ILLINOIS.

Barry, April 29.—We have had nine confessions during the past few weeks at regular services. Two yesterday.—F. M. ROGERS.

Bloomington, April 23.—I have accepted the call to work with the Christian Mission at this place and will preach Sunday evenings or the present. Commenced the work last Sunday; three added. Prospects are very encouraging and we hope to remodel the building and organize for genuine active church work in the fall.—JOHN D. AUSTIN.

Cairo, April 22.—On Sunday night I closed my meeting at Cairo, Ill., one of the wickedest towns on earth, with 29 additions to the church. Bro. Clark Braden is the minister there, and the church under his management has been very materially strengthened. My next meeting begins at Wyatt, W. Virginia, a mission point, April 27th, and from there I will go to New Matamoras, O. Churches wanting my services may address me at Lexington, Ky.—JAS. W. ZACHARY.

Fulton, April 26.—To-night closed a 17 days' meeting here with 20 additions. There were four at the regular Sunday services preceding the revival; these with others make 31 conversions and four letters since Bro. R. Tibbs Maxey took charge of this mission church with 60 members last September.—LEWIS P. KOPP.

Heyworth, April 22.—The church at Eldora, Ia., held a meeting of three and a half weeks with 8 additions, 4 by confession and baptism and 2 reclaimed and 2 by statement. An old debt of $175 provided for and salary raised to secure a pastor. The preaching was done by the writer, who will locate with them as pastor.—F. L. DAVIS.

Mattoon, April 25.—Miss Anna M. Hale spent Sunday, April 14, with us. Young ladies' auxiliary organized. Closed second year with church here April 7. Twenty additions not yet reported, making 283 for the two years. Over $8,000 raised for all purposes. A little over $4,000 of this amount was on the heavy debt of the church. The greatest development has been in spiritual things. We are getting ready to launch a mission in another part of the city. Our present quarters are entirely inadequate, and our building will have to be enlarged.—A. A. W., pastor.

INDIANA.

Elwood, Apr. 24.—All pastors and others knowing of members moving to Elwood please report the same to the undersigned. Work moves along flourishingly here. Additions at nearly every service. Sunday-school and various C. E. societies growing in numbers and interest.—L. C. HOWE, pastor.

Knox, April 19.—I have been here three nights in my second meeting; large audiences and three confessions. I go next to Sigourney, Iowa, and then back to Missouri.—H. C. PATTERSON.

Salem.—W. T. Brooks, of Ladoga, Ind., recently closed a meeting here with 81 additions; 48 confessions, 23 by letter, six from the Methodists, two from Baptists, one from Presbyterians, one reclaimed. We had eight additions the last day. The converts included a large number of our most prominent citizens and the town was stirred as never before.—W. H. ALFORD, minister.

IOWA.

Council Bluffs, Apr. 22.—One addition yesterday. We have just organized an auxiliary to the C. W. B. M. with 28 charter members. On April 25 we had a union missionary rally of our churches and auxiliaries in the Twin Cities. Let us have another general rally at Creston, May 6-9. Let every church rally $1.00 for district expenses and rally a good delegation to attend this convention.—W. B. CREWDSON, president southwest district.

Des Moines, Apr. 23.—We are in a great meeting with Bro. Scoville doing the preaching; 115 accessions to date; 81 in the last eight days. Bro. S. has been with us about a week.—E. W. BRICKERT, pastor East Side Church of Christ.

Des Moines, April 25.—East Side Church. We have been in this meeting (the third in Des Moines) only nine days and have had 100 added. The Central Church assisted us on Monday and the University on Tuesday night, coming on street cars with streamers flying at the sides of the cars and songs from consecrated voices from within. I have worked with this same pastor, E. W. Brickert, once before, at Washington, Ind., where with that good church we had 111 added in ten days. We lack but 14 of having reached 1,000 in this city with these three churches. There were 20 added last night and 27 Sunday. —CHAS. REIGN SCOVILLE.

Keota, Apr. 22.—One confession last evening. This makes 21 added here since our second year began with this church, Oct. 1, 1900. Two were statements and 19 baptisms. Also 12 added at Kinross not previously reported; seven baptisms, two statements; one from M. E. Church, one from Baptists and one from United Brethren.—GEO. C. RITCHEY.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

KANSAS.

Yates Center, April 22.—Nineteen additions in eight days.—R. A. THOMPSON.

Horton, April 22.—Two added yesterday by letter at morning service. One by statement two weeks ago not reported.—L. H. BARNUM.

MICHIGAN.

Owosso, April 22.—Two accessions yesterday and one Lord's day previous. Our two years' work will close with rally and supper. Church prospers.—S. A. STRAWN, pastor.

MISSOURI.

Bethany, April 26.—April 14 I immersed two at the East Side Church, Moberly, the prospect is that the East Side Church may do a good work. We have about 175 members, quite a number of young people.—W. H. HOOK.

Columbia, April 29.—Raised $16 at Millersburg yesterday for missions. Will divide this among the state work, the Bible-school work, A. C. M. S. and F. C. M. S. Amount raised last year $1.55. We have a flourishing Bible-school with 70 enrolled.—J. G. CREASON.

Elsberry.—One reclaimed at the Saturday night service. Two were baptized Monday morning. Our pastor, W. W. Rumsey, of Keokuk, Ia., begins a meeting with Bro. E. J. Lampton, May 4, at the Linn Knoll church.—PAUL H. GIBSON, Ass't. S. S. Supt.

Louisiana, April 29.—Since coming here in January we have had 18 accessions, five by letter, five by confession, eight otherwise. Bro. E. J. Lampton was with us Sunday and at night preached and took the confession of his little granddaughter. We are to have a rally and roll-call the third Sunday of next month. Bro. J. P. Myers, at Clarksville, is in a meeting not a week old and about 30 accessions reported. Prof. Wilson is helping. —F. A. MAYHALL.

Moundville, April 26.—Just closed a ten days' meeting here. Church board reorganized, 14 additions and money raised for preacher one-fourth time.—R. B. HAVENER.

Mountain View, April 23.—Our two weeks' meeting at Brown Hill, Texas county, Mo., closed with 36 additions, with the church wonderfully revived and public sentiment turned our way. South Missouri is a great mission field, but the laborers are few.—T. J. HEAD.

New Franklin.—There were 23 additions in the Fayette meeting.—ARTHUR N. LINDSEY.

New London.—One of the most fruitful temperance meetings ever held in New London was that recently conducted by W. H. Boles, of Alma, Ill. As an enemy to unrighteousness Bro. Boles is the most fearless and uncompromising we ever heard. He is a "hard hitter" and spares no one who needs attention. He is as true to the gospel as the needle is to the pole. The immediate and visible results of the meeting are quite satisfactory. Bro. Boles is a man of great ability and ought to be kept busy all the time in the gospel temperance work. — CRAYTON S. BROOKS.

Salem, April 23.—We have been here 12 days. Good audiences. The outlook is promising. Bro. G. B. Williamson is with me.—BEN. F. HILL.

Troy, Apr. 25.—Dr. W. T. Moore gave us a brief series of lectures from Sunday to Wednesday inclusive and was greeted by crowded congregations. His lectures were masterly deliverances and provoked universally favorable comment. So much so that his return in the fall is already anticipated. On Sunday, the 21st, we had the roll of the church called, at which the pastor was unanimously called without any limitation of time.—G. F. ASSITER.

NEBRASKA.

Danbury, Apr. 25.—Closed 10 days' meeting at Lenora, Kan. Eight additions last day. Go to Courtland, Kan., next.—W. R. BURBRIDGE.

Fairfield, April 26.—We were presented a "baptismal suit" by the church here on the 19th inst., and will labor to make much use of the gift. V. E. Shirley, of Nelson, was called to the bedside of his mother in Pawnee City, Okla., on the 24th. Elder C. W. Henny conducted the obsequies of Sister Mary E. Nixon here on the 21st. She died as a faithful mother in the church, 61 years old. Eighty people assembled here during the convention of Dist. No. 7, April 22–24. Three hundred and sixty additions were reported added to the church during the past six months.—L. Aa. HUSSONG.

Tekamah, April 25.—We had 15 added at Seward and left Bro. Beem in charge to continue a few days while we begin here. Bro. Reed is pastor. Meeting one week old and seven confessions to date here. We are arranging for dedication. Crowded houses. A. G. Smith is pastor.—ATWOOD AND WIFE, evangelists.

Ulysses.—Five additions recently at Shubert, where John T. Smith ministers half time. Twenty-one added to the church at Grand Island under Bro. Doward. G. M. Reed had 2 additions at Cordova April 14. He can be had for a regular pastorate soon. His address is Seward, Neb.—W. A. BALDWIN.

OHIO.

anseon, April 10.—My work here has been fairly prosperous. There have been about 20 added to the church since I came. Our Sunday-school is growing; the audiences are growing also. We have one of the best Christian Endeavor Societies I have ever known. I have been called and accepted the work for another year.—GEO. E. DEW.

TENNESSEE.

Pulaski, April 22.—We have just closed a two weeks' meeting here with 12 added. Meeting was conducted by home forces.—W. P. CROUCH, pastor.

TEXAS.

Cleveland, April 22.—We came here to spend the winter. We gathered together a few of our scattered brethren and organized a S. S. in the schoolhouse with six present; the attendance increased and we now have about fifty. Easter Sunday we organized ourselves into a church with 10 names, but we know of several more who will come in. A subscription paper was circulated; one of our members donated a lot, others labor and material, others money, and we are now in a fair way to have a church building of our own. Bro. Leak, our state evangelist, and Bro. Webb are to be here this week to hold a meeting.—MR. AND MRS. F. DARST.

UTAH.

Salt Lake City, April 22.—One added by letter here yesterday.—W. H. BAGBY.

WASHINGTON.

Pullman, April 20.—Just closed a 10 days' meeting at Chester with six confessions and organized with 15 members. The meetings I held for Bro. H. P. Peck at St. John and Thornton resulted in seven added. My meeting at Spangle the last of February and first of March was one of the best meetings for the cause of Christ that I have held on the coast, yet there were no additions. I return there first of June for a four weeks' meeting.—L. C. HAULMAN.

CHANGES.

E. S. Stevens, Augusta, Ky., to Akita, Japan.
S. B. Moore, St. Louis, Mo., to Atlanta, Ga.
W. E. Bates, Cowgill to Breckenridge, Mo.
Robert Stewart, 111 W. Church Ave., Knoxville, Tenn., to 810 Luttrell Ave., Knoxville, Tenn.
Henry Pearce Atkins, Harrodsburg, Ky., to 106 N. Morris St., Richmond, Va.
Chris. P. Pann, Riverside to Santa Paula, Cal.
J. A. Seaton, Spencer, Ia., to Brookings, S. D.
W. H. Down, Isabel, Ill., to Forsyth, Mo.
A. E. Meek, West Carlisle to Millwood, O.
O. W. Jones, Nashville to Galena, Mo.
Samuel Traum, New Antioch, O., to Converse, Ind.
E. G. Merrill, Arapahoe, Neb., to Paola, Kan.
Robert W. Elder, Fort Collins to 1705 Walton St., Denver, Col.
L. H. Humphreys, Atlantic to Delta, Ia.
Geo. E. Tyson, Reelsboro to Newbern, N. C.
I. R. Spencer, Coldbrook to Lockport, Ill.
Joel Brown, 3109 University Ave., to 1104 26th St., Des Moines, Ia.
A. J. Marshall, St. Louis, Mo., to 1307 Harrison Ave., Des Moines, Ia.
J. B. Lockhart, Caney to Nortonville, Kan.
J. N. Lester, Belle Plain to 121 Hickory St., Waukegan, Ill.
H. Morton Gregory, Estherville to Everly, Ia.
F. F. Cook, Bays, to 511 Washington St., Marietta, O.
K. W. White, Salisbury, Mo., to 828 Louisiana St., Lawrence, Kan.
P. A. Cave, Hagerstown, Md., to 314 N. 26th St., Richmond Va.
J. B. Jeans, Hamilton, to Springfield, Mo.
M. S. Dunning, Belton, to Whitewright, Texas.
B. H. Smith, Canton to Trenton, Mo.
J. N. Wiseman, N. Royalton, O., to Miller, S. D.
Chas. E. Freeman, Cleburne, to Santa Anna, Texas.
J. G. Slick, Garden City, to Pawnee Rock, Kan.
E. S. Orr, Harvey, Ill., to Redwood Falls, Minn.
F. L. Moore, Marionville, to Carterville, Mo.
S. M. Thomas, Kansas, to Eureka, Ill.
J. M. Morris, Glenwood, Ia., to Walla Walla, Wash.
Jas. S. Helm, Parker, S. D., to 120 Allen St., Dallas, Texas.
Jesse B. Haston, Galveston, to Corsicana, Tex.
K. H. Sickafoose, Ten Sleep, Wyo., to Hillsboro, Ore.
J. A. Dearborn, Richmond, to Newport News, Va.



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Family Circle.

Truth Divine.

By William Morgan Cochran.

O Truth Divine, thrice welcome to our house,
Where much of care and much of pain has been,
And teach us how to trust in God's unseen.
Wake us from fear and doubt's benumbing drowse,
And tell us how to keep all holy vows,—
The vows that brew the soul God's holy balm,
And bring life's storm-vexed tides His holy calm.
Oh, let us feel His finger touch our brows,
And hear Him say: I am in Truth revealed.
In earth, in sky, and in the spirit clime;
In suns, in stars, and in the nebulous dust;
In sword, in spear, and in the burnished shield,
And in God's wondrous grace and love divine,
Truth reigns, and worlds and systems wait and trust.

Indianapolis, Ind.

Journalism as a Profession.

George Ade writes in the Saturday Evening Post some things which will be of interest to the young man who contemplates journalism as a profession. Mr. Ade is a journalist himself and thinks well of it as a calling. The newspaper business is not only good in itself, he says, but better still as leading up to many other things which promise more ample rewards and demand less arduous toil in middle life and old age. So, unless the young man has a tremendous vitality and a love for the work not lessened by years of hard endeavor, he will do well to make his newspaper career a mere preparation for another career. Time and chance very often will determine what this afterwork is to be. There is much to be said: The young man will not rust or retrograde while he is in active newspaper work, as he might if he were put into a sleepy, overheated office or crowded into a subordinate place in some commercial establishment. To be sure, there is the danger that he will fall in with a convivial crowd and stay up late, trying to be a "Bohemian," but this danger is minimized now that the editors discourage drinking.

Sometimes one is tempted to believe that an experimental season of journalism will lead any man to his predestined occupation. Newspaper work starts him in many different directions. He follows the most promising path and does not quarrel with fate. Once there was a young man who came into a newspaper office with a hidden determination to be another Chas. A. Dana, and today he is the successful manager of a comic opera company. Another thought he was to be a professional funny man. He is now a grave police magistrate. Another who hoped to fit himself to do ponderous editorials is now writing frivolous matter depending for its charm on the use of parlor slang. A youth to fortune and to fame unknown had desired to be the book reviewer of the century. He started in to do the preliminary "rustling," showed a quick grasp of financial reporting, and to-day is a stockbroker. And a great many, too many, in fact, get into politics. Yet who knows? They may take with them an antiseptic and clarifying influence.

In conclusion it might be said to the college man who is drawn toward newspaper work: If you feel a genuine craving for the fascinating toil, go into it—only when you have become a successful reporter and more or less deference is paid to you, and when over-enthusiastic friends try to spoil you by saying that you are a "genius," do not sit down and be content with the thought that you have arrived, for you have not. You are simply on your way. Keep cool, and discount flattery, and remember that nothing is more dead and cold than a yesterday's newspaper. Along in the thirties, if some one comes along and tries to steal you away from the newspaper office, don't resist.

A Minister's Bet.

Congressman Champ Clark, of Missouri, tells the following story of our venerable Brother Charles Louis Loos, in his book of "Cloak-Room Stories:"

Some savant once said, "Habit is stronger than nature," and there is a modicum of truth in his dictum.

Dr. Samuel Johnson, the great lexicographer, is said to have gone to see one widow for 20 years. A friend asked him, "Doctor, why don't you marry that woman and be through with it?" The gruff old Ursa Major replied, "My dear sir, if I married her, where would I go to spend my evenings?"

One of the most learned men I ever knew is Charles Louis Loos, at whose feet I sat when a boy at Bethany College to learn wisdom as Paul sat at the feet of Gamaliel. When attending college, he had a comfirmed habit of saying, "I'll bet you a dollar!" by way of emphasizing his propositions. He is an intensely earnest man. Among the first sermons he preached was one delivered at Wellsburg, W. Va. In the midst of his sermon he astonished his audience immensely, amused some and shocked others by laying down some proposition with great force and then, to emphasize it, leaned over the pulpit and exclaimed: "It is true! It is true! I will bet you a dollar it is true!" which cured him of using that particular phrase.

In a Japanese Railway-car.

The second- and third-class railroad-carriages in Japan give the foreigner a very favorable opportunity to study the life of the people. The glass windows are striped with white lines. The reason for this is that some of the persons who travel in the cars are unused to glass, which perhaps they have never seen before. They are therefore inclined to put their heads through if there is nothing to indicate that something bars the way.

In cold weather, says the New York Sun, all Japanese travellers carry rugs, for the cars are heated merely by long steel cylinders filled with hot water and laid on the floor. Spreading his rug out on the seat,—a Japanese never sits on anything not perfectly clean,—the passenger shakes off his *geta*, or wooden clogs, and curls his feet beneath him.

The next move is a smoke, in which both men and women indulge. A tiny pipe is commonly used, which never contains more than a wisp of tobacco the size of a pea, and affords not more than one or two puffs to the smoker. The ashes are then knocked out on the floor and another wisp stuffed in and lighted from the smoldering ashes just rejected.

At every station there are venders of the little mandarin organges. Every passenger buys a dozen or more, and eats them in a short time, throwing the skins about the floor. Boys pass by with tea in tiny earthen pots, a cup placed over the top. The price is three sen (a cent and a half). The teapot is left in the car.

The Japanese throw all sorts of refuse about, and the car soon presents a very untidy appearance, or would do so if it were not for the porters, who come in at odd stations and clean up.—*Youth's Companion.*

A Helpful Hint.

A careless laundress can ruin the daintiest of woolen garments—and since our dear little babes and delicate children have to wear them all often, it is the duty of every young mother to try to learn the best methods of laundering them so that they will not irritate the babes' little tender flesh, and make them fretful and eventually sick and feverish. Their flannels are usually of the softest and finest, and should be kept in the best possible condition; besides they are very expensive if we have to replace hem. Yet I have seen them so drawn up and shrunken in one washing that they had to be thrown aside.

There is an excellent method which has been used for years, and it is a great saving of money to have flannels properly washed and I wish to give the recipe here for the benefit of the young mothers—for I have known their dear babes' flannels to become a serious subject in a financial way—the mothers having to lay aside all the pretty soft flannels on account of the laundress having ruined them in the first washing, shrinking them and hardening them so.

First, you must use water that is as hot as you can bear your hands in, and flannels must never be washed on a board, and soap must never be put directly upon them; make a good cleansing suds of warm rain water and pearline; wash the flannels through two warm suds, rubbing them up and down with your hands until they look clean. A little borax is good to put in the water to soften it. Then rinse through two warm waters, clear, and of the same temperature as the first; then pass through the wringer. Before hanging out stretch and pull the garments into shape. If this is not done the tiny fibers interlace and cause them to become hard. Hang them out on a line in the sunshine. S. J. H.

Kitchen Expenses.

Reduced By Ready Cooked Grape-Nuts.

"Modern food saves gas bills (cooking), labor and doctor's bills, and the food I refer to is Grape-Nuts," says a Chicago woman.

"We have used Grape-Nuts over a year. I weighed, when I began using it, about 100 pounds, but have gained 22 pounds since. I have recovered entirely from dyspepsia since using this delicious food. My husband and children enjoy Grape-Nuts as much as I do, and they have all been decidedly benefited by its use.

My baby is very much healthier than my other two children were at his age. I attribute the difference to the use I have made of Grape-Nuts Food.

Of course it is a great advantage to have a food that is already cooked and sure to be in good condition. This is not always true of many cereals." Mrs. Geo. S. Foster, 1025 Wabansia Ave., Chicago, Ill.

How They Broke Up.

An amusing story is related in Canadian Savage Folk, of the manner in which an adjournment was taken by a mass-meeting. A missionary who had started a school among the Indians met with opposition, and the meeting had been called in support of the rival scheme.

There were several speakers who denounced the school in existence. We replied vigorously, showing the efficiency of the school, and denouncing in turn the methods adopted by the opposition. An Indian chief produced some specimens of work done at the school, and several speakers supported the work as it was being done. The climax was reached when a gentleman arose and said:

"I move the whole thing bust!"

The chairman put the motion:

"It is moved and seconded that the whole thing bust!"

The audience sprang to their feet, and waving hats, yelled, "Busted!" and made for the door. Thus ended the first and last opposition in that matter.—*Youth's Companion.*

The Belgian Hare.

By Mrs. Z. T. Spencer.

Although the Belgian hare has been advertised and written up by many people all over the United States for the past two years, yet there are very few people who have ever seen one, and still fewer who have ever tasted one properly cooked. Yet it is a fact that if people knew the value of the hare as a meat producing animal few homes would be without a small pen to raise the meat for home use. We believe we are competent to judge somewhat of this, and we unhesitatingly assert that there is no meat known to American cooks that equals a young Belgian hare properly roasted. It far surpassess chicken; tastes something like squirrel, but the meat is white and very tender. Then we have cooked an old hare; the oldest we ever had, and were surprised at the tenderness and delicious flavor. A pen of hares can be kept in a back yard too small to raise chickens. Two does and a buck would be a good start for meat purposes; $9 should buy a nice trio. There is nothing that will afford to youth or age so much real pleasure and profit as a pen of Belgians. A corner in the shed, carriage house or hen house, partitioned off so as to let each breeding doe have two and one-half feet square under a roof with a hole to give them access to a small yard, even two by ten feet, for exercise, will be ample to raise all needed for home use. If this is not convenient, a goods box two by three feet, with wire or slat door for each breeder. The same box will hold a dozen youngsters after they are weaned at six weeks old. The cost of raising hares is no more than chickens, and the pleasure and profit much more. The fur is very valuable, the skin being as strong as mink. The black Belgian skins are the most valuable, being shiny black.

The work of raising Belgian hares is the one work to which women and children are especially fitted.—*Illustrated Youth and Old Age.*

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Extending the Telephone.

A curious feature of Professor Pupin's telegraph and telephone invention, (that of reinforcing a cable, however long it may be, by coils of wire wound around it, which take up and repeat the current so that it loses none of its propelling power), is that, contrary to every other form of electrical transmission, the electric waves are delayed. In all other cases, they are known to be practically instantaneous, but in this case there is a considerable hiatus. For example, in talking over a telephone between New York and San Francisco, there would be a considerable period of time—several seconds at least—before words uttered at one end of the line could be heard at the other end. But the method is, nevertheless, an undoubted success, and it is stated that a land line connecting the two extremes of the American continent, built on this principle, will work just as well and just as distinctly as do those which are now but a few miles in extent. Whether or not the system will become of immediate practical utility for transoceanic purposes, is doubtful. New York and London are, for instance, nearly five hours apart in time, so that business hours of each place do not properly overlap. It is more than likely, also, that the tolls over such a cable would necessarily be almost prohibitory in amount; but for long land lines the scheme is intensely practical.—*Ledger Monthly.*

The Most Unpleasant Person in the World.

In a book owned by the Queen of Greece are written the opinions and ideas on various subjects of nearly every crowned head in Europe, and also the opinions of the different members of the royal families. One of the questions asked in this book is: "Whom do you consider to be the most unpleasant person in the world to come across?" The King of Greece has written: "The most objectionable being in the whole world is, in my opinion, the man who will shake hands with you and say: 'Bless me! How very aged you are getting!'" The Duke of York has answered the question thus: "There is no more unpleasant man in the world than the one who will lend you a 'fiver,' and then expect to be paid back."

The Duke of Cambridge, who possesses a very considerable wit, has written: "The most disagreeable and unpleasant being to come across is the one who will suck peppermints and eat oranges at a public entertainment." The Princess of Wales has written as follows: "There are so many good and pleasant people in the world to speak and write about that it is unnecessary to speak or write about the unpleasant ones." The Duchess of York has answered: "I think by far the most unpleasant person is the one who points at you and cries out, 'There she is!'"

The Duke of Connaught says: "There are two kinds of unpleasant people in the world; those who are always inviting themselves to dinner; those who never think about inviting you to dinner."

Prince Adolphus of Teck, now the Duke of Teck, says; "Perhaps the most objectionable of all men is the one who will persist in wearing a frock coat with a little round hat; the next most offensive to me is the man who calls you 'old fellow' when he has only known you a few days." The Princess Christian writes; "The most objectionable woman in the world to me is the one who finds every one in the world but herself objectionable, and who, while 'pick-idg holes' in her 'dear friend,' calls her 'that poor woman'!"—*Ledger Monthly.*

He: "You climbed ze Matterhorn? Zat was a great foot."

She: "Great feat, you mean, Count."

He: "Ah! Zen you climbed him more as once!"

Teacher—Johnny, tell me the name of the tropical belt north of the equator.

Johnny—Can't, sir.

Teacher—Correct. That will do.

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The Parson's Choice.

The colored preacher in a Southern community is, in his limited jurisdiction, something more absolute than the Czar of Russia. To his flock he is not only a guide, philosopher and friend in all matters spiritual, but also in those important little secular affairs involving the disposition of his vote to the best advantage of his country and himself.

A heated campaign was in progress down in North Carolina, where, the negroes being exceedingly numerous, the only question between the two Democratic candidates was which one could control the colored vote.

In that country lived Parson Ephraim Marshall, a man equally renowned for his political wisdom and his elocution, which was entirely equal to a five-hour sermon, audible a mile away. In this campaign he had been seen—and gone one better—frequently by the opposing candidates for prosecuting attorney. Still, like the wise man that he was, he gave no indication of his choice. Every one realized that his indorsement was equivalent to an election, and when he finally gave notice that he would address his people on the night before election on the issues of the day, interest was intense.

When I arrived at the church the audience was already large and noisy; but suddenly the hush of the grave fell upon it. Looking up, I saw Parson Ephraim mounting into the pulpit. He was a rugged old fellow with gray hair, and a bald swath across the top of his head. He wore a long linen duster, and a collar so enormously high that the tops of his ears were just visible over it. Adjusting on the Bible-stand the battered old silk hat which he always wore rakishly on the side of his head, and biting off a huge chew of tobacco he thus addressed his audience:

"In 'suance on a call that I made ter 'dress mah flock an' feller-citizens on de perlitikel issuances ob de day, I is afore yo'. Now, brudders, Ise sorry ter say dat de perlitikel issuances up fur discustication hez done dwindled down toe Square Wallace an' Square Harper, an' I wants ter say right now you doan know what a tho'n in de flaish dem two white men's bin toe me. I disrespecto ter do my juty by dem, an' I 'poses dey shell do dar juty by me. Consequentimentally, dey hex come afore me—one at de time—an' when dey went away I rasseled wid de Lawd toe see whar I auter fall. At one time de Lawd he look like he done gwine ter throw me on de side of Square Harper, an' den Square Wallace he cum erlong an' knock de props squar out frum under me, an' den de Lawd he seem ter projecticate me into his vercinity. Sich a stribin' ob de sperrit Ise nebber expectorated afore. Howsunebber, Ise done s'arched de Scripturs, an' in de parable of de tablets Ise foun' de dissolution. De Lawd he nebber disrespected much ob de gentleman what got only one. All he axed him toe do wuz jist not ter plant it like he wuz droppin' co'n, but de man what got de ten ain't let off in no sich way. It do seem toe me dat in dis lessum de line of my axtivities am demarkased. Square Harper cain't shore dispect much fur his tablet, but wid Square Wallace it am different. He done tuck his ten tablets an' traded wid dem. I shore do like a public-sperrited man, an' Ise jist gwine ter vote fur him shore's yo' bo'n. But 'sides dis, brudders, dar's a cogious reasin why yo' auter vote fur Square Wallace. I done hurd Jedge Johnsing say dat Square Wallace cain't cornvict nobody ef he wants toe, an' yo' shore auter b'ar dat pint in mind when yo' 'members de partiality de cote hez fur tryin' ter trace de white folkses' hawgs toe de habitation of sum member of dis congregation."

Here an egg came hurling through the air and struck Parson Ephriam squarely between the eyes. Wiping it off with the tail of his coat and adjusting his glasses he said:

"Ise a man ob peace, brudders. I allus hez bin sense I done quit drinkin' toe much conlicker an' gwine ter dem deblish frolicks dat you fool niggers run arter. When I guv up de wurld, de flaish an' de devil I sed ter de Lawd dat Ise gwine ter forguv mah enemies, an' dat I'd nebber say nuthin' agin 'em what I couldn't say in mah pra'rs. I forgives that unknown inimy what throw'd dat aig, an' now let's pray. 'Oh, good Lawd, I cum hyar dis nite ter shed de light of my onderstandin' on de dark places of dese fool niggers' benited minds. In dy unscrewtible dispersion dow has also sint wid a pocket full ef stolen aigs dat triflin', good-fur-nuthin', lyn', thievin' nigger, Jim Jones. Oh, Lawd, I prays foh dat nigger! Joner in de whale's belly an' de Hebrew chilluns in de fiery furnace ain't nowhar ter whar he's gwine ter be ef I ketch him when dis meetin' am out. Oh, Lawd, may ebery one heah have de grace toe vote fur Sqare Wallace to-morrow; an' I axes de, oh, Lawd, ez a special dispensation, dat de kinky-heded Ferlistin', Jim Jones, doan 'scape me dis nite, fur I wants him as a warnin' an' a zample dat de anited hed of dis heah congregation ain't no scramlin'-pan foh no nigger's stolen aigs.'"

But before the prayer was ended the Philistine Jim Jones was in full retreat, and the next day he hired out for a year on a distant plantation.—*Woman's Home Companion.*

Not Guilty.

The following story makes one think of the old proverb about a "guilty conscience" and "no accuser:"

"Now, boys," said the patient Sunday-school teacher, "surely some one of you can tell me who carried off the gates of Gaza. Speak up, William."

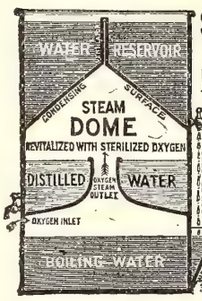
"I never touched 'em!" said the indignant William, with a suspicion of tears in his youthful voice. "I don't see why folks always think when things get carried off that I've had something to do with it!"—*Youth's Companion.*

Southern Baptist Convention.

For the above meeting the Louisville and Nashville Railroad will sell round trip tickets from all points on its line to New Orleans and return at one fare for the round trip. Tickets will be on sale May 7, 8 and 9, good returning until May 16 inclusive, except that on payment of fifty cents an extension of limit until June 5th can be secured. Double daily trains between St. Louis, Evansville, Louisville, Cincinnati and New Orleans, with through coaches and Drawing room buffet Sleeping cars. Everything the best. For full information address any agent L. & N. R. R., or C. L. Stone, Gen. Pass. Agent, Louisville, Ky.

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J. Breckenridge Ellis.

PETE.

XV.—Linda May's Party (Continued.)

"How do you play it?" asked Chalky. "I hate to learn new games." "You listen at me and I'll tell you," said Linda May, "and you boys quit a-fighting. Somebody's blindfolded, and while she is saying 'Silence in the courtyard after twelve o'clock, Silence in the courtyard after twelve o'clock,' the others hunt up places they want to stand in. But the second she says 'HUH!' real short and loud, nobody can take a single step. Then she says how many steps you can take when she is after you, like Three or Four, and she comes feeling after you. When she is purty near on you, you can take as many steps as she said, real easy, so she won't know which way you slipped; and when she *does* touch you, she has to feel you and guess who you are." "That's like Still Pond," said Chalky. "All right; who'll break up?" "You can blindfold me," said Madge. So they blindfolded her real good, so she couldn't see a thing. Then she chanted her lines and cried "HUH!" and told them they could take three steps. Of course she didn't know which way to go, but she started out, groping. Pretty soon she heard somebody stepping softly, so she knew she was near a player. She followed the sound. At last she said, "You've taken more than three steps!" No answer. Madge followed. The person began to run. Madge ran after him and caught him by the arm. Then the boy stood still. "I know you must have taken twenty steps," she said, feeling his hair. "I don't know who you are but you're caught anyway, because you cheated." "I'd think you could feel his hair *burn* you," spoke up a voice. "Then it's Jim Pimlins," cried Madge. (You see, Jim's hair was auburn.) "That ain't fair," said the prisoner breaking away. "'Tain't fair to tell on me. And I didn't take more than three steps, either, only I broke them up into *small pieces*." "Well," said Madge, "I'll *be*, once more. But if anybody breaks up into small pieces again, they can just piece this handkerchief over their eyes. And you can take *five* steps, so you won't have any temptation." She started forth with her arms outstretched. Arthur Pendleton was standing by a rose-bush, when he saw her coming straight toward him. When she was about to touch him, he stepped over the rosebush. Madge ran into it. "Oh!" she said. She circled around the rosebush, and Arthur stepped over it to his original position. Madge heard him and ran around so quick he couldn't step back. So he went to one side, taking such a gigantic stride that she missed him. She thought he had gone another direction, and he took one more step to be safe. He stepped on a twig and it broke. She came after him. He took one more step, and that made five. She was close to him now. He crouched down, and then lay flat on the grass and hugged the earth. She felt over him while the children giggled. Then she heard him breathe, and sank on her knees and grabbed his foot. He lay still, according to the law. She travelled up to his arms, felt his necktie, put both her hands over his face, examined his ears, then took off his hat and felt it all over. Then she jumped up and threw the hat on the ground, saying in great contempt, "It's *him!*" "You've got to say who!" cried Chalky. "It's that boy I have to eat supper by," said Madge evasively. "Name him! Name him!" "It's that Arthur Pendleton," said Madge taking off her bandage. At last they had supper. Arthur and Madge sat side by side, each pretending not to see the other. It was a long table and they had chairs. There was ice cream and lemon ice and bananas, oranges, and real high priced candy; and nuts of all kinds except peanuts. And five kinds of cake. And marshmallows. And chocolate to drink. And cocoanut, cut up into little squares, each square lying in a little bed made out of the hairy rind. Among the less important things were turkey, potato chips, celery, and other varieties of just plain eating. I call that a sure-enough party supper. They were ready for it, too, for Linda May had warned the girls not to eat much before they came and as for the boys—they are always ready.

Now Arthur kept looking slyly at Madge, and wishing to "make up," but he did not know how to go about it. At last he slipped her orange, thinking she would soften at this delicate attention. But she merely took another from the fruitstand. "Oh, say," he remonstrated. "Madge! What's the use to get *ma-a-ad?*" No answer. "I *would* get mad, fi was you!" he ventured. This had no effect. "Ev'rybody else at table's laughing and chattering and having good time 'cept youn me," he observed. "Just youn me! Just meen Madge, we don't speak *any* more!" No answer. "We've quit speaking, *we* have!" No reply. "Say, Madge, you try this piece of candy—Oh, you never *tasted* such deliciousness. I didn't bite off of it, I cut my half off. Want to try it?" "No!" said Madge. "Say, Madge, whatter you mad about?" "You know very well, Mr. Arthur Pendleton." "'Cause I didn't bring you to the party?" "I'd be ashamed to refer to it if I were you," said Madge with high indignation; "and telling ev'rybody about my note. You'll see when I write you another note!" "Oh, pshaw! Now, Madge! Say, look here, Madge! I had excuse. Lemme tell you." "I won't listen at you, Arthur Pendleton." "Yes, but lemme tell you my excuse." "I won't hear any excuse. I don't believe you have any. I'd like to know what excuse you *could* have." "Well, you listen. I got in a fight with two boys and they grounded me, and I *had* to tell 'em who wrote my note, or they said they'd take it away from me. It was two to one. You ask Jim Pimlins and Ned Thompkins and Freckle Ridgeway. And Chalky saw it, too. You ask Chalky. You made me mad saying I told Eliza Bimby a story 'bout you hiding in th' woodpile, so I told the boys I wouldn't take any girl. And they throwed up to me I didn't have a chanct. I said I had they said I hadn't I said I had they said to sight the note; I wouldn't and we wrastled and I got throwed down an' I *had* to tell. That's how come I to tell it was you. It was physical *force* wormed it out of me. Say, Madge! Ain't that an excuse? Madge, do you know you're the prettiest girl here tonight?" "Arthur Pendleton, you hush!" "You're the prettiest girl in *town*, that's what you are!" said Arthur. "You're *awful* pretty. Say, Madge, let's stop not a-speaking. I think it's an awful bore." "Well, you quit saying I'm pretty," was the conditional response. "Well, Madge, you see I guess living next door to you all my life kept me from ever thinking of it. But the way you are dressed up to-night—my eye! Say, Madge, I'll go home with you after the party if you want me to." "Well, I don't care," said Madge, "you can go along with me and Letitia if you want to." Arthur, in an ecstasy of delight at this reconciliation, punched Chalky who sat on the other side, "Pass it around the table!" he cried. So Chalky (who had intended at first to pound Arthur in retaliation) reached around his lady and punched the next boy. That next boy punched his neighbor, and so the punching was "passed." When the party broke up, Madge, Letitia and Arthur went home together. They met Mrs. Morris coming to meet them with a scared face. "O, Madge," she said, "have you seen anything of Pete?"

[TO BE CONTINUED.]

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Hour of Prayer.

Frank G. Tyrrell.

The Pre-eminence of Christ.*

TEXT: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fulness dwell." Col.1: 18, 19.

No topic of the times is commanding one-half the attention of this great theme. The thing which interests theologians most is the place of Christ in their theology. And in every department of human industry the question is being raised, "What would Jesus do?" "What is the attitude of Jesus?"

THE GREAT FACT.

Are there discord and tumult in the church? are the busy creed-makers and creed-revisers perplexed? are we in confusion over the problem of Christian union? is the church itself invaded by the spirit of barter and sale? Look to Christ. Put him in the midst, and he will drive out discord and envy and sectism, and bring all usurpation to an end. Christ is presented to us, not as a mere ideal; not as a great commander merely; but he is set forth as "the Author and Finisher of our faith."

"He that cometh from above is above all." "He is so related to the work of developing and glorifying the human race," says one of His disciples, "that He is all in all; that He meets every one of those wants in the soul which are necessary for that final disclosure of glory which is to bring us up into the presence of God. He is the Architect, the Engineer, the Leader, the Guide, the Schoolmaster; He is the Friend; He is the Father and Brother; He is the Rescuer and Savior; He is the great Artisan and Artist of all the things which are required for the education of the race, for the disclosure of the human soul, till it comes to its maximum power and beauty and symmetry and joyfulness in the heavenly land."

A TIMELY WARNING.

"Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). There have been false Christs in every age. Crafty, designing men—and women—have gone forth to prey upon their fellowmen, making dupes of them, and enriching themselves out of their deluded victims. We need not be suspicious and harsh in our judgments, for the impostor very shortly reveals himself. "By their fruits ye shall know them." Test the pretended revelations of spiritualism by comparing them with the teachings of Christ, and how they pale and dwindle! Whatever the teachings or the claims of any person, make your appeal to the Word of the Lord, for he alone is pre-eminent. Draw near to Him; walk with Him, "rooted and built up in Him, and stablished in your faith."

THE BENEFICENT PURPOSE.

"To the end that we should be unto the praise of His glory, we who had before hoped in Christ" (Eph. 1:12). The fact of the exaltation and pre-eminence of Christ is everywhere admitted. He is the dominant force in the life of the modern world. He has been the inspiration of art—painting, sculpture and music reflect Him, and literature is eloquent with the story of His love. The world bears willing witness to His power. And this crown of matchless beauty is placed on his brow because he works in us, "to will and to do of his good pleasure." The transformation of men is the constant purpose of Christ. You cannot see him and know him and obey him and be the same that you were before. If Christians are morose and sour and hateful, they misrepresent Christ. It is only as they become gentle, and true, and tender, that they deserve the name. Are you full of morbid passions? Then this lesson is for you. Pre-eminent in your affections, among your motives, and in your whole life is this Christ; and if he is indeed pre-eminent, then you can no more keep from grace and symmetry and sweet manliness than a rose can keep from blooming. Oh, for churches all over the broad land that have given way to the leavening, ripening, beautifying influence of the transcendent Christ! With him uppermost in your heart, you go along exhaling goodness as the mignonette exhales sweetness. In wisdom Christ is pre-eminent; in patience, in purity, in forbearance, in gentleness, in strength, in love—always and everywhere he is supreme.

"Christ! I am Christ's! and let the name suffice you,
Ay, for me, too, he greatly hath sufficed;
Lo, with no winning words I would entice you.
Paul has no honor and no friend but Christ."
—*Myers.*

PRAYER.

We confess our weakness, O Lord, and our inability to stand without thee. There is strength in thy name and pity and tenderness in thy heart for all the sin-smitten children of men. Have mercy upon us, blessed Master, and open our eyes to see thy glory. Be thou to each one the fairest, the strongest, the best, and keep us by thy power till we see thee face to face. Amen.

*Prayer-meeting topic for May 8.

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W. F. Richardson.

The Great Commission.*

The forty days of precious communion with the Master were drawing near their close. With each appearance the disciples found their joy in the wondrous fact of his resurrection abounding more and more, while their awe of his mysterious power, which seemed to defy all the ordinary laws of physical being, rested like a cloud over their spirits, so that they could but feebly comprehend his purposes for the future. It was difficult for them to realize that he would again leave them, never more to appear in the flesh. Meanwhile, it was manifest that the Savior still cared for the same things that were dear to him during his earthly ministry. Not only the truths he had taught and the friends he had drawn about him, but the very places he had loved were still precious to him. His beloved Galilee drew him back to its solemn hills, its quiet valleys, and above all its lovely lake. He told the women who first saw him after his resurrection that he would meet his disciples in Galilee. Matthew tells us that Jesus specified the mountain amid whose deep recesses he would meet with them, for the revised version correctly renders the first verse of our lesson, "unto *the* mountain." Many suppose this to have been the occasion when Jesus appeared to over five hundred of his disciples, as told by Paul in the 15th chapter of first Corinthians. This is confirmed, as we believe, by the language of our lesson.

The eleven apostles, probably soon after the incident of last Sunday's lesson, when Jesus appeared to them at the Sea of Galilee, made their way to the mountain where he had promised to meet them once more. It may well have been the Horns of Hattin, where the Sermon on the Mount had been delivered, and where he had often lingered with his disciples, in the happy days of yore. When they came into his presence, they fell at his feet in worship. "But some doubted," we are told. These we believe to have been some of the multitude that followed the eleven, for it is quite certain that these all were fully assured of the resurrection of the Master. Thomas, the only one who had held any doubts after that first day, had been re assured the following Lord's day and had accepted Jesus as "his Lord and his God." Evidently, some of the great company gathered at the mountain still hesitated to accept the fact, but even they became convinced of its reality before the interview ended, for Paul, in the Scripture already quoted, refers to the entire five hundred as "brethren," whose testimony was then available to establish the fact that Jesus did arise from the dead. These doubters became believers, in the presence of their risen Lord.

On this occasion Jesus gave to the whole company of believers the 'Great Commission," which has from that day to this been recognized as the marching and fighting orders of the Army of Immanuel. This marvellous commission comprises the reason for the church's existence and activity and the assurance of her final and complete victory. No church can rightly claim to be apostolic that ignores the terms of this imperial order. No preacher can assume to be a messenger of Jesus Christ who does not endeavor, so much as in him is, to carry out its high and holy aim. It is the charter of the Church of Christ and the program for the world's redemption. Let us study its pregnant words.

"All authority hath been given unto me in heaven and on earth." When were such sweeping claims ever made by mortal man? Can he be a mere Jewish peasant, or a common rabbi, who thus asserts his right to command all intelligences, of earth and sky? His words are either the expression of an overweening vanity and a gigantic arrogance, or the calm utterance of One who knows that he speaks the very truth of the Infinite and Eternal God. Can we doubt which is the truth? Not when we remember the perfect self-poise, the beautiful humility and the "sweet-reasonableness" which characterized the whole of the life of the Son of man. It is not the voice of a slave, decked in mock robes of royalty, to which we listen, but the majestic accents of the king of glory, and they have rolled through the centuries like the thunders of Olympus, and are being heard in every corner of the broad earth and echo across every sea.

"Go ye, therefore, and make disciples of all nations." These are the marching orders of the great captain of our salvation. "Go ye into all the world and preach the gospel to every creature." What a mighty word is this "therefore"! Not because the harvest is ripe, or the way easy, or the home field all covered; but because all authority is mine, *therefore* go! The world is my field; all men are the subjects of my atoning death; there is no Jew or Gentile, Greek or Barbarian, before God; "every soul is mine, saith the Lord." All will prove accessible to my truth and grace. The cultured Greek, the haughty Roman, the dreamy dweller in India, the hordes of the hermit nation, China, the dark-skinned sons of the tropics—all, all are mine, and I claim them for my Father, whose children they are.

Under this commission, the apostolic preachers and their comrades went forth into a world that was hostile, or at least indifferent to their message. Like a fire on the prairies this message swept over all lands, climbing over mountains and leaping across seas, until throughout the known world the gospel of Christ had been proclaimed. Had the church continued faithful to her divine commission, long ago would the race have been evangelized. And if she could awake to her full responsibility to-day, the century on which we have entered would witness the whole world christianized. Whatever others may do, we may, each for himself, accept and discharge the duty that comes to us and receive the fit reward of faithfulness.

"Baptizing them into the name of the Father and of the Son and of the Holy Spirit," is the manner in which the Lord directs his disciples to enlist their converts in open discipleship. Baptism is for the believer, for him who has been taught of God to trust in his divine Son, and to commit his way unto him. Following this act of obedience, the newborn child of God is to be instructed in all the commandments of his Master, that he may grow up into him in all things. And the precious promise, both to teacher and taught, is nothing less than the abiding presence of the Lord himself. "Lo, I am with you alway, even unto the end of the world!" Even so, dear Savior; abide with us and we can bear life's burdens and perform its duties, since thy smiling approval and tender love shall be our exceeding great reward.

*Lesson for May 12, Matt. 28:16-20. Compare Mark 16:15-18; Luke 24:44-49; John 20:21-23.

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TOPIC FOR MAY 12.

Practice Christianity.

(1 John 3:14-18.)

Matthew Arnold said that "Religion is morals touched with emotion." Now emphasis enough has been laid upon the emotion. You must feel so and so, experience this and that, be able to testify to this great upheaval under the influence of the spirit, or that great stirring through the power from on high. And all this may be very well. But what we have not sufficiently emphasized is the calm, serious practice of morality and Christian ethics. We have, indeed, preached at times as if "mere morality" were of no value in a life. We have even preached against the "moral man" as if he were a reprobate, when the fact is "conduct is three-fourths of life." We need to emphasize good-doing as much as we have emphasized feel-gooding.

There is a great deal said these days about spirituality. And there cannot be too much spirituality, no, not enough. But there are some who do not understand that spirituality must be accompanied by, nay, must consist of, sweetness of temper, kindness of heart, temperance of language, charity of judgment, modesty of bearing, humility, truth and all the moral virtues of the Sermon on the Mount. All our agonizing, and all our heart-searching, and all our martyrdoms to our opinions, will be as soundig brass and cymbals unless we practice Christian morals.

Paul was able to say to the Philippians: "Do as I did, and as I do." So many there are who teach: "Do as I say; but as regards what I do, that is another matter." Paul lived in all good conscience, practiced Christianity, and so was able to ask others to do likewise. Jesus told his followers to be like him. So, in general, must Christians who indeed have assumed the position of teachers and preachers to the world be able to say, "Do as we do."

The passage from John which heads our lesson for this meeting is filled with the highest of all reaches of Christian practice, which is the love of one another. His message thrills and throbs with love. And the story never will grow old, that when John was far advanced in years, was a tottering, feeble old man, he used to be brought into the Christian assembly in his chair. Asked to speak to the congregation, which doubtless grew as still as death, the white haired old apostle, whose head, when brown, had rested on the Savior's breast, so many, many years ago, would gently and almost whisperingly say: "Little children, love one another." This was all he had strength for, and this was his last message to the world: "Little children, love one another."

Buffalo, N. Y.

Love, mercy, tenderness, purity—these are no mere names when we see them brought out in the human actions of our Master. Holiness is only a shadow to our minds, till it receives shape and substance in the life of Christ. All this character of holiness is intelligible to us in Christ.—*Robertson.*

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[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CORD.

Mrs. Zerilda Cord passed to her reward in Warrensburg, Mo., April 17, 1901. About 14 months ago, the writer of these lines sent to the CHRISTIAN-EVANGELIST a notice of the death of H. C. Cord, the aged husband of this good Christian woman. They were both born in Kentucky and journeyed together for more than 61 years as husband and wife. Sister Cord quietly passed away, aged almost 78 years. Our pastor, H. A. Denton, conducted the funeral services at the home of our beloved sister. Four Christian sons and four Christian daughters are left to love the memory of father and mother.

M. SHRYACK.

GEORGE.

Departed this life April 1, Maggie Taliferro George, of Gunn City, Mo., in the 44th year of her age. She was a faithful member of the Christian Church and for many years president of the W. C. T. U. She was everything that was pure and good, and when death came was ready to go. She leaves a husband and six children to mourn her departure.

E. G.

ST. CLAIR.

At his home in Humphreys, Mo., April 15, 1901, Jasen B. St. Clair, aged 82 years, 11 months and 17 days. He was a personal friend of the writer, who conducted the funeral at the Humphreys Christian Church at 1 o'clock Wednesday. Uncle Jasen, as he was familiarly known, has lived a very active life. He has filled the respective offices of contractor and builder, merchant and farmer. He leaves two brothers and a sister, his good wife and three children to mourn his loss. But we look on him as a ripe sheaf and think him better off, for he suffered constantly.

R. W. BLUNT.

TINKHAM.

Jasper N. Tinkham was born May 13, 1843, died April 12, 1901. He was married to Zodema Kenan in 1865. This union was blessed with three children, two sons and one daughter. The mother died in 1870 and the daughter, Altha, in 1888. In 1874 Mr. Tinkham was married to Maggie Foster, who survives him. In 1862 he went out in Company A, 83rd Illinois Volunteer, and remained until the war closed. Funeral services conducted in the Cameron (Ill.) Christian Church, April 14, by the pastor, O. D. Maple. Interment at Silent Home Cemetery.

TITSWORTH.

Burton B. Titsworth died of apendicitis at the Seattle General Hospital April 13. He lacked but three days of being 25 years old. He embodied all the elements of a strong, clean Christian young man. He was a faithful Christian Endeavorer, member of the choir, treasurer of the Sunday-school and loyal to every department of church work. He was loved and honored by us all. We laid his body to rest yesterday afternoon in the beautiful Lakeview Cemetery. His mother and sister have the deep sympathy of the church and community.

B. H. LINGENFELTER.

Seattle, Wash.

VERTREES.

Mrs. J. H. Vertrees, after a short but severe illness, departed this life Jan. 12, 1901, at the home of her son, Eli Vertrees, at Winfield, Mo. Her maiden name was Elizabeth Hart, she was married to J. H. Vertrees in 1846. To this union were born 10 children, of whom seven remain to mourn their loss, three having died in babyhood. The deceased was in her 77th year. She obeyed the gospel when quite young, and was faithful until death. Her remains were taken to Camden, Ark., and laid to rest beside her husband who died in 1896.

MRS. J. P. B.



ON THE FARM.

There's many a successful business man who sits in his city office and lets his mind slip back to his boyhood days on the farm. How good it felt to live! What an appetite he had! How good everything tasted! How sound his sleep was! How eagerly he rose with the sun and raced with him through the long day. And now he's a successful man. But he can't sleep. He doesn't enjoy his food. His stomach is weak, his nerves are shaken, and he no more rises with the sun to race eagerly against him. His vitality is low and now and again his heart seems to plunge in his breast as if it would break loose. That's the price he has paid for success.

The mischief of the whole business is that he buys "tablets" of one sort or another to "aid" his digestion, and indulges in bromides and other nerve stimulants, just to hold himself together, and wonders why he seems to be getting worse.

The whole trouble with such a man generally lies in what is called a "weak" stomach. The food he eats does not nourish him because it is only partially digested and assimilated. No man can be stronger than his stomach, because it is in the stomach and allied organs of digestion and nutrition that strength is made from the food which is eaten.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It restores the strength of the body in the only way strength can be restored, by food which is perfectly digested and assimilated, when the diseased stomach (with its allied organs) is cured of disease. It is a blood-making, body-building medicine, inasmuch as blood is made from food and the body is built up by blood. It is not a stimulant, containing neither alcohol or any other narcotic.

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"Last spring, early, I wrote you my feelings and condition," says Mr. A. J. Vanderwater, 873 West Division Street, Chicago, Ill., "and you advised me to take Dr. Pierce's Golden Medical Discovery (a few bottles), and then write you how I felt. I am happy to say I am getting to feel fine. In all I have taken six bottles of the 'Discovery' and four or five vials of the little 'Pellets.' They have done me worlds of good. All my friends say: 'Vanderwater, how well you are looking. What in the world have you been doing?' I tell them I have been doctoring with Dr. R. V. Pierce, of Buffalo, N. Y. 'Why,' they say, 'you haven't been there?' No, I say, but I took his 'Golden Medical Discovery' and his little 'Pellets.' These medicines have wrought the great change in me. From a slow mope of a man that could hardly crawl, tired and sick all the time, and could do no work; to a man who can work, sleep, eat, and feel fine, and that tired feeling is all going away. I am very thankful that I wrote to Dr. Pierce. His 'Golden Medical Discovery' and his little liver 'Pellets' have almost made a new man of me. I feel young as I did at thirty years. No other doctor for me, only Dr. Pierce."

HAD GIVEN UP HOPE.

"I will express my thanks to you for the kindly advice you have given me in regard to my case," writes Miss Carrie J. Wharton, of Dunavant, Spottsylvania Co., Virginia. "When I wrote to you last spring I was in a terrible state of health. Had given up all hope of ever being better. I spit up my food all the time and it seemed sour as vinegar. I would have a bad sick headache every other week; in fact, my head never felt clear, and I was perfectly broken down under the strain of losing my food constantly. I had read a great deal in your books of what your medicine had done for others, so I wrote you and got your advice. Bought two bottles of 'Golden Medical Discovery' and the first dose I took I felt better. When I had finished taking the two bottles the spitting up had entirely stopped and my head was much better. I believe your medicines are just what you have said of them.

"I carefully read the books you sent me and shall always speak a good word for the 'Golden Medical Discovery' whenever I have a chance.

"You can publish this if you think it worth while. It might induce some one else to try your medicine who was suffering as I did. It was by the testimonials of others that I was induced to try it. I shall always rely upon your advice and feel safe to do as you tell me."

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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FOR SALE—320 acre farm near Longmont, Colo., adapted to grain and stock raising. All under irrigation. For details address W. H. Smith, 2347 W. 31st Ave., Denver, Colo.

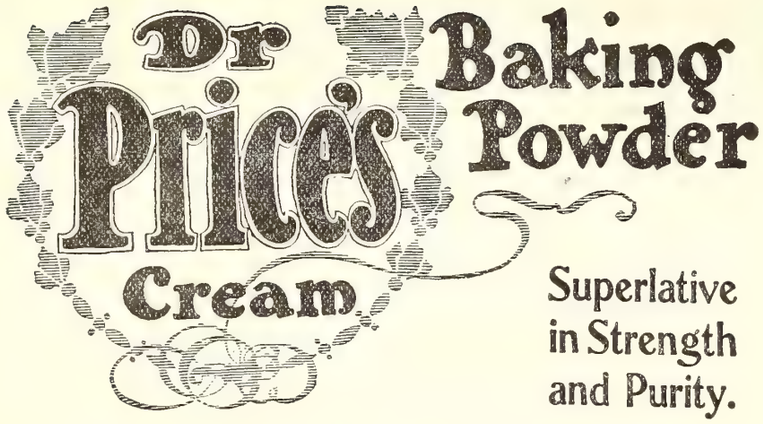
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75 per cent to agents. To sell "ILLUSTRATED SERMONS." Unique, original, fascinating. 347 pages. $1.00. Acme Supply Co., 358 Dearborn St., Dep't. "A," Chicago, Ill.

WANTED—Competent subscription solicitors for the CHRISTIAN-EVANGELIST in Kansas, Oklahoma, Arkansas, Texas, Missouri, Nebraska, Illinois, Indiana, Kentucky and Tennessee. Only those who are capable and who can furnish first-class reference need apply. Address C, care this office.

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WANTED—Every Bible student to know the enticing offer made by the Palestine Excursion Co., (all Disciples) to take a limited number of Bible students, next spring, to Egypt, Palestine, Greece and Rome at unparalleled low rates. The prospectus suggests methods of raising the means. Unique features make this excursion worthy the examination of every enterprising reader. Nothing gives the Bible such freshness and life as to live and move amid its scenes of holy memories. The anticipation will be joy, the actuality a surprise and delight, the memory an inspiration. Address George T. Smith, Winfield, Kan.



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Book Notes.

Two notable books have just been issued from the press of the Christian Publishing Company. The literary standard of this house has been steadily rising of late, and these two new volumes are of a character of which any publishing house might well be proud.

The first of these new volumes is *The Reformation of the Nineteenth Century*. This book is fully described elsewhere in this paper. It is a history of the Disciples of Christ by Chas. Louis Loos, B. B. Tyler, W. T. Moore, T. W. Grafton, Benj. L. Smith, A. McLean, Lois A. White and J. H. Garrison, the whole making a handsome volume of 514 pages. It is not only full of authentic facts, many of which are now published for the first time, but is a narrative of most absorbing interest. The story of the rise and progress of our reformation has never before been told in such a complete, comprehensive, connected and accurate manner. This volume was promised some time ago, and the announcement that it is now ready will be hailed with delight by thousands. The price of the book is $2.

The second of these new volumes is *The Spiritual Side of Our Plea*, by A. B. Jones. It is a notable contribution to a better understanding of the spiritual significance and value of our reformatory movement. It accentuates a side of our plea which has been too much neglected by many. It deals in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in the ranks of the Reformation. The book is certain to attract attention, and deserves the careful consideration of the younger men in the ministry, whom the author had especially in mind when writing it. It is a cloth-bound volume of 394 pages. Price, $1.50.

Special Catalogue No. 31 is now ready for those who wish it. Everyone who saw our *Special Catalogue No. 22* will, of course, want to see its successor. It is a 16-page pamphlet containing hundreds of attractive book bargains. We have taken care to differentiate the character of the books offered, so that everyone can find in this catalogue something to interest him. Theology, biography, fiction, art, poetry, travel—all are represented. You will do well to send for a copy at once, as it may be the means of saving you several dollars. If you pay somebody $2 for a book, and discover afterward that we are selling the same book for 75 cents, you will feel badly.

The Christian Worker, by J. H. Foy, is generally admitted to be the best book of its kind ever published. It is a complete manual for the preacher and church official, containing hints and suggestions for weddings, funerals, all manner of special services, organization discipline, etc., etc. No preacher or church officer can afford to be without this handy volume. Price, 75 cents.

Announcements.

Ministerial Institute

of the 7th and 8th district of Illinois will be held at Centralia, Ill., May 6, 7. The following is the program condensed:

MONDAY, MAY 6.

2:00 P. M. "The Preacher." (a) "His Qualifications," Prof. A. A. Hibner; (b) "His Work," Walter Cline. "The Care of all the Churches," J. H. Stotlar. Sermon to Preachers, John A. Williams.

7:30 P. M. President's Address (Doctrinal), James F. Rossboro. "Present Day Isms," Clark Braden.

TUESDAY, MAY 7.

9:00 A. M. District Evangelists' Reports. "Our Attitude Toward Other Religious Bodies," P. H. Castle. "Our Young People in the Church," F. E. Pope. "Our Duty Toward the Sunday-school," J. T. Davis. "Things that are Wanting," J. J. Harris.

2:00 P. M. "The Scriptural Doctrine of Church Discipline," Wm. M. Groves. "The Divorce Question," R. H. Robertson. Lecture, "The Devil in the Church," W. H. Boles.

7:30 P. M. "The Relation of Church and State in Education," Prof. James Kirk. "Our Status in the State," J. F. Jones.

Prof. Hugo Engle of Philadelphia regards five grain antikamnia tablets as the most reliable remedy for the relief of pain. In an article in the Medical Summary he says that he knows of no medicine that has a more rapid effect than antikamnia in doses of one or two tablets.—*National Medical Review.*

Louisiana Christian Missionary Convention.

The Louisiana Christian Missionary Convention convenes in Shreveport June 1-4. An interesting program has been arranged and it is confidently expected that this convention will be the greatest yet held in the state. The presence of a representative from each of the national societies will add great interest and enthusiasm to the occasion. All desiring information or entertainment should address,

CLAUDE L. JONES.
1110 Wyandotte Ave., Shreveport, La.

Last Call for the Warrensburg Convention.

Are you coming? Some of the strongest churches in the state are in the Sedalia District. How many in Sedalia have marked the calendar at May 13-15? Then there are Marshall, Slater, Holden, Lexington, Sweet Springs, La Monte, Knob Noster, Odessa, California, Tipton and many more places where the Disciples abound. It will assume the proportions of a state convention. You want to change your plans and come. The night addresses of Richardson and Hardin will be worth crossing the state to hear.

H. A. DENTON.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

The reduction on prices of cameras and supplies, announced in our issue of April 18, by H. A. Hyatt, 410 N. Broadway, St. Louis, affords a rare opportunity to those who will want to do snap shooting this season.

The advertisement of Dr. M. Ney Smith has, no doubt, been observed in our columns. Dr. Smith is a specialist who has maintained a very creditable record in St. Louis for a number of years. He is yet a young man and may be expected to add many years of usefulness to those already lived in the service of afflicted humanity. He is a member of one of our churches in this city and known to many of the brethren. Information concerning his treatment may easily be obtained from him direct or through us.

The "old line" firm of advertising agents, N. W. Ayer & Son, of Philadelphia, put out yearly a veritable encyclopedia of information within two covers, bearing the title "American Newspaper Annual." First and foremost it embraces a catalogue of American newspapers, and this is supplemented by a description of every place in the United States and Canada in which any one of the papers catalogued is published, including mention of railroad, telegraph, express and banking facilities. Then there are colored maps, the United States census of 1900, tabulated vote of states and counties at presidential election in 1900, and in addition to all a handsome lot of advertising, in which the publications, religious journals included, set forth their own merits. What N. W. Ayer & Son don't know about newspapers and advertising could be put in a much smaller book than 1,579 pages.

The use of extravagant terms is quite common among advertisers, for instance, "biggest," "best on earth," "none so good," etc. The Elkhart Carriage and Harness Manufacturing Co., who for several seasons have been using our advertising columns, employ such terms and throw out the challenge of inspection. Their claim is to being "the largest manufacturer of vehicles and harness in the world selling to the consumer exclusively." Visitors to Elkhart, Ind., will not fail to test the verity of the claim. Those who cannot can do no better than to write for a catalogue, which is sent free. They make 178 styles of vehicles and 65 styles of harness and insulate, as it were, every sale with a guarantee which is protection safe and sure. By eliminating the middle man they reduce the cost to the consumer to the minimum.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL

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"AMERICA," said Emerson, "is another name for opportunity." The twentieth century is another name for the same thing. It is a day of stupendous enterprises. Combinations on a scale hitherto undreamed of are making possible achievements which aforetime lay beyond the reach of man. It is the province of Christianity to guide and control all the mighty forces of the age for the accomplishment of the greatest good to the greatest number. But it cannot fulfill this high mission while it presents to the world the spectacle of a hundred warring sects. The first great duty of a divided Church is to heal its divisions, and present an unbroken front to the powers of darkness. This does not mean uniformity of opinion, of organization or of methods of worship, but it does mean "one Lord, one faith, one baptism," and therefore "one body" animated by "one Spirit," even as we are called in "one hope" of our calling. Thus united, with all the diversity consistent with such unity, the Church would become the mightiest factor in carrying forward those great reforms for the welfare of the race which are now halting for lack of moral leadership. Does the Church know the day of its visitation and opportunity?

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, May 9, 1901. No. 19.

Current Events.

Are Two and Two Four? During the past ten days the stock market has been the scene of such activity as it has never before witnessed. The bulls in Wall Street are holding high carnival. Immense sales are reported daily, breaking all previous records three or four times in succession and the prices are such as would have seemed absurd a month ago. Trusts and rumors of trusts are on every hand and a combination seems to have in some way the mysterious power of creating values. Two factories are worth $50,000 apiece. A combination is effected and the public is assured that the two together are worth a quarter of a million. The stock of a railroad is ten per cent. below par, but when the right master of railroad finance takes three or four such railroads in hand the price of their stock doubles. The ordinary arithmetic of finance is superseded. Two and two no longer make four. Instead of addition we have multiplication and instead of multiplication we shall perhaps soon have geometrical progression. Conservative financiers like Russell Sage look with distrust upon this sudden and apparently fictitious increase of values and maintain that a plant which is to-day worth a hundred thousand and can be duplicated for that, cannot have juggled into it to-morrow an honest value of three times that amount. There seems to be a good deal of hard sense in this observation of "your Uncle Russell" but perhaps it is not quite the last word that is to be said about stocks and values. It fails to take account of the cash value of brains.

2+2+Brains=10. It is sometimes said that this is a materialistic age, but it is not yet so materialistic that real estate, buildings and machinery are the sole factors in the creation of values. Brains count for something and the value of a railroad or a factory depends quite as much on the quality of the brains which direct it as upon the cost of the plant. It is entirely probable that a crash will come, as Mr. Sage predicts, in many of the stocks which are now soaring skyward. But if so, it will be because they are not controlled by the brains which seem to be on the point of controlling them or because those brains shall turn out to be less efficient than they were supposed to be. Even Mr. Sage admits that the most probable among the causes of a possible panic is the death of J. Pierpont Morgan or any one of the three or four other men whose reputations form the basis for this increase in the valuation of stock. We may not like to admit that Mr. Morgan and two or three others of his sort can command the financial situation to such a degree as practically to create values by the assurance of success which their reputation gives in any enterprise of which they take hold. It is a dangerous power to put into the hands of a few men. We do not like it and still less do we like to admit that it is not only a matter of money, but a matter of a particular sort of brains. If it were simply a question of money the situation would present no grave danger. We could amend the Constitution and confiscate their capital, but brains and financial reputation are an intangible asset which cannot be confiscated. Perhaps it will be better for us all, since combinations are inevitable, not to try to sweep back the ocean with our brooms but to let this inevitable tendency work out its equally inevitable result. If, through trusts and combinations, the ownership of natural monopolies is being put into a few hands, it will be only so much the easier for the government to get hold of it. The next step is public ownership.

America as an Enemy. Several of the European countries seem to have discovered within the last few months that the United States is in the field as a serious competitor for a large share of the world's commerce. They knew it before, no doubt, and some of them have from time to time shown signs of anxiety, but now there is a more vivid realization of what it means and it is seen, moreover, that America's commercial supremacy is not a possibility of the indefinite future but a certainty within a few years. Out of this new sense of the seriousness of the situation, has grown the talk of a general European alliance to make commercial war upon the United States without interfering with diplomatic friendship. While we are not prepared to suggest to the Powers any more feasible plan of accomplishing the end which they desire—even if they were asking for suggestions—it may be remarked that history has not shown that commercial wars against the United States are a wholesome expedient for the other party. There is the question of American meat, for instance, about which Germany has exercised itself much and to little purpose. Restrictive legislation has had but slight effect in checking the importation of our meat and fruits into Germany. France and Spain have adopted similar tactics in regard to certain American products, but the value of American exports to each of these three countries has more than doubled within the past eight years. It is not to be wondered that the foreign producers, who find American competition blocking their way in their own markets, should urge their governments to do something about it. But it does not seem that a tariff war is a wholly desirable method of procedure. Natural conditions give America an advantage which cannot be offset by little tariff regulations. European industries are no longer infants to be coddled that way—and our own are pretty well grown.

An International Reconciliation. The report that diplomatic relations between Austria and Mexico are about to be resumed after a lapse of more than thirty years, recalls an interesting chapter in American history, and an instance in which the Monroe doctrine was applied with important results. While the United States was engrossed in the Civil War, the French emperor, Napoleon III, seized the opportunity to establish in Mexico an empire under French control. Maximilian, brother of the present Austrian Emperor, Francis Joseph, was selected as head of the new empire and, with the aid of a French army, the weak Mexican government was overthrown and the imperial government of Maximilian I established in 1864. As soon as our war was over, President Johnson made a diplomatic protest to Napoleon III and sent an army to the Mexican frontier. The French forces which had supported Maximilian's throne promptly retired from the country, but Maximilian, with splendid daring, preferred to remain and try to maintain his empire without military force. The attempt was vain. In spite of the efforts of our government to save him, he was executed in 1867, and the present Mexican Republic was established. Since that time Austria and Mexico have been diplomatic strangers. Their representatives at Washington and the other capitals have no dealings with each other. After the lapse of a third of a century both countries feel that a reconciliation is not inconsistent with honor, but it will take longer than this for Europe to forget the lesson which it learned by this prompt application of the Monroe doctrine.

The Fire at Jacksonville. On Friday, May 4, a fire broke out in the chimney of a negro cabin in the city of Jacksonville, Fla., and soon getting beyond the control of the fire department spread rapidly, resulting in the destruction of 138 blocks, including the business heart of the city. The leading hotels have been burned and all the churches. It is probably the most destructive fire, in proportion to the size of the city, which has occurred in this country. The financial loss is estimated at fifteen million dollars. Ten thousand people were left homeless. The President and Secretary of War have telegraphed sympathy and the promise of government assistance in the way of providing shelter for the people. The city itself and the governor of the state are planning measures of relief for the destitute and homeless people. The misfortune of this fair city of the South will call out the sincere sympathy of the people all over the country, and if any general call for assistance should be made aid will be generously extended from all parts of the United States. A thousand dollars has already been sent by grateful Galveston.

The South American Manger. An influential British paper, The Spectator, in enumerating the several grievances which the European governments have against the United States, mentioned our attitude toward the South American states, which we "will neither take nor let any body else take." This attitude is described as a dog-in-the-manger policy. Perhaps it is not worth while to quarrel about a name, but it ought to be pointed out that our objection to the encroachments of European Powers in South America is not the result of sheer meanness, but is part of an intelligent policy to which we have hitherto adhered. Plainly our European friends do not appreciate the beauties of the Monroe doctrine, though they have come to understand its practical workings well enough to keep out of its track. The Spectator says: "There is no prize left in this rapidly dwindling little planet like South America," and it goes on to say how Germany has a covetous eye on Brazil, Italy on the Argentine, France on Guiana and Austria-Hungary on Uruguay. If all this is true, it is a lucky thing for South America that the United States stands as an exponent of the Open Door policy in that part of the world as well as in the far east. We do a little expanding ourselves on occasions when there seems to be no honorable escape from it, but we are yet far from the point of viewing any inhabited portion of the earth's surface as merely a "rich prize" to be grabbed without regard to anything but the satisfaction of our own appetite. We want no spheres of influence in South America but a fair and open commercial competition free to all comers.

The Opium Question Again Fifty-nine years ago occurred the Opium War, the first armed conflict between China and a western Power. The result of it was that Great Britain compelled China to open her ports to the opium trade, which has since been the worst curse of the Empire. It would be a fitting thing and an appropriate introduction to the better relations which we hope will be maintained between China and the western Powers in the future, if the cessation of the opium trade should be made a part of the settlement which is now being negotiated in Pekin. Upon Great Britain rests most of the blame for the ravages of opium in China, for it was she who demanded there a market for her Indian poppies. It would be a righteous act if she would, in making terms with China for the settlement of the present differences, undo as much as possible of the wrong which she has done. The Chinese government has repeatedly declared its desire to prohibit the cultivation of the poppy and the importation of opium as soon as the Powers will give their consent. Now is a better time than there has been since 1842 for Christian people and Christian nations to exert their influence in this direction. The Powers need not prohibit the opium traffic; all that is asked is that they shall allow China the privilege of prohibiting it. A memorial has been prepared and signed by representatives of most of the American mission boards urging our government to take the initiative in securing the entire cessation of the opium trade. By the treaty of 1884 American citizens and American vessels are already prohibited from engaging in this trade with China. The Powers have made a bad enough mess in the military part of their dealings with China in the present emergency and a provision of this sort would go far toward retrieving the situation.

The Buffalo Exposition. On the first day of May the Pan-American Exposition opened at Buffalo, though the formal opening of the buildings will be deferred until May 20, when the President will be present. The city of Buffalo is entitled to great credit for the generosity with which it has supported this project. As originally planned, the exposition was to have been held at Cayuga Island in 1899, but the war with Spain necessitated a postponement and when the plan was taken up again it was decided to have the exposition in Buffalo and plans were laid on a larger scale. The citizens of Buffalo and vicinity have contributed about $3,000,000. The Federal government gave half a million and New York state $300,000. It is estimated that the total cost of the finished exposition, including state and foreign exhibits, is about $10,000,000. Although not planned on so large a scale as either the Chicago or the Paris Exposition, it will in some respects surpass both, especially in the electrical display, in fountains and hydraulic effects, and probably in musical and athletic events. Those who are interested in the St. Louis Exposition of 1903 will doubtless have much to learn from this one, though the Louisiana Purchase celebration will be on a much larger scale.

The President's Tour. During the past ten days President McKinley, accompanied by his official family, has been enjoying a triumphal progress through the southern states. The prosperity argument upon which the last presidential campaign was won is still potent and particularly so in the south, and it has won for the President a warm welcome in the solid south. Whether or not the administration is at all responsible for the prosperity is, of course, another question and one over which the public mind will not greatly exercise itself so long as the prosperity continues. The President is showing exceptional ability as a maker of speeches at the stopping points along the route. Of all our presidents, it is generally conceded that President Harrison was the greatest success as a maker of short speeches on occasions of this sort, but he gave himself the advantage of making comparatively few of them and of never allowing his program to be disturbed and never making a speech for which he had not had ample time for preparation. Mr. McKinley's speeches are not on a par with General Harrison's but he makes more of them and always finds it easier to speak than to refuse. But even without making any allowances for these facts, they are very good speeches, with enough politics in them to make them worth reading and enough jollying to make them palatable to the local audience. The presidential party spent last Sunday at El Paso, Texas, where greetings were exchanged with the President of our sister republic, and the party is now rapidly nearing the Pacific Coast.

Brevities. The stock sales on the New York stock exchange averaged a million dollars a minute for five hours on Tuesday of last week.

It is reported that a movement is on foot to effect a combination of the Waltham, Elgin and other watch factories and that J. P. Morgan is back of it.

The American Cavalry force in Pekin has left the city for Tien-Tsin in compliance with the order for the recall of all American troops in China except a legation guard.

The Thirty-third Annual Convention of the American Women's Suffrage Association will be held in Minneapolis, May 30 to June 5. "All friends of truth and liberty are especially invited to attend."

The Duke and Duchess of Cornwall are making a tour of the British colonies and have arrived at Australia, where the heir apparent to the British throne will open the Australian Parliament in the name of the King.

Senor Capota, chairman of the Cuban Commission which was recently in Washington, says that General Palma is the most promising candidate for presidency of the Cuban republic. Generals Masso and Gomez also have hopes.

St. Louis real estate is beginning to boom in expectation of the World's Fair of 1903. The purchase of the Catlin tract, immediately north of Forest Park, for a million dollars by a New York syndicate, is a significant item.

The Taft Commission has made an appeal for teachers to go to the Philippines. Probably some of the teachers from the Indian schools will be sent and there will be an opening for a limited number of recent college graduates.

Count Tolstoy has published a lengthy reply to the edict of excommunication against him. He denounces the Russian Church and characterizes this decree as "illegal, intentionally equivocal, arbitrary, unjustified and full of falsehood."

The government of Colombia and the Panama Canal Company, which holds its rights under a concession from the French government, are renewing their efforts to interest our government in the Panama route. One drawback is that the company's rights as granted by France are in alienable.

The President is making friends in the South. The New Orleans Times-Democrat says that "he has obviously a large reserve power of strength," more firmness and willpower than he is generally credited with, and "a considerable amount of the stuff of which successful and popular Presidents are made."

According to the official statement of the British War Office, the total number of deaths in the South African war is 714 officers and 14,264 men. In addition to these many have returned home invalided and have subsequently died and many more have left the service unfit for further duty.

Surrenders in the Philippines have continued until apparently there are scarcely any genuine insurgents left to surrender. The surrender of General Tinio and his command is said to complete the pacification of northern Luzon. The insurrection on the Island of Marinduque is also said to be completely ended. The average number of surrenders during April was one hundred daily.

Why Some Preachers Fail.

We suppose it will be admitted by the most charitable critics that many of our modern preachers are failures in the pulpit. They may be good scholars, possess a faultless diction and elocution, but in spite of these adjuncts to ministerial success they are failures as preachers. What are some of the sources of this failure?

The Christian Commonwealth of London, discussing this subject in an editorial entitled, "The Old Bucket," thinks that "the failure of much of the pulpit work of our time lies not in the lack of truth, for love of truth is one of the master passions of the age, even though failure is often mistaken for truth by sincere minds. The misfortune is that many ministers insist on bearing the water of life to the multitudes in the bucket of a past generation." It is probably true that the bucket used by certain ministers in conveying the water of life to the thirsty multitudes is slightly antiquated and might be easily improved. But we fear the criticism does not go to the root of the matter. There is, in our judgment, a much deeper cause of failure in many of our modern preachers than the kind of vessel they use in carrying the water of life to the people. Is it not true that this very water of life has been adulterated, and the people refuse to drink because they recognize the taste and odor of foreign elements which they instinctively feel that their spiritual systems do not require? This seems to us more than probable. It is absolutely certain that such is the case.

Nothing is more common than for preachers to offer to the people certain ecclesiastical nostrums and theological mixtures labeled "The Gospel," which have in them a large admixture of human error and false philosophy. When the people reject these nostrums they are set down by many of the clergy as being totally depraved! Consider for a moment, without our taking space to specify, what absurd and unbelievable doctrines and dogmas have been promulgated in the past in the name of Christianity, the belief of which was held to be essential to salvation. Think of how many irrelevant doctrines and speculations, which have no relation to character, have been foisted upon people as an integral part of the gospel. Is it any wonder that the people have been slow to receive without question these so-called gospels?

Another fruitful source of failure on the part of many preachers is that they do not adapt their message to the needs of the times. Each age has its own problems and its own obstacles. The successful preacher is one who puts himself into sympathetic relation with the present needs of the age or people to whom he ministers. He does not waste time in fighting the battles which the fathers fought and won, and which do not need to be refought. He ascertains where the enemy is *to-day* and directs his pulpit batteries in that direction. He studies what are the real obstacles in the way of right living among the people with whom and for whom he is laboring, and earnestly seeks to remove them. The preacher who does not do this is a ministerial misfit. He may preach truth, but not the particular truth which the people of his parish or community require. Every successful preacher must understand the age in which he lives and must be able to read the signs of the times.

Another cause of ministerial failure is still more fundamental; it is the preacher's failure to realize, in his own experience, the truth which he preaches. His gospel is a second-hand gospel which he has not lived and which has not been passed through the crucible of his own personal experience. Such a gospel lacks power. It lacks the element of vitality. It does not come from the heart. It is only an echo. Men cannot preach above their own spiritual level with any degree of success. Paul had a right to say "my gospel," because he had not only received it from Christ, but had ratified it in his own experience. He *knew* in whom he believed.

But all these causes of ministerial failure point to one underlying cause, namely: arrested mental and spiritual development. When a man ceases to grow intellectually and spiritually he soon finds himself out of touch with the people and incapable of ministering to their real needs. These are they who pass the "dead line" at forty or fifty and even at an earlier age. It is not so much a matter of age as it is a matter of failing to keep the mind and heart open to all the truth that God is making known to us in this wonderful age, and to keep step with the march of the divine purpose as it is unfolding itself in human history.

No, we think it is not so much "The Old Bucket" which preachers use that is the cause of failure as the *contents* of that bucket. Too many of us fill our pails away down in the muddy stream of tradition instead of going to the pure fountain of the water of life. We may not ignore the bucket, but we do well to give special heed to where we fill it.

A Journalistic Tendency.

Among the literary tendencies of the present day none is more striking than the development of the weekly paper. However marvelous may be the recent increase in the circulation of novels, and however striking may be the growth of the daily with its enterprise, its zeal for "stories" and "scoops," its colored supplements and the bewildering miscellany of its Sunday edition, still more significant is the growth of the weekly paper. And the development of the weekly is not only more significant than these, but more sane and healthy and permanent. That a piece of commonplace fiction should catch the public fancy and find half a million buyers who read it and talk about it to-day because everybody else is reading and talking about it, and (very wisely) forget it to-morrow, is surely no sign of expanding intelligence. That daily papers should seek—and, more's the pity, find—popularity by exalting trivialities into sensations, by appealing to blind political partisanship, by publishing hasty guesses and superficial estimates as authentic news, is not a flattering commentary on our times. There is no canon of taste or intelligence which the average Sunday edition does not outrage; yet its circulation is always greater than the daily.

But when one turns to the field of weekly secular journalism, an encouraging spectacle is presented in contrast. For many years Harper's Weekly, the London Graphic and the London Illustrated News seemed to supply the entire demand for weekly papers of their high class. Now these are but three among a score of equal magnitude and the immense prosperity which has attended such weeklies as Collier's and the Saturday Evening Post, proves that there is an increasingly numerous public which appreciates genuine artistic and literary merit in a newspaper and can distinguish between enterprise and yellowness. The modern illustrated weekly, commanding the services of the ablest writers and illustrators and exhibiting taste in every feature of its make-up, is as unlike the old weekly with its rehashed news, its copious clippings, its dull type and gray paper, as the metropolitan daily is unlike the cross-roads journal with its patent inside. It is an instrument of civilization, a disseminator of intelligence and a cultivator of public taste. Its popularity indicates one line along which a successful appeal can be made to public favor without encouraging degeneracy.

Has this triumph of the illustrated secular weekly any significance for religious journalism? Yes. A religious paper to be successful must meet two conditions: *First*, it must secure the favor of a sufficiently large constituency to make it worth while. Its main object is not, of course, to make money, but it must be self-supporting. If it is not, it is a fair sign that it is not keeping in touch as closely as it ought with the people whom it aims to influence. Sir Henry Irving says of the theatre that it must succeed as a business or it will fail as an art. The principle applies to journalism. *Second*, it must stand for some definite religious ideas, the inculcation of which it believes will be beneficial to men. In other words, it must first get an audience and, second, deliver a message.

Obviously it is at the first of these points that most religious papers fail, relatively if not absolutely. They have a message, more or less true and important, but they do not get the public ear. This means failure, both financial and religious. From the point of view of the publisher, a subscriber is a person who has one, two or three dollars to contribute toward paying expenses and a possible profit. From the point of view of the religious editor, a subscriber is a person to whom the message can be spoken and who can be helped by it. In either capacity he is as indispensable as the printing press. Without him, the continued publication of the paper is, on the one hand, impossible, on the other, useless.

Anyone who is at all acquainted with the field of religious journalism knows that, as a rule, it does not pay expenses. There are probably not half a dozen denominational weeklies in the country which can show an even balance sheet at the end of the year—not to mention profits—and they, with one or two shining exceptions, are the ones which are cheap in price and far cheaper in quality, and which hold their subscribers only by appeals to denominational loyalty. This appeal to denominational loyalty, which assists the survival of many which are otherwise unfit, is the counterpart of the party loyalty which preserves many political papers from merited extinction. To say that the denominational paper does not pay is only to say that it

does not reach the people as it should. Now the illustrated secular weekly *does* pay, because it *does* reach the people. The question is, Can the religious weekly adopt the same methods for reaching the people, without interfering with the delivery of the message when they have been reached?

It all depends on what the message is, and here differences of opinion arise. There are many truths to be spoken. But is there a message more fundamental and more needed to-day by the religious and the irreligious alike, than this: That religion is not a section of life set apart by itself, but a way of living and of looking at the whole of life; that it is the possession of a truth which furnishes not only a stimulus and a guide to action, but a point of view from which to look at the world, and a scale of values by which to estimate men and events. The religious man of to-day is in the world in a very real sense. He recognizes that he has a place and a duty in politics, in business, in social and educational movements, and he is no less religious in these than in attending the services of the church. This conception of religion as applied to the individual has already won such wide acceptance among thoughtful people that the statement of it seems almost commonplace, though it is far from finding universal application. Why should it not be embodied in the religious paper? *Why should not a Christian weekly have as broad a field for its subject-matter as a Christian man has for his interests?* If Christianity means looking at life in all its phases from Christ's standpoint, as near as we can get at it, a Christian paper does only a fraction of its duty if it confines its view to theological, ecclesiastical, devotional and evangelistic topics.

There is a well-defined class of journals which are technical in their character and make their appeal only to men of a single craft. The Shoe and Leather Gazette, for example, treats only of shoes and leather and is read only by dealers in leather and shoes. Most religious papers are constructed on a similar principle, as if religion were like a trade which one could work at certain hours in the day or certain days in the week and beyond that his time was his own. Few intelligent people seriously hold to such a view of religion to-day, and with the passing of this conception there passes also the Augustan age of the old-fashioned religious weekly.

In this transition period, those papers which refused to make a readjustment have dwindled and many have died. Some have become the property of denominational societies which support them as organs. Many have put off the evil day by introducing, as a subsidiary feature, brief notes on general current topics, book reviews and an occasional literary article, and this has been explained by saying that the purpose was to make it a "home paper" with "something for every member of the family." As a makeshift, that has done very well, but what is needed now is a thoroughgoing reconstruction of the whole make-up of the religious paper and a frank recognition of the underlying principle—that it is not a question simply of furnishing "something for every member of the family," but of setting forth a conception of religion as involving the whole man and the whole world of human life.

If a religious paper should adopt this as its message, why should it not be able to employ successfully and consistently those methods by which secular papers have won the "seven-day fight"? Such a paper would have to stand ready to compete with the established weeklies, just as these competed with those which were already established when they began. It would live or die on its merits. It would lose the stimulus of denominational pride and could no longer appeal to denominational loyalty to "rally around" it. But it would gain the privilege of exhibiting a practical form of undenominational Christianity, even though the subject of Christian union were seldom mentioned in its columns; and it would be free from the denominational limit which hedges about the circulation of the religious paper of to-day and prevents it from going to those who, if its peculiar message be true, are most in need of it. It would lose the precarious friendship of the man whose continued patronage depends solely on the frequent mention of his name in the paper. But it would gain the space now devoted to such gossip, and the favor of the multitude of sensible people who want the world's news and not the gossip of the cross-roads or puffs of self-important people. It would be less exclusively a paper for the preacher and would appeal more strongly to the layman. Let the preacher have his special periodicals, his theological and ecclesiastical trade-journals; he needs them, but the public does not.

Such an enterprise certainly would not succeed unless it were backed by capital and pushed with genuine journalistic ability. In short, it would not succeed on any terms except those which command success in the general field of journalism. To predict failure as the necessary outcome of such a project, is to say that Christianity does not command the service of first-class brains. It is to ascribe mediocrity and inefficiency to the men who view the world's truths from the standpoint of the eternal truth, and prevailing excellence only to those who know not the verities of God.

The possibility of a religious daily paper has been somewhat generally discussed. We believe in it and hope for it. The daily paper certainly needs some sort of transformation. But the tendencies of our time point to the improved weekly, upon the broader lines here indicated, as the next forward step in religious journalism.

The Contagion of a Good Example.

The generous liberality of Mr. Carnegie in founding so many libraries throughout the country is attracting very general attention and from most persons is receiving the heartiest commendation. It is certainly a remarkable incident in the history of rich men. It is so unlike what we have come to know of rich men's methods. Of course, there have been others besides him who have shown a generous liberality in dispensing their wealth, even before he became prominently identified with the library movement which is associated with his name. But no one in all the past, so far as we remember, has so distinctly placed himself on the side of a great benevolence as Mr. Carnegie has done.

We do not now care to discuss the wisdom or unwisdom of his plan for distributing his wealth. Some will no doubt think that his money might be given to a better cause, but there will always be a difference of judgment with respect to matters of this kind. We are not now concerned with the question that might be made at this point. Our main thought is to impress a lesson which Mr. Carnegie's conduct clearly teaches to all who have a surplus of this world's goods. That lesson is the widespreading influence which benevolent action exerts. While Mr. Carnegie is giving so bountifully it should be remembered that even his generous beneficence must not be measured by simply the amount which he invests in public libraries, nor even by the good that these libraries in themselves may accomplish. A still greater power is exerted by what he is doing. His example has become contagious. Others are unlocking their coffers, and just now there is a remarkable outpouring of wealth in two benevolent channels. Perhaps no other age in the world's history has shown this fact so distinctly as the present. The amount of contributions to benevolent institutions within the last year has never been paralleled in the history of the world. It is estimated that at least $80,000,000 has been given to colleges and universities alone, while large sums of money have been contributed to various charitable institutions.

No doubt the example of Mr. Carnegie and a few other wealthy men such as Dr. Pearson has contributed largely to the development of this marvelously generous outlay. And in this fact we see how a good example is contagious. This is as it should be. Nevertheless it is precisely this side of things that seems to be overlooked by our ethical philosophers. We at once recognize the contagious character of evil. Even diseases are contagious. Why should not good be contagious also? We know that a healthy atmosphere is conducive of good health. We know also that a healthy constitution has by its association a certain amount of power to vitalize other constitutions. This law is everywhere seen in nature. It ought to become prominently recognized in all the affairs of the world. It certainly ought to be strongly emphasized as regards the influence of example.

After all this is only another way of stating a law which was written upon the whole creation at the very beginning. That law was that "everything should produce after its kind." Stated in New Testament phraseology it is as follows: "Whatsoever a man soweth that shall he also reap." In our judgment the power of Mr. Carnegie's example upon the rich men of the world will be much greater for good than any good, however great it may be, that will come out of the libraries which he has founded or may found. We are glad of this epidemic of giving which seems to have dawned with the closing of the nineteenth century and is just now making itself so decidedly felt at the beginning of the twentieth. Surely we are living in a wonderful age. It really seems that wealth is no longer a thing that can be hoarded without utterly ruining men who use it in this way, while if generously dispensed it

becomes a blessing not only to those who receive it from the hands of benefactors, but it is also a great blessing to those who give. And in this respect we are illustrating the saying of the Lord Jesus that "it is more blessed to give than to receive."

Notes and Comments.

"There is not," says Prof. George Fisher, "enough effort in the pulpit to produce an immediate decision on the question, 'Whom will you serve?'" Prof. Fisher is not alone in this belief. It is perfectly certain that in the recent mission many more converts would have been made had the preachers pressed home from the pulpit this question, instead of relegating it to the managers of the inquiry room. In a measure we attribute the great success of the Disciples of Christ in America to the custom of their preachers giving the gospel invitation at the close of each sermon they deliver.—*Christian Commonwealth.*

No one acquainted with the character of preaching which prevails in this country will question the truthfulness of Prof. Fisher's criticism, that there is "not enough effort in the pulpit to produce an immediate decision on the question, 'Whom will you serve?'" The real end of preaching seems frequently to be lost sight of, namely, the bringing of men to a decision concerning Christ and the building up of Christian life and character in the disciples thus made. No doubt the Commonwealth is right in attributing the success of the Disciples in this country to their custom of pressing the question of a decision home on the minds of their hearers at the close of each sermon. The first thing is to convince men of sin and the next is to press upon them the importance of accepting Christ at once as their Savior. We may have laid too little emphasis upon the first of these points, but not too much upon the last.

One of our well-known preachers, in reporting a meeting recently held by another well-known brother, said, after speaking in flattering terms of his work: "If he would realize that doing a thing half an hour after it was promised does not enable him to do more work and would cease to annoy by tardiness, and would not try to preach two sermons in one service, thus detaining the audience too long, and would be more careful to ask what the audience needs rather than to preach on favorite themes, it would add materially to his success." These criticisms may well be given a wider application than their writer intended and we merely mention them as food for reflection for evangelists and preachers generally. Is it I?

In a recent sermon T. P. Haley voiced the sentiment of most honest people in denouncing the abusive treatment which the Kansas City police gave Mrs. Nation on the occasion of her last visit to that city. The police always exercise their own discretion in determining what constitutes an obstruction of the streets, but the arrest of Mrs. Nation on this ground gave too clear evidence of malice on the part of the police. They were looking for a chance to arrest her. They would have been better pleased if she had smashed something to give them an excuse, but since she did not accommodate them in this respect, they seized upon obstruction of the streets as a pretext. It was a disgraceful procedure, an attempt to wreak vengeance on her in Kansas City for what she had done in Wichita and Topeka.

The government of Peru is said to be anxious to have Harvard University locate an observatory within her borders and Prof. Pickering, Harvard's chief astronomer, is equally anxious to have this plan carried into effect, because there is at present no large telescope in the southern hemisphere and there is much unexplored sky which may be full of "finds." Peru offers to give as much land as is wanted and to allow free entry for all the equipment. This contrasts with Cuba's apparent unwillingness to either grant or sell harbors for naval stations. But then, foreign telescopes are less apt to be dangerous than foreign ships, and Peru doubtless expects to keep the eyes of her invaders so firmly fixed on the heavens that they will not have time to cast a covetous glance on her section of the earth. Cuba might take the hint and preserve her independence by building observatories.

Rev. Judson Smith in the North American Review for May defends the missionaries in China against the criticisms of Mark Twain. His exposition of the case is luminous and convincing. Mark Twain's many admirers regret that he has made such a spectacle of himself. It illustrates the wisdom of a specialist sticking to his specialty—humor in his case. The humorist was so loaded with ignorance about China that even his sprightly spirits could not jump, and he encountered a defeat comparable to that of his own famous shot-weighted jumping frog.

Editor's Easy Chair.

There are two ways of looking upon every question of importance, and it makes all the difference in the world which view we take. There are, for instance, two ways of looking upon the matter of becoming a Christian. One way is to think of it as complying with the regulations which some church has established, accepting its creed and attending with reasonable regularity upon its services. The other way is to think of it as accepting Christ as Savior and Lord from a personal conviction of our need of a Savior and of His ability to save. This view involves a complete surrender of the life to Jesus Christ, to be guided, molded and used by Him. The latter seems to be the original New Testament idea of becoming a Christian. The former was at one time the almost universal idea of becoming a Christian, and still prevails to a large extent. It is easy to see what a vast difference it makes in one's character which one of these views controls him in his religious life. The one makes Christ prominent, lifting Him above all creeds and dogmas and organizations, while the other makes the church the main thing, obscuring Christ and His teaching by its dogmas and traditions. The one looks to a renewed, cleansed and consecrated life; the other involves no radical changes in the aims, plans and pursuits of life. Which one of these views have you accepted and acted upon?

There are two ways of looking at life. One way is to regard it as an opportunity for sensual or physical enjoyment. The person holding this view asks, "How can I get the most enjoyment out of life?" and his idea of enjoyment consists in the indulgence of his lower nature. He covets wealth, social position and power, for the opportunities they offer for gratifying his appetites, his pride and his selfish aims. The other way of regarding life is to look upon it as an opportunity for service; as a period for mental and spiritual development, for self-discipline, for the building up of character, all of which are to be used for the benefit of our fellow men. The man having this view asks, "Lord, what wilt thou have me to do?" "What service can I render that will most honor Thee and elevate my fellow men?" These two views of life issue in very different kinds of character. The one is self-centered, selfish, worldly; the other is self-surrendered, Christ-filled, unselfish, and reflects the beauty of the divine life. This was the life that Jesus Christ lived. He sought neither the world's wealth, nor the world's honor, nor the world's ease, but the world's salvation. "He saved others; Himself He could not save." Which one of these views of life is yours? If the former, why call yourself a Christian? "Why call ye me Lord, and do not the things I command you?" A Christian is one who makes Christ his pattern and strives honestly to follow Him. No other life is properly called a Christian life.

There are two very distinct ways of regarding death. Some people regard it with horror and dismay, and often call in question the goodness of God in permitting it. The grave to them is a symbol of gloom and despair. When their loved ones depart, their names are avoided and everything associated with them, because the mention of them recalls feelings of sadness and gloom. This is the pagan view. There are others who look upon death as the gate-way leading out into the larger and better life. Those who pass through its portals are not dead but alive forevermore. Those who hold this view of death, regarding it as passing out of the mortal into the immortal, out of the corruptible into the incorruptible, while they sorrow for the loss of loved ones, sorrow not as those who have no hope. They speak the names of their loved ones fondly in the family circle, and think and talk of them as having gone on before. This is the Christian view. It is strange, however, what a marvelous hold the pagan view has among professed Christians. Many of our funeral customs tend to foster this gloomy and false view of death which Christ came to banish. Is your view of death pagan or Christian?

Who can look upon the rejuvenated earth, which these glorious May days have crowned with life and beauty, and not feel assured that the God who works in nature and who revives the germs of life of buried seeds and giveth them a body, will not also clothe with forms of immortal beauty and vigor the spirits of His beloved children who once wore the vestments of clay, but who have passed out from them into the unseen? Are not ye of more value, O ye doubting souls, than all the manifold forms of vegetable life which are now putting on their beautiful garments? It must be so! God speaks to us in nature, as in revelation, of that life beyond this vale of tears.

"There is no death; the stars go down
To rise again on some fair shore;
And there, in heaven's jeweled crown,
They shine forever more."

"The New Epoch For Faith"

By JOSEPH F. NEWTON

A new book by the author of "The Christ of To-day" is both a literary and a religious event, and his readers and admirers will find good reason for their appreciation in his latest volume, "The New Epoch for Faith." Our enjoyment of this noble book is increased by the promise of another volume to follow as a sequel, in the near future, upon "'Ultimate Conceptions of Faith' and dealing with the theology that rises out of this day of crisis, freedom and necessity." The breadth of view, the inclusiveness of sympathy, the splendid scholarship, the depth and vigor of thought, the literary power and beauty which mark all the writings of George A. Gordon are here in uncommon richness; and the whole is informed with the tonic of a rational optimism and the enthusiasm of an elevated spirit. The title of the book, "The New Epoch for Faith," which has not been selected without care, and the reputation of the author indicate that it is an interpretation of the religious conditions and influences of this epoch from the point of view of a strong and progressive religious thinker. Unlike "The Gospel for an Age of Doubt," the study commences with an endorsement of the observation that the religious reformation of the last third of the nineteenth century has been more remarkable than that of Luther's time, because it has been a transition, not "from one form of the letter to another," but a "transition from the letter to the spirit." If it is true, as history and experience seem to teach, that an exacting and exaggerated emphasis upon the forms of religion is always symptomatic of a decline of faith in the spirit of religion, we may interpret the modern unconcern about the details of faiths and forms as an evidence of a deeper and more reverent concern for the ultimate truth of the living God. Thus we find that we live in an age

> "Whose faith hath center everywhere,
> Nor cares to fix itself in form."

Every preacher should read the opening chapter in which the eternal realities of religion are assumed to be in accord with the universal intuition and right reason of humanity. Among the "Things Assumed" as a basis for the study of the religious significance of modern thought are: that the religious view of the universe is true; that the eternal is present in human life; that the divine will works for ends; that the progress of man onward and upward is real; that the finite world of man has enduring worth and is not simply a passing phase of the Eternal Existence as affirmed by Pantheistic Philosophy. The fundamental ideas of religious faith are found to be of the same origin and order as the basic premise of science—the reality of the external world. Their reality for man is discovered by their own light as they stand in the service of human life. "God is not reached as the last conclusion of the intellect from premises that exclude him. No logical flight of stairs can convey the mind from a godless earth to anything other than a godless heaven."

Assuming this great background of universal principle which gives dignity and amplitude to human life, we are led to contemplate the immanence of God in the advent and evolution of humanity as revealed in the mighty movements and characters of the last century. If human freedom was the central message of the old century, human fraternity will be the keynote of the new century. This growth of pity and of love is recorded in the life, literature and legislation of our age, in the political independence, the intellectual hospitality, the social sympathy and service for which our generation is distinguished. Naturally this enthusiasm for humanity leads to a "new appreciation of Christianity." This fruitful and inspiring acceptance of the religion of Jesus is manifested in the disintegration of old orthodoxies and the vanishing of old heterodoxies. For this emancipation from dogmatism, both liberal and orthodox, we are indebted to "the Discipline of Doubt." Formerly doubt was looked upon as something to be overcome by force, essentially dishonest, a mean logical strategy, a sign of weakness and perversity; but the persistence of doubt upon the great issues of life and its services to faith in the elimination of superstition and the reorganization of knowledge have given honest doubt a place of honor in the temple of religious thought. An interesting study of the presence of doubt in the great system of historic theology, from the profound and anxious questioning in the apostolic age to the tormenting uncertainty of the best minds of Puritanism concerning their own election, is followed by an instructive analysis of the different phases of modern doubt. Scientific, sentimental and philosophic doubt are described and discussed with abundant insight and eloquence. The pathos and nobility of modern doubt may be seen in the statement of its causes. (1) The desperate inequality between the intellectual ideal and the intellectual achievement of mankind. (2) The seeming conflict between the ethical ideal of man and the great order of the world. (3) The failure of the negative mood to look through humanity up to "the human life of God" and the sad sincerity with which its advocates wrought for the education and elevation of the race.

The "Return of Faith" is attributed to the natural resurgence of conscious religious need, due to the fact that man is essentially a religious being and to the law of action and reaction by which one exhausted mood is succeeded by its opposite. Growing weary of the barren waste of agnosticism, the modern mind "came to itself" and returned to pastures that are green with hope and to waters that are still with the peace of the eternal. Fortunately we had a "New Help from History" in this return to the faith of humanity. The appeal to history has revealed the spiritual value of humor—the sense of perspective and the sense of incongruity. History is also a revelation of divinity and of humanity. Religion is found to be instructive and universal. History shows that the highest instincts and aspirations of humanity always point to eternal truth. "History implies that the progressive rise in the character of religious conception is the result of the pressure of the Infinite upon the spiritual nature of man;" that universal human experience attests the reality of religion; that the religious instinct is an elemental influence in the evolution of man; that religion is the supreme interest of human existence.

The book closes with a chapter on "Things Expected." Experience justifies expectation. Here the optimism of the author finds its noblest expression. It is expected that the sense of humanity will envelop all human interests and activities, and among them the faith and forms of religion; that the humanity of Jesus will become more and more controlling in all thinking about the character of God and the nature and destiny of man; that the idea of human life in this world as an education will take the place of the idea of probation; that an ethical view of life of the utmost vigor, combined with an unrestricted life for man, will more and more dominate the Christian mind; that the fundamental assumption of religion will find progressive verification in the future experience of mankind; that all the contradictions of human hope will prove but mightier fulfillments of its expectations.

Perhaps it is impossible for any individual to give an exhaustive account or an adequate estimate of the intellectual situation of any epoch, but this noble thinker and keen observer has seen and said enough to show us that the currents of modern religious thought are moving away from "The Age of Doubt" toward a freer, fuller and more confident faith in the eternal verity of religion. If our era is not "The Age of Faith" it is at least "The New Epoch for Faith." Without doubt Dr. Gordon has given us the deepest interpretation of the religious significance of modern life.

The Chum of Chuffy Waite.

By Burris A. Jenkins.

III. The Junior Tree.

It was an unwritten law that if the Juniors, after planting their tree on the campus, could keep it in the ground three nights, the Freshmen must hold it inviolable. If, however, the Freshmen could, by force or stratagem, secure hand-hold on that tree within the limit, they might do with it what they liked. Since that tree was necessary for the class-day exercises at graduation the Juniors always made heroic efforts to defend it; and since the glory to the Freshies was great whenever they could pull up the sapling, they, in turn, made heroic efforts to destroy it.

Naturally the Junior class was almost always much smaller than the Freshman, and naturally, therefore, the Juniors had to resort usually to artifice, rather than brute force, to win their fight. Great were the campaigns planned and carried out in that little realm of war. Many were the advances and retreats, feints, flankings, and disasters. Great was the expenditure of muscle and brain-power, and great, let us hope, the development of manhood.

Traditions were many as to triumphs and defeats in the heroic days of old, and as to the shrewd means employed by either side to accomplish its purposes. Once a stalwart band of Juniors, twenty strong, but equal to forty, had encamped the three days and nights about their sacred emblem, eating food brought from the boarding-halls, and by sheer force repelling charge after charge of swarming Fresh. Once the

tree had been planted under a pile of rail-fencing, left by workmen for a few days on the campus, and had remained undisturbed the necessary length of time. Once again, in early spring, a dead sapling that had proved too puny for the winter blasts was rooted up, and a new tree planted in its place; that night snow fell, the marks of digging were covered, and the innocent-looking tree, on the third day, waved its triumphant head, and was garlanded with bunting, flags, and mottoes, to the huge chagrin of Freshmandom.

These experiences of the ancient days furnished ideas for the days of Alphy Barton, and, of course, it was the part of the Freshmen to take all possible precautions. The class was organized about March, squads selected for every duty, each tree on the campus was thoroughly examined and marked, each foot of ground platted, mapped, and closely watched. Sometimes for a week at a time, when Juniors were thought to be active, Freshmen patrolled the campus all night long.

It was in the spring of their Freshman year when the maneuvering had been going forward for some time, and no progress was being made, that Chuffy Waite, Buck Elmer, and some others, thought to vary their monotony and shake off their spring fever with a lark at the expense of Alphy Barton. Accordingly a coon hunt was organized—"Even Alphy wouldn't bite at a snipe hunt," said Chuffy,—and a glorious moonlight night it was.

Marvelous were the yarns narrated as the men sat on the top rail of a fence far up on a noble hill, smoking their pipes, and expectorating at the tails of their uneasy dogs. Far beneath them thin lines of village smoke, whitened by the moonlight, hung like cobwebs from heaven down to earth. The old college turrets, Gothically grand, loomed up from the shoulder of the hill at the right. The clear stream, full from melted snows, wound round the whole scene like a zone of silver. The West Virginia night seemed trying herself, and she conquered all that little circle of men.

At last Alphy Barton, who had been mildly wondering at the inaction, exclaimed,

"Well, fellows, this is fine, but it isn't coon hunting. Why don't we hunt?"

"Just like you, Alphy," said Chuffy. "Haven't you ever hunted coons before? Don't you know they won't stir out in the moonlight?"

"Oh!" said Alphy, not particularly ashamed, but as if musing whether his other coon hunt had been in darkness or moonlight.

"We must wait t-t-till the moon sets," added Buck.

Alphy looked at the moon sailing far above the valley and said:

"She's pretty high."

"O, no, she'll drop fast in a little while," said "Judge" Storey, puffing calmly at his pipe.

"Tell you, boys," said Chuffy Waite, as though "stung by the splendor of" a sudden thought, "We might scatter, each with one of the dogs, and see if we can't start a trail, so as to be ready as soon as the moon's gone."

"To be sure," said Buck. "S-s-save time. But one of us ought to stay here, for there's always a coon coming to drink at that spring there. I see tracks every time I come here."

"Well, Alphy, you stay. But I'll tell you, old man, you ought to hide yourself. See if you can swing up into that tree. Good. That'll do."

"Come on boys, let's scatter now," said "Judge," yawning himself off the fence.

"Here," called Alphy, from amongst thick green leaves, "aren't you goin' to leave me a dog?"

"O, to be sure," said Chuffy as though he had forgotten, "I'll leave Bull with you."

"O not that surly brute," said Alphy. "He's no good hunter."

"Why he's the best coon dog in the lot," said Chuffy injuredly. "Poor old fellow! Does he malign my Bully!" The ferocious creature wagged his stump and then snarled.

"Well, all right then," called Barton, and Waite brought his bull-dog to the foot of the tree, showed him Alphy's trail on the ground and bark, and whispered one word in his ear. Then "Good-bye, Alphy." The dog sat down with upturned nose, and seemed made of stone. A yoke of oxen, apparently, could not have moved him.

How long Alphy sat there before attempting to descend nobody has ever learned, for no coons were started that night when the moon went down, so far as anybody knows. How many times he made ineffectual attempts to come down, only to be met by that snarling dog, how many oaths he swore and pipes he smoked, and thoughts he thought, he has never told the world.

Two Juniors paused under that same tree near midnight, and one said:

"Whose bulldog?"

"Chuffy Waite's, I think. What's he got up that tree?"

"I can't see. Here Bull, here Bull." But the dog budged not.

"Well, he'll never worry us, that's evident," said one.

"Here's the sapling, Tom," said the other. "Isn't it a little beauty? Sugar maple. It's just about the height of the hay-stack."

"Right you are, old man. Now fall to." And the spades struck gravel.

Alphy feared that his heart would also be heard striking something, but he swallowed it deep as he could. Soon the talking ceased, and Andrew Jackson Putnam Barton smiled, crossed his legs as comfortably as possible and filled a new pipe.

Chapel bell rang, and at roll call, Chuffy was compelled to answer "Present," at the name of Andrew Barton. Coming down the stairway afterwards, he laughed as he said to Buck Elmer,

"What'll you give me now for my Bull?"

"Any p-p-price you ask. He's a jewel."

Chuffy soon stood under the tree by the spring and said, "Bull, where's Alphy? Why, what in—? What're you doing there?"

"Smoking," said Alphy. "Is it chapel time? Come on, let's go."

Chuffy pshawed and swore tremendously about the dog's mistake; but Alphy only smiled. As they turned to start down the hill, the latter said:

"Wait, Chuffy. Here's something that may interest you," pointing to the hole where the tree had been.

"What is it?" asked Waite. "Who's been here?"

"Juniors."

"Juniors! Get their tree? Did they plant it?" he gasped.

Alphy nodded and said nothing.

"Where?"

"I think I know."

"O, Alphy, your luck! Dear old boy! I'll make you a present of Bull!"

"No, thank you," replied Alphy.

"Where'd they plant, d'you think?"

"I'll show you to-night. Let's be awfully still to-day."

They did their best; but mysterious whisperings among the Freshmen showed the Juniors toward night that something was wrong, and their secret was not safe. Barton slept nearly all day; and when, at seven P. M. he awoke, he found his room full of smoke and Freshmen, and heard his room-mate, Chuffy, declaring:

"I tell you, Alphy's off. They haven't planted it. I'll bet he dreamed, up in that tree."

Alphy stretched and got up, but said nothing. He doused his head with cold water, and listened to innumerable questions. Finally, in response to the reproaches that he ought to be loyal enough to tell, he only replied,

"No. If I tell, we'll all betray that we know where it is, and will put them on their guard. They're nearly or quite as strong as we are, and we might not win in a straight fight."

"That's right," said Buck, who was captain of all military operations of the class. "Alphy's right. It's best for only him to know, unless we find that we have to fight for it. Besides, he found it out, and ought to have the glory."

"No. No. It's not that," said Alphy, and everybody knew him sincere. "Not that, but just to do our best to win. Besides, I'm not absolutely certain that I know, and," glancing at Chuffy, "I don't want to make a *bull* of it."

There was a roar of laughter at Alphy's attempt to joke—the first and last of his life.

It was agreed that the whole force should march at 10 o'clock to the campus, determined to scour it from end to end if necessary to clear it of its interloping shrubbery. They were all to stay close by Buck Elmer, save Alphy, who had license to roam at will. Old clothes and slouch hats were the order. Some wore padding and bandages over knees and elbows.

The Juniors were on the alert, and soon got wind of this reconnaissance in force. Both classes, therefore, in battle array, appeared upon the campus chessboard. There was marching and countermarching, eyeing and threatening. Wherever the Freshmen carried their line, the Juniors followed or had preceded. It was noted that Alphy Barton often drifted along alone, quietly smoking a cigar; but no particular suspicion was aroused, as Alphy was known to have an absent way of his own.

At last, as the two hostile forces edged round towards the President's gate, the whisperings and nervousness in the Junior ranks betrayed to the Freshies that the hunt was warm. Alphy had made a flank movement and now stood, with hands behind him, ten feet away from a small stack of last autumn's hay, made from the campus grass, and not yet used. He had observed that this stack seemed a little taller than the sapling he had seen in the moon-

light. He had also detected the aroused suspicion of the Juniors as he approached it.

Suddenly, his cigar bitten tight in his teeth, he made a dash for the hay, and scattering it as best he could, grasped at the branches of the little maple within. But instantly four powerful hands that had known the football tackle, hurled him twenty feet away; and instantly a cordon of Junior warriors was drawn about the little stack, and the precious treasure it contained.

The Freshmen held a council of war, and, upon Barton's advice, it was decided to carry the citadel by storm if possible. "If not," said he, "then I have a last resort ready," and he puffed calmly away at his cigar.

Once, twice, thrice, the attack was made. Splendidly did the solid wedge batter at the stubborn band. Muscle and brain were being made for the great civil strife that was soon to split the nation. But there stood the dark group of Juniors unconquered; some bruised, some bleeding, but unconquered all.

"One last charge, eh, Buck?" said Alphy, as he puffed his cigar alight, and drew a small package from his pocket.

"Forward!" shouted Buck, and led the assault again. Alphy walked quietly after, adjusting the fuse. He lit it while the fight was fast, then, waiting till the fuse burned to within a quarter of an inch of the package, he tossed it over the struggling heads, within the circle, and into the hay.

A puff of flame, and of white smoke, a slight explosion—then the burning hay fell all around, disclosing the little tree in a circle of fire.

The Juniors ceased all effort and stood aghast, one instant only off guard. But it was enough. With a wonderful leap, Alphy cleared the cordon of defenders, dashed through the burning hay, tore the class-tree from the ground, and raced down the campus with the rout at his heels.

Next morning, for an hour, Alphy was carried on the shoulders of his class, up and down the corridor, with serious face, bearing aloft the Junior tree. When the Freshmen went into chapel, each displayed a sprig of maple in his coat, which sprigs many of them keep to this day. They also keep the memory of Alphy's coon-hunt.

(TO BE CONTINUED.)

Calcutta Letter

BY W. M. FORREST.

The government of India is in full flight from the capital. Does that sound startling? Well, it creates no surprise here, for it is a thing of annual occurrence. The enemy that is driving it out is not the Russians, but merely the heat. Every year it takes its departure from Calcutta by the first of April, and does not venture back until the first of November. It goes from the steaming heat of Bengal, hundreds of miles to the northwest, to Simla. There at an elevation of some seven thousand feet above sea level, it refreshes itself and prosecutes its work, while the breeze from the perpetual snows of the Himalayas keeps it cool and healthful.

Think of what it means for a country to maintain a summer and a winter capital. It is as though the United States should have the residences and great public buildings of Washington duplicated in some city in the Rockies, and should transport its hundreds of officials and clerks, together with their families, thither. India pays the expenses of conveying its hundreds of government employes and their families to Simla every spring, and back to Calcutta every fall.

This army is heartily glad to run away, for the enemy that drives it forth is a most relentless foe. During these closing days of March the town has been glowing like a furnace wherever the mid-day sun falls. And even in the shade of a broad verandah the thermometer has ranged above ninety. The large fans that are suspended from the ceiling of houses, and kept in motion by the "punkah wallas," have been endeavoring to keep people cool for several weeks. I have not found the heat very trying as yet. But through April and May the city will glow like a furnace, and during the rainy season which follows, it will steam like a Turkish bath. Men will go about dripping with perspiration and gasping for breath. Women will grow wan and languid. And the children of the poor Europeans who are doomed to remain here will have the faces of dead children, as they drag themselves listlessly about in the morning and evening hours, or lie prostrate and suffer during the heat of the day.

The government employes are fortunate to get away from all this with their families. And this year they will be doubly glad to go on account of the ravages of smallpox and bubonic plague. The former has been unusually bad all winter, and the latter has increased at an alarming rate during this month. An American city would be driven wild if it knew that a fatal pestilence was working through it at the rate of perhaps one hundred and fifty new cases a day. All schools would be closed, all public meetings adjourned, all business paralyzed, and everybody who could would flee the city. But here everything goes on as usual. One reads of a motion introduced into the city council looking toward some special sanitary measures that come to naught because it was discovered that there was not a quorum present! A man feels a little queer, perhaps, when the native clerk who shared his desk in office fails to appear one day, and it is told the next day that he has died of plague. And a woman is rather alarmed when she hears that the dread disease is in the hut where the nurse lives who looks after her child.

Or, again, when one reads in the morning paper that four men have died of plague in a hut within a stone's throw of his own house, and next door to the school where his little girl goes daily, it seems to bring the matter rather close home. All this is so far from being merely a fancy sketch that one of the gentlemen in our own boarding house reported to us the death of his deskmate from the prevailing infection; one of the nurses employed here was said to have the malady in her hut, and only three days later she herself was dead and buried, and only this morning we heard of the cases and deaths a short distance from this house. We realize how true it is that "no one liveth to himself;" what affects any man is of interest to all. In the crowded native district where I carry on my work, one continually meets men hurrying along with dead bodies lying on the low cots whereon they died. Mohammedans are covered with a pall that hangs down over the sides of the cot, Hindus are swathed in a cloth which but imperfectly covers the emaciated forms; the former go west to their burial ground, the latter flow past them to their burning ghats on the river bank. "Man goeth to his long home, and the mourners go about the streets." But, for the most part, it is all regarded as something that belongs to India and cannot be helped. The Europeans do what they can to help the wretched natives, and console themselves with the thought that plague seldom advances against the cleanliness and sanitation of the white man's home.

The annual financial statement and budget of the government of India has recently appeared. It shows some interesting facts and figures. Despite the fact that money has been poured out like water for famine relief, the fiscal year has closed with a surplus of a million and a half sterling. No inconsiderable part of this handsome balance is due to the government of India having loaned England the large Indian contingents despatched to South Africa and China, and so being relieved from paying them. But this profit from war is not to be an unmixed blessing to India. It is claimed that a re-armament of forces is made expedient by the lessons learned in South Africa. Hence it is proposed to make a military expenditure of sixteen million pounds this year, as against fourteen million pounds for each of the two preceding years. The total expenditures by the government for the past year were 73,525,600 pounds; while the estimated expense for the coming year is 71,501,000 pounds.

For railway construction there was an expenditure of 83,075,000 rupees (a rupee is about one-third of our dollar) and for irrigation, 9,008,000 rupees. For famine relief there was an outlay of 139,995,000 rupees. When it is remembered that a native can be kept alive on about four cents a day, it will be appreciated how many were aided by this money. Besides this direct government expenditure, vast sums were sent into the country from all over the civilized world. Moreover, the end is not yet, for continual grants are demanded for districts that are still suffering beyond their power of recuperation. In its efforts to mitigate the multiplied miseries of its famine-stricken subjects, the government seems to be above reproach.

Glancing at the economic situation of the land, it is remarked that there is a serious depression in the three important industries of tea, cotton, and indigo. The difficulty in the indigo trade is due to competition with a cheap foreign chemical product. The tea industry is apparently suffering from over-production. The cotton manufacturing interests are, by far, the most important in the country. They have been depressed for more than two years. It is thought that only a general improve-

ment in the factories, and a consequent output of higher grade materials, can lead to a revival of the trade. India is predominantly an agricultural country; hence the unprecedented famine of the last season has well-nigh ruined everything. But, driven by their stern necessities, the swarming and frugal population labors so diligently on every foot of available land that India can make a comparatively rapid recovery from its economic downfall. When this great land, with its 300,000,000 people, becomes generally civilized and has its enormous agricultural and mineral resources developed, its annual financial statements will assume vaster proportions.

The Calcutta colleges are conducting their final examinations, and will soon close for their summer vacation. Many students have already left the city. My work is nearly over for the season. I shall soon take my family and follow the good example set us by the Viceroy and the government. But instead of fleeing to Simla, we shall go to Landour—a much less pretentious but equally cool and healthful resort.

86 College St., Calcutta, India,
March 28, 1901.

What Most Interests Me Now.

By J. S. Lamar.

IX. The Mystery of Sin.

We now come to something that every serious and thoughtful mind must have deeply pondered. And respecting this, perhaps very few persons have reached an entirely satisfactory conclusion. In most cases much is left out, unexplained and inexplicable, and men are happy if they have come to a sort of working result, or so to speak, *modus vivendi*—something in which mind and heart can quietly rest *for the present*, trusting that hereafter the inscrutable will be revealed and the darkness give place to the light.

As already intimated, we must not think for a moment that God is the author of sin, or that he approves of it, or stands related to it otherwise than in positive disallowance and direct antagonism. Possibly, to some extent, this is concealed from our view by the fact that the Scriptures often speak of it, as indeed I am now doing, as though it were a thing apart—a something with an abstract and separate existence. The apostle even ascribes to it attributes of personality: it is a "body"—it is "deceitful"—it "rules" and "reigns"—it may be "loved," or "feared," or "served." The term may thus convey, with more or less distinctness and fullness, the Miltonic conception of a real person; a conception which I believe is wholly absent from the words "transgression" and "disobedience," though these together may express all that we mean by "sin." I do not for a moment pretend that these terms exhaust all that may be involved in sin, but I do say that when construed with the divine law, they constitute the scriptural definition of it—and are abundantly sufficient to show how impossible it is for God, consistently with his nature and authority, to do other than hate and condemn it. And yet from the beginning of the human race till now, it has been in all the world. Notwithstanding the absolute purity and holiness and wisdom and knowledge and power of God, he permitted it to enter in and he has permitted it to remain. This is a much deeper mystery than that which shrouds the ordinary providences which often seem so dark to us. Many of these very speedily show, in the partial development of their consequences, the blessing that is in them and what may be expected in the season of their full fruitage. And then everywhere in history we can see in their final outworking the good that was in things evil. Hence we are always able to *believe* that behind the providential clouds which overshadow us the bright sun is shining. But sin is different. Wrong cannot bring forth right; corruption cannot give birth to purity; sin, even when it is finished, cannot bring forth life. I am well aware that in seeking to account for the presence and universal prevalence of sin, many wise and reverent men have held and do hold that the devil, impersonated in the serpent in the garden, contrived to interfere with the eternal purpose of the Allwise God, by inducing our first parents to sin, and thereby introducing into their nature an element of corruption which was not there before—an element which speedily pervaded their whole nature, both mental and physical, rendering it "totally depraved and corrupt in every faculty and part of soul and body." This view of the subject is so inwrought into the literature and thought and worship of the Christian world, and is so universally recognized as *orthodox*, that it is not likely to be soon displaced. For myself, however, I do not think it properly represents the facts in the case, either those of human nature or of biblical teaching. But I shall not here elaborately discuss the subject, and must content myself with a brief presentation of what in my own judgment is a better view. Let me call attention, then, to the following points:

1. That in the history of the first sin, or the "fall" as it is called, no intimation is given that its commission had any such reactive effect as is attributed to it.

2. That the supposed resulting "depravity" which is assumed to be the cause of all other human sins could not have caused *that* sin—being at the time nonexistent.

3. That the apostle, in attributing the seat and cause of his warfare against sin to his flesh, to the motions of sin in his members, to the lusts of his flesh, really occupies the same ground which I attempted to occupy in accounting for the struggle of the undepraved Eve against sin.

4. That from the first the moral trouble always has sprung from the same source, namely, not the *preternatural* and corrupt, but the *natural* animal being, just as God made it.

5. That we may suppose, upon general principles, that the resisting power of the human spirit has been enfeebled, and the strength of the animal appetites and passions increased, by the hereditary transmission of ancestral habits and tendencies; still, the controlling fact is that no human being has ever yielded more readily and weakly than did Adam and Eve.

Of course, the number of these points might be enlarged, but these will suffice to show the ground of my contention—that from the beginning till now, human sin has always resulted from the conjunction in man of two opposing natures, the animal and the spiritual—a result which is unnatural to them both, and to one of them impossible. I put it thus because in some remote time in the eternal past we are taught that angels did sin, and hence it is within possibility to conceive that a purely spiritual nature might sin, though it is unnatural and altogether abnormal—but an earthy, animal nature, having no moral or spiritual faculty, can not be brought under moral obligation, and hence cannot sin. Speaking generally, the one nature is above it, the other, below it. It may be inexplicably mysterious to us why the Infinite Wisdom and Goodness, with perfect foreknowledge of the consequences, should have decided to create man with these two opposing natures. But I can and I do most reverently believe—not simply, as theologians say, that it was better to create thus than not to create at all, for that is really not the question, as he might have created in some other way,—but I believe that this was the very best of all possible ways, the absolutely best; that this creation was the darling of his heart, to which he had looked forward from all eternity, and toward which he had moved through all antecedent creations. This moral antagonism of forces in humanity—whether we understand it or not—is destined, like the centripetal and centrifugal forces of the Solar System, to result in the most perfect orbital movement, and a harmony of spherical music that shall be without one discordant note. Here and now we are but tuning our harps for the music of the spiritual sphere, and already we begin to see that the struggle of the spirit against the fleshly appetites and passions is developing it into grander and more Godlike proportions. Let it not be said, then, that God is the author of sin. He hates it, he forbids it, he condemns it, and yet he so made us that, in opposition to his will and to the promptings of our own better nature and highest happiness, we all do sin, and he knew beforehand that we would. He so made us because he saw and knew that, though we might often yield and suffer for it, *the agonizing struggle would be good for us.* On the other hand those that refuse to strive against it, but basely yield themselves to the degrading slavery of the flesh, are lost and, without a special interposition to rescue them, lost forever.

This, therefore, is but another exemplification of the truth of the text already quoted: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." We, in our short-sighted wisdom, would fain have man without fleshly lusts, above the reach of temptation and the liability to sin, and so have deprived the world of its highest revelation and greatest glory in the coming of God as our Savior in the person of Jesus Christ. Man, too, in this case, would have remained innocent, harmless, unperturbed and ignorant—ignorant of himself—of his latent capacities and undeveloped powers—and ignorant also of the pity and forbearance, the infinite condescension and love, and the boundless wisdom and power of his Creator.

It follows, then, that the conflict between flesh and spirit, notwithstanding its awful consequences, was wisely and benevolently predetermined and fixed upon by the Divine Mind as absolutely best. Only

thus can the truest, manliest, most positive and Godlike virtues be developed. Man will be certain to yield and to fall, it is true, but still it is best to make him free, and make him fight. However enslaved he may become, however low he may sink in corruption and sin, he cannot get out of his Maker's sight—beyond the sphere of his Maker's love—beyond the reach of his Maker's arm. And in due time he will come to him to reclaim and to save, to pardon, to uplift and to glorify.

How the Church Divided

By W. J. WRIGHT

1. The church was originally a unit. In the history of the church there was a time when sects and denominations were unknown. So accustomed are we to both of them that we can scarce imagine any other condition in the church. Yet the earliest mention of this divine institution and its earliest history reveal it as a harmonious unit laboring for the glory of God in the edification of the saint and the conversion of the sinner. The church is first mentioned by name in Matt. 16:18 in this language, "Upon this rock I will build my church." This language of our Master implies the unity of the church. He used the *singular* number, but we cannot faithfully represent the modern aspects of Christianity without using the *plural* number. We are compelled to think and speak of Methodist, Presbyterian, Lutheran and other *churches*, and these designations represent divisions in the church of Christ. In Paul's letter on Christian unity, Ephesians, he tells us that there is *one body*, 4:4, and in 1:22 he tells us that the *church* is that one body. In the two chapters just cited, the church is represented under the figure of a human body, in which Jesus Christ is the head, 1:22 and 4:15, and the church the body. That *one* head and *one* body are found united throughout all the orderly course of nature goes without the saying. The *perfect* harmony and co-operation of all the parts of the body should teach us the *perfect* unity which our Master impressed upon his spiritual body, the church.

2. It was the will of Jesus Christ that his church should ever remain united. In the New Testament the church is variously represented as a body, bride, family, etc. Every such figure is robbed of a portion of its meaning by the divisions in the church, thus confounding the wisdom of God with the folly of man. Jesus said: "There shall be *one* flock, one shepherd." He is the one shepherd and the church the flock which he meant should be one. For the unity of this flock he prays, see John 17:11, 20-23, "That they may be one, even as we are"; and "That they may all be one; even as thou, Father, art in me, and I in thee." . . . "That they may be one, even as we are one." "That the world may believe that thou didst send me." Paul, speaking for the Lord, commanded that all men who caused division in the church should be marked as disturbers and withdrawn from. He said that to glory in men or in divisions was a certain mark of carnality. He beseeches men by the authority of the Lord Jesus that they "All speak the same thing, and that there be *no divisions* among you; but that ye be perfected together in the same mind and in the same judgment." He who would seek justification for the divisions in the church must look elsewhere than in the Bible.

3. But the church is divided. Sing though she does,

"We are not divided, all one body we,
One in hope and doctrine, one in charity."

Her divisions are everywhere apparent; moreover they are numerous, persistent, foolish, unscriptural, inexcusable. The census of 1890 gave proof that in this country about 150 divisions calling themselves "denominations" exist in the "one body," the church of Christ. Should we carry our investigation to all lands, it is said that we would find not less than 600 such divisions or denominations, which, however, should be known as "sects." These sects exist not simply in the so-called Christian lands, but have been exported in our foreign missionary activity to heathen lands, where in seeking to perpetuate themselves, they are a serious obstacle to the conversion of the heathen. "That they may all be one, that the world may believe that thou didst send me," acquires new force and meaning on the mission fields.

4. How the church divided. The story of her division is a long one, embracing a large part of her history, and cannot be related in detail without writing many volumes. Enough, however, can be told in a few paragraphs to give one an idea of the process, though for a full understanding of the subject one must read widely in church history and compare all with the writings called the New Testament.

All the divisions in the church have been brought about by men departing from the "simplicity and purity that is in Christ;" most of them by men erecting false standards of faith, and imposing on their fellow men unscriptural tests of fellowship. To the simple faith of the apostolic church, additions were made from Judaism, philosophy and heathenism; and from this simple, original faith subtractions were made, so that a corrupt and emasculated gospel was presented for the acceptance of the people. Against such corruption and departure, some good men have ever protested, and these protestants have invariably been cast off from the body which they have sought to reform, and thus another division has been made in the church.

At either end of her history one can discover the tendencies which result in divisions. Look for instance in the first chapter of First Corinthians. Instead of the Corinthians "looking unto Jesus, the author and perfecter of their faith"; instead of seeing "no man save Jesus only"; instead of considering Paul, Apollos and Peter nothing, and Christ "all in all," they were glorying in these men and were at the point of division. Thus the church has sometimes divided by making too much of a man.

Distinct divisions in the church can be traced back to about the second century of the Christian era. By this time the simple faith of the apostolic church had been corrupted by speculations and by importations from heathenism. It was believed necessary to erect safeguards against such corruption, and one of the proposed protective agencies was the general adoption of a "rule of faith" as a means for the detection of heresy. When this rule of faith was drawn up there were numerous persons in the church who could not subscribe to it. The result was that they were forced out from the main body of the church. The rule had been adopted to preserve unity, but it resulted in division. This is the history of all such tests of faith; their purpose was unity, their product division. Moreover, it has sometimes been the case that those thrust out were as pure as or even purer in faith than those who remained within.

Early in church history there was made the unscriptural division of the church into "clergy" and "laity"; then came the increased authority of the bishops who soon put forward the claim of being successors to the apostles. Those who would not admit these claims were counted heretics, and ere long, all such were punished.

As often as it was thought necessary, the leading spirits in the main body came together to settle such questions as arose in the church. These great gatherings were called "councils" and generally made a creed to which all must subscribe or leave the church. There were always numerous dissenters. Sometimes these were brought into line by such arguments as the thumbscrew, rack, dungeon and wheel; sometimes these failed and the sword, stake or gallows were used; sometimes the heretics were banished, while again they were excommunicated and permitted to live at home where they were victims of petty persecutions. It is almost a safe assertion that every new council and creed resulted in one or more new divisions.

Some of the existing divisions in the church have come out of efforts to reform certain corruptions and abuses in the church. This is true not only of the great body of Christians known as Protestants, but also of various divisions among them. *No religious body has ever desired its own reformation.* The leaders of the opposition are always the priesthood who perceive that their craft is in danger (Acts 19:27.)

Martin Luther, a Roman Catholic monk, undertook the reformation of his church as the result of his study of the New Testament. Soon he nailed to the door of the church where he preached 95 propositions which he expressed his willingness to defend against all dissenters. These propositions dealt with false doctrines and corrupt practices in the Roman Catholic Church. The church did not wish reformation and as a body would not tolerate it. Martin Luther and his followers were thrust out of the church, and there was another division.

The work of division continued among these reformers; they separated because they did not agree about the Lord's Supper, the manner and extent of the atonement, the sovereignty of God and numerous other non-essentials which were made tests of fellowship.

The Methodist Church came out of the efforts of John Wesley to reform the Established Church of England, or the Episcopal Church. Finding himself unable to carry on his work of reform as a member of that

communion, his efforts to carry it on from without resulted in another division called Methodists, who in turn have divided many times about matters of doctrine, polity, expediency, governments and political issues. In America they separated on the issue of slavery, those favoring that institution becoming the Southern Methodists, whose separate organization is kept up despite the fact that slavery is no longer an issue either within or without the church.

The Presbyterians have divided on such questions as the kind of hymns to be sung in worship, the authority of elders, slavery, oaths required of public officials, and the amount of education necessary in order to be ordained a minister of the gospel.

In addition to dividing on some of the foregoing issues, the Baptists have divided about the freedom of the human will, the communion, the observance of the seventh day as Sabbath, missionary societies, missionary enterprise, and the "decrees of God."

Rarely has a division in the church involved any of the essentials of Christianity. Generally both the parent body and the offshoot have held vital faith in the Messiahship, Lordship and Sonship of Jesus of Nazareth. These divisions have been brought about and are perpetuated by men assuming authority where they have none, and arrogating to themselves the prerogatives of lord and judge, adding to what our Master requires of a man in order to his becoming a Christian, and making unscriptural tests of fellowship; they have been brought about by intolerance displacing the love which covers imperfections; by the prince of this world displacing the Prince of Peace; by men aiming at *uniformity* rather than *unity*; by the use of men's plans instead of God's, and by the church rejecting men whom the Lord receives. Thus has the church divided. How and when shall it reunite?

Washington, D. C.

American Christian Education Society.

By F. D. Power.

The committee appointed by the general convention of the American Christian Missionary Society at Kansas City in October last "to formulate a plan of organization for an educational society among the Disciples of Christ," and authorized to report to a special convention called for that purpose, "either in connection with the next annual convention of the A. C. M. S., or with the Congress of Disciples in 1901," submitted their report at such a meeting during the recent Congress at Lexington, Ky. They recommended that the convention proceed to organize "The American Christian Education Society," and submitted the following constitution, which was unanimously adopted:

Article I. This society shall be called the American Christian Education Society.

Article II. The object of this society shall be the promotion of Christian education among the Disciples of Christ by aiding collegiate institutions, academies, and other schools in which children and youth are trained under Christian teachers; by assisting needy young men and women of piety and ability in acquiring an education for the gospel ministry and the mission field; and by the employment of any kindred agencies which may be deemed desirable to further the cause of education.

Article III. The members of this society shall be life members and annual members. Those contributing $10 a year for five years to the work of this society shall be constituted life members, and those contributing $5 a year shall be annual members. Any church among the Disciples of Christ which has within the year contributed to the funds of the society may appoint one delegate to the annual meeting of the society.

Article IV. The annual meeting of the society shall be on a day agreed upon in connection with the annual Congress of the Disciples of Christ.

Article V. The officers of this society shall be a president, a vice president, a secretary, a treasurer, and twelve directors. These officers shall be chosen by ballot, and the election shall be annual. At the first election four directors shall be chosen for one year, four for two years and four for three years, and thereafter all elections of directors shall be for the term of three years. The president and vice president and treasurer shall perform the duties usually assigned to such officers, and shall be members *ex officio* of the board of directors. The secretary shall have charge of the correspondence and keep the records of the meetings, shall make known by addresses, correspondence, and otherwise to associations and conventions, churches and individuals, the objects and claims of the society and prepare an annual report of its work. The treasurer shall have charge of the funds of the society and shall give bond for the faithful discharge of his duties.

The board of directors shall have charge of all affairs and manage all business of the society. It shall determine what institutions shall be aided and maintained, and grant such aid as the state of the treasury may permit. They shall appoint committees to examine and recommend students for assistance. They shall also have power to appoint district and field secretaries or establish any agency they may deem necessary. They shall hold regular monthly meetings at such time as may be agreed upon, and seven directors shall constitute a quorum.

Article VII. This constitution may be changed only by vote of two-thirds of the members present and entitled to vote at a duly called meeting of the society.

In addition to this form of constitution, the committee said: It is certain we have reached a crisis in our educational affairs. We occupy advanced ground in everything but the work of education. We are top-heavy on "our plea," and our educational work has run down at the heel. We are making our ablest and most aggravating mistakes in the field of education.

Something must be done. Some among us have long felt that our educational interests demanded a separate organization, a society with a paid secretary like our foreign and home societies, with its annual convention in connection with our general missionary conventions, and which shall have general supervision of all our educational work; raise funds, foster colleges, academies and schools; raise the standard and improve courses of study, and increase the efficiency of our present institutions; encourage the consecration of talent to the work of education, and the patronage of our own institutions of learning by our own people; hold educational meetings and stimulate the educational spirit among our churches; publish educational tracts and statistics, and furnish in every way a suitable arena for the consideration of facts and questions pertaining to education.

We may learn here from our religious neighbors. They are far ahead of us in this work, and every one of them has some such general organization.

The oldest is the Congregational Education Society. It has issued its eighty-fourth annual report. Its ablest men are connected with this society. It received and appropriated the past year $134,000, aided 138 ministerial students, and gave assistance to 22 colleges and academies.

The Presbyterian Board of Aid for Colleges is seventeen years old. Its province is to secure annual offerings from churches for this cause, to co-operate with local agencies in determining sites for new institutions, to decide what institutions shall be aided, and assign institutions seeking endowment special fields. It received last year from churches, individuals, legacies, interest and miscellaneous sources $145,429, and aided 29 institutions. It has a special education day in which over 3,000 churches took part. Its funds are devoted to either the current expenses of struggling institutions or to permanent endowments. Its growth has been from very small beginnings.

The M. E. Church Board of Education, organized by Bishop Simpson and other leaders of that body, has been thirty years in operation. Its object is to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere under the direction of the M. E. Church, to act as a general agency of the church in behalf of ministerial education, for communication between teachers and those needing their services, collecting and publishing educational statistics, furnishing plans for educational buildings, giving counsel in regard to the location and organization of new institutions, promoting the work of auxiliary educational societies, and exercising general supervision over the educational work of the church. It has aided no institutions, but has collected over one million dollars and aided over 10,000 students, or an average of 1,850 a year. It shows the number of institutions sustained by the M. E. Church to be 175, with over $17,000,000 invested in buildings and grounds, $16,000,000 endowment, 3,000 teachers, and 46,000 students, and an annual income of $2,404,349.

Shall we be behind in this work any longer? Can we hope to make our great plea felt as it should be if here we are weak? Educated mind controls the world. Christian education is the need of our time. The Christian College evermore has its place, but it must be mightily reinforced if it would hold its own.

John Harvard on the shores of Massachusetts Bay started his young college in 1636 for "the education of the English and Indian youth of this country in knowledge and godliness." Its overseers were charged with "furthering the college in piety, morality and learning." Among its rules was this: "Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life." Its motto was *Christo et Ecclesiae.*

But twenty-five colleges were opened in America before the opening of the last century and not a woman's institution among them. Our Commissioner of Education lists at the opening of the twentieth century 480 universities and colleges for men and for both sexes. Brown University has had 5,250 graduates and has productive funds amounting to $1,297,227; Columbia, 17,050 graduates and $10,400,000; Dartmouth, 9,000 graduates and $2,300,000; Harvard, 22,670 graduates and $12,614,448; Yale, 19,645 graduates and $5,000,000. Brown has an annual income of $176,923; Columbia, $922,834; Dartmouth, $105,000; Harvard, $1,376,672; and Yale, $770,000. Thirty other institutions report productive funds amounting to $1,000,000 and over, and five others an annual income of over one-half million. Forty-seven different nsti-

tutions report having received in their history gifts of $1,000,000 or more, the largest being the gift of $25,000,000 by Stephen Girard to Girard College and $15,000,000 given by Leland Stanford and wife to the Leland Stanford Jr. University.

It is the day of great things in Education. We are a great people. Shall we abandon the day of small things?

After middle life Peter Cooper, of New York, ceased to devote his whole attention to glue and erected Cooper Institute where the poor youth of the city who had no helper could become able to help themselves. For many years the white haired old man sat in the halls he had built and saw thousands graduate with honor. Strong men and beautiful maidens took his shriveled palms in theirs, looked in his kindly face and said: "Father Cooper, all I have of worthy life I owe to you." No wonder he lived to be ninety-two years of age.

Titus ravaged Jerusalem and left behind a million corpses and salt-sown ruins. He thought he had made an end of the hated nation, but before he sailed from Joppa a rabbi obtained permission to gather a few boys out of the desolation and teach them the law. It was a concession fatal to Roman supremacy. That school was the cause of the recovery of the amazing vitality and persistence of the Jewish people. It built law, national spirit, consciousness of being a peculiar people, into mind. That abides.

This report was signed by the committee: F. D. Power, J. H. Garrison, W. F. Richardson, A. B. Philputt, George Darsie and F. M. Drake. The convention unanimously approved the report and action was at once taken in accord with the constitution which resulted in the election of officers as follows: President, F. D. Power, of Washington, D. C.; Vice-president, Carey E. Morgan, of Richmond, Va.; Treasurer, Andrew Wilson, of Washington, D. C.; Directors, one year, B. A. Abbott, Baltimore, Md., W. E. Garrison, St. Louis, Mo., E. V. Zollars, Hiram, O., E. B. Bagby, Washington, D. C.; two years, Dr. E. E. Montgomery, Philadelphia, Pa., R. E. Hieronymus, Eureka, Ill., W. S. Hoye, Beaver Creek, Md., C. A. Young, Charlottesville, Va.; three years, B. C. Deweese, Lexington, Ky., Peter Ainslie, Baltimore, Md., H. L. Willett, Chicago, Ill., and A. B. Philputt, Indianapolis, Ind.

About thirty persons enrolled as members of the society and the first cash subscription was received from a woman, Mrs. Artie Ashbrook, of Cynthiana, Ky. It will not be possible for the society to successfully enter upon the work planned for it without funds to employ an efficient secretary who may give his whole time to its interests. The enthusiasm which marked its organization was gratifying, but little opportunity was given during the congress to advocate its claims or to secure memberships. We trust that the friends of education everywhere among us will see the importance and practical value of such a general movement in behalf of our educational interests and will send their names in as charter members of the society, either to the headquarters at Washington, D. C., or to any member of the board of directors. God speed the cause of our schools and colleges.

B. B. Tyler's Letter.

In my letter of April 25, attention was called to Prof. Clinton Lockhart's book on "Principles of Interpretation." The book, as you may remember, was commended. The author was spoken of as "the trained scholar, thinker and teacher." The notice said: "It is well that in this period of reviving interest in Bible study this book is given to the public." Reference was made to the story of Jonah and the whale with the remark that there is nothing in the book on the subject! The opinion was expressed that one could probably infer from what the author said about Job, the Song of Songs and the story of the sun standing still, about what he would say concerning the historic character of the book of Jonah, if he would speak on the subject. The story of the sun standing still is used as an illustration of one of the principles of interpretation. Then the questions were raised:

"Is Professor Lockhart a higher critic? How does he stand on the questions of inspiration and the inerrancy of the Bible?"

You were advised to buy the book and read it. In this way you may be able to determine where the author stands on these questions. A friend who read what I said writes:

"Does a man require this or that position on those questions in order to write a scientific work on interpretation? Again, what position must he take on inspiration, inerrancy, or criticism, to be a scientific interpreter? How are such questions to be settled? Who will settle them?"

My reference to the topics named was for the purpose of exciting in the minds of some an interest in this excellent little book.

For myself, I am glad that Prof. Lockhart does not appear in this volume as the advocate of this, that or the other theory of Jonah and the whale, the inspiration of the Scriptures, or the inerrancy of the Bible. To have done so would have materially diminished the value of his work. In fact to have done so would have changed the character of the book. In that case it would not have been a scientific treatise on the principles of interpretation. The number of partisans and special pleaders is now sufficiently great. Nor are we assisted to any considerable extent by their denunciations and arguments. The fact is, Prof. Lockhart moves on a higher plane than that occupied by the disputatious partisan.

To be a scientific interpreter a writer need not take a position openly in fellowship with any existing school of thought on the subjects named. Let us have correct principles of interpretation regardless of results in relation to the theories of men. It is refreshing to open a book written by a man who seems to be supremely devoted to the discovery and elucidation of truth.

"How are such questions to be settled?" By pursuing the method more than merely hinted at by Prof. Lockhart in his book. "Who will settle these questions?" The men who are large enough, and strong enough, and brave enough, to dig deep and uncover principles that are fundamental and then proceed to apply them regardless of consequences! Such men will settle these questions as far as it is possible to settle them.

Certain questions were raised, questions of popular interest with a certain class, in the notice of "Principles of Interpretation." There are men who will open Prof. Lockhart's book, nor are they few in number, to find out what his position is on inspiration, inerrancy, the historical trustworthiness of the book of Jonah, etc., etc. These with them are *test* questions. If one thinks as they think on these subjects he is orthodox—if not he is heterodox. Such a course is more common than you suspect unless you spend much time with the masses of the people.

The preachers will never settle the literary and critical questions, in relation to the Bible, now under discussion. They are questions for scholars to discuss and, if possible, settle. The average preacher is not a scholar. The man who is doing the work of pastor or evangelist is incapable of engaging with profit in the current discussion. This is the rule. Here and there a man may be found in the pastorate, or in the evangelistic field, capable of discussing intelligently the questions mentioned in this letter—but the number of such men is exceedingly small. The writer of this letter belongs to the class of incapables. He is not a scholar; has never claimed to be a scholar. No person whose judgment on a matter of scholarship is of any value has ever accused him of being a scholar. But I am interested in the great debate. To read after the scholars and thinkers in this department is a privilege. Now and again to be thrown into their company is a treat; but this is the limit of the ability of yours truly.

Even if you feel that you are capable of an intelligent discussion of the critical questions now in debate do not discuss them before a promiscuous audience. You will probably do more harm than good if you attempt it. The people do not know enough about the Bible to be profited by critical discussions. Find the message in a given fact or group of facts, in a given passage of Scripture, or book of the Bible—discover the *practical* message for the plain people, make sure of it—and then give it to the men and women who come to hear you, in the purest, simplest, most direct English that you can command. Preach positively. Preach dogmatically. Preach what you believe. Preach with a note of certainty. If you have doubts—and who has not?—keep them to yourself. Faith is not generated by a discussion of doubts. Doubts are not necessarily sinful; but they are not to be exploited in the pulpit. Your commission and mine says: PREACH THE WORD. To do this will keep us busy all our days.

Meantime read. Meantime think. Paul said to the pastors of the church in Thessalonica: "Prove all things; hold fast that which is good." He would have the preachers to be alert, wide-awake, courageous, up-to-date, thoughtful; but he would have them in their ministry make known only Christ and him crucified. If ever there was a time for this character of proceeding on the part of those who are ministers of Christ that time is this year of grace 1901.

Denver, Col.

For Sleeplessness
Take Horsford's Acid Phosphate.

DR. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

Current Literature.

A Book for Young Ministers.

When a thoughtful man, near the close of a life which has been devoted to the cause of Christ, writes a book in which he embodies the results of his best thought, and from no motive but the advancement of the kingdom of God, his message is apt to be worthy of careful perusal. Such a book is **The Spiritual Side of our Plea**, by A. B. Jones. The author says, in his introduction, that he "has been a semi-invalid for fifteen years, wholly incapable of regular active labor of any kind. This enforced retirement from all public official relations to society has placed him in a position of immunity from the influences of popular clamor, partisan prejudice and sectarian bias, has brought to him a rest from the usual conflicts of society, and given him a season for reflection and meditation. The result has been a careful review of Christianity as set forth in the New Testament scriptures, and as advocated by Alexander Campbell and those associated with him in his effort to restore to the world a pure apostolic religion. And the result of these investigations and studies is in a large measure expressed in this book."

The conviction of the author is that many writers and speakers among us have neglected, or given far too little emphasis to, the profounder spiritual meaning of those truths, principles and ordinances for the restoration of which the Disciples of Christ have been pleading since the early part of the preceding century. In his introduction he quotes from "one of the strongest preachers that ever occupied a pulpit among the Disciples, or among any other people for that matter," who said to him a few years before his death, "I doubt whether the first half of my ministry did more harm or good." In his "early preaching he was severely legalistic and literalistic; in his later preaching he was intensely spiritual and religious." To aid other young ministers in avoiding this mistake, the author declares to be one of the strongest incentives in the preparation of this book.

The first chapter of the book deals with "Authority in Matters of Religion." His conclusion on this subject is that "human consciousness as the resultant of intuition, reason and emotion, is the supreme court to which the Bible makes its appeal. In the use of it every man sits as the arbiter of his own spiritual fortune and destiny. He must decide on the claims of the Bible for himself. Man has authority, then, to sit in judgment on this divine authority of the scriptures."

Other chapters of the work are entitled: "Without and Within"; "The Letter and the Spirit"; "The Real and the Formal"; "Alexander Campbell on Remission of Sins"; "The Word and the Spirit"; "Alexander Campbell on the Word and the Spirit"; "Righteousness and Law." Throughout the book there are quotations from the writings of Alexander Campbell. This is not because the author believes Mr. Campbell's statement on any subject is an end of argument, but his aim is to vindicate the great reformer and theologian from what he believes to be a perversion of his teaching. This perversion relates especially to Mr. Campbell's teaching on the subject of the relation of baptism to remission of sins and concerning the office and work of the Holy Spirit. That Mr. Campbell taught that Christian baptism administered to a penitent believer is for the remission of sins, and that this position of his was distinctly different from that held by the majority of the orthodox teachers of his day is not denied but affirmed and proven. The author claims, however, that Mr. Campbell distinctly and repeatedly made the distinction between what he called *formal* and *actual* remission of sins. Christianity with him involved both an inner spirit and an outward form. It would not be adapted to human beings, such as we are, if it did not possess this twofold character. Mr. Campbell never held for a moment, nor has any representative teacher among us held, that baptism has anything to do in bringing about those internal or psychical changes involved in what is called conversion, or becoming a Christian. Baptism, it has always been held, is only for those who by faith and penitence have been brought into a subjective condition, qualifying them for citizenship in the kingdom of God. As an outward act it is the formal expression of this actually existing internal and spiritual condition. The contention of the author is that Mr. Campbell held and taught that actual remission of sins—that is, putting away of the love of sin and the purpose to sin from the heart, and the consequent change in God's attitude toward the sinner growing out of that fact—precedes baptism; but that the *formal* forgiveness takes place in baptism. That is, as we understand it, baptism is the divine pledge and assurance of forgiveness of sins to every believing penitent who submits to it.

It is not denied by any one that Mr. Campbell made this distinction, but it is held by many that he afterwards in his maturer years, taught differently. It is easy to quote statements from Mr. Campbell, which, taken alone, would seem to be inconsistent with this distinction, but it seems to us that the author makes good his claim that Mr. Campbell never consciously repudiated this position and that he never made an utterance on the subject that is not capable of being harmonized with this distinction.

Whatever may be the truth, however, concerning Mr. Campbell's attitude to this question, there is a very general revolt among the most spiritually minded and the ablest men among us against such an interpretation of Acts 2:38, and kindred passages, as excludes from the blessing of actual remission of sins all those who have for any reason failed to be baptized. Such an interpretation is wholly inconsistent with our general attitude toward that large part of the religious world which has never submitted to baptism as we understand it. Whether we use the terms actual and formal, or some other terms, there *is* a distinction, grounded in the very nature of things, between those internal conditions which determine character and the soul's attitude toward God, and those ordinances of an external character which *express* these internal conditions. And there is a distinction between the actual putting away of sin from the heart and life and the formal forgiveness of sin.

Mr. Campbell is quoted also on the subject of the operation of the Holy Spirit to show that he repudiated both the "word-alone system" and the "Spirit-alone system." "The former," he said, "is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enthusiasm, and in other cases of a dark melancholy and despondency." Mr. Campbell's view was that the word and Spirit are not to be separated. Mr. Campbell has, perhaps, been more misrepresented on this point than on the preceding one, and by many, too, who profess to revere his teaching. The author's treatment of this subject is clear and convincing.

The closing chapter on "Righteousness and Law" is a very thoughtful differentiation between a mere outward conformity to law and that real righteousness which springs from a renewed heart and an obedient will. "Righteousness imputed, in the sense of being bestowed upon a man from without, is unreal and without moral value. Righteousness that grows from within, under the inspiration of faith in God, is genuine, and all its works have a real value." (Page 392.)

The work is one that will be read with profit by those who have a desire to get beneath the surface of things to their deepest meaning and inner substance. It will no doubt meet with honest criticism from those who believe differently from its author, but that the discussion pro and con will result in permanent good we cannot doubt. (Christian Pub. Co., St. Louis, $1.50.)

Night Luncheon.

All Right if of the Right Kind of Food.

The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake, I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'goneness.' I realized that I must eat something or faint in the class room. I would wash down a little breakfast with another cup of coffee.

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our Professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape-Nuts and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

There is a reason, for both Postum and Grape-Nuts contain the elements from Nature's store house that the body uses to rebuild the brain and nerve centers throughout These wonderful food elements are presented in such a fascinating form that users stick to them year after year, and very greatly to their benefit. The name and address of this young lady can be given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Our Budget.

—Did you take the May offering?

—That remains the first duty until it is done.

—What a glorious month is May for Home Missions.

—This strenuous age demands strenuous efforts in behalf of the kingdom of God.

—While men of the world are planning to capture the earth for trade, shall Christians not attempt to capture it for Christ?

—Churches are languishing and Christ's reign is hindered because there is lack of large plans for advancing the kingdom.

—As the great artist wrote *amplior* across the picture of his pupil, so our divine Master is writing *amplior* on the aims and plans of the church.

—The CHRISTIAN-EVANGELIST pleads for a large offering for Home Missions, and for the general widening of all our plans for church work, and the deepening of the life to make these plans effectual.

—W. H. Bagby, of Salt Lake City, was elected president of the Interdenominational State Sunday-school Association of Utah. The annual convention of the association was held last week in Salt Lake City.

—E. R. Edwards, pastor of the Christian Church in Syracuse, N. Y., and vice-chairman of the New York State Endeavor Convention, is to give a series of Sunday afternoon talks at the Syracuse Y. M. C. A. during the present month.

—The First Church, Birmingham, Ala., O. P. Spiegel minister, determined last Sunday to begin the erection of their modern church edifice on their centrally located lot at an early date. A finance committee was appointed for that purpose.

—J. B. Sweeney, our pastor at Gainesville, Texas, is preparing for a three months' tour to Europe, Egypt and the Holy Land, to start next February, attended by several brethren and sisters. Any one wishing to join the company or learn the particulars, address Bro. S. as above.

—The Redwood Christian, Eureka, Cal., announces a reception tendered Bro. A. Sanders, the new pastor of the church in that city, and his wife, recently, which was participated in by ministers of the various religious bodies represented in the place.

—The members of the official board of the church at Stanberry, Mo., announce the resignation of their pastor, G. E. Shanklin, who has accepted a call from the church at La Monte, Mo. The officers express their high appreciation of both Brother and Sister Shanklin and commend them highly to the brethren in their new field of labor.

—A correspondent who does not give any name asks if some of our readers can furnish the poem of Whittier which contains the lines:

"O friends with whom my feet have trod
The quiet isles of prayer,
Glad witness to your zeal for God
And love of man I bear."

If any one has the poem and will furnish us a copy, we will be glad to publish it for the benefit of our correspondent and others.

—M. J. Ferguson, of Los Angeles, Cal., notifies us of his purpose to come east and to spend some time in preaching and teaching in many of the churches in Kentucky and adjoining states. He will leave California about the first of June and desires to be continually employed in presenting to the churches "the things that in recent years have so richly blessed" his own life. Bro. Ferguson is known as a preacher of character, scholarship and ability and we trust that his time may be fully employed. He may be addressed at 661 W. 28th St., Los Angeles, Cal.

—The receipts for foreign missions for the week ending April 26th amounted to $4,104.31. or a gain of $924.60 over the corresponding week one year ago. Thousands will rejoice over these encouraging figures.

—The conference of the Disciples of Christ in the middle Atlantic states will be held at Plymouth, Pa., May 21-23. The program, which reached us too late for publication in this issue, will appear next week.

—Dr. J. W. Lowber, of Austin, has just completed his annual course of lectures at Add-Ran Christian University, his topic being "The Origin and Growth of Civilization." This is the twenty-fifth course of lectures Bro. Lowber has given in this institution and none has proved more interesting.

—J. C. Reynolds writes of the Third Illinois District Convention, which was held at Galesburg last week, that it was almost three times as large as last year and that the quality was to match. H. L. Willett delivered six lectures on the life of Christ during the convention, of which our correspondent speaks in terms of the highest praise.

—Robert Perry Shepherd, pastor of the Park Avenue Church, Disciples of Christ, East Orange, N. J., announces the dedication of their new chapel which was to take place on last Lord's day. In the invitation the pastor says: "We hope to make our home the center of wholesome friendship and hearty sympathy with all mankind. Our only strife is against evil and discord."

—Rev. William Baier, pastor of the Free Will Baptist Church in Winona, Minn., and his wife were received into the Church of Christ in Rochester last Sunday. Mr. Baier has been a reader of the CHRISTIAN-EVANGELIST for the past year and attributes his change of views chiefly to this fact. His present pastorate terminates about June 1, after which he would like to locate with one of our churches.

—The handsome new church at Bedford, Ind., was dedicated last Sunday by Z. T. Sweeney. This congregation, founded in 1846 by John O'Kane and L. H. Jameson, has had a notable history. Its membership of about 600 received additions to the number of more than 200 in a meeting held two years ago by James Small, the present pastor. Preparations had been made for a meeting to be held by S. M. Martin and J. E. Hawes which began on the afternoon of the dedication day.

—Dr. Edwin A. Layton and wife, of Chicago, missionaries of the Foreign Christian Missionary Society, sailed from New York on April 27th in the "Umbria," for Bolengi, Africa, their new field of labor. Dr. Layton stands high in his profession. Besides, he is a preacher of the gospel. Mrs. Layton has spent a number of years teaching in the Chicago schools. It has been their purpose for many years to give their lives to the mission field. They will be associated with E. E. Farris and Dr. and Mrs. Royal J. Dye, at Bolengi, Africa, which is in the Congo Free State, about 800 miles from the mouth of the Congo river. On his way Dr. Layton will spend a few weeks in London in some special medical preparation.

An Honest Tired Feeling

There is an "honest tired feeling," caused by necessary toil and cured by natural rest.

But very different is "*that* tired feeling," from which so many complain and which may even be classed as a disease.

That tired feeling takes you to bed tired and wakes you up tired.

You have no appetite, have bilious taste, dull headache, are nervous and irritable, blue, weak and discouraged.

In such conditions Hood's Sarsaparilla does a world of good.

It begins in the right place—in the blood, purifying it and imparting vitality, then its tonic effect is felt by the stomach, kidneys and liver; appetite comes back, all waste is removed naturally, headaches cease, *that* tired feeling departs and you feel like a new person.

This has been the experience of thousands.

It will be yours if you take

Hood's Sarsaparilla

Sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

—In a letter from J. T. Ogle, now of Guthrie, Okla., he writes: "Above all things we should endeavor to be grateful, and I wish to express my gratitute for the splendid series of articles from the pen of Bro. J. S. Lamar, now running through the CHRISTIAN-EVANGELIST. I have enjoyed them exceedingly. I now wish to ask if the splendid visions of Bro. Lamar are to be published in book form." Bro. Ogle is delighted also at the announcement that we have some sermons from Bro. Procter and other matter from his pen, which will appear in due time in book form. Concerning the inquiry as to the publication of Bro. Lamar's articles in a more permanent form, we would say that this is to be determined largely by those who read them in the CHRISTIAN-EVANGELIST. If the requests for their publication in such form would seem to justify it, they will be revised by the author and put into a book for the benefit, not only of the present but of succeeding generations. We are sure that very many of our readers share with Bro. Ogle in this high appreciation of Bro. Lamar's articles.

van Houten's Cocoa

Nutritive, Refreshing, Economical in use. A breakfast-cupful of this delicious Cocoa costs less than one cent.
Sold at all grocery stores—order it next time.

—C. A. Young is holding an institute this week at the West End Christian Church, St. Louis.

—Clark Bateman has been called to continue his labors for another year as pastor of the church at Keosauqua, Ia.

—George A. Miller, of Covington, Ky., will preach the commencement sermon to the High School of Ashland, Ky., on May 19.

—The Ministerial Institute of the Seven th and Eighth Districts of Illinois is being held this week at Centralia, Ill.

—L. B. Coggins has accepted a call to the Ellendale Christian Church, St. Louis, and is pleased with the outlook of the work there, upon which he has already entered.

—J. N. Crutcher, of Paris, Texas, has been called to the Compton Heights congregation of this city, and it is understood he will accept and begin the work soon.

—The new Christian Church at Villa Ridge, Franklin county, Mo., will be dedicated May 12, by H. F. Davis. This was formerly the old Pleasant Hill congregation and the old friends of this congregation are urged to be present at the dedication.

—To the profound disappointment of the church we have been obliged to release Bro. Scoville from his proposed meeting here on account of his physical exhaustion incident to the three months' campaign in Des Moines. We were ready and a great meeting was practically certain, but we must wait for him till fall. SUMNER T. MARTIN.

Omaha, Neb., May 1.

—The convention of the Sixth Missionary District of Illinois will be held at Danville, Ill., June 18-20. The secretary, A. R. Spicer, urges all preachers within this district to see that their churches are represented. Among the names on the program are those of J. I. Gunn, W. B. Taylor, F. W. Burnham, J. W. Kibbourn, J. Fred Jones, J. C. Coggins, A. A. Wilson, William Drummett, Prof. Silas Jones, Miss Anna Hale, C. C. Smith, R. L. Brown and A. C. Roach.

—President Ashley S. Johnson, of Kimberlin Heights, Tenn., writes that since the beginning of the present year they have set apart from that institution eighteen young men to the work of the ministry. The majority of these preachers have worked their way up from poverty. Recently they have added two years in Latin and two in Greek to the course. The enrollment this year has been over 100, representing 27 states and countries. There will be room for 140 at the fall opening.

—The Central Christian Church, St. Louis, has extended a call to Howard Cree, of Maysville, Ky., to become pastor not later than October 1. The present pastor, James McAllister, was unanimously requested some time ago to continue his work for the church until that date. He has rapidly come into recognition not only among our own ministers, but among the preachers of all the denominations in the city, as an able and consecrated man of God, foremost in every good work. He has won the love of all who have come to know him

—Sister Charlotte S. King, of Allegheny, Pa., writes us that two sisters there wish to contribute $5 each to assist Brother Jeu Hawk in his work in China, and inquire as to his address. Hoping that others may follow their example, we give the address below. Dr. Jeu is known and loved by many brethren in the United States and we trust that several of them will grant him some assistance in his good work until he has opportunity of making his mission self-sustaining by the practice of medicine. Address Dr. Jeu Hawk, Care Ye Yee, 192 Wing Lock Street, Hong Kong, China.

—C. C. Redgrave, Adrian, Ill., generously proposes to deliver his illustrated lecture "In the Footsteps of the Pioneers," for the expenses, for the benefit of Christian Endeavor societies, Sunday-schools, or district, county and state conventions. The pictures he exhibits in connection with the lecture are an interesting and instructive feature.

—The Jacksonville (Fla.) daily papers announce the erection of two new Christian churches in that city in the near future. The First Christian Church, under the pastorate of J. T. Boone, has accepted the plans for their new building on the splendid new lot recently secured, and the Adams Street Christian Church, of which T. H. Blenus is pastor, has arranged to begin the erection of a new brick building at once. We are glad to notice these signs of growth and prosperity in our cause in Jacksonville. We learn too, from the same source that the First Church has passed some resolutions looking to a union of the two churches. This is undoubtedly the wise thing to do, and if the spirit of unity is allowed to have its way, this will be the outcome.

—In regard to the terrible fire in Jacksonville, Fla., last Friday, J. T. Boone, pastor of the First Christian Church, writes as follows: "Almost the entire heart of the city is burned to the ground and hardly anything but the suburbs left. About half of our members are without homes and almost without clothes, as the flames spread so fast that the people had to flee for their lives. Nearly all the goods that were moved from the houses burned where they were moved to. Nearly all the business houses were burned and the people are not only homeless but will be without work. Our members are bravely bearing it and are in good spirits. The city will be rapidly rebuilt and it is necessary that we push our new building as fast as possible. We had expected to start on it next Monday and it is lucky for us that we did not start sooner. There is no hall of any kind to meet in, but we are trying to get our members together to-morrow in one of our suburban parks, taking along lunches and spending the day. We are making an effort to get the tent owned by our people in the state." No suggestion of an appeal is attached to Bro. Boone's letter, but it would be an appropriate thing to send contributions to aid in the erection of the new church which was projected and is now more than ever needed.

—There are in Hiram College, O., two Japanese girls who are educating themselves for work among their sisters in Japan. Their names are Kumi Sato and Yao Tarada. They were brought to this country more than a year and a half ago by Mrs. Dr. E. S. Stevens, who, with her husband, Dr. E. S. Stevens, went from Cleveland as missionaries to Japan a few years since. On their arrival in this country these two Japanese girls were brought to Cleveland and sent to the Medical College, but their limited knowledge of the English language made it necessary for them to take a course of study in the English language after which they are to take the medical course. Mrs. H. E. McMillin and Mrs. H. Gerould, two of our prominent sisters in the Euclid Avenue Church at Cleveland, have assumed the financial responsibility of educating these two Japanese girls and looking after their welfare. The Cleveland Leader recently gave a sketch of these girls together with their pictures and copies of letters from them to Mrs. McMillin. These letters show an unusual amount of intelligence and a profound gratitude to their lady benefactors. Our space forbids our giving copies of these letters which are occupied chiefly with descriptions of Japanese customs and with bits of their own personal history. We are not surprised to learn that they are general favorites at Hiram, and judging from their faces and the character of their letters, we have no doubt these sisters are making an investment which will pay an hundredfold in the influence of their Christian lives in Japan.

How to Find out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Lanceford B. Wilkes.

A note from Mrs. Edmund Wilkes from California, Mo., announces the death of Lanceford B. Wilkes, age 77 years, 1 month and 6 days, at his home in Stockton, Cal., on the 1st inst. It has only been a few weeks since we announced his serious illness and asked his old friends to write personal letters to cheer him in his closing hours. Bro. Wilkes was widely known throughout the brotherhood as a preacher of marked ability, of profound convictions of truth, of pure life and of the most incorruptible integrity. Men might differ from him, but if they knew him well they could hardly fail to love him. He had, beneath a somewhat rugged exterior, as warm and tender a heart as we have ever known. He was born in Maury county, Tenn., March 24, 1824. When a child of five years of age his parents moved to Miller county, Mo., where his boyhood years were spent. While attending an academy at Springfield, Mo., the mind of the young boy was greatly influenced by the preaching of Joel H. Haden, or Father Haden as he was familiarly called. He entered Bethany College in 1849, but left there in the following summer and returned to Missouri where he graduated in 1852 at the State University, then under the presidency of James Shannon. He was widely known as a preacher both in Kentucky and Missouri, and has always occupied a high place in the esteem of the brotherhood to the principles of which he was deeply attached. He loved his brethren devotedly, but above all he was an ardent advocate of the principles of religious reform advocated by Mr. Campbell and his compeers. He leaves behind him the legacy of a spotless life and a noble character, and an influence which will go on working for the world's betterment through all the coming time. He had finished his life-work and like a ripened shock of grain was ready to be garnered. Our sympathy is extended to the two surviving sons, one of whom is a faithful and useful minister of the gospel.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

Correspondence.

New York Letter.

Archbishop Corrigan, of the Catholic diocese of New York, is much stirred up over the future of the Catholic Library of the Cathedral, in view of the possible changes contingent upon the Carnegie proposition to this city. The Roman Catholic Cathedral of St. Patrick maintains a library of 50,000 volumes under Roman Catholic supervision. They select the books and of course see to it that literature favorable to the Catholic religion is supplied. This library gets its share of the state library funds. The archbishop in a recent address before the Cathedral Library Reading Circle at the Hotel Majestic, expressed his alarm at the prospect. He protests against the idea of their library surrendering its charter and its distinctive qualities in order to become a beneficiary of the Carnegie gift. He claims that this library is property of the church; and further, that one-half of the population of New York is Roman Catholic, and therefore their request should have some weight with the Public Library management. They want the full pro rata benefit of the Carnegie fund, but they wish to use it to foster the Catholic faith as such. He also said other libraries deal out many books that they would not think of allowing in the Cathedral Library, such for instance as "The True Life of William Penn" and the "Political Growth of the United States," which he declared are full of insults to the Catholic faith. This shows the true spirit of Roman Catholicism. They want the benefit of public funds and generous gifts for the support of the Catholic religion; but they wish to surrender nothing. The recent Association of Catholic Colleges passed resolutions in accord with this spirit, calling on their people to beware of legislation looking toward state control of education, protesting against what they call discriminating legislation and asking their constituency to form a more perfect system of educational organization for protection and aggressive work.

The dignified Brooklyn Presbytery got down from their pedestal of learning, courtesy and reverence for the sacred Scriptures a few days since, and became common babblers and mockers at one of the most sacred institutions of the Christian Church. A young Baptist preacher by the name of Watkins, who had been instrumental in building up a certain Presbyterian church, wished to accept a call to become its pastor. He came before the presbytery for examination, and on the question of baptism he said immersion for himself was necessary because he believed in it, but he was willing to sprinkle or pour water upon others if they wished him to do so. After much discussion pro and con, in which the younger men wished to receive him, and the older men were more cautious, the Rev. Mr. Warren exclaimed, "Why should we object to his Baptist origin or his Presbyterian progress? Nothing but pressure will ever make people submit to immersion in an indoor tank of still water." (A voice, Hot water! Much laughter.) Mr. Wilson continued, saying, 'The candidate is so open that the general trend will lead him along the right road and soon he will be doing like us all, as the people want our way of baptism." And after much of just such talk, that august body voted the candidate into the Presbyterian Church and into the Presbyterian ministery. It is difficult to understand why men who believe in the divine authority of Jesus Christ and the supreme sacredness of his gospel—ministers at that—can bring themselves to speak in terms of such irreverence of Christ's great commission to his people for all time. Are they more partisan and sectarian than Christian?

Prof. George D. Herron, the notorious Socialist from Grinnell, Ia., is stirring up some righteous indignation in the metropolis. A number of prominent men accepted an invitation of the Get-together Club of Brooklyn to speak at a certain meeting; among them was Prof. Herron. But since their promise to speak the divorce proceedings in which Mr. Herron figured prominently have come to the knowledge of the public. It seems he deserted his wife and four little children for the association of a certain rich young woman, on account of which his wife secured a divorce. And now a trial of his case before the Congregational Association on the score of "conduct unbecoming a Christian and a gentleman," is pending. These facts came to light and caused Dr. Hillis, Dr. Strong and others to recall their engagement to speak on the same platform with Prof. Herron. Dr. Hillis has just given out a most scathing criticism of the moral misconduct of Prof. Herron, and says he does not refuse to speak from the same platform with him because he is a Socialist and freely criticises the preachers and the churches, but because of his moral leprosy. The whole affair has caused much discussion in church circles, and attracted much attention to Prof. Herron and his theories. Socialism has gotten much free advertising, such as it is. Prof. Herron says it is his mission to rescue Christ from the church and put him forth before the people in his original character. It is to be hoped that his own character is not a reproduction or an embodiment of the teachings of Christ in matters of morality and simple justice at least.

Prof. Marcus Dodds, of Edinburg, Scotland, gave an excellent lecture in Union Theological Seminary, April 29, on "Paul's Conversion." It was a scholarly, philosophical treatment of the significance of this great change in the apostle to the Gentiles. He said that Paul evidently saw the risen Christ objectively and externally, though some critics believed and taught that the vision which he beheld on the way to Damascus was simply the projection of his own mental condition—the result and not the cause of Paul's conversion to Christ. He showed that this conjecture was absurd in the extreme, declaring that Paul was not visionary, nor was he an epileptic, as some supposed; but he was a man of marvelous practical wisdom and sober judgment. He also said that the fact of the resurrection of Christ was always fundamental in Paul's thinking and belief. Moreover Paul's theology was based upon his relation to Jesus Christ. Paul did not for himself or any one else find salvation in Christianity, but in Christ. Salvation meant belief in a person and surrender to a person. Prof. Dodds said this makes the simple old story of the cross ever new and fresh and wonderful. It establishes a personal relation between the soul and the Savior that is inexpressibly sweet and joyous. His lecture was listened to by scores of ministers, who evidently were deeply and favorably impressed by the profoundly reverent words of this great teacher of preachers.

On Saturday, April the 27th, Dr. A. E. Layton and wife sailed from New York on the steamship 'Umbria" of the Concord Line for Liverpool, under appointment of the Foreign Christian Missionary Society to our mission station at Bolengi on the Congo. Dr. Layton will spend two months studying in the London School of Tropical Medicine, in special preparation for his medical work in Africa. He and his wife came from Chicago where all possible preparation was made for their life work of sacrifice, of danger and of toil. They seemed very happy in the prospect of service in the Master's name among those who have not learned of his love and his salvation. The joy that seems to characterize our missionaries who sail from this port for their fields of labor is noticed by all who come in touch with them. It is the joy of whole-hearted consecration.

S. T. WILLIS.

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Chicago Letter.

A lady whose observations have been limited to Chicago remarked to me the other day that she had never seen a Christian church that did not meet in a hall or in an unfinished church. We have certainly lacked, in this city, the prestige that comes from church buildings. City people are apt to think that a denomination that lacks permanent places of worship is wanting in character and stability. But there are promises of a better future. The West Side Church has recently finished a beautiful structure that compares favorably with any church edifice in its vicinity. The Monroe Street Church is now erecting a home that will cost $20,000. Humboldt Park has bought a commodious building from the Presbyterians. Douglas Park will erect a small chapel on the lots bought by the Church Extension Society. Englewood voted at a recent meeting to start, at once, its building project. Austin has its plans, looking toward a home, well under way. If all these undertakings are carried out—and there is now no indication that one of them will fail—this year will mark an epoch in the progress of the Disciples of Chicago, and will certainly impress ourselves, other denominations, and the non church society that we are to be a permanent and stable factor in the life of the city.

I. J. Spencer, of Lexington, Ky., has been asked to become pastor of the West Side Church. He will probably accept. A. B. Moore has been supplying its pulpit for a few Sundays. Jasper S. Hughes will soon begin work for the Prohibition party. He will have general oversight of the work in Chicago. President Zollars while doing some special studying in the city is acting pastor of the Evanston Church. W. B. Taylor is soliciting pledges for the Chicago Syndicate. Each subscriber to this society agrees to pay five dollars for each new church erected in this city. There are now 100 members; an effort will be made to gain 400 others No enterprise among us has better grounds for appeal. Dr. E. S. Ames is reported as having the largest audiences in the history of the Hyde Park Church. Mr. Ames believes many churches err in having too many services. He says: "I will encourage only those services and organizations for which there is a positive and spontaneous demand."

While the Monroe Street Church is being erected, on invitation of the West Side Church the congregation will hold its meetings with the latter. C. C. Morrison, pastor of the Monroe Street Church, will minister to both congregations. This is a striking illustration that the Disciples are one; for no other two Christian societies in Chicago are more different in their accentuation of truth than these. The West Side stresses evangelistic methods, while the Monroe Street emphasizes gradual growth and development. The union will be helpful to both, each furnishing a profitable complement to the other.

Dr. H. W. Thomas, pastor of the People's Church, in commemoration of his sixty-ninth birthday reviewed his life work last Sunday to a very large audience. He dwelt especially upon his heresy trial, held over twenty years ago, while he was yet in the Methodist Church. He was tried on three charges, a denial of the inspiration of the Scriptures, of the atonement and of endless punishment. He was acquitted on the first; advocating the moral influence theory, he lost by two votes on the second, and was all but unanimously condemned on the third. Every sentence of his sermon Sunday breathed joy for the growth of tolerance since his trial. Here is a sample:

"In the more than twenty years since then there have been great changes, a continuous growth of religious ideas. The Methodist Church would hardly now try a preacher for holding and teaching the views for which I was expelled. If it cared to continue the task of heresy hunting it need not go out of Chicago. They might begin with Dr. Frank Crane, author of 'The Religion of To-morrow.' But they will not. Chicago has probably seen its last heresy trial."

Dr. Thomas has a kindly and deeply meditative face. He is frequently spoken of as "Chicago's pastor."

A notable service was held by the Central Church, April 28 It was the last service that will ever be held in the old Central Music Hall. Already the carpenter's hammer is leveling it to the ground, to make way for the extension of Marshall Field's large store. In this church Dr. David Swing, who perhaps has exerted a wider influence than any other Chicago preacher, proclaimed for several years his strong, hopeful messages so accurately dressed in the best of English. Then came Dr. Hillis, "the man with no high tones in his voice" And now Dr. Gunsaulus weekly dispenses poetry, philosophy, mysticism and religion. The last meeting in the hall was characterized by a review of the past history of the church and by a very impressive communion service.

Dr. Gunsaulus will hereafter speak Sunday morning in the Auditorium. Dr. Dowie will speak there in the afternoon. If the sermon in the morning is obscured by an over-nicety of words, Dr. Dowie will endeavor to make up for the deficiency later in the day.

Capt. O'Neil is the new chief of police. The popular indignation of the people, caused by so much crime, forced the mayor to relieve Chief Kipley of the position. No man on the force has a better record than Capt. O'Neil. He is said to be the best educated and most widely traveled policeman in the city. If he is given a free hand we may expect a marked improvement in the police department.

GEORGE A. CAMPBELL.

Austin Station.

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"She Hath Done What She Could."

Nancy Hartzel DeLany was born on the Western Reserve, near Warren, O., Oct. 10, 1832. Her father, the late Jonas Hartzel, author and co-worker with the venerated Alexander Campbell, was pastor of the Warren Church during the first twelve years of her life. The mother, Alice Wallahan Hartzel, was no less a co-worker with the early Disciples of eastern Ohio and western Virginia. The mother's sphere was not in the ministry, not before the public, but in constantly ministering to the good cheer and earthly comfort of those who so strenuously advocated a return to primitive discipleship, and Nancy was her devoted helper. The reward of such service comes sparingly in this life, but is it less esteemed where motives lie naked before the Great Rewarder?

Until Nancy was 22 this relationship of home and labor was maintained and thus was laid the foundation of a character whose influence for good cannot be measured. She



was then wedded to John C. DeLany. The next few years were spent at Hopedale, O. Later at Detroit, Mich., and Union Springs, N. Y., the best facilities for the education of her four daughters were procured.

With never a strong physique and ever a nervous temperament, she battled against ill health and unhappy conditions, presenting to her children and friends a most cheerful and sympathetic nature. While residing at a Military Post in New Mexico three of her daughters were given in marriage. The eldest, Alice, to M. E. Richardson, nephew of the late R. R. Richardson, of Bethany College. The second, Ella, to Capt. D. H. Clark, U. S. A. The third, Laura, to the beloved and lamented Chas. E. Garst, whose life spent in Japan in missionary labor is well known. A few years were spent with her youngest daughter, Dorothy, at Daughters College, Harrodsburg, Ky., and later at St. Katherine's Hall, Davenport, Ia. Many will recall the time, years ago, when Mrs. DeLany was made a life director of the F. C. M. S. by the sainted A. M. Atkinson, and presented with four of her sisters to the convention in Kansas City.

In the spring of 1888 on account of serious physical indisposition, implicating, through its nervous character, her eyes, a decided change was recommended by her medical adviser and a sea voyage favorably considered. Being naturally anxious to visit Mrs. Garst in Japan, she joyfully embraced the opportunity and with her only unmarried daughter, Dorothy, sailed in company with G. T. Smith and bride.

A visit from Dr. W. E. Macklin, pioneer of our mission work in China, led to such results that some months later he came back to claim Dorothy as his bride and take her to China.

The mother now had double attractions in the Orient and prolonged her stay far beyond the limits planned. On the "Foreign Field" it was considered by her a privilege to share in the heat and burden of the day. She lived in native houses in the cold climate of Northern Japan. She was fellow sufferer with the Garsts when they were burned out December, 1888. She endured many a perilous journey, rolling at sea in typhoons, or facing wind and weather on land.

At one time, to facilitate a trip very necessary for Mrs. Garst's health, Mrs. DeLany took a lonely and dangerous trip in a small coast steamer, taking charge of Hartzel and Gretchen Garst, then four and two years old. She could not speak the Japanese language, but with these two little children as interpreters, lived six weeks with only two other "foreigners" in the town, and they several blocks distant. Everywhere the white hair and gracious manner secured to her most courteous treatment. Some months after the marriage of her daughter Dorothy, Mrs. DeLany was gratified to be able to visit our mission in China. At Nankin she lived for months in the old Buddhist temple with the Macklins. There Theodore was born, and guarded from the monstrous and numerous rats by the most devoted of grandmothers. Very many were the friends she made in her journeys between China and Japan, being a welcome and honored guest in many homes besides those of our own people.

All Mrs. DeLany's experience in Japan and China served to strengthen her in her devotion to the great cause, and her heart was continually gladdened by the knowledge that she had made some precious offerings to her King in this service. Returning to this country, she longed to be in active Christian work. Her frail physical condition held her back. She was prostrated by at least four critical illnesses between 1890 and the time of her death. The work that weighed most on her mind and heart was one for boys. Only a short time before her death she expressed herself as desiring to live if she only might have strength to gather about her groups of growing boys and teach them purity of heart and speech, to shield them from the monster iniquity of the saloon, to hedge them around by a pure environment. This was her supreme desire.

She was eminently fitted for such work, Long before the kindergarten was appreciated. she was true to its principles in her family discipline. Her pictured face shows the strong will that was a marked feature of her character. Deep sorrow chastened and saddened her and gave her a peculiar sympathy with those in trial. The intense strain due to appalling newspaper reports from China in June of last year was too much for her frail strength. Her precious baby daughter, her darling grandchildren, were with her in her waking and sleeping thoughts. They were always in extreme peril. She could not shake off the nightmare. How gladly would she have suffered martyrdom with them, but to be thousands of miles separated from them was more than she could bear. Six months of suffering was her portion before she was called up higher. Those who loved her best are solaced by the thought of her blessed relief. To have the tortured mother-heart at rest, the spirit gladdened by a satisfying vision of her travail—this is the balm that soothes the aching hearts that long for the sound of the voice that is still.

Hoping to gain some relief for her from the acute physical suffering she was taken to a sanitarium in Nebraska, where she was lovingly cared for by Mrs. Garst, cheered by the daily presence of some of her grandchildren, and visited by another daughter, by sisters and other relatives. She was efficiently and tenderly tended by Christian physicians and nurses. A few days before the end, when her strength was almost exhausted, she said, with great decision, "God is good. Would that we might live nearer him in truth and righteousness." Again she said to Mrs. Garst, "Write a—" "Do you wish me to write a letter to some one for you?" "Yes," came the feeble reply, "to many—to everybody!" "And send your love?" "Always, always, always," she replied with much earnestness. This her friends may consider her farewell message. This was the keynote of her life. Her earthly tabernacle lies in beautiful Mt. Mora, St. Joseph, Mo. Truly we may say as we think of her: "Blessed are the pure in heart, for they shall see God."

DOROTHY HARTZEL VANPATTEN.

Davenport, Ia.

Texas Letter.

W. H. Stewart has gone home to God. He was born in New York Dec. 19, 1816, and died April 5, 1901, in his eighty-fifth year. For more than sixty years he was an active worker in the church. He and Robert Graham were co-laborers and warm bosom friends. He was greatly afflicted in his closing years, losing his sight entirely and almost deaf, but these heavy crosses were patiently borne in the strength of his Savior. He was a successful business man and always able and willing to help the cause with his money. These old pioneers, whose unselfish labors made possible our success to-day, are rapidly passing away, and may we keep their memories green, for their work was truly a noble one.

B. B. Sanders has just closed a fine meeting at Santa Anna with about fifty additions. Charles E. Freeman has been called to the pastorate. With a beautiful new house free from debt and an enthusiastic congregation, a great work will be looked for.

C. McPherson and W. K. Homan are measuring lances in the Courier over the question, "Is the Spirit of Man Destructible?" And they are making things decidedly interesting.

B F. Wilson has resigned the pastorate of the Ross Ave. Church, of this city and accepted the care of the church at Roswell, N. M., and Graham McMurray succeeds him. Success to both of them.

M. S. Dunning, of Belton, is to succeed J. M. Campbell at Whitewright. A wise choice on the part of the church.

It is often well for us to see ourselves as others see us, hence this quotation from the Philadelphia Manufacturer: "The South entered the new century as the old Baltimore clipper used to sail into port—full-rigged, proud, every inch of sail spread, flags flying. The South has not ceased to excite sympathy. In a few years it will be so rich that it will refuse to be bored by sympathy. In agriculture, commerce and manufactures it is bound to beat the east and rival the far west. It will market its wares in the great middle states and it will conquer much in Mexico and Central and South America."

This is truly a rosy picture, and if drawn by a southern man it might be considered an exaggeration. But is it overdrawn? I believe not. As a field for the investment of capital it is at last attracting the attention of the millionaires of the east and of Europe. It is now a common thing to have excursion parties of these rich men pass through Texas, viewing the landscape o'er. Two such excursions, representing billions of wealth, are now in the state and like the Queen of Sheba they say the half has not been told. The agricultural and stock-raising possibilities alone are enough to attract to our land the idle capital in the vaults of the east. But when our monster oil fields are included, no wonder these level-headed and conservative men of means grow wild with enthusiasm.

Who could look upon a Texas "gusher," simply for the amusement of our distinguished visitors spouting a stream of oil six inches in diameter, hundreds of feet into the air, and not become excited? Such a man would be stolid indeed.

But this is not all, nor is it the most important thing to be said about Texas as a place of investment. "Our plea" has always flourished in the richest portions of this country. There is a simplicity and force in it which appeals powerfully to the clear brain of the average business man. Note its success in the rich regions along the Ohio, Mississippi and Missouri rivers. Now that this class of men are flocking into Texas, let us give them this plea as we have never done before. It will prove an investment that will pay in time and in eternity.

Again we call attention to our state convention at Waco, June 5-10, and urge all who can to attend. M. M. DAVIS.

Dallas, Tex.

Wisconsin Evangelistic Notes.

Since last communication I have visited a number of the churches. The little Norwegian church at Chippewa Falls is deserving of much praise for its steadfastness of purpose surrounded as it is by so much sectarianism—home-grown and imported.

The Werley church has its regular service without preaching. Recently preached over one Lord's day to the little band and baptized a lady in Green river. There are others, I think, "almost ready" to obey the gospel.

Platteville continues to hold forth the word of life and light. Young Brother Hooser, a recent convert, a normal student, is much help to them.

Bro. Berkey, the able pastor at Monroe, together with his estimable family, gave me a pleasant reception. There are some excellent brethren at Monroe. This is the home of our excellent sister, Miss Mettie Monroe.

The Twin Grove congregation is far from dead, judging from the attendance, singing, attention, etc. Bro. Berry and family kindly and hospitably entertained the evangelist.

Footville seems to be in good condition under the ministry of our excellent young Brother Bloom who lives at Center and preaches for the two congregations. Footville is the home of our veteran Brother Milton Wells who has done much in building up the cause in the state.

Center is one of our oldest congregations and has perhaps done more than any other one congregation in striving to build up the cause in other parts of the state, but being a country place has been greatly weakened by removal, deaths, etc. Bro. J. H. Fisher, our worthy recording secretary, lives here.

Bro C. M. Kreidler seems to be especially well adapted to the work in Milwaukee. It was very refreshing to drop into their mid-week prayer-meeting service. The room was well filled and the service very inspiring. There have been something like 70 accessions to the church since Brother Kreidler began his labors last October. Their new building and location have materially improved conditions in that important center. We were very cordially received by the Milwaukee brethren and very pleasantly entertained in the elegant home of Brother Lindsay. We had a brief conference with Sister E. W. Tucker in regard to state work and had some helpful counsel from Brother Kreidler.

After a brief visit with our very estimable president, we visited over one Lord's day at Manitowoc, situated nearly 100 miles above Milwaukee on Lake Michigan. This is an old town of about 12,000 inhabitants where rum and Catholicism go hand in hand as elsewhere all over the state. Several efforts have been made to establish the cause, but as yet we only have a few, but they are a *faithful few*. One confession there.

Bro. Barstow recently held a short meeting at Rib Lake with one or two confessions. He will go back before long and continue meeting.

Our efficient secretary, D. N. Wetzel, recently visited some of the churches in the interest of home missions, with good results.

The field truly is great. Sixty-five per cent. of our inhabitants are of foreign birth or nationality and it will necessarily take a long time to reach and convert them, but the gospel is the power of God unto salvation, and we have much hope in the outcome.

The field has been pretty well canvassed and the situation, we believe, is pretty well understood. J. H. STARK,
State Evangelist.

Salt Lake Letter.

The fourteenth annual session of the Utah State Christian Endeavor Convention closed last night at the First Congregational Church of Salt Lake City. It was held conjointly with the state convention of the Epworth League. While it would in size and enthusiasm have seemed rather tame to one accustomed to the rather colossal affairs of the kind in the east, it was full of encouragement to those of us who are familiar with conditions here. The reports showed substantial and encouraging advancement along all lines of the Christian Endeavor work. Not having been present at the business meeting, I am not in possession of any figures. Dr. Beach, of the First Congregational Church of Denver, was the speaker from abroad, as he was at the convention one year ago. This is a sufficient indication of the impression he made then. He seemed not less popular this year.

The business sessions of the two organizations represented were held in separate rooms of the same church, the first, of the C. E.'s, in the main room and the Epworths in the chapel or lecture room. At the next the C. E.'s gracefully retired on their own motion to the lecture room, leaving the E. L.'s in possession of the auditorium. How much the act had to do with what followed would be hard to guess. Over the earnest protest of the preachers a resolution was carried to hold the state convention of the Epworth League next year in connection with the state convention of the Christian Endeavor Society. Denominationalism is doomed.

The following extract from a sermon preached by Apostle (?) Brigham Young, a son of the only original Brigham, indicates the real danger we may fear from Mormonism. Not its theology, not its zeal and enthusiasm, but its priestcraft is what we have to fear. Not as a religious force but as a political force is it a menace. Rapid immigration of anti-Mormons into this great west is the only thing that can save it from the deadly grasp of an un-American and anti American ecclesiasticism

Logan, Utah, April 28.—Apostle Brigham Young, in a sermon delivered here at the meeting of the last quarterly conference of the original Cache stake, in this city to day, caused a sensation by some startling and frank admissions as to his politics. Apostle Young, after saying that he was governed in his politics by his religion, remarked:

"And if a man offered me a bribe to vote for him, I should at once decide not to vote for him, and would not do so unless commanded by the prophet of God, who stands at the head of the church."

Apostle Merrill deplored the fact that so many old bachelors and old maids were growing up here, and urged young people to marry.—*Tribune Special.*

We are engaged in an effort to raise funds to cover over-due interest to the amount of over $700 on our debt to the Board of Church Extension. A canvass of the business men of the city has resulted thus far in the securing of $400 of the amount. The good work still goes on and the full amount will be raised. The largest Sunday-school in the history of the church, one of the best Christian Endeavor or societies in the city, a good and growing C. W. B. M., an active Ladies' Aid Society, good and growing congregations, all local bills paid in full with a nice little balance in the current expense fund, are some of the encouraging features of the work in Salt Lake City. W. H. BAGBY.



Line of Life

on PEARLINE users' hands should be deep and long. PEARLINE lengthens life by removing the evils of the old way of washing: cramped bending to rub, long breathing fetid steam, weary standing on feet, over-exertion, exhaustion. Doctor Common Sense tells you this is bad. With PEARLINE you simply soak, boil and rinse. Quick, easy, sensible, healthful—proved by millions of users. 639

PAN-AMERICAN VISITORS
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HEADQUARTERS for members and friends of Young People's Societies. Location most accessible. Modern conveniences. Rates reasonable. Send $2.00 deposit to secure accommodations in advance. EPWORTH HOTEL.
BUFFALO, N. Y.

Due Reverence in the House of God.

When people are satisfied with their surroundings it looks like cruelty to stir them up by saying that they are not doing all that they can do for the amelioration of their kind, that they are not teaching all that they might teach—teaching those things which make men and women ornaments to society at large as well as at home; teaching politeness. Politeness is next to godliness. Anyhow, politeness teaches respect for holy things. Thus, it teaches boys when they enter the first door which opens into the vestibule of the church to take off their head covering, for they are on holy ground. They are in a building set aside for the purposes of God, consecrated for his uses, and they should be taught whilst they are boys, so that when they reach manhood they will know how to behave as gentlemen. Politeness should be taught by both precept and example. All the teaching in the world will not amount to anything with boys, if their elders are seen walking up the aisles with their hats on their heads and not removing their headgear until they reach the platform. Example goes farther with boys than precept. Example goes farther with men and women than precept. And precept will not teach, until those old men who walk up the aisles as if they were greater than the house of God—more important I should have said—until they conform to true politeness and respect for the building in which they are. "The Lord is in his holy temple, let the whole earth keep silence before him." Do these people realize it? I do not think so. For if they did they would show more reverence whilst they were in the house of God. F. K. STEELE.

Festus, Jefferson County, Mo.

Evangelistic.

ALABAMA.

Birmingham.—One baptism at the First Church, Birmingham, Ala., Sunday night, making 22 additions at the regular services since January 1st.—O. P. SPIEGEL.

ASIA MINOR.

Sivas, April 2.—Seventeen precious souls the Lord added to the church up to last Lord's day, and we have good reasons to believe that others also will soon follow. A young man told me yesterday that there are four in their family who will join the church before long, himself included. A few days ago I received a most encouraging letter from the young church in Haineh, beyond the river Tigres. After reporting one addition to the church, they say that the church in their utter poverty had sent one of the brethren to preach in Lidjeh and the Lord had so blessed his efforts that he had organized there a church with 11 members. Rejoicing over their success they had determined to continue their missionary efforts to the best of their ability. It must be remembered that the church in Haineh was born in one day, the 1st of May, 1899, with a membership of 57.—G. N. SHISHMANIAN.

ILLINOIS.

Bloomington, May 5.—Two added at our evening service at the Christian Mission.—JOHN D. AUSTIN.

Onarga, April 30.—I am happy to report 25 added since my last report to the CHRISTIAN EVANGELIST, making 58 in seven months. A bright, talented young man came forward last Lord's day.—J. J. HIGGS.

Sheldon, April 27.—S. S. McGill is achieving gratifying results in his ministry at Sheldon, Ill. Six additions at regular services since last report. The membership showed their appreciation by leaving many valuable gifts at a surprise reception given him recently.—W. C. CHAPMAN.

Virginia, May 3.—Two baptized at prayer-meeting Wednesday evening.—K. C. VENTRESS.

INDIANA.

Clark's Hill.—Lord's day, April 21, was a red-letter day for the church at Clark's Hill, Ind. The new $8,000 house was formally opened for worship, and dedicated. It is the best house for the size of the town that I have ever seen. There was an indebtedness of $3,800 to provide for. The day was stormy, yet it was estimated that 1,000 people attended the service. Bro. Johnson, their pastor, is doing a great work at Clark's Hill.—L. L. CARPENTER, Wabash, Ind.

Danville, May 1.—Was at Smithville four nights last week, with five confessions. We have everything to encourage us here.—EUGENE T. MARTIN.

Liberty, April 30.—E. V. Spicer, of Richmond, Ind., with F. H. Cappa as singer, closed a meeting for us on April 28, with 10 additions; eight baptisms. Both the preaching and singing were ably and acceptably done.—B. F. CATO.

Rensselaer, May 6.—Our meeting with I. N. Grisso as evangelist, closed May 5, with 11 additions, 9 confessions.—A. L. WARD, pastor.

Valparaiso.—John L. Brandt, pastor of the Christian Tabernacle, closed his labors with the congregation May first. During the four and one-half years of his ministry with the church, there have been about 450 received into the fellowship of the church and he leaves the congregation in perfect harmony and peace and strong in every particular. Mr. Brandt and family were tendered a reception on May 3 and appropriate resolutions were adopted which were presented by Congressman Crumpacker. The tabernacle seats about 1,500 people and during favorable weather has been filled to overflowing. Mr. Brandt's ministry closes with the regret of all the church and people of the city by whom he is held in the highest esteem.—RAYMOND B. HELSER.

INDIAN TERRITORY.

Chickasha, April 29.—We had crowded houses at both services yesterday and four accessions, making 18 accessions at our regular services during the month of April.—JOHN A. STEVENS.

IOWA.

Des Moines, April 29.—Five accessions at Indianapolis yesterday. Four by commendation and one from the M. E's. Will begin our third year's work with the Indianapolis brethren May 12.—CHAS. D. HOUGHAM.

Keosauqua, April 28.—All's well; two added on April 7, and Easter exercises were a treat to all. Have been called by the church to remain.—CLARK BATEMAN.

Osceolo, May 3.—I am here in a meeting 10 days old with 18 added mostly by confession and baptism. I expected to be in St. Louis with the Fourth Church again in June for another meeting, but they will not have their building completed in time, and hence I can give the time to some other church. I may be addressed here through May.—W. E. HARLOW.

KANSAS.

Horton, May 6.—One by statement and one from the Methodists at morning service yesterday.—L. H. BARNUM.

Leavenworth, May 5.—We raised almost double our apportionment for home missions this morning. Another addition last Sunday. Have been called to remain with the church here indefinitely.—S. W. NAY.

MASSACHUSETTS.

Springfield, May 4.—Three added to the church from the Baptists, under J. G. Burroughs' preaching.—S. M. HUNT, clerk.

MISSOURI.

Albany, April 29.—At my regular monthly appointment at Oxford, Worth county, last Lord's day, it was my pleasure to baptize two married ladies, take the confession of another and receive a young lady by letter.—C. E. POMEROY.

Cape Girardeau, May 3.—Bro. Frank Thomson, of Pine Bluff, Ark., recently preached ten days for us at Fisk, Mo. Six added. I continued the meeting four days longer with five more added.—HORACE SIBERELL.

Carrollton, April 25.—R. A. Omer, of Illinois, is with us. Meeting 16 days old and 36 additions.—E. H. KELLAR.

Carrollton, May 4.—R. A. Omer, of Camp Point, Ill., has been with us preaching for three weeks and five nights. Fifty-eight additions; 37 by baptism, four by letter, 17 reclaimed or by statement. Carroll county is a needy field, where there is much conservatism and disorganization, but we are glad to report that R. H. Love, supported largely by the Carrollton congregation, has begun his work as county evangelist.—E. H. KELLAR.

Council Bluffs, April 29.—A fine auxiliary C. W. B. M. organized with 28 members. A missionary rally last Thursday night in which the Omaha, Neb., brethren, Hilton and Martin, with some of their auxiliary workers were over to encourage and help us. Bro. Martin spoke to us on missions and Bro. Hilton on educational lines. I preached at a mission point six miles out in county yesterday at 3 P. M. and had three confessions.—W. B. CREWDSON.

Kansas City, April 20.—The writer just closed a two weeks' meeting at DeWitt, Mo., which resulted in a complete reorganization of the church. They had not been meeting for some years on account of anti-ism. There were 16 names of earnest men and women enrolled and one confession. All hearts are united and the church has a bright future before it. We organized a Bible-school with 38 members and set them to work to train up the children to Bible truths. On the last day after preaching there was an after-meeting held, and it was decided by a unanimous vote to call the writer for one-half time, and a meeting was called for Thursday evening for a Ladies' Aid Society. Pray for us.—GEO. A. E. TROUTMAN.

Kansas City, April 29.—Closed my work yesterday at Forest Avenue Church, with 10 additions. No successor chosen yet. Will begin at Mexico, Mo., next Sunday.—A. W. KOKENDOFFER.

Kansas City.—Our meeting of 22 days closed with 46 accessions and a splendid spiritual uplift. This West Side Church is a beehive with very few drones. B. M. Easter, the pastor, is a number one man and has the full backing of his people. Am with Bro. Mundell a few days at Sheffield, east side.—R. L. MCHATTON.

Kirksville, May 3.—There were 10 additions to the church here last Sunday, and six last night at prayer-meeting.—H. A. NORTHCUTT.

Madison, May 1.—Will close work at Madison and Sturgeon in the month of May. Have been putting in half time at each of these places for the last three and one third years. Have had about 70 additions at Madison, paid $600 church debt and the church is now in good condition. Had about 80 additions at Sturgeon. This church is also in good condition.—EDGAR MONROE RICHMOND.

New Haven, April 29.—The dedication of the new church at Villa Ridge, Mo., is set for second Lord's day in May, H. F. Davis preaching the sermon. Only a small indebtedness remains to be provided for. All our friends are invited to come and rejoice with us.—G. E. JONES.

Richland, Mo., April 27.—Our Linn Creek meeting came to a close last Tuesday evening. Preached one week, baptized eight. We have a faithful little band there, they have been working faithfully for three years trying to build a house of worship. They have their

BRAIN FOOD.

Is of Little Benefit Unless it is Digested.

Nearly everyone will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion, and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years' experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ, but only on the food eaten. They supply what weak stomachs lack, pepsin diastase, and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion, which means perfect health.

There is no danger of forming an injurious habit, as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine, and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets, and after a week's use note the improvement in health, appetite and nervous energy.

house about half completed. The church at Linn Creek needs help and they deserve help. With our house completed we can take the town for Christ. Dear brethren, you who have means, will you not help to plant the cause there? I am sure God will bless you in return for anything you may give them. Send money to Jos. Vincent, Camden County Bank, Linn Creek, Mo , for the Ladies' Aid Society and it will be well spent.—JOS. GAYLOR.

St. Louis, Mo.—First Church, F. O. Fannon, pastor, 11 additions, six by confession. Second Church, W. D. Pitman pastor, four additions in last two Sundays. Fourth Church, E. T. McFarland pastor, two additions. Central Church, Melvin Putnam, of Sedalia, preached in morning, Herr Cohen in evening. Compton Heights, one addition. O. D. Maple preached at Carondelet. Beulah Church, W. A. Moore, pastor, two additions. At the ministers' meeting Monday morning an address was made by Herr Cohen.

NEBRASKA.

Deweese, May 3.—We baptized Bro. T. McVey last Monday at Ox Bow. He has been a Presbyterian and is an able singing evangelist. We should keep him busy in the field. Bro. Menzies and wife, of Smith Center, Kan., will be with us the 22nd for one week; they will sail for India as missionaries this fall.—E. W. YOCUM.

Scotts Bluff, April 29.—Our meeting here closed last night with 20 additions, 15 by confession and baptism, four by letter and one by reclamation. One of the number baptized was a man 79 years old who had been a Methodist for many years. Bro. Jas. Sumner is the pastor. We begin a short meeting at Gering, April 30.—R. A. GIVENS.

Ulysses.—J. S. Beem had 5 additions at Seward and has gone to hold a meeting at Miller. Bro. Atwood has had 10 additions in first ten days at Tekamah, where A. G. Smith is pastor. The new church at Pawnee, Bro. Kennedy pastor, was dedicated by B. S. Denny. Simpson Ely is in a meeting at Nelson. John T. Smith has had 36 additions at Shubert since last report.—W. A. BALDWIN, Nebraska secretary.

OHIO.

Brilliant.—Four additions Easter Sunday. Last Lord's day evening Sister Mary A. Lyons delivered an inspiring address on the C. W. B. M. work to a large audience. We have now fallen into line and as a result of the state secretary's visit have organized an auxiliary. We expect to take our home mission offering the second Lord's day in May.—WILLIAM STIFF.

Dayton, April 30.—Closed work at Owosso Lord's day with two accessions. Am on my way to LaGrange, Ky., by urgent telegram on account of serious illness of my wife. Please direct all mail there instead of Owosso, Mich.—S. A. STRAWN.

Geneva, May 1.—Since the last report there have been added to this congregation, four by baptism, four by statement and four by letter.—GARRY L. COOK.

OKLAHOMA TERRITORY.

Guthrie, May 3.—We are in a fine meeting here. Bro. C. E. Millard is assisting Bro. J. T. Ogle, our pastor. The illustrated songs are the finest we have ever listened to.—W. A. HUMPHREY.

Perkins, April 20.—We have just returned from Ceres, where we preached 12 sermons and received 15 additions. Twelve confessions, two from the Methodists. The meeting will be continued, Bro. Duvall assisting Bro. Raider, the pastor.—J. W. GARNER.

SOUTH CAROLINA.

Charleston, April 29.—Just commenced a meeting with the church here. One added by letter at yesterday's service. Our first audiences are excellent.—M. B. INGLE.

TEXAS.

Amarillo.—Since Sept. 1, we have had 47 additions, 22 by baptism; the present membership is 118. The church is out of debt.—VOLNEY JOHNSON.

CHANGES.

R. E. Thomas, Petersburg to Eureka, Ill.
W. J. Burner, Irvington, Ind., to Boston, Ill.
H. R. Trickett, Bloomfield, Ia., to Lancaster, Mo.
F. F. Walters, Anita, Ia., to Salida, Col.
R. H. Lowe, Columbia to Carrollton, Mo.
J. R. Speck, Council Bluffs, Ia., to Santa Monica, Cal.
C. L. Pickett, Woodbine to Laurens, Ia.
J. P. Davis, Fairfield, Neb., to Burlington Junction, Mo.
Edgar Monroe Richmond, Macon to Fayette, Mo.
R. Jacksone, Rogers, Ark., to Timpson, Tex.
Thomas L. Lowe, Rutland to Athens, O.
J. A. Seaton, Brookings, S. D., to Stewartville, Minn.
W. T. Allen, Vacaville to Smith River, Cal.
F. W. Burnham, Charleston to Decatur, Ill.
J. E. Davis, Albany to Princeton, Mo
J. M. Bostetter, Toledo to Tama City, Ia.
G. M. Reid, Erie, Kan., to Pond Creek, O. T.
J. H. Mavity, Atlanta to Arcadia, Ind.

The following resolution was passed at the recent annual convention of the Christian Mission held at Deoghur, India:

Resolved: That the secretary be instructed to express the thanks of the Mission to the Christian Herald, our Baptist friends, as well as to our own people in England, Australia and America, for the timely and efficient aid rendered for famine relief.

The great famine from which India has not yet fully emerged is part of history. The natives suffered much and many lives were lost. But the fact that the horrors of this famine were not so great as those of other great famines is largely because of the Christian charity manifested in those great civilized countries in which the word of God has the strongest hold and its teachings are bearing the most fruit. Only persons who have been engaged in the famine relief work can fully appreciate the sufferings of the people or properly estimate the amount of good done through the help received from Christian lands. All who have contributed to the relief fund have had a part in the Master's work. We are grateful to our brethren that they have given us the opportunity, as ambassadors for Christ in the enemy's country, of thus showing to the heathen the spirit of his kingdom. GEO. W. BROWN, Sec.

Harda, India, Mar. 28, 1901.

OUR YOUNG FOLKS.

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W. W. DOWLING, EDITOR.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Family Circle.

Spring.

By Mettie Crane Newton.

"Unto the hills." Psalm 121:1.

I hear the murmur of awak'ning life
Float o'er the distant hills. The spring is here
And oft my spirit wings its way to nature's
Realm, transfigured in the light and warmth
Of vernal suns. I see fair fields and verdant
Meads; and groves whose quiet shades invite
To meditation and repose; tarns set
Among the hills like stars in azure skies;
Sweet vales below begemmed with flowers
And od'rous with the freshness of the new-
Come spring.

I hear the mountain stream, loosened
From icy bonds, singing its way adown
The slopes; the blue air jubilant with songs
Of joyous birds; the grasses growing in
Th' turf; and violets, kissed by wooing winds,
Springing from mossy beds and winter sleep.

And list! Ye who have list'ning souls, hear ye
That voice, speaking softly as breathe the flowers,
Stilly as sing the stars? It is the voice
Of God. The spirit of the universe
Is God. Give heed and you will learn a lore
That sages cannot teach. The heart of nature
Is the heart of God. Keep close and its strong forces
Will vivify and expand your souls
And in your lives will bloom eternal spring.
No mystical philosophy this, but *faith*
Uplooking "to the hills whence comes our help."

New York City.

The Family Altar.

One day a gentleman was riding on a western prairie and lost his way. Clouds arose in the sky and not seeing the sun he quite lost his reckoning. Night came on, and as he knew not what way to guide his horse, he let it take its own way. It was a western horse and was therefore likely to understand prairie life better than his rider, who was not a western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" somebody shouted from within.

"A benighted traveler. Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The traveler was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife and children, and a place was soon made for the stranger.

Some time in the evening the man asked, "Are you a minister of the gospel, sir?"

"No," he answered; and seeing the man looked disappointed, he asked why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghanies. It is a great loss."

"Perhaps I can help you to build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk, the man handed him an old family Bible. He read and they sang a psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said "Amen"; for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man when they arose, "there's many an emigrant that loses his family altar before he gets here—and it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving, some in the hurry of the harvest, some at stores and shops. It is an unspeakable loss. Abraham never lost his, yet never family traveled further and moved oftener than his. But wherever he pitched his tent he set up his family altar, and called upon the Lord and the Lord blessed him wherever he went. Children as well as parents have an interest in keeping the family altar. Don't let it be lost. —*Selected.*

Does a Two-Year-Old Baby Pay?

Does a two-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday when my own baby slipped into my study and "scrubbed" the carpet and his best white dress with my bottle of ink. He was playing in the coal-hod ten minutes after a clean dress was put on him, and later in the day he pasted fifty cents' worth of postage stamps on the parlor wall and poured a dollar's worth of the choicest "White Rose" perfume out of the window "*to see it wain.*"

Then he dug out the centre of a nicely baked loaf of cake, and was found in the middle of the dining-room table with the sugar-bowl between his legs and most of the contents in his stomach.

He has already cost over $100 in doctors' bills, and I feel that I am right in attributing my few gray hairs to the misery I endured walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that?

Ah! I hear his little feet pattering along out in the hall. I hear his little ripple of laughter because he has escaped his mother and has found his way up to my study at a forbidden hour. But the door is closed. The worthless little vagabond can't get in, and I won't open it for him. No, I won't, I can't be disturbed when I'm writing. He can just cry if he wants to. I won't be bothered for—"*rat, tat, tat,*" go his dimpled knuckles on the door. I sit in silence.

"*Rat, tat, tat.*"

I sit perfectly still.

"Papa."

No reply.

"Peeze, papa."

Grim silence.

"Baby tum in—peeze, papa."

He shall not come in.

"My papa."

I write on.

"Papa," says the little voice: "I lub my papa. Peeze let baby in!"

I am not quite a brute, and I throw open the door. In he comes with outstretched little arms, with shining eyes, with laughing face. I catch him up into my arms, and his warm, soft little arms go around my neck, the not very clean little cheek is laid close to mine, the baby voice says sweetly:

"I lub my papa."

Does he pay?

Well, I guess he does! He has cost me many anxious days and nights. He has cost me time and money and care and self-sacrifice. He may cost me pain and sorrow. He has cost much. But he has paid for it all again and again and again in whispering these three little words into my ears: "I lub papa."

Our children pay when their very first feeble little cries fill our hearts with the mother love and the father love that ought never to fail among all earthly passions.

Do our children pay?—*J. H. D., in Detroit Free Press.*

Close Buying.

Some women are good mathematicians, others are "weak in figures." The Baltimore Sun tells of one who prided herself on her economy and close bargaining. Her husband used to banter her sometimes about what he called her "stinginess."

One day Mrs. S., as she may be called for convenience, invited her husband to go to market with her and witness her prowess in the line of close buying.

At the market Mrs. S. made several purchases, and then at one stall inquired the price of eggs.

"Sixteen cents a dozen!" she repeated. "That's too much, I am sure I saw them for less somewhere this morning."

She dragged her reluctant husband after her from one stand to another, still inquiring the price of eggs, and always receiving the same answer until she was near the upper end of the market. Here she found a dealer whose eggs were fifteen cents a dozen.

"There, I told you so!" she exclaimed to her husband. "Those other men were trying to get the advantage."

Turning to the salesman, she ordered half a dozen eggs, gravely handed him eight cents in payment, and went away, well satisfied with her shrewdness.

Her fisrt doubt came when Mr. S. quietly asked her how much she had really saved by the transaction.

Since then she does not like to hear her husband speak of her economies.

Feet Out.

Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermillion, S. Dakota.

She says, "I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me." This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

Try Them Yourself.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences, recently published in the Atlanta Constitution. For those who may have, in future life, to read or speak in public, there is more in such exercise than mere fun:

"Six little thistle sticks.

"Flesh of freshly-fried fish.

"Two toads, totally tired, tried to trot to Tedbury.

"The sea ceaseth, but sufficeth us.

"Give Grimes Jim's great gilt gig whip.

"Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

"She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

"Swan swam over the sea; swim, swan, swim; swan swam back again; well swam swan.

"A haddock, a haddock, a black spotted haddock, a black spot on the black back of the black haddock.

"Susan shineth shoes and socks, socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

"You know the tongue twister Peter Piper, but there are others which are harder. One of the worst is, 'mixed biscuits.' Try saying that rapidly, and if you succeed, say this, 'Stop at the shop at the top of Sloane Street.' "

Simple Literary Questions.

The Irishman who inquired at a post office for a letter, but refused to give his name, may be able to sympathize with the young woman in the following story from the Pittsburg Bulletin:

Two well-dressed young women approached the desk in the reading-room of a large library. One of them took a memorandum from her pocket-book.

"Can you tell me how many yards—oh, that's the wrong list!" she said, hastily bringing forth another slip of paper. "Here it is. Will you please tell me who is Rudyard Kipling's favorite author?"

"I am unable to tell you, never having heard that he had one," answered one of the librarians.

"Dear me!" said the young woman, in a tone of irritation. "It's one of the questions for our next club meeting. Well, which one of Thackeray's books brought him the largest income?"

"That you can probably find out by consulting a book the number of which I will give you," said the official.

"Oh, I can't stop to look it up!" the young woman said, hurriedly. "I thought you could tell me at once. Well, there's one thing more. Bessie Cummock, my cousin in Manchester, had a splendid book when I was there last year for anecdotes of famous people. I can't remember the name of it, or who wrote it, but it was about so big," illustrating with one finger on the desk, "and it had a dark green cover. Now can you tell me what it is? Some day, when I have time, I'd like to get it out. Of course you must have it in the library?"

For the third time the attendant was obliged to confess her inability to give the desired information. The young lady looked at her with a piercing gaze and turned away, saying to her companion:

"There! That just shows what all this talk about their being examined for positions in public libraries amounts to! Three perfectly simple questions, all on literary subjects, and she couldn't answer one of them."

Perkins' Family Horse.

For some time I have been longing for a horse that I might call my own. No fleet Arabian courser, if you please, but a gentle, safe, willing family horse, behind which my wife and I might take our daily airing, and at last I was so fortunate (at least I so considered myself at the time; I found out better later) as to hear of an animal of that kind.

The equine in question belonged to a retired clam-peddler in Frog Hollow. I went to see Stubbs—Stubbs was the name of the clam-peddler—about it, and came away minus one hundred dollars in nice new greenbacks and plus a horse.

On the way home I had ridden "Bunker Hill"—which was the patriotic title that clam-vender had given the horse—but now I brought out the family carriage, which I inherited along with the Perkins homestead and coat-of-arms, hitched my equine acquisition up in front of it, and five minutes later we were out on the road jogging merrily along, the cynosure of all eyes.

We jogged along all right until we reached the first house, and then our steed suddenly sheered off to the side of the road next to the house and stopped.

"G'lang, Bunker Hill!" commanded I; but Bunker Hill was as immovable as his illustrious namesake.

"What is the matter with him? Isn't tired out already, is he?" queried Emily Jane, in tones of deep solicitude.

"No," said I, weakly, as the horrible truth suddenly flashed upon me. "No; it is worse than that; the intelligent beast, confound him! imagines that he is still in the clam business, and he clearly doesn't intend to go on again until I rout the inmates of the house out by howling 'Clams! Right this way for your fresh clams!' "

Vainly I coaxed and urged; to no avail I plied the whip. Like the youth on the burning deck that horse stuck to his post until finally Squire Jones, in front of whose stately mansion we were anchored, tumbled to the situation, and sticking his head out of the window, with a humorous twinkle in his optics, drawled:

"Don't care for any clams to-day, thank ye!"

Bunker Hill started up at once; but we could hear the whole Jones tribe snickering in ghoulish glee as we rode on (they were always a little jealous of the Perkinses anyway). Emily Jane's face fired up like an election bonfire on an October sunset, and I didn't feel any too comfortable myself until we got out of sight.

When we approached the next house I urged Bunker Hill into a trot and tried to hurry him by, but it was of no use. Again he stopped and stood his ground until he ascertained that no clams were wanted, when he ambled gently onward.

"Three times and out!" said I, taking a firmer grip on the reins and gritting on my teeth; and at the next house I again made a desperate attempt to rush that entirely too thoughtful nag past without stopping.

But stop he would, and stop he did; and then I handed the reins to my wife, climbed down from the driver's seat, and taking that over-zealous animal by the head, I turned the rig around and dejectedly led the procession homeward. I have now a safe, gentle family horse for sale at exceedingly reasonable figures; offers from reliable—or even unreliable—parties will receive prompt attention. — *Will S. Gidley, in Woman's Home Companion.*

FOR OLD AGE

To the old, as to babies, the even balance of health is more important than anything else in the world. The possible health, in age, is not high and strong; it is only even.

There is no end, but death, to the trouble that comes of its loss. It ought to be watched like a baby's.

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Practiced, Then Preached.

"Wall, I never was much fur meetin's," said the owner of a carriage-shop near a beautiful village where religious convocations are often held.

"We alus worked hard through the week, and Sundays I've rested. Slept all day pretty much, and if I went to meetin' I slept all through. I heered a good deal of 'do as you'd be done by' preached and talked, but I never see it acted very much until one day I was going from the railroad station to my shop with two sets of wagon irons. They were heavy, I tell you—all I could manage to lug; and as I was about half way up the long hill, two young men walking briskly overtook me, and I heard one say: 'Here's a chance to practice Christian endeavor. That man is too old to carry such a load as that.' And they insisted upon dividing the wagon irons between themselves, and they went out of their way to carry them to my shop. As they bid me good-by, one said:

" 'We hope we shall see you at the meeting down here at the schoolhouse to-morrow evening. My friend here is to preach.'

" 'And my friend here is to sing,' said the other one.

" 'I'll be there,' said I, 'because you practiced before you preached; so I ain't afraid to take stock in you.'

"I went to the meetin' with our school district neighbors, and never had no chance to be sleepy, for that young man made it plain that Jesus stood just as ready to take my load of sin as they had been the day before to take my load of iron, and he helped me to understand that I not only ought to be willing, but grateful, to accept his help.

"I was glad to have a Christian experience of my own, and it grows stronger every day I endeavor to live a Christian life. I ain't the same as I was before; I'm a new man. I'm younger, I'm happier,

I'm rested; I never go to sleep in meetin', even when I go all day and evening, and it's queer how many 'do as you'd be done by' sort of folks I find right along, now that I try to be one of them."—*Annie A. Preston, in Advocate and Guardian.*

Carlyle as Schoolmaster.

A writer in the Scotsman has unearthed an amusing anecdote of Thomas Carlyle as a country schoolmaster. It is told by a Cupar lawyer and provost, who was one of Carlyle's pupils in Kirkcaldy. As a teacher, Carlyle is described as a strict and gloomy disciplinarian, whose large, glowing eyes constantly shot forth wrath. His mere scowl would hush the whole school, and he had a laugh that was a series of chuckles and loud guffaws, wherein he displayed his teeth like the keys of a piano.

One morning, just as we were entering the school-room, a donkey appeared on the play ground, and Bill Hood rushed to mount the animal and attempted to ride it into the school-room. The donkey was induced to carry its rider over the threshold amid shouts of laughter and cheers from the boys. Just as Bill was spurring the donkey into the master's desk, Carlyle appeared.

We expected a tremendous explosion of wrath, but instead he burst into a roar of laughter—such a roar, however, as produced a sudden and complete hush; and that roar was renewed again and again. Finally the master spoke.

"That," he said, "is the wisest and best scholar Kirkcaldy has yet sent me; he is fit to be your teacher."

He tapped the donkey's head, as he was wont to do ours, and continued, "There's something here, far more than in the skulls of any of his brethren before me."

He then gave some hard raps on Bill Hood's head, and would not allow him to dismount, but for penalty ordered him to ride up and down before the school for an hour, while the boys who had been most active in helping Bill to go through the farce had to march in pairs before and behind the perplexed-looking ass.

The other scholars were permitted to stand as spectators of the grotesque procession. Meantime, seated within his pulpit-like desk, Carlyle surveyed Bill and his company with a strange mixture of mirth, scorn and fury.

The American artists in Paris, says Vance Thompson in the Saturday Evening Post, may be divided into three classes — those who have got on, those who hope to get on, and those who want to get in. The successful artists have deserted the Latin Quarter; they lead plethoric lives; their wives are dressed by the fashionable frock-builder of the hour; they ride out to state functions in their own carriage and pair. As there are only four of these successful American painters they can get about Paris without jostling each other.

The class of painters who hope to get on is pretty well crowded. They have their studios over in the Latin Quarter. Their pictures are exposed in the Salon now and then. They give exhibitions in their studios. But their chief business in life is to invite each other to tea. This is a way of "Getting on in the World" which the erudite Mr. Mathews has overlooked. Nine out of ten of the American artists here believe that by persistently drinking tea with each other they will arrive at fame and fortune. It is a blind but beautiful faith. And you can't argue about it any more than you can about the plausible theory that two and two make four.

There is hardly an artist—certainly not one married artist—in the Quarter who does not believe in the samovar road to success. Mornings they paint; afternoons, in apartments Byzantine or Empire, Rococo or Florentine, they meet and talk of each other, while their wives brew interminable pots of tea. Sometimes an amateur comes in. Usually he is from the Middle West. Occasionally he is from as far away as Texas. He is given an extra slice of lemon in his tea, for there is a theory that he is the Man who Buys. As yet it is only a theory, but some day he may buy, and the Man who Buys is the beginning of fortune; and it will be due to the tea and the Persian tapestry, to the tea and the Botticellian tea-gowns that madame trails to and fro so indefatigably.

"Life," said a morose philosopher, "is not all fiddle-de-dee;" but he knew nothing of getting on in the art-world of Paris.

Whence Kid Gloves Come.

Is it true, as I have been told, that the manufacture of kid gloves involves cruelty to the animals whose skins are used?

A. B. T.

We referred the above query to the Massachusetts Society for the Prevention of Cruelty to Animals. Vice-President Hill replies: "We have heard of no special cruelty in this connection," and sends these interesting facts from the Chicago Record:

Barefooted boys and hens form a curious partnership in the making of a pair of fine gloves. Thousands of dozens of hens' eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours.

When a woman buys a pair of gloves she speaks of her purchase as "kids." If the clerk who sold her the "kid" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth-fitting "kid" gloves came from the shoulders and belly of a three-weeks'-old colt whose neck was slit on the plains of Russia, and whose tender hide was shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves; or he might with equal regard to the truth tell her that those gloves in the other compartment once darted from tree to tree in South America on the back of a ring-tailed monkey. And if he made the rounds of the store, and could distinguish one skin from another, he could point out "kid" gloves made from the skins of kangaroos from Australia, lambs or sheep from Ohio or Spain or England, calves from India, musk rats from anywhere, musk oxen from China and other parts of Asia, rats, cats and Newfoundland puppies.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain and Italy, furnishes the most expensive gloves, and nearly 10,000,000 kids are sacrificed every year that women and men may cramp their hands in smooth, delicate-hued gloves.—*Congregationalist.*

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With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Yes, sir, about the time that Linda May's party was over Mrs. Morris went to Pete's room and could not find her. Pete was gone—lost! But where had she gone? Of course not to the party, since that had been forbidden. However, this week is to be devoted to our letters and not to our story, so get ready; but remember, if you do not write me exactly how many pages you have read in your twelve weeks, I cannot print you on our Honor List. It seems so hard for some members to believe this, but it is so, just as this weather is so. Jessie Keedy, Toluca, Ill., says: "I think Lola Cox's plan a very good one, but I don't believe I can write anything that would amount to much. My favorites are The Lamplighter, What Katy Did, Little Women and An Old Fashioned Girl. Is the badge of the Av. S. a bow or strip of ribbon?" (Matter of choice.) Berkley Coryell, Sioux City, Ia: "Although you know nothing of it, there has been an Av. S. in Sioux City since September. Our membership was ten; now it is six. We read your story 'Pete' every night we meet, and enjoy it very much." Lizzie Howell, Lockhart, Tex.: "I like 'Pete' very much; I like to read the letters on the children's page, and want to join the Av. S. To-day (April 21,) is San Jacinta day: 65 years ago the battle of San Jacinta was fought; it decided our independence from Mexico. Our school will be out April 26, and then we will have a long vacation." (Good! Oh, what fun I hope you will have!)

Madge Masters, Ozark, Ark.: "School is out and I have more time now. I have told you how we bed out our sweet potatoes, how we plant them, and how we dig them. Now I am going to send you some of our Bunch Yams and let you see how they taste. I will start them to-day by express." (They came, too, a good big box of them. And now I must tell how I enjoyed them. We had them for breakfast to-day the first time. They are darker inside than any I have ever seen, and I think they are sweeter, too; I do not know to what I can compare them unless it is to the little girl who thought of me in the lonely wastes of northwest Missouri and sent me this box of happiness.) Margaret Eleanor Sturges, Chillicothe, Mo.: "I joined the Av. S. a long time ago. I was 15 May 3rd. [You couldn't be a nicer age, in my opinion.] Madge Masters is just 12 days younger than I am; I would like to correspond with her. [Wonder if you heard about those sweet potatoes?] I correspond with our member, Bertha Underwood, Boyd, Ore. I think it real mean that you cannot have two pages to devote to the Av. S.; and then the one page you *are* allowed has advertisements on it! I do not like Lola Cox's idea very well for myself, but it may be all right. My sister Anna (16) said, when she read that piece, to tell you she was very well pleased with your stories, and I agree with her. I like A Minister of the World. I think that Don Hockaday's teacher is *very* strict, indeed; it would not do for him to teach in Chillicothe High School; he would suspend them all. My name is Margaret, but my friends call me Margie, and you may, so it won't take up quite so much room. [Oh! I thought you were going to say I could call you Margie because you felt that I was one of your friends. So much room, indeed!] I forgot to tell you that if I wrote anything for our page it would be very short, and I could not improve on your stories much. As stamps cost money in Albany, I will send you one to answer if you have time." (This stamp was received with a lively feeling of gratitude; I will not write to Margie—for thus I save room—at least *soon*, because I could not think of sending a present back.) Mrs. F. A. Potts, Chattanooga, Tenn.: "Will you allow me to join the Av. S.? I am not a child, but please let the mothers come in, for this systematic reading is just what we need. [And we need the mothers.] I have kept the rules 11 weeks, and if you will allow me will send you my report at the end of next week. I find I can keep the rules with two babies and all my own work to do, and company part of the time. [Yes, you can't keep company away. They keep bothering around and knocking at the door just when you get a minute to breathe and both babies are finally asleep; I know just what it is, although I have not been a mother myself, but I have been a good deal of company at other people's houses.] I hope my experience may be useful to help other busy mothers, for each one needs time for a little reading each day. We have been very much interested in Pete, and I believe we enjoy it more than anything else in the CHRISTIAN-EVANGELIST. [Sorry to make the other contributors feel bad, but can't resist this.] I have had something to do in training children and enter into hearty sympathy with your work in the children's page."

Before I give any more letters, I now begin to publish the guesses on Pete. Of course I cannot give near all of them, but as the time for guessing is over, and as you may be interested to know what other people guessed, I give the following, with the promise to print other guesses later on; but I cannot tell you who is right or who is wrong until June 20th. On that day, or before, you will know all about it. Remember, the guesses of other members will be printed before long.

Pearl Bagley, Mabelvale, Ark.; "Mrs. Morris (Pete's mother) knew Nap when she was a young lady; the tramp wanted her to marry him. Nap knew aunt Dollie when she was a young lady. Pete's mother will not have to give all that money; Pete will persuade Nap to go away." Maye Heizer, Clilo, O.; "Mrs. Morris is Edgar Brown's old sweetheart; Nap is the man she married when Edgar thought so much of her. In the end he will marry Mrs. Morris, or one of the girls." Maxie Mason, Palestine, Tex.; "Nap is Mrs. Morris' brother; she tries to get him to go away so no one will know he is her brother." Fannie E. Turner, Winfield, Kan.; "Nap is a cast-off lover of Pete's mother. He has committed a *murder* or *some crime* and tries to place the same on her brother or *some one near to her*. He is trying to blackmail her to pay for his silence. I may be away off in my guess but such is my imagination on that point. I think the dog will help to unravel matters." Julia Cox, Cox, Mo.; "I think Nap and Mrs. Morris were acquainted when young; probably engaged. Nap has doue her some great favor." Bertha Seelinger, Butler, Mo.; "Nap is Mrs. Morris's brother." Gladys Bridges, Los Angeles, Cal.; "Nap was Mrs. Morris's sweetheart before she married that other man, so he is worrying her now." Maud Braley, Puxico, Mo.; "Nap was Mrs. Morris's first husband, or old sweetheart." (I should say there was quite a difference in this supposition.) Julia Cox: "I think the tramp used to want to go with Mrs. Morris; but she married Mr. Morris, and now he tries to do all he can to injure her." Mrs. M. V. Warren, Loveland, Colo.; "Nap was a former husband of Mrs. Morris." Philip Beesley, Moselle, Mo.; "I would guess Nap to be a murderer." Elizabeth Vilpey, Warm Springs, Cal.; "The tramp is Edgar Brown." Florence Belle Beattie, Dover, Mo.; "Nap is Edgar Brown, Mrs. Morris's wayward brother; she does not want her children to know it. Of course if it was her old sweetheart she would not be so patient with him. Now Nap will not sleep in the barn any more, all because of Pete. She has brought Edgar Brown—the 'Nap'—to himself; some day he will be a great comfort to them, especially to Pete." Orrell Fidlar, Terre Haute, Ind.; "Nap is Pete's own father; Pete is not one of the family." Mildred Brooks, Aspen, Colo.; "Nap is Mrs. Morris's friend; she owes him money." Next week we will publish our Honor List.

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Hour of Prayer.

Frank G. Tyrrell.

Children and Heirs of God.*

TEXT: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Rom. 8:17.

In the study of a theme like this we enter the realm of joy. Whatever grief or loneliness or disappointment may be ours, the consciousness that we are, after all, children and heirs of God, brings us into the sunshine. God will care for His own. If the sea is smooth, it is that we may voyage nearer home; if there are beating storms, it is to drive us into port.

Divine Parentage.

There are many theories of man's state while out of Christ, but theory is exchanged for certainty when one has been born again. And the apostle is writing in this passage of those who have obeyed the gospel, who have been "begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth: . . . and this is the word of good tidings which was preached unto you" (1 Pet. 1:23-25). It is the experience of that transformation and re-creation which Jesus taught, when he said to Nicodemus, "Ye must be born again." Nature seems to speak of God, and the nature lover may be brought into a sort of knowledge of God, but how much nearer and sweeter is the experience of divine Fatherhood which the Christian realizes! God is our Father, not simply for the earthly pilgrimage, but through the valley of the shadow, and through the ages; not in the sunshine only, but in the storm likewise; in sickness or in health, in peril or in safety, at home or abroad, on the land or the sea, we may look up and say, "Abba, Father."

Human Brotherhood.

John the beloved tells us, "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him" (1 John 5:1). That is, the children of God will love one another. The church is a great household, a happy family, part on earth and part in heaven. Therefore the members of the church will be unselfish, generous, gentle and kind in all their relations. This is one of the best evidences of regeneration, as it is also one of the chief fruits of the Spirit, brotherly love. Here also is the cure for sectarianism, for whatever mistakes of doctrine one may make, if truly regenerate he is a child of God, and by that blessed fact, a brother to all the rest of the family. Can we learn to look upon Christians of all creeds as brethren, and the unregenerate world as candidates for brotherhood, or as prodigal brethren?

A Glorious Inheritance.

To be brought into communion with God is an inspiration now, an experience of peace and joy every day; but this is only the beginning; what tongue can tell the joys that await us? For if we are children of God, we are also heirs, "heirs of God and joint-heirs with Jesus Christ." And this inheritance is incorruptible, undefiled, and fadeth not away. It is an impartation of moral wealth that awaits us. We cannot squander it. To be mentioned in the will of a rich man is esteemed a mark of great favor; what shall we say, then, of being mentioned as one of the heirs of God? Do you wish to have a definite statement of what that inheritance is? A thousand questions are being asked by affection and reason and conscience regarding the heavenly state, but who shall answer them? Our inheritance is not laid before us with metes and bounds. "It doth not yet appear what we shall be." As one has said, "Knowledge is measured by the attaining power of the human faculties." So doubtless divine revelation waits on human development. Who can imagine how a spiritual body looks? What fancy can paint a landscape of the unseen world? Enough for us to know that "we shall be like Him."

*Prayer-meeting topic for May 15.

Patient Continuance.

Glorification depends upon fidelity in service and in suffering. "He shall sit as a refiner and purifier of silver." Suffering is an indispensable condition of purification and discipline. The raw ore must needs have the flame. The ripe sheaf must have the *tribulum*, the threshing instrument, to separate wheat and chaff. The way to resurrection and victory is the way of the Cross. But what incentives we have to patience, what encouragements to fortitude!

"Long though my task may be,
Cometh the end.
God 'tis that helpeth me,
His is the work, and He
New strength will lend."

Prayer.

For courage and comfort O God, we give Thee thanks. We praise Thee for adoption into the family of the faithful, for the high privileges of sonship, for freedom, and peace, and joy. Help us to realize that we are indeed Thy children, with one Master, and that we all are brethren. Give us patience, faith, hope, and victory at last, with an abundant entrance into the house of many mansions. Amen.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

Southern Baptist Convention.

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Jesus Ascends to Heaven.

From Galilee where Jesus met his disciples and gave to them the Great Commission which we studied in our last lesson, he returned to Jerusalem, where the closing scenes of his earthly life were to transpire. For forty days he had tarried amid the places made familiar during the years of his public ministry, and had taught his disciples more carefully the principles of his kingdom. Luke, who gives us in his gospel some of these last teachings, determines afterwards to tell in greater fulness of the ascension of the Lord and the ministry of such of the apostolic group as came under his own observation, notably that of Peter, John and Paul. Hence the book of Acts, which is addressed, like the third gospel, to Theophilus, the "Lover of God." As in the gospel he had told of the things which "Jesus began to do and to teach," ending with his ascension into heaven, so in this epistle to his friend he would continue the story of the Master's ministry of grace, as that was carried on by his apostles.

Luke assures us that Jesus showed himself alive to his apostles by many infallible proofs, being seen by them often during the space of forty days These appearances, as we see in the instances we have studied, were so clear and unmistakable as to dispel every doubt and make of every apostle a lifelong witness to the resurrection of the Lord. These precious moments were spent, not as man's curiosity might have suggested, in narrating his strange experiences during the interval of his body's burial in the tomb, but in explaining to his followers the truths of his spiritual kingdom, that they might be better instructed for their mission as his ambassadors to a lost world.

Assembled in the upper room in Jerusalem, forty days after his resurrection, he again taught them as he had been doing during all these days, and then solemnly charged them to remain in Jerusalem until they should receive the promised Holy Spirit, which the Father was to send them after his departure. He had told them on the night of his betrayal that it was expedient for them that he should go away, as then the Holy Spirit would come to them to comfort them, guide them into all truth, and bring to their remembrance all his former teachings He reminds them how John the Baptist had foretold this gracious ministry of the Son of man, and had contrasted it with his own temporary ministry, whose highest expression could be embodied in the physical act of baptism in water. He would baptize them in the Holy Spirit not many days hence, and thus fit them by the enfolding and enduring influence of the Spirit of truth and grace to make known to man the Redeemer and Lord of the race.

Still blinded by their carnal conception of the kingdom, which they concieved of as a restoration to Israel of their once splendid place among the kingdoms of the world, the disciples asked whether the time were not immediately at hand for this hope to be realized. Jesus replied that the times and seasons for the realization of his divine purposes were in the Father's hands, and it was not fitting that he should answer all their curious questions. It was enough for them to know that their immediate concern was not to share in the Messiah's rest, but in his work; not in his glory, but in his suffering. As he was about to be crowned, after having been lifted up on his cross, so must they be faithful unto death, that the crown of life might be placed upon their brows. Any disappointment they might have felt by having their expectations again dispelled was atoned for by his comforting promise that they should be made his witnesses, and should carry into all Judea, and Samaria, and unto the ends of the earth, the tidings of salvation for sinful men.

The hour of his final departure was at hand. He might have left this earth unseen by mortal eyes, but this would have left his disciples in doubt, and weakened their testimony in his behalf. He determined to ascend in their very presence, that they might be able to say to all mankind that he had without doubt entered upon his reign at the right hand of God. So he led them out to the Mount of Olives, from whence he had made his triumphal entry into the earthly Jerusalem, and from whose summit he could fitly make his departure for the New Jerusalem of his Father's glorious presence. The former he entered that he might be the sufferer for the sins of the human race; the latter, that he might receive the adoring worship of men and angels throughout eternity.

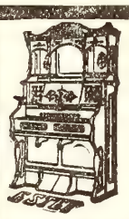
When the company had come very near to the little village of Bethany, whose quiet had afforded sweet rest to the weary Son of man on many a night following the toil of the busy day, Jesus stopped and gazed into the faces of the men who had been so near and dear to him during the days of his humiliation. A strange awe fell upon their hearts. They asked no more questions, for they felt that some marvelous event was about to befall their beloved Lord and Savior. Suddenly he lifted up his hands and uttered tender words of farewell, asking upon them the blessing of the heavenly Father, in the well-known accents of love. As he spoke, he appeared to their startled eyes to be rising from the earth, and in a moment they perceived that this impression was true, and that he was indeed ascending into the heavens above them. "A cloud received him out of their sight." That cloud yet hovers between him and his earthly disciples; but faith can pierce it, and prayer rise above it, and the dews of blessing descend through it. Best of all, the Holy Spirit abides with all who truly believe, and sheds abroad in their hearts the love of God and the promise of life eternal.

"Thus vanished from the earth Jesus of Nazareth, the Son of God. Evil never touched his spirit. Corruption did not approach his body. Even his ashes were not permitted to remain in the soil of the lands that had slain him. . . . He has left us the faith which bears his name. He has left us the august opportunity of everlasting life." But he will come again. Angels from the skies tarried behind the heavenly cavalcade which escorted the King of Glory through the uplifted gates of the New Jerusalem, to say to the bewildered and awed disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This promise has been the inspiration and reward of his messengers in all the generations since. They have gone forth with hope and joy to the proclamation of a risen and enthroned Lord, who will return to bring salvation to his people, and to crown them with everlasting life. "Earth, thou grain of sand on the shore of the universe of God; thou Bethlehem among the princely cities of the heavens; thou art, and remainest, the loved one amongst ten thousand suns and worlds, the chosen of God! Thee will he again visit, and then thou wilt prepare a throne for him, as thou gavest him a manger cradle; in his radiant glory wilt thou rejoice, as thou didst once drink his blood and his tears, and mourn his death! On thee has the Lord a great work to complete!" Help us, O most loving Father, to hasten the completion of thy work, that the time of his coming may speedily draw nigh. And may we be so faithful to our trust that we can echo the prayer of the last witness to tarry on the earth, of the chosen group of apostolic messengers, "Even so, come quickly, Lord Jesus!"

Lesson for May 19. Acts 1:1-11. Parallel passages: Mark 16:19, 20; Luke 24:50-53.

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TOPIC FOR MAY 19.

A Nameless Girl Heroine.

(2 Kings 5:1-4. A union meeting with the Juniors.)

Here was a little maid far away from home, a captive, a slave, a stranger in a strange land Yet she does not repine, she does not grow morose and melancholy, she does not hate her captors, her mistress and her master.

She is a sprightly little creature. She speaks her mind fearlessly and with a certain enthusiasm, "O, would that!" etc. This is one of the beautiful things about childhood, that it does with its might and with a certain abandon, whatsoever it finds to do. Is it not possible that this is one of the qualities that makes them of the kingdom of heaven?

Once more, her faith in the prophet and the religion of her old home is worthy of remark. Surrounded by the religion of a foreign land, under the influence of new teachers and new conditions, she remembers her childhood faith and tells of it. Faithfulness to old things, old scenes, old friends, old and tried ideas, is a quality too rare among those that are older.

How often does it chance that a little child leads people to the right! Few city pastors are there—or any other pastors, for that matter—who do not find that little Sunday-school children often lead their own parents into the church. Few parents do not find that now and again their own children bring them to a pause with some high thought, some worthy aspiration, or some unselfish act.

I know of a very busy and prominent man who has a number of children, who declares that it is the influence of his children that keeps him in the straight path. He is in the midst of severe trials in business life, surrounded by the temptations that most severely try men, and it is the thought of his little ones at home that keeps him whole.

Here is a little girl leading to health and purity a leprous man of the world. It is a beautiful picture! No doubt the proud, worldly general's heart was touched with the leprosy that afflicted his body, and perhaps, at the same time that his flesh became as that of a little child, his heart may have been set right. But however that may be, it was the little child that led him into contact with the prophet of God, and with the cleansing, saving power. So has it been, many's the time, with others.

Buffalo, N. Y.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—oward Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

The Normal Instructor Part VII, is now in the hands of the compositors, and will be ready for delivery in a short time. It deals particularly with *The People* of Bible Times.

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Marriages.

ARN—MARQUETTE—Mr. Charles L. Arn and Miss Emma Marquette were united in marriage at the home of the bride, near Fulton, Mo., on Mar. 27, 1901, Frank J. Nichols officiating.

KEITER—BURTON.—At Higbee, Mo., April 24, 1901, C. H Strawn officiating, Mr. Ed. Y. Keiter, of Moberly, Mo., to Miss Ersa Burton, of Higbee, Mo.

HERRING—CAVE—Mr. Clyde Herring and Miss Annie Cave were united in marriage at the home of Bro. J. W. Allen, near Dixie, Mo., on Sunday evening, April 28, 1901, by Frank J. Nichols.

LESTER—JOLLY—In Birmingham, Ala., April 17, 1901, Mr. J. Henry Lester, cashier First National Bank of Attalla, and Miss Jack J. Jolly, of the First Church this city, niece of Col. Jim Richardson, national congressman, and sister-in-law to our lamented R. W. Vanhood; O. P. Spiegel officiated.

McDANIEL—HOOK—At the residence of the bride's father near Fulton, Mo., Wednesday, April 24, 1901, Mr. George McDaniel and Miss Annie Hook were married by Frank J. Nichols.

SANNER—BRISCOE.—Near Ash, Mo., April 21, 1901, C. H. Strawn officiating, Mr. Joseph L. Sanner to Miss Hadie M. Briscoe.

WALKER—GRAY—Married in Avondale, Ala., April 23, by O. P. Spiegel, of Birmingham, Mr. Charles C. Walker and Miss Birtie May Gray.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BABB.

Mrs. Dovie Babb was born in Kansas, July 10, 1873, died in Toluca, Ill., April 22, 1901. She is survived by a husband and three little children. Funeral sermon by the writer.

A. R. ADAMS.

COFFEY.

Joel A. Coffey was born in Burke county, N. C., June 10, 1818, and went home Sunday evening, March 24, 1901, just as the bell of the church he loved so much was ringing for the C. E meeting. He put on Christ at an early date and exemplified his profession by living a daily Christ-like life, and bringing forth the fruits of the Spirit. He left a rich legacy and goodly heritage to his family and friends by his noble life. On account of his sterling honesty and uprightness he held many positions of honor and trust, conferred upon him by the government and the people with whom he lived. Bro. Brazillian Blount, of Irvington, Ind., preached the funeral sermon and they laid him to sleep in the cemetery at Spencer, Ind. He was a good man and walked with God, and is not, for God took him. WILLIS M CUNNINGHAM.

Franklin, Ind., Box 165.

GEORGE HUGHES.

On the occasion of the last visit the editor of the CHRISTIAN-EVANGELIST made to Liberty, he was entertained, I have been told, in the hospitable home of Professor and Mrs. George Hughes. Not alone the editor, but preachers and other brethren far and near will remember the open and cordial hospitality of these good people, for their home was for many years one of the centres to which were attracted those who came to this town in the interests of the church. Now they are both in heaven. Bro. Hughes died Sunday, April 21, in his 75th year. Sister Hughes, as noted recently in the CHRISTIAN-EVANGELIST, preceded him about six weeks. He was born in Clay county and lived in it all his life, most of the time in Liberty. He was by profession a teacher and in this capacity served for many years in the schools of the county and as conductor of academic institutions in Liberty. He was for 35 years county superintendent of schools. He is believed by those who knew him well to have exerted more influence for the intellectual and moral betterment of the people of this county than any other man ever produced in it. Nov. 7, 1866, he and his wife confessed Christ and were baptized and were faithful and honored members of the Liberty church till the time of their death. Bro Hughes was for ten years president of the Commercial Bank of Liberty and enjoyed the confidence of the whole community as a safe, upright business man. He was for 25 years president of the Liberty Reading Club, and in this capacity exerted a wonderful influence on the literary life of this place. Bro. A. B. Jones officiated at his marriage 42 years ago and at his funeral paid him a high tribute, such as one intimate friend is capable of paying to another. Two sons, leading citizens of Liberty, Frank Hughes, a dry goods merchant and Ralph Hughes, a lawyer, remain to the community and the church to honor by sturdy Christian living the noble record of their father "Blessed are the dead that die in the Lord, yea saith the spirit, they rest from their labors and their works do follow them"

J. H. HARDIN.

Liberty, Mo.

[We remember with pleasure the warm Christian hospitality of Bro. and Sister Hughes, and tender our sympathy to the surviving sons and to the church, in their great loss. EDITOR.]

MOUDY.

Died in Harrisonville, Mo., April 20, Mrs. Sarah Moudy, widow of the late Elias Moudy, in her 82nd year. Since 1839 she has been a Disciple, strong in the faith and ever ready to defend it, and her life was in harmony with her profession. Next to her Bible, which she read daily, she read the CHRISTIAN-EVANGELIST. Five children, three sons and two daughters, followed her to her grave, after I had preached a funeral sermon to a crowded house at her old home at Everett in this county. "Her children rise up and call her blessed." S. W. CRUTCHER.

Harrisonville, Mo.

PHILIPS.

Elizabeth Philips, *nee* Berry, was born Nov. 1, 1816, in Berryville, Ky., and departed this life at the home of her daughter, Mrs. Harriet B. Stockton, Llano, Tex., April 11, 1901. She was married to John H. Philips in 1835. Nine children were born to this union, five of whom are still living. Sister Philips united with the Christian Church at Monticello, Ky., in 1832, she being one of the charter members of that congregation. She has lived a beautiful Christian life. Her last days proved that she had lived close to the Master's side. She was as trustful as a little child about her future life. We shall miss her but will not forget her until we meet in the great beyond. C. E SMOOTZ.

Llano, Texas.

REEDE.

Lela Jane Reede was born April 30, 1889, and died April 21, 1901. She was a lovable child and one that all who knew loved. Her death came after only two days of sickness. The funeral services were held in the Christian Church and were conducted by the writer and were largely attended by mourning friends.

F. L. DAVIS.

RITCHEY.

Died at his home in Kansas City, April 14, 1901, Samuel Ritchey, aged 74 years, 3 months and 10 days. The subject of this notice was born and grew to manhood near Lexington, Ky. United with the Church of Christ and was baptized by Elder John Smith. He moved to Clinton county, Mo., in 1856, where he continued to reside until his removal to Kansas City, thirteen years ago. The writer of these lines knew him intimately and was closely associated with him in organizing one of the finest Christian churches Clinton county ever had. He was set apart to the work of the eldership and discharged the duties of the office with perfect satisfaction for twenty-five years. He had the unlimited confidence of the church and the entire community and kept it as long as he lived. He studied the book closely, was a fine teacher and practiced what he taught He loved truth and real merit wherever he found them, but had no patience with empty show and needless ostentations. Bro. Ritchey was a modest, unassuming man in his manner, but positive and decided in his convictions. He was a lover of good men and good books, quick to sympathize with the poor or unfortunate and dispensed his charity with a liberal hand. Though dead, he yet speaks, and his memory will survive in the minds of his numerous friends for many years. He leaves behind to mourn his loss an excellent Christian wife, who shared with him the joys and sorrows of almost forty years and one son, Dr. W. W. Ritchey, a talented and promising young physician of Monroe City, Mo. May the good Lord help us all to so live that the same faith and hope that animated him through life sustain each and every one till our earthly pilgrimage shall close. J. S. T.

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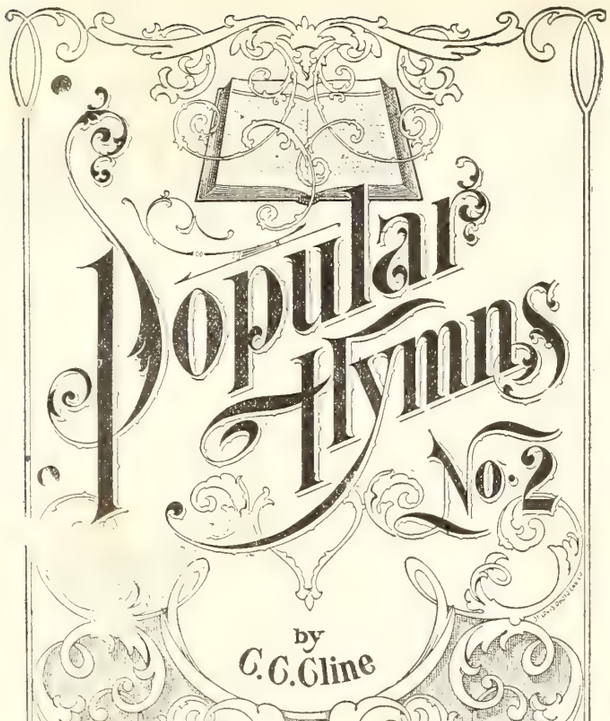
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SOME things are settled. This is a universe. There is one God whose laws run through all worlds and all eons. To live in right relations with this Creator and Moral Governor of the universe is the only true life. Jesus of Nazareth is the fullest and most satisfactory revelation of God's character and will which the world has ever seen or can see. He is also the highest ideal of manhood of which men can conceive, and the only perfect standard of morality and embodiment of true religion. His mind is the supreme test to which all religions, creeds, doctrines, institutions and customs must be brought. The whole process of civilization is only the process of bringing man's thought, laws, usages, social relations and religious life into conformity to the mind of Christ. His religion is the one universal, age-lasting, world-conquering religion, because it alone meets and satisfies the universal wants of our common humanity. To accept Christ fully, to trust Him wholly, to obey Him loyally, and to seek to effect the redemption and unification of humanity in Him is the highest duty of every man and the supreme mission of the church.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, May 16, 1901. No. 20.

Current Events.

How far up Does it Go? A few weeks ago a cartoon under this title was published in Harper's Weekly. It referred to the police corruption which is being uncovered in New York City. A hideous hand holding a bag of bribery money reaches up from a sewer of vice and crime to a common policeman who stands ready to receive it. With the other hand the policeman passes a portion of the spoil to a higher police officer who stands on a step above him and who in turn passes part to the diamond-decked fist of a city politician, reaching down from above. And who can say how much higher it goes? New York has at present one practical reformer who is trying to find out how high the corruption goes. Justice Jerome, of the Court of Special Sessions, has laid aside any official dignity which might be considered to appertain to his office and has been going in person to conduct raids and serve warrants in disorderly houses and gambling dens. By these energetic measures he has collected much important evidence and will doubtless get more before he is through. It is not simply a question of punishing the keepers of illegal gambling houses, but of uncovering the conspiracy by which the police department has permitted violations of the law and has been systematically bribed to that end. It is a significant fact that Deputy Commissioner Devery, the notorious ex-chief of the police department and still virtually chief, claims to be unable to locate any gambling in the city, though Justice Jerome can discover places to raid several nights in the week. It leads one to suspect that Devery's eyesight is not good so far as gambling houses are concerned. Perhaps he is color-blind in such a way that the color of golden coin makes a strong impression upon his retina while the tint of the green cloth is invisible to him. And there are others besides Devery who are open to suspicion. Justice Jerome deserves general encouragement in his work.

The Tempest in Wall Street. The expected storm in the stock market broke on last Thursday. It was one of the most remarkable events in the history of American finance, but it was far from being a panic and the general business of the country suffered but slightly. The most sensational features were connected with the stock of the Northern Pacific Railroad. The relations of this road with the Union Pacific had precipitated a struggle between two combinations of immense strength, both trying to control the Northern Pacific. The Harriman-Schiff-Gould syndicate began pouring out millions to buy all the Northern Pacific stock in the market. James J. Hill, backed by J. P. Morgan, began pouring out other millions with the same end in view. Between the two the price went up by leaps and bounds, and many speculators, not understanding the nature of the fight, sold "short," hoping to be able to fill their contracts by buying later when the price had subsided. Presently it was discovered that there was a corner in Northern Pacific stock and that the two syndicates had contracted for more of this stock than there was in existence. A panic struck the "shorts" and the price ceased to leap and began to soar, rising in a few hours from $170 to $1,000 per share before the reaction came. Interest rates rose almost as rapidly as Northern Pacific stock. When the crisis was reached and all the speculative purchasers of other stocks wished to sell to realize their profits, there came a tremendous slump in the prices which had been climbing steadily week after week to points far above the real value of the property which they represented. Still there was no real panic, for, when the storm was passed, stocks quickly recovered and prices went up to a point not indeed equal to the inflated values of a week ago, but fairly commensurate with the earning power of the properties, and interest rates dropped quickly from 60 to 6 per cent. Russell Sage had the pleasure of saying "I told you so" in a more confident tone than any other man in New York, and the more substantial pleasure of lending several million dollars at from 40 to 60 per cent. In the sudden fluctuations of prices on that one day, some large fortunes were made and several were ruined. It was a particularly vivid illustration of the persistent folly of the speculative "lambs" whose imaginations are fired by every report of money made on Wall Street and who cast their thousands into the chaldron hoping to draw out millions—but in reality drawing blanks. The immorality of stock gambling, whether amateur or professional, will probably never appeal very strongly to some people, but the folly of it ought to be particularly apparent in a crisis like this that has just passed, which did not seriously disturb the legitimate business of the country but which ruined far more speculators than it enriched.

Closing the Saloons. Excise Commisioner Seibert, whose reputation with the good people of St. Louis has been hanging in the balance for several weeks, has turned the scale the right way by issuing an order compelling all saloons to close their doors from one to five A. M. There is no municipal statute requiring this and the provision is not inserted in the licenses which have been issued from the excise commissioner's office, and the saloonkeepers therefore protest that the action is arbitrary and illegal. Col. Bell, a former excise commissioner, in discussing the case says that the act is, of course, arbitrary, but by no means illegal, for the commissioner is clothed with absolute power in this matter to issue or refuse to issue licenses as he pleases and to make any regulation which may seem to him desirable. He could, if he pleased, revoke every license and close every saloon in the city. He is the only official in the state who is clothed with arbitrary power and there is no appeal from his decision to the courts or elsewhere. The all-night saloon is even more of an abomination than the all-day saloon and its abolition will materially assist the police in preserving order and suppressing crime. In spite of Carter Harrison's touching appeal in behalf of the thirst-smitten night-workers who need beer between midnight and sunrise and can't be happy till they get it, the opinion of the most reliable police officers is that the all-night saloon is, as a rule, the home of vice and nursery of crime. We hope that Mr. Seibert will have the courage of his convictions and will enforce to the letter this salutary order which he has issued. Perhaps after a while it will begin to dawn on the public mind that an institution which is an encourager of crime at night is probably not exactly a school of virtue in the daytime, and that the closing of the saloons for twenty-four hours out of every day would not, so far as the principle is concerned, involve any more unjustifiable encroachment upon personal liberty than the closing of them for four hours.

A Political Boomerang. The warm reception which the President has received in the southern states has probably less political significance than some have been inclined to attach to it. Possibly it has no political significance at all, but is the expression only of southern hospitality and of the patriotic idea that a president, whatever party he may belong to, is president of the whole country. But, in one way and another, the idea is getting abroad that the solid south is losing something of its solidity and that the time is not far distant when the two parties will be as evenly matched in the south as in the north. There can be no question but that the fear of negro domination is the one force which has kept the southern states solidly democratic during the past thirty years. That single issue, presented not in party platforms but in an ever-present social and industrial condition, has been paramount to all others. Before the war, when the negro was not a factor in the political situation, the south was not solid. Some of the greatest Whigs came from Mississippi, Louisiana and North Carolina and both sides of great national questions found strong advocates and numerous supporters throughout the south. This was entirely natural. But with the prospect of emancipation and, still more,

with the enfranchisement of the negro, a new issue was introduced in which the better element in the south had a common interest. A new line of political cleavage was established and nearly all of the best men were on one side—against negro domination. But now again the negro is being eliminated from politics. By more or less illegal means he has been pretty thoroughly eliminated in most of the states for the past twenty years, but there was always the fear of federal interference. The action which has already been taken by four states, and which others have in prospect, to disfranchise the greater part of the negroes by adopting an educational requirement—sometimes with an exception in favor of the whites, such as North Carolina's "grandfather clause"—will effectually eliminate the negro vote and will thereby make democratic majorities for a time still more certain and overwhelming. But the removal of the negro from the sphere of politics will mean also the removal of the fear of negro domination which, as before said, is the chief thing which keeps the south solidly democratic. It is to be seriously questioned whether this step, taken unquestionably in the interest of the democratic party, will not, in the long run, work the other way. The Alabama iron manufacturer, for example, who believes in protection, expansion and the gold standard, but always votes the Democratic ticket because he considers the Republican party the "nigger party," may be inclined to change his vote when his state has, as it probably will, put the negro out of the way by a constitutional amendment.

Cuba and the Amendment. The friendly attitude of the Cuban Commission toward the Platt Amendment before they left Washington and their advocacy of it since their return to Cuba would be a fairly certain evidence that the Constitutional Convention would accept it, were it not for the known peculiarities of the Latin-American mind. These being as they are, it is scarcely safe to assume even that the recommendation of a commission chosen by the convention will have much weight, if its report should be at variance with the preconceived opinions of the delegates. So there is nothing to do but await developments and cautiously avoid over-confident prediction. The Committee on Relations consists of six members, four of whom formerly signed a report which, while not rejecting the Platt Amendment, was interpreted as hostile to it. One of the four is known to have changed his mind since. But even if the committee is favorable to the acceptance of the Platt Amendment, there is no more certainty that the convention will accept its report than that it will be moved by the recommendation of the Commission. Whatever objection there may be to the provisions of the amendment might come more reasonably from the United States than from Cuba. Those who consider it inconsistent with the Teller resolution must naturally oppose it in the interest of our national honor. But whether consistent with the Teller resolution or not, it imposes no practical hardship or limitation of liberty upon Cuba, but guarantees only that the United States shall in the future have the recognized right to interfere again as it interfered three years ago, if the necessity arises.

Indemnity and Famine. After three months of deliberation, the representatives of the Powers at Pekin have reached a conclusion as to the amount of indemnity to be paid by China and have presented a joint note fixing the total at 450,000,000 taels, or about $325,000,000. The question of how this is to be raised is one which the ministers do not care to handle and the Chinese must settle that for themselves. Li Hung Chang and Prince Ching, the principal Chinese peace commissioners, have more to do with this than any one else. The report that a loan would be asked had only brief currency. Orders came from the imperial court almost immediately to provide for the raising of the money by the customs and without borrowing. With admirable promptness, which is strikingly in contrast with the deliberateness of the rest of the proceedings, the Chinese commissioners have submitted to their emperor a plan for paying the money in thirty annual installments; ten million taels to be raised annually by salt tax, three million from native customs and two million from the likin, or tax on importations from one province into another. The national revenue is to be increased also by an additional tariff. It has now become certain that the reports of suffering from famine in the provinces west of Pekin were not idle rumors. The worst reports have been fully confirmed. Minister Conger, who is now in the United States, adds his testimony to the report that almost nothing has been raised in the Shansi and Shensi provinces during the last two years and that there will be an immense amount of suffering unless relief is sent. The Chinese government, of course, is not in a position to take any effective steps in this direction at present. It will be much to the credit of the world-powers if, while they are settling the matter of indemnities, they will take time to consider the necessities of those who are starving in the western provinces. A relief fund has already been started by the Christian Herald of New York City.

The Sultan's New Move. Apprehensive lest there might be some plot on foot against himself, the Sultan of Turkey has taken a long contemplated step in demanding the abolition of the foreign post offices in Constantinople. Unfortunately for him, the formal demand was preceded by an arbitrary seizure and detention of mail bags which were in the care of these offices, and the foreigners are now in no temper to make concessions. Five of the European Powers have established post offices in Constantinople for the convenience of their own citizens and any one else who chooses to use them, and the great body of business correspondence which enters and leaves the Turkish capital goes through these rather than through the Turkish post office. Perhaps the Sultan is not to be blamed for objecting to this arrangement, for its existence is a visible criticism of his government. But considering the autocratic character of his government and its penchant for arbitrarily interfering with everything which is not definitely protected by a foreign government, the foreign post offices are necessary institutions. The Sultan asserts that they have no treaty basis and that he will no longer endure them. The fact is, doubtless, that a new set of plots against the Sultan has been discovered or suspected, and he wants to exercise a more complete surveillance over all foreign correspondence than is possible while most of it is protected by the flag of one or another of the great Powers.

A Good Omen for the Fair. It was a hard blow to many enterprising real estate speculators when the St. Louis House of Delegates passed a bill offering the use of any of our three best parks for the Louisiana Purchase Exposition in 1903. Plans were on foot to buy up tracts of land in available locations here and there, one of which could be sold to the Exposition Company for the site of the World's Fair of 1903. The question of the site is not yet decided, but it is scarcely conceivable that the company will prefer to spend a large sum of money for the purchase of a less desirable site when a position so eligible as the western half of Forest Park is offered free of charge. It will be remembered that there is only one city park in the world larger than Forest Park, and few, if any, possess greater natural beauty. The eastern part is improved, but the western half is almost in the state of nature, and would offer an incomparable site for an exposition, the chief charm of which would be not a wide expanse of water-front, as at the Chicago exposition, but broad lawns, ancient and magnificent trees and shady lagoons. Here is a great opportunity to give the Louisiana Purchase Exposition a beautiful and unique setting worthy of the great event which it commemorates.

Brevities. The Society for Ethical Culture recently celebrated its twenty-fifth anniversary. It has been from its foundation up to the present time under the direction of Dr. Felix Adler.

Russell Sage said he had conscientious scruples against lending money to be used in speculation on Wall Street. That was when money was at six per cent. When it went up to sixty Mr. Sage looked at matters differently.

The National Convention of the Southern Baptists is in session this week at New Orleans. A resolution was presented to the convention declaring it unscriptural to ask for the indemnity for the destruction of missionary property in China.

William M. Jenkins was inaugurated as Governor of Oklahoma Territory on Monday of this week. The term of office is four years and before the time comes for the appointment of a new governor, we hope to see Oklahoma fully installed as a state of our Union.

Mr. Schwab, president of the Steel Trust, has been giving testimony before the Industrial Commission in Washington, showing why a protective tariff on steel should be continued. If he can do that he is worth the million-dollar salary which we have heard so much about lately. If the tariff were removed, he says, the blow would fall upon the laborers and not upon the capitalists—which is probably true. It would "fall" just where the capitalist should choose to have it fall, and Mr. Schwab's admission that there would be a reduction in wages but no reduction in dividends is somewhat significant, though perhaps not in the way which he intended.

A New Crusade by the Children.

The old crusade to recover the tomb of Christ from the control of the Saracens, in which the children joined with such enthusiasm, and in which thousands of them laid down their young lives, ought to have been a revelation to the world of the possibilites of childhood in connection with the religion of Jesus. But it was strangely overlooked. It remained for our own time to inaugurate a new crusade by the children, differing from the old one both in its aim and method. The new crusade aims not to recover the empty tomb of Jesus, but to send the story of the risen Christ into all the world, and especially to those who sit in the darkness of heathenism. Its method is not that of war, of the destruction of human life, nor the capture of cities, nor are its weapons carnal. Armed with truth, inspired by love and clothed with innocence and purity, the little crusaders of our day march forward to the music of the cross to scatter the darkness from heathen lands by making known Christ who brought life and immortality to light.

The one point of unity between the old crusade and the new is that in each there was a passion for Jesus of Nazareth and a desire to honor his name. But how much loftier the aim, how much nobler the spirit, how much more Christlike the method, of this new crusade! Not a dead Christ, but one who has conquered death and who lives forever more, inspires the heart of the children to-day as they go forth in this blessed ministry of blessing the world. The little hands in this new crusade bear no swords nor torches, but are filled with flowers and with their offerings for the spread of the gospel. Theirs is not the cry of the warrior nor the blast of the war-trumpet, but they come singing the sweet songs of Jesus and His love.

What a mighty host of children from our homes and our Sunday-schools will be marshaled on Children's Day under the banner of the cross, formed in groups and companies all over the United States, and perhaps in far-off pagan lands, to bring their offerings of love, to sing their songs of praise, and to take their part in the public exercises of the day dedicated to the children's new crusade. What an inspiring scene it must present as looked down upon by the witnessing hosts above—this great army of children in clean dresses, with bright faces, with happy hearts, with offerings in their hands, with songs in their mouths, presenting their gifts and their sacrifices, and offering their young lives on the altar of Christ! Surely heaven is made happier, the earth made brighter and the church richer by such a scene.

But there are many homes and many schools whose children have not yet joined this new crusade to carry the good news of the risen Christ around the world. This is a great loss to them and to the future church, as well as to the heathen world. Let all make an effort to see that this army of young crusaders is swelled this year into larger proportions than ever, and that their offerings shall be such as will enrich their own lives while they send the water of life to the many perishing ones of earth.

The lines of Mrs. A. S. Hardy in the American Mother form an appropriate conclusion to this article:

In the days of ancient story
Children marched, a valiant band,
Fighting with the bold Crusaders
For the Christ and Holy Land.

For they bore the cross-wrought banner
By their knightly hands unfurled;
In their zeal for God ne'er dreaming
Holy Land is all the world.

Slow are men to see the footprints
Of the Christ of Holy Rood;
Or to hear His lips' sweet teaching
Of a human brotherhood.

In these days of larger vision
Children join a new Crusade;
Better than the sword's swift smiting
Is their knighthood's accolade.

Sans reproach these cavaliers!
Knighthood's heart must be as clean
As were theirs, who, legends tell us,
Fought the ancient Saracene.

In their hands the cross-wrought banner,
By the breath of God unfurled,
Shall in holy zeal be carried
To the limits of the world.

Pure as Grail-Knights be, Oh children!
And an ever conquering band
Ye shall then be, true Crusaders
For the Christ and Holy Land.

A Call for Aid.

The city of Jacksonville, Florida, as our readers know, has met with a great calamity. Its business houses, its dwellings, its churches, have been laid low and they are face to face with the problem of building a new city. The various churches there are calling upon their brethren elsewhere to help them. It is but right they should do so under the circumstances and it would be wrong for their brethren not to help them. If we are to "bear one another's burdens and so fulfill the law of Christ," then surely here is an opportunity for doing so. We had already written an appeal for our brethren there when we received an appeal from the church signed by Rufus A. Russell from which we make the following extracts showing the situation there. Let us try to put ourselves in their places and do unto them as we would in like circumstances have them do unto us:

All of our brethren over the country have doubtless read of Jacksonville's disaster. It is too terrible to describe. Ninety-three families of the First Christian Church lost all they had, many of them only saving the clothes they had on. Not a church was left in the heart of the city. The city will be rebuilt rapidly, and we ought to be among the first on the ground. Other religious people have put large sums of money into Florida. They will erect better buildings than before. Some of these people have already announced that it will not be necessary for any member, or any citizen of Jacksonville, to give a dollar towards their new buildings, as money will come from the North. Our members expect to do all they possibly can.

We had practically provided for a $20,000 house, and work would have begun last Monday but for the fire. We regret to appeal to others, but we believe the needs of the cause of Christ here justify it. With a good house and that right away, we can easily be the largest and most influential people in the city. We have the promise of Bro. Charles Reign Scoville for a meeting next November, and we should have our building completed by that time. We will continue work on our building, in full assurance that the Disciples of Christ will not let the cause of Christ suffer. Hear the Macedonian cry "come over and help us."

Bro. Russell then reports the introductory measures taken by the First Church to bring about a union of the two congregations there, to which we have already referred in these columns. This is especially important in view of the fact that the two churches were preparing to build within two blocks of each other. This would be an unpardonable piece of folly, and now that the destructive fire has visited that city and swept a large part of it out of existence, it is to be hoped that the brethren will see their way to adjust their differences and form a united church in that important center. The proposition of the First Church provides, in the event of the failure of the churches to agree on a basis of union, to leave the matter to a committee of disinterested brethren to say what should be done under the circumstances. There is no good reason why this proposition should not be accepted, and we feel sure that it will be, especially now that the great disaster has come upon that city and all hearts should be drawn closer together.

The church at Jacksonville deserves help from the brotherhood in putting up the building they have in contemplation, and any contributions for this purpose should be sent to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, and should pass through the General Board. These contributions, however, should not be permitted to interfere with the May offering for general Home Missions. This is an extra crisis and demands extra generosity on the part of the brotherhood.

In a letter from the architect, Mr. Frank C. Walter, of Columbia, S. C., who has the contract for making the design for the new church, and who has generously cut his fee in the middle, says: "I could not help but admire the courage and good cheer of these splendid people and the energy with which they are forging ahead to overcome all obstacles. Mr. Boone lost everything except his Bible, his typewriter and the church records. Mr. Challen lost his law office and library. The Metropolis newspaper office was entirely destroyed."

With all these facts before the brotherhood, we feel sure that, without diminishing the offering for Home Missions, many will feel disposed to lend a helping hand to these brave but impoverished brethren, who are determined that their plans for the new church shall not be frustrated by the calamity that has befallen them. Let pledges or cash contributions be sent through the Cincinnati office as above stated and marked for the Jacksonville Church.

"Raising Money."

If giving is a Christian grace and a mode of worship, why should we not have more *giving* and less *raising money?* The latter expression always suggests a sort of hold-up process, whereby currency is extracted from an unwilling people. It certainly does not represent the giver as an active participant in the process, but rather as the passive object upon which an operation is performed. Worship is active, not passive. In "raising money" only one man is active—the man who stands before the people and begs until his persuasiveness overcomes their reluctance or his persistence wears out their patience. The raiser implores and the raisee resists—even as the elect sinner, under the Calvinistic regime, was supposed to co-operate with God for his own salvation solely by resisting the operation of divine grace, and

to be saved by it finally as the greater force of the grace overcame the lesser force of his resistance. So at last enough dollars are dragged out to meet the necessities of the case and the congregation rises and sings, "Praise God from whom all blessings flow,"—each man thankful that the others have given enough to relieve him from the annoyance of future appeals. A true expression of the feelings of those from whom money has thus been "raised" would be this: "Well, that job is paid for at last, and now, thank God, I can enjoy the blessed privilege of unlimited stinginess for a season."

The doxology under those conditions is a mockery. It means worse than nothing if it does not mean an expression of gratitude for the privilege of worshiping God by helping with money the advancement of His kingdom. Money that is "raised" for missions or church expenses or church building accomplishes only half its mission; it pays the missionary or the preacher or the debt, to be sure, but that is all. But money that is given, cheerfully and worshipfully *given*, "is twice blessed; it blesseth him that gives and him that takes."

Notes and Comments.

Walter Savage Landor was pre-eminently a critic, a literary critic, one of that class of men whose chief delight is supposed to be the picking of flaws in other men's work, especially the work of men who are yet young and have their reputations still to make. But Aubrey de Vere says of Landor that "he enjoyed praising as inferior men enjoy sneering." With this may be coupled the saying—especially timely in this merry month of May, when the spring poet, despised and too-numerous creature, is abroad in the land—that "he who shuts up his heart against the new poet loses favor with the Gods, now as of old."

We have recently heard of a congregation in a Missouri town which became dissatisfied with the evangelist—an excellent and faithful preacher—who was holding a meeting for them, because he did not "whale the sects" enough to suit their taste! We did not know that there was a church of that kind left, and we must believe the number is exceedingly small and growing beautifully less. We are continually having requests from churches to recommend an evangelist who knows how to preach the gospel faithfully and with love and courtesy for all. That is the kind of evangelist that is now in demand among the churches.

"The higher criticism of the Bible is simply the supreme instance of the severe but gracious process whereby believers to-day are passing from idolatry of the letter to the worship of the spirit," says Dr. George A. Gordon in "The New Epoch for Faith." Higher criticism is, no doubt, doing something in the direction indicated, but after all there is nothing like the spirit of God to free one from the bondage of the letter or a crass literalism. Life is more potent in overcoming disease of any kind than any medicine. But both higher critics and the advocates of the highest type of spiritual life must beware that in destroying the *idolatry* of the letter, they do not disregard the proper *service* of the letter in relation to both truth and life.

The Pan-American Exposition was *really* opened May 1, but the *formal* opening, we are told, is to take place May 20. Strange to say, we have not yet heard of any one's being confused by this announcement, or of any one's staying away from the exposition until the 20th on the ground that there can be no opening before the formal opening.

Maine has passed a law imposing a fine upon those hunters who shoot people for deer. If it is not more rigorously enforced than the prohibition law in that state, it will not be safe for the people up there to venture into the woods during the deer season.—*Washington Post.*

Still, if the worst comes, and hunters continue to "shoot people for deer" in violation of the law, the business might be "regulated" by requiring hunters to pay a license for the privilege of shooting people, provided, of course, the shooters can furnish evidence of "good moral character."

The newspapers a few days ago contained an inconspicuous notice of the death by heart-failure of a stock speculator on the day when the market broke and prices fell. He stood before the ticker, and as the tape came out, saw that his stocks were going lower and lower. A low cry was heard and he was picked up dead. There were two things the matter with this man besides heart-failure: First, he was seeking wealth by a road which is wrong as well as risky; and second, he was placing upon stocks and the money which they represent a vastly higher estimate than they deserved. The man who has no treasure but money may well succumb to heart-failure when it suddenly leaves him. A Christian view of life, showing things in their proper perspective, is a sure preventive of heart-failure caused by the loss of anything so relatively unimportant as money. Where a man's treasure is there will his heart be; and when a man's whole treasure fails him it is not surprising if his heart does the same.

The Rockford Register has this pertinent comment on the subject of ecclesiastical affiliation and co-operation:

> The tendency of the age towards the consolidation of all lines of business enterprise is something wonderful, and in the main is proving beneficial, as the processes employed result in economic savings in production and distribution and a cheapening of cost to the consumer. We are prompted to ask why the same plan should not be applied to our churches? Why should there be six churches when one would do the work? Why six poor sermons from poorly paid pastors when there might be one good sermon from one well paid? Why six quarreling and inferior choirs and six janitors, six prayer-meetings, six Endeavor, Mission and Ladies' Aid societies, six slim congregations, when consolidation would give a strong, effective organization inspired by numbers and economic in all its operations?

A great many people are raising such questions as the foregoing, whose voices are not heard in church congresses, ministerial alliances or even in the prayer-meeting. Hard-headed business men who take a practical view of religious interests, as they do of every other interest, are asking questions like these, and it is going to be more and more troublesome for the advocates of the present order of things in the church to furnish satisfactory answers to these questions.

Editor's Easy Chair.

What can be done to check the suicidal tendency which at present seems to be on the increase? On the first Sunday in May five women in the city of St. Louis attempted to destroy their lives, two of them succeeding. Let the students of sociology look into this question. It is one that needs more thoughtful consideration than it has yet received. To most of us life seems most desirable in spite of its burdens, its cares, its disappointments. The world is beautiful, especially in May with its fresh young leaves, its fragrant air, its blue skies and the joy of all living things. Why should one be in haste to get away from such a world? Surely it is a great thing to live. Browning sings:

> "O, the wild joy of living!
> How good is man's life, the mere living, how fit to employ
> All the heart and the soul and the senses forever in joy!"

And yet how differently must feel those unfortunates who, by their own hand, seek to end their lives and rush unbidden into the world that lies beyond! Life must have gone hard indeed with them, and hope, which springs eternal in the human breast, must have died out, to make such an act possible. Let us not condemn too severely, however, where we know not the causes which may have extinguished hope and dethroned reason. We may well, however, give more attention to the conditions and causes which lead to so deplorable a result.

A physician in this city who has given much attention to the subject of suicides, and being in a position where he has had large opportunities for observation, gives it as his opinion that more that 50 per cent. of suicides are the result of homesickness. He calls attention to the fact that a great majority of these occur, not as we might suppose, in the drear and desolate winter, but in the springtime when Nature is clothing the earth with such grace and loveliness. It is at such season of the year that those who have come from their country homes to the cities to seek their fortune, remember the old homestead and call up the scenes and associations of the past, and their hearts grow homesick and weary of life. They see, in imagination, the blooming orchards, the green meadows, the fresh young grass about the old home, and hear once more the twitter of the birds in the trees as they heard them in the days gone by. All this they contrast with their present surroundings in the city, and an unutterable longing seizes the heart for the old rural home. Why, then, do they not return? it may be asked. Perhaps they cannot. The old home may have been sold, or a father's stern edict may bar the way to their return, or it may be that a false pride prevents them from going back to the old scenes. What is more probable still, there may be no way by which they can earn a livelihood there, and so they feel compelled by the same causes which brought them to the city to remain there. Pathetic beyond description is the sacrifice of a young life because it lacks those surroundings and associations which seem to make life worth living.

To the extent that the foregoing cause is responsible for suicide, a remedy does not

seem to be impossible. There are more young people coming to the cities than can find remunerative employment. This fact has long been apparent to those of us who live in the city, and it should cause a halt on the part of parents in sending their sons and daughters to the city, and in the young people themselves in leaving their homes in the country without some certain prospect of profitable employment elsewhere. And yet we realize how useless this advice is in the face of existing conditions. Improvements in agricultural machinery, by which a single machine does the work of ten men, are driving thousands of our young men from the farm into the cities to find employment. Still we think if the true condition of things in the city were understood, there would be greater effort on the part of farmers to supply some sort of employment for their sons and their daughters which would keep them out of the cities. And then is it not possible to look a little more carefully into the condition and surroundings of those who go to the cities? It makes all the difference in the world where one locates, what are his surroundings, who are his associates, where he spends his evenings, and what moral and religious influences are thrown about him. The people who commit suicide in the city are not, as a rule, those whose associations are good and healthy, and who are attendants on religious services, and workers in some part of the Lord's vineyard. They have seen the side of city life, perhaps, that is darkest and most forbidding, and one which stands in awful contrast with the innocence and purity of the home-life which they left in the country.

After all the true remedy for this growing evil is for parents and teachers and ministers of the gospel to impress on the minds of the young the sacredness and worth of human life. It is an undervaluation of life—of its meaning and of its sacredness—that lies behind every case of suicide, except where disease or other causes have dethroned reason. We read of suicides and attempted suicides for the most trivial causes, showing an utter failure to appreciate the value of life and the fact of personal accountability to God for the proper care and use of it. Education that opens up the avenues of life, broadens the horizon of thought, and gives the power to understand and appreciate the beauty of the world in which we live, and religion, which emphasizes the sacredness of life and the value of the human soul, and which, through faith, enables one to view the life that now is in the light of the eternal world, and which teaches us to bear with fortitude, patience, and resignation the misfortunes and privations of this present world—these are the only effectual remedies for that tendency to self-destruction which is one of the saddest features of our modern civilization. But the education and the religion which fail to cool the feverish haste to be rich, to check the unbridled greed for gain, to curb the passions and appetites and bring the lower nature in subjection to the higher, are lacking in vital and essential elements which must be supplied before we can hope to be free from the appalling evil to which we have referred, and many others which cry to heaven for an effectual remedy.

Questions and Answers.

What is involved in the scriptural phrases "forgiveness of sins" and "remission of sins"?
Titus.

There are three things, as it seems to us, which much be included in the meaning of these expressions: (1) The actual putting away of sin from the heart and from the life. (2) The change in God's feeling and attitude toward the sinner, made possible by this change in the sinner, and synchronous with it. (3) The divine pledge or assurance of forgiveness given in baptism. These are the natural changes that would seem to occur in any case of alienation, as between a parent and a child, for instance. The child, conscious of having done wrong, confesses its error and promises to turn from it; whereupon the parent immediately feels different toward the child and gives assurance, in some way, of his forgiveness. We may conceive of the two latter acts as one—the parental forgiveness—but we may also analyze it, because, as a matter of fact, the assurance of forgiveness, either by word or deed, must follow and express the feeling and purpose which have preceded it. The Scriptures ordinarily speak of remission of sins as one act, but we know that there must be, in the nature of things, because the Scriptures so teach, the actual turning away from sin and the formal assurance of forgiveness, and between these two we know that God's attitude toward the penitent believer is different from what it was before he became such. If we narrow down the meaning of forgiveness or remission of sins to the single thought of remitting the penalty of sin, we rob these phrases of their richest and best meaning.

What is the best solution of the problem of unity in religion and in church relations in the case of a young married couple who belong to different religious bodies? *O. I.*

This often becomes a problem of serious import and should be considered very thoughtfully and prayerfully. Neither party can ask the other to sacrifice any convictions of truth and duty. It would be far better for them to live in separate churches than for either to make any sacrifice of conscience. As a rule, however, it is possible to solve the question without any sacrifice of truth or conscience and without the necessity of living in separate churches. There are certain things held in common by the husband and wife if they are really Christians. The things which they thus hold in common are what make them Christians. The things wherein they differ are the things not essential to their Christianity. Why should they not agree, then, to give up the things about which they differ, or hold them as private opinions and unite upon the things in which they agree? Supposing that they both agree to this reasonable principle, it only remains for them to determine in which one of their churches, if in either, they can be received on the things in which they agree. Suppose one of them has conscientious convictions against wearing any party name. The other one can have no conscientious convictions against wearing a scriptural name that is common to all Christians. Suppose again one or the other has objections to something in the creeds of the various denominations, and does not believe in having any human creed. The other assuredly *does* believe on Jesus Christ as the foundation of the church, and regards that as the all-sufficient faith in order to salvation. Suppose again one of the parties has objections to certain rules and regulations which many of the churches have adopted. The other would be an unreasonable Christian not to agree to be governed simply by the New Testament Scriptures. But let us suppose, once more, that one of them regards immersion, or a burial in water, as the true New Testament baptism and does not regard sprinkling and pouring as modes of baptism, but as something entirely different from that which was commanded, In all probability the other, if they differ upon that subject, does, nevertheless, believe that immersion is valid baptism as well as sprinkling and pouring. On the principle of uniting on what they agree in, why should they not accept that which they both believe to be valid, and unite on that? If there is an earnest desire to be *right*, as well as to be in the same church, it seems to us the problem can be solved along this line of procedure.

What is the meaning of 1 Cor. 13: 10–12?
John McKinnon.

In the Revised Version the passage reads: "For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known." With that prophetic spirit which characterized the true apostle, Paul expresses his perfect confidence in the passing away of the imperfect order of things and the bringing in of a new and more perfect order. No one can believe in God and in his divine purpose without sharing this hope as to the future. The present condition of things, he says, is transient because it is imperfect, and it will give way to that which is perfect and permanent. This truth is illustrated by his own experience. The things which interested him as a child, the feelings he then experienced, and the words with which he expressed those feelings and thoughts, all passed away when he became a man. So, he argues, will it be when we have reached the true goal of life and have realized the purpose for which we were created. At present our knowledge is imperfect. We see but a small arc of the infinite circle of truth, and what we do see we see imperfectly as one looking into a mirror, such a mirror as was then in use. But in the coming time, "when that which is perfect is come," it will be different. "Then shall I know even as also I have been known." Perhaps the apostle has no definite time in mind, but only the great consummation of all things, come when it may.

Can a true Christian man be a successful merchant in this age? *A Subscriber.*

A man cannot be genuinely successful without being a true Christian man. There is plenty of sharp practice, selfishness and deceit in the commercial world, but these are in the long run drawbacks and not aids to success. Argument is unnecessary when it is easy to point to hundreds of successful merchants who are true Christian men.

Infallibility of the Bible

By JOHN AUGUSTUS WILLIAMS

The doctrine of the infallibility of the Bible, so generally held as an essential item of Christian faith, can not logically rest on our own knowledge of what is true; for such knowledge, it is assumed, is largely derived from the Bible itself. Nor can it rest on any statement of the Scriptures themselves to that effect, for none is found. And if such statements abounded, it would be only a vicious circle to argue from them that the Bible is infallible.

Historically, the doctrine seems to have been born of a purpose to offset the assumption of an infallible Church by opposing that of an infallible Book; for it was supposed that in religion and ethics there was needed an explicit authority to bind the conscience and to fetter the erratic judgment of men. If the church is not such authority, they argued, then the Bible must be, unless we rely, as some do, on the *inner light*.

The argument for the Bible's infallibility is brief, and was satisfactory to the church in earlier times. They assumed, strangely it may seem to us, that the Bible, as we now have it, is from Genesis to Revelation the Word of God and the whole of his Word, so far as he has spoken to man, forgetting that God speaks to his children through other mediums than human language—through nature and history and the conscience. The inference to their minds was conclusive—the Bible is an all-sufficient revelation of truth, infallible in all its utterances, faultless in all its teachings, and so absolute in its authority that reason, science and experience must yield to it.

The impossibility of making a revelation in human speech that shall be at once explicit and verbally infallible never occurred to our fathers; or if any such inherent difficulty occurred to them, they believed that plenary inspiration could overcome it. So they held and taught that the Bible, being thus inspired in every word, was free from any error whether of statement or of doctrine.

But the day has gone by when thoughtful men will accept this teaching; they now challenge the grounds on which the doctrine is based. Ganssen, of Geneva, perhaps the ablest advocate of the plenary, verbal inspiration of the Scriptures, insisted that every verse, word and letter of the Bible, as we now have it, is equally inspired of God, is his Word and therefore inerrant and should be implicitly received as such by every Christian. This view is still carelessly held by many, and is what they usually mean by the statement that the Bible is the infallible Word of God.

The scholarship of the age, we repeat, has rejected this theory of Ganssen, and its continued maintenance by the church is one of the principal causes of the widespread infidelity of the day. A glance at the infidel writings of the times reveals the fact that the weightiest objections brought against our religion are directed against the consequences of this supposed verbal inspiration and inerrancy of the Old and the New Scriptures.

One fact has often perplexed those who hold that view—and that is the necessity for constant and doubtful interpretation. Assuming that no errors of statement can exist in any Scriptures given by inspiration, the question still continually arises, what do the Scriptures mean? Owing to the imperfection of human language, the most carefully written document is not always perspicuous. In the state, courts are established whose function it is to construe or interpret legal enactment, and even constitutions, usually the most transparent of human compositions, require an authoritative interpreter. The great political parties of the country have originated from different interpretations of our national constitutions. And the many discordant bells that jar on the stillness of our Lord's day mornings clash with the conflict of interpretations. Inspiration itself, when using human speech, is necessarily embarrassed by the imperfection of its medium.

An infallible book, therefore, virtually becomes an ambiguous or obscure one, unless we have an infallible interpreter. This has been offered to Christendom in the infallible priest at Rome, and sometimes by Protestant priests outside of Rome, and more frequently by expository creeds, which, however, equally need interpretation themselves.

The prevalent idea among Protestants, however, is that the Bible should be left to be interpreted in freedom by each Christian for himself, responsible only to God for the honesty of his endeavors to understand it. The result has been that its infallibility has been reduced practically to obscurity or contradiction.

To illustrate this thought: we may select one of the most important statements of the New Testament, say for example Mark 16:16: "He that believes and is baptized shall be saved." This statement, whatever it may mean, is assumed to be infallibly true. But what does it mean? We must interpret it. And first, is it any part of the inspired Scriptures? The majority of modern critics reject it, we are doubtful then whether it is any part of the Bible at all. But secondly, what is meant by believing, and what must be believed? Christian expositors differ on these points. Thirdly, what is meant by baptism? Christians widely disagree here also, and have disagreed for centuries. Lastly, what is meant by being saved? I have heard this word variously interpreted by honest and intelligent Christians. In this brief statement then, four vital questions arise as to what the infallible text really teaches, or whether it is any part of the inspired Word at all.

Now I have opinions on all these points; but others with equal right and ability of judgment have theirs, and we may widely differ. What then is the value of the doctrine of verbal or literal infallibility? Shall I assume that my own judgment is infallible, and that my own interpretation of the text is the true Word of God?

To say that an infallible text is always true whether we perceive its truth or not—is but a truism. Of course, truth itself is always infallible whether we discover it or not—whether revealed in history, nature or the Bible. But the trouble is to understand it rightly when vaguely expressed.

The main question still recurs, while truth may be found abundantly in the Scriptures, where spiritually and rightly interpreted, yet as a library of books, are they absolutely free from error from Genesis to Revelation? Are there no mistakes, no inaccuracies of statement either of fact or doctrine? The theory of verbal infallibility would preclude the possibility of such imperfections. But that doctrine rests again upon the assumption of a plenary, verbal inspiration of the Scriptures which cannot be proved. It is usually argued that the Bible must be infallible in all of its statements in order to be authoritative—that a book confessedly erroneous in any of its statements can never bind the conscience. Authority is thus based on literal infallibility, and that again on its verbal inspiration.

But before we can conclude that our present Bible is thus literally inspired, we must assume that the early copyists who transcribed the text from which our present version is made were inerrant. Now there are many thousands of various readings to be found in these copies. We must assume also that those who compiled the present canon made no mistake in their selection of books. Now many think that the compilers have admitted some books that they should have rejected, and rejected some which should have been admitted. Besides, our Bible is a translation, and as such abounds in errors. There are no original autograph writings of any of the sacred scribes to be found in the world. Whatever, therefore, we may affirm respecting the verbal accuracy of the original manuscripts cannot be affirmed of any version that we have.

What then becomes of the literal infallibility of our present Bible? It cannot be logically maintained. But what becomes of its authority as a spiritual and religious guide and standard of truth? It still remains not only unimpaired, but exalted. The Bible is elevated to its proper rank as transcendently higher in character and authority than all other religious classics of the world. Its authority rests not on its verbal infallibility, but on the superior spiritual insight and attainments of its authors. The inspiration that pervades the Scriptures, or rather which moved the sacred writers, was by no means uniformly equal in power. It is greater in some portions of Scripture than in others. It reaches its highest exaltation in the Christian Scriptures, and even there it is broader, deeper and higher in the reported sayings of Jesus, and in the writings of John and Paul.

When we can once bring Christian people to the rational study of the Bible as the purest, noblest, richest of all sacred books and to a rational interpretation and use of its inspired contents, it will become indeed a book of light and life, and a source of comfort and strength under all circumstances and to all classes of men.

Something.

By William Morgan Cochran.

Something—either a memory from out
The distant past, a holy guest, or else
A speaking presence in my soul—reveals
A realm replete with heaven's realities.
It makes me lover of all form and sound;
All motion, and all spirit that inspires;
"All thinking things, all objects of all
thought,"
And "all the mighty world of eye and ear"—
All that we may behold in earth or heaven.
I may not know from whence this holy guest
Or presence came. Yet 'tis my guardian Lar,
An inner sense that stirs my thought—impels
My thinking and my acting—all, and fills
And thrills me with the ecstasy of being.

Indianapolis, Ind.

Our Pioneers' Plea for Union.

By C. B. Coleman,

Professor of Church History in Butler Bible College.

The peculiarity is to be found not so much in a new plan of union as in the general spirit of our pioneers and the basis of union they proposed. Three things stand out as especially prominent in their plea: (1) Their feeling of pain at division in the Church of Christ. (2) Their willingness to give up their old practices in the light of their new convictions. (3) Their reverence for the revealed will of God and their insistence upon it for the basis of union.

1. The pioneers *felt* the loss and evil which divisions brought to the church. No one can read the writing of Thomas or Alexander Campbell, especially the former, without noticing that their plea for union came not simply from a desire to be on good terms with others, or a leaning toward uniformity and good order, but from a heartfelt and fervent longing for unity among Christians. They spoke of the harm sectarianism brought about, of hinderance in missionary work, of derision on the part of unbelievers. of doubt and perplexity occasioned to seekers of truth, and most of all, of the pain given to Him who prayed that they all might be one. Few men have ever written of division with more sorrow than Thomas Campbell in the Declaration and Address (see Sketches of our Pioneers, p. 25, 31ff). "While professing Christians bite and devour one another, they are consumed one of another, or fall a prey to the righteous judgments of God; meanwhile the truly religious of all parties are grieved, the weak stumbled, the graceless and profane hardened, the mouths of infidels opened to blaspheme religion, and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of man, even the gospel of the blessed Jesus, is reduced to contempt." "The Church of Christ upon earth is essentially, intentionally and constitutionally one"; "division among Christians is a horrid evil, it is anti-Christian, anti-scriptural, anti-natural."

2. The leaders of the movement for the restoration of primitive Christianity willingly gave up practices and ideas to which they were attached when they found them to be contrary to the basis upon which they plead for union. When they once began the search for the platform upon which all Christians should stand, and opened their eyes toward the Word of God, new truths began to dawn upon them. Old ideas and associations which they cherished often stood condemned in the light which they had sought and found. It is always hard to make the change from an old mistake to a new standpoint, and it was hard for the pioneers. But one change after another they made, though some of their number shrank back. "I hope," said one of these, speaking earnestly, but mistakenly, in favor of infant baptism, "I may never see the day when my heart will renounce that blessed saying of Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" In the process of discovery upon which the Campbells and others entered in the beginning of the movement (see Concerning the Disciples, p. 41) they were led in the light of scriptural teaching to abandon infant baptism, sprinkling and innumerable doctrines they had once held. It was not without sacrifice on their own part that they set out in the path of Christian union. Barton W. Stone, likewise, gave up many of his previous ideas, and even dissolved the organizations he himself had formed, when he found they stood in the way of union. Whenever our churches lose the power to change, to advance to new truths gained from a better understanding of the Bible, ever at sacrifice on their part, they lose the spirit of the pioneers. Perhaps it is too much to call this a peculiarity of the plea our pioneers made for Christian union, but certainly their honesty and their devotion was most marked in their willingness to give up what was shown them to be wrong.

3. The pioneers pled for union upon the basis, not so much of any form of doctrine, as upon the revealed will of God, as God gave them to see his will in the Scriptures. It was this that led to the rapid development of the movement in doctrinal belief and in numbers. Interpretations of Scripture and human opinions about religion are as changeable as man himself. They could therefore afford no permanent basis of union. And yet there could be no religious life without them. The Word of God, however, though variously understood, must itself be constant. Therefore the platform upon which all Christians should be one, must be the Word itself, and not any creed or doctrine about it. And though sometimes even the pioneers insisted that *their interpretation* of Scripture be the accepted standard, for the most part they stood open to all true enlightenment on the larger field of God's revealed will. From the very first they made a sharp distinction between man's thinking about God and God's manifestation of himself. They thought of God as speaking to man, rather than through him. "Our desire, therefore," said Thomas Campbell, "for ourselves and our brethren would be, that rejecting human opinions and the inventions of men as any authority, or as having any place in the church of God we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine word alone for our rule."

Alexander Campbell was distinguished most of all, according to the testimony of those who knew him, for a profound reverence for God and his revelation of himself. He believed that God had spoken to men, that his Word was so simple that all could understand it who put themselves "within speaking distance," that it was all sufficient, and that to follow it was man's highest calling. "We owe our lives to Him. We are His and not our own. His shall be ours. His statutes shall be our choice. Our only concern shall be, 'Lord, what wilt thou have us to do?'" It was only natural therefore, that he should be one of the greatest, and at the same time one of the simplest, preachers of his day. The work of the pioneers was to make plain to the people the plain Word of God as the one basis of church life. Hence it was that men understood their preaching, and turned to it with delight from the mystical, obscure and unintelligible sermons to which they were too often accustomed.

The supreme revelation of God was his Son, Jesus the Christ. Therefore to him especially did the pioneers point as the center of church unity. Personal faith in him was to be the creed of the united church. And it was not so much believing something about him, as it was believing *him* and *following* him, that they emphasized. This was the essential thing and nothing which it implied was non-essential.

Many other schemes of union have been suggested and some of them have been tried. The unity of the Roman Catholic Church, which is one because it itself is the supreme object of faith for its adherents, gives nothing but a dead level of blind trust. The uniformity of high church ritual and rite has proved unavailing and unsatisfying. The union of all forms of Christianity by insisting only upon the least which any of them believes and practices, or by a system of worship so broad and simple that all men, no matter what their belief can join in, has no strength in it. Perhaps we do not yet see clearly the way to a permanent and effective union of all believers. But any such union must embrace at least these three elements which the pioneers emphasized: a heartfelt aversion to divisions, a willingness to give up mistaken beliefs and practices, and above all, the recognition of the sufficiency of faith in Jesus Christ.

Irvington, Ind.

B. B. Tyler's Letter.

H. A. Davis has given up the pastorate of the Highlands Church, in Denver, to engage in evangelistic work under the direction of the Colorado state mission board. Bro. Davis has been faithful in the pastoral office. He is said to possess qualifications for evangelistic work which cause us to expect encouraging results. J. E. Pickett has surrendered his work at Boulder and is, temporarily, preaching for the Highlands Disciples. Hopes are entertained that he may be prevailed upon to accept the pastorate of this congregation.

The health of T. T. Thompson, of the East Side Church, is seriously impaired. For some months he has not been able to preach. At the time of this writing he is out of the city in search of health. Bro. Thompson is a fine young man. He is a graduate of Drake University. We love him and pray for the restoration of his health.

His brother, M. A., preaches at Grand Junction, Colorado. Leonard G. Thomp-

son, S. D. Cook, and others preach for the East Side Congregation during the absence of the pastor. The new building of the Central Church approaches completion. The pastor, Bruce Brown, recently baptized two Chinamen. Bro. Brown is a hard worker. Under the circumstances he is doing as well as any man could do. The meetings of the Central Church are held in a hall in Glenarm street, between Fifteenth and Sixteenth streets, up two flights of stairs. Current expenses are paid and there are frequent additions to the membership. The congregation recently contributed about one hundred dollars to state mission work. The new building, it is believed, will be dedicated free from debt. We are all interested in the completion of this building. The Central is our mother church, and while the domicile of the mother is in a public hall the children feel lonesome. The dedication of the new Central Church will be a glad day for all of us. Mrs. Frank D. Pettit continues her work successfully in the Berkeley Church. She has been instrumental in freeing the church from debt since the beginning of her pastorate. There is a debt of $700 on the parsonage. An effort will be made, probably in the autumn, to remove this encumbrance. Robert W. Elder, S. D. Cook, and Chaplain J. B. McClarey, stationed at Fort Logan, have recently preached in the South Broadway Church when the pastor was from home. The brethren speak in complimentary terms of their discourses. B. O. Aylesworth has been re-elected president of the State Agricultural College at Fort Collins for a term of two years. President Aylesworth, as you may remember, was pastor of the Central Church.

Word comes to me that H. T. Morrison is in Colorado, at Rocky Ford, and that, as a result, a congregation of the Christian Church will probably be organized in that place. His son Hugh is now a manzanola. He is a fine young man. We hope to keep him in Colorado.

In reply to your inquiry, I am compelled to say that Denver is not an especially desirable place for one who must work for his daily bread. I cannot advise you to come to Colorado. Many persons come to this state on account of impaired health and are willing to take positions on small salaries that they may pay expenses in whole or in part. For this reason it is difficult to obtain a paying situation. It is possible for you, if you come, to secure employment; but do not expect a full salary. You must compete with men who are willing to work for half wages.

Colorado is not more healthy than Kansas, Missouri, Iowa, Illinois, or Indiana for one who is in a normal condition. For persons who are inclined to pulmonary trouble, if Colorado is reached in time, the results are often most desirable. But if your heart is not all right or if you are inclined to be nervous, do not come to Colorado. The altitude is too great for you. Denver is a mile above sea level. Colorado Springs is higher still. Leadville is away up.

This part of the country suffered in the panic of '93 as no other place suffered in the United States. Business is in an apparently good condition now, but there is, to one accustomed to business conditions and methods in the cities on the Atlantic coast, an apparently unstable condition. We seem to be up in the air, even in our business. There is a lack of definiteness and solidity. There may be no valid reason for this statement; but I tell you candidly how I am impressed by the business situation in this part of the world. There are evidences of prosperity on every hand. Denver, this year, in the erection of buildings, will go beyond any previous year in her history, and I have reason to believe that Denver does not stand alone among Colorado towns in this respect. There is apparent prosperity everywhere in the state, but I am unable to free myself from the impression above expressed.

Much is said and written about the few men who "strike it rich"—not a word about those who lose all. I believe that the latter are more numerous than the former. The number of those who lose money is larger than is the number of men who achieve fortunes. The other evening I stopped at a stand to "invest" in a hot tamale. I was not in a hurry, nor was the proprietor of the tamale stand, so we had a little talk. He told me that he was on the ground on which Denver now stands, in 1857, with $25,000. He could not foresee that a city of nearly 150,000 people would grow up here in less than fifty years. He has not $25,000 now. He presides over a hot tamale stand on a street corner. In the course of the conversation he said that he was the poorest man in the company of gentlemen who passed through this region in '57. One in the party had $200,000. They all came out to the Rocky Mountain region to improve their financial condition. I did not learn what became of the man who had $200,000. One of the poorest men I have seen in this state is a man who a few years ago had $25,000 cash. When I saw him he was working as a miner on a per diem wage, barely able to pay rent for the cheapest kind of a house. Not all who live in Colorado are millionaires. Multitudes come out here and fail to "strike it." There are greater inequalities in this part of the world and on the Pacific Coast, in the matter of wealth, than exist in the eastern cities.

Religious work is in a reasonably good condition. This is a good field in which to preach the gospel.

A company of International Sunday-school workers honored Denver and Colorado Springs with a visit. At the latter place they attended the State Sunday-school Convention. The party consisted of Mr. Marion Lawrence, the Rev. R. W. Spillman, Prof. and Mrs. H. M. Hamill and Mr. E. O. Excell, the famous singer. This company began a transcontinental tour in the interest of organized Sunday-school work at Richmond, Va., about the middle of February. They have visited and held meetings since the beginning of the tour, in Georgia, Florida, Alabama, Louisiana, Mississippi, Arkansas, Oklahoma, Texas, New Mexico, California, Wyoming and Colorado. The purpose of this itinerary is to stir up an interest in the work of the Sunday-school. A year ago a similar tour was made. The results were so satisfactory that the present journey was undertaken under the auspices of the International Executive Committee. I am glad to testify that the sojourn of these Sunday-school specialists in Colorado was helpful.

A note, just to hand, from F. N. Calvin, says that there were 320 in the Sunday-school in Colorado Springs last Lord's day. Good! The same day there were 341 in the Sunday-school in the South Broadway Church.

Denver, Col.

Literary Precision and Power.

By A. M. Growden.

Slang is literary profanity. Inaccurate inelegances are studiously to be avoided. To enjoy the well of English undefiled requires study continued throughout life.

One hundred and fifteen millions speak English to-day. We may travel the wide world over and listen to its cadence and rhythm—and never is it more melodious than when we hear a brother greet us in the shadows of the Pyramids, or on the streets of Constantinople, where we meet the leer of the unspeakable Turk! Never is it more a mother tongue.

Character dwells in words, and thoughts are things. Thought and style should go together in happy agreement. In order to such an acquisition let us read with discrimination looking to the individuality of writers; read with a view to correction and increased nobility of expression.

Virgil and Milton will contribute elegance; Burns and Whittier, simplicity; Chaucer and Cervantes, humor; Shakespeare and George Eliot, human nature; Addison and Hawthorne, smoothness; Dante, imagination; Stevenson, life and action; Bacon, logic; Homer, action; Milton, sublimity; Thoreau, patience and keen observation; Pope, conciseness; Macaulay, transparency; the Bible, first, last and always, sublimity of conception and power of expression.

Every writer has his value, but if we are to be limited to one book let that book be the king of books—the Word which is freighted with eternal interest. For logic and pathos and imagery and conciseness and description and nobility of conception and expression no book may be compared to it. It will increase our admiration for the Bible and augment its usefulness to us, to remember that it is not only an inspired guide to religious truth, but also a collection of the world's most perfect literature.

No book is so varied—so full of life. The book of Acts is not only the book of conversions and early missions, it is also the book of experiences and adventures and thrilling narrative. It is the book of life and death, of judgment and acquittal, yet its simplicity is remarkable. Into a few sentences are crowded eternal verities. A modern novelist would extend into three hundred pages what is, under Luke's masterly power, expressed in three hundred words. Here we have thought without verbiage. Too many modern books have the latter without the former.

I have heard many prayers for "Pentecostal power" and "Holy Ghost power" and other varieties of power, but I am still persuaded that the closer we think God's thoughts after him the greater will be our power. His thoughts are in his word and it is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart."

Findlay, Ohio.

English Topics.

The Psychology of Jingoism.

The subject of Jingoism is ever with us, and is likely to be, so long as multitudes take wanton delight in that fictitious and diabolical glory which is associated with war and has ruined every nation permanently addicted to it. Mr. J. A. Hobson has written a remarkable little book which should be studied by every thoughtful student of humanitarianism. This age of ours is a strange mixture of genuine humanitarian sympathy and blundering thoughtlessness. "The Psychology of Jingoism" is a fertile topic. It involves complex considerations of religion, morality, economy, sociology, and philanthropy. Mr. J. A. Hobson is a noted lecturer, and a well-known author. He vividly exposes the dark side of Imperialism.

For Imperialism, which might cherish and conserve the noblest ideals in any nation's consciousness, and at some periods has done so, generally develops on the side of the demons instead of on that of the angels. History teaches stern lessons in illustration of this tendency. Jingoism means Imperialism gone mad. When the intoxication of the majority of a people grows into actual delirium, all the counsels of perfection are set at naught, even by those who profess to be regulated by these, at any rate in numerous instances. The sad tendency of to-day's Imperialism is to provide Jingoism with its idols, its ritual, its sham philosophy, and its white cross on a black banner. Jingoism degraded Spain, destroyed the supremany of French civilization, and ruined the prosperity of Italy when she caught the Abyssinian fever. We see what Jingoism means in our toys, our illustrated magazines overloaded with battle and slaughter pictures, and even our most popular drawing-room ornaments. Patriotism is one of the instincts of national self-preservation; but when Greece shouted insanely for war against Turkey, patriotism was a very secondary motive, and the issue was appalling. Mr. Hobson ascribes Jingoism in its propagation to the influence of the press, in the first place, and in the second place to the influence of town life. Speaking of newspapers Burke said, "Let us suffer any person to tell us his story, morning and evening, but for one twelvemonth, and he will become our master." The Jingo lives in visions and his dreams are mostly red. England has passed through a fearful fit of mental scarlet fever. Few of us will ever forget the humiliating lessons taught us by the outrageous carnivals, which were in the main the result of the wild ravings of the press, a very large section of which seemed impelled to support strife and bloodshed, simply because the people were supposed to have come to a time when they wanted another war anyhow. The trouble about one portion of the press in every country is that it simply panders to any passing popular mood. The clerks, the mechanics, the laborers, and the over-busy tradesmen of the towns, as Mr. Hobson says, enjoy little quiet "sociality," such as that for which the rural folks have time, taste, and inclination. The ordinary townsmen find no way of escape from crowded and stifling monotony except in the floating excitability and neurotic emotion created by the press and the music-hall. By means of these cheap sensationalisms and deliriums they are, like most sedentary or over-confined people, so morbidly influenced that they mistake violence for strength, and these frivolous excitements are to them what the horse-fair is to the peasant and the opera to the society girl. Constant play on this class of mind at length liberates an avalanche of dancing appetites and whirling passions.

Albert Dawson's "Life" of Dr. Parker.

One of the ablest of our rising young journalists, my friend Mr. Albert Dawson, has distinguished himself by writing one of the most interesting of the many new biographical works which have of late poured from the press. Great living men are now-a-days the sure victims, first of the hungry interviewer, and then of the more judicious biographer. It is the evil fashion now to worship the hero long before sunset. This age cannot wait to put up posthumous monuments. It likes to show its favorites their memorials before their careers are finished. It is not a nice mode of celebration, but then it happens that the world does not now think much of its great ones after death. Who cares to talk of Gladstone, or Beaconsfield, or Garfield, or Randolph Churchill now that they have passed away? I note that already Queen Victoria is almost forgotten. Seldom is she mentioned. Even a famous man may be glad to see himself commented on before the memory of him vanishes. As for Dr. Parker, his life has been wonderfully romantic, as this book shows. Mr. Dawson was the one man competent to chronicle the career of the great London preacher, for he was for several years his secretary, before becoming one of our Christian Commonwealth staff, on which he served with great ability until quite recently. As he was my own colleague in this capacity, his latest literary venture naturally interests me in a special degree. He is as qualified to tell about Dr. Parker as Boswell was to give the world his Johnsoniana. Joseph Parker may well be a sturdy character, for he is a Northumbrian, and possesses all the stalwart qualities of the Tynesiders. He was born at Hexham in April, 1830, four years before C. H. Spurgeon. Like Moody, Kitto, Cumming, Carlyle, Jay and Hugh Miller, he was the son of a stone-mason. He became a preacher, like C. H. Spurgeon, without ever having intended to take up such a vocation, by a mere accident. While listening to an open-air sermon on a village green, he was seized with an overwhelming desire himself to preach. Borrowing a Bible, as soon as the preacher had finished, he stood up on the cross-beams of the saw-pit and delivered a most striking and perfectly extemporaneous address on the text, "It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." His second sermon was also delivered in the open air, on a balmy summer afternoon, when the air was redolent with the fragrance of flowers and musical with the singing of birds. His third sermon was given in the evening twilight at a wheelwright's door, the pulpit being a large block of oak. The villagers crowded round him, imploring him to come again, and that invitation he regards as his call to the ministry. He went on preaching thus to humble village audiences. Often the youth walked fourteen miles to his appointments, many a time he ate his dinner off the warm lid of a round oven. Thus did one of the greatest of English preachers spring from the ranks of the common people. He is certainly at this moment the greatest pulpit power in England. He began his regular ministry at the little town of Banbury in Oxfordshire, on a salary of a hundred and twenty-five pounds a year. While studying at one period in London he made his first attempt to write for the press. He himself has thus described this experience. "I was just a raw youth. I went with my articles in my hand to Cassell's office, but I had not the courage to take them in myself, so I paid a boy, who was standing outside, to take them in for me. When I saw him coming out of the shop without them I took to my heels and fled, expecting that the editor and all his staff would be after me for my impertinence. But when John Cassell sent me six guineas, and I read my sketches in the Popular Educator, I felt that my fortune was made. I had my carriage and pair and all the rest of the fine things—in imagination."

Britain, Russia, and America.

What is the world coming to now? That is the query I put to myself of late every morning. But who can answer it? Only I am surprised at the apathy both of peoples and of governments. One Power in the world, and only one, is very wide-awake indeed. I allude to Russia. She alone is ever on the alert. Russia never sleeps, although the bear to some unwary minds appears to be all the time hibernating. I quite appreciate the good intentions of the American government in seeking to withdraw from the Chinese entanglement. That is quite in accord with the best American traditions. But I will venture on the prediction that the purpose will be vain. There is such a thing as attempting from right motives to shirk the inevitable. Should not America have insisted on the salvation of the Armenians? She had a splendid opportunity, but it was lost forever. Let not Americans think that there will be any supreme wisdom to boast of in delivering up China a helpless victim to the tender mercies of the Muscovite. If only all the world knew that the scream of the American eagle would be heard, should the Russian eagle pounce on the very vitals of the dragon, then there would be universal confidence in the near future, for all would be convinced that Russia would commit herself to the counsels of prudence and moderation. As it is, I fear the issues of the near future. I agree with those political observers who regard a war within a short time between Russia and Japan as inevitable. But Britain and America could easily prevent this coming appalling calamity, if only they knew their own minds. That is the trouble. Lord Salisbury and Mr. McKinley are good and able statesmen, but they are both born opportunists, and opportunists always gamble with fate and fatally lose the game. The Sultan of Turkey won a splendid victory for his master the devil, all through the baneful temporizing opportunism of the Great Powers. The Tsar will win all along the line. It is astonishing that the statesmen of Europe and America seem neither to know nor to care particularly what Russia means. A dark destiny hovers over the civilized world. Christendom is apostate. The Powers pretend to be acting in concert, but they are all discordant at heart in their aims. Rus-

sia intends not only to keep tight hold on Manchuria, but she will certainly threaten Korea, and then Japan will fly madly at the Colossus, with fearful, frenzied impetus. A crisis is slowly and steadily approaching which will baffle all the comfortable calculations of the international politicians. Britain and America will of course go on trifling with affairs, without taking each other into close harmonious confidence, and when the storm-cloud bursts the wise men of this world will curse the folly which they mistook for wisdom in themselves. War could always be staved off by conciliar unity, but it must be real and genuine unity for the sake of solid peace, and for mutual and unselfish protection and defense. Only three men in the world in high places know their own minds. They are the Tsar, the Kaiser, and the Sultan.

WILLIAM DURBAN.

43 Park Road, South Tottenham, London, April 12, 1901.

The Chum of Chuffy Waite

By BURRIS A. JENKINS

IV.—Smoking Out.

Freshwater colleges in those days were part academy and part college. Consequently their students were usually young and up to coltish doings. Before coming to college, Alphy had heard the "old grads" talk about smoking out, and so came to know what it was. He also knew the precautions and reliefs. It was not the ordinary smoking out with tobacco that was done in Alphy's college—it was a dead-in-earnest process with cayenne pepper. A cornucopia of paper was made, soaked in kerosene and sprinkled with good red cayenne. The point of the cornucopia was inserted in the keyhole, gimlet hole or other small aperture and a match applied to the larger end. The draught thus created quickly carried the smoke into a room, and into a nostril. The charred, blackened spots on most doors and windows testified that the experience of cayenne in the lungs was not uncommon in that college town.

It was only in the ingenious hands of Chuffy Waite that smoking out attained to the dread art it became in the fifties. He would fill a pot with glowing embers, steal into a house or dormitory and sprinkling a little package of the incense on the coals, make off. Soon the whole company within, whether in night garb or otherwise, would appear in open air suffering with hay fever.

Chuffy was up sixteen times in one year before the faculty for "smoking out"; but there was something so good-humored, winning and frank about him that he never was punished. He would smile and acknowledge that he was the culprit, utter some witty word, raise a laugh in the very face of the good old president, and come off scott free. Once Miss C., the only lady member of the faculty, said to him, as he was on trial for smoking out a company of visiting girls from Pittsburg:

"Mr. Waite, just think of smoking out young ladies! Is that gallant? Suppose your sister or mother were smoked out at night!"

"Why," said he, laughing till his large sides shook, "I smoked them out last time they were here. Should have seen them, Miss C!" It was no use. They could not punish him.

Andrew Jackson Putnam Barton entered college a month after it had opened—such a thing is usual amongst Southerners, who proverbially take their time—and he had forgotten all about smoking out. When, at midnight on the first night of his college experience, there was a low scratching at his door, there roused in him the old Southern feeling, inherited possibly from far-off English ancestry, that every man's house is his castle, and he arose to defend his. He fired twice through the panels of the door, and then rushed out, to find a bullet-pierced hat and to grab a jolly, fat Freshman by the collar. Finding that no robbers were there, but instead a fellow-student, no apologies could be profuse enough.

"Smoking out! O, to be sure! I'd forgot. I thought you were some nigger trying to steal. O, I'm *so sorry!* Please let me go back, and you smoke me out."

"O, ——," said Chuffy.

"But then you must," replied Alphy, "I owe it to you. I must be smoked out by somebody, and as you are the first who thought of it, I insist that you ought to do it. Promise me, sir!"

Chuffy burst into a roar at this sweet simplicity. He was a Freshman, too, recently smoked out, and was just learning the art himself, so he entered into the thing for the sake of practice, and when Alphy retired into his room, Chuffy poured the smoke in volumes through the keyhole. He could hear the smothered coughing within; but the brave young Alabamian refused to budge. At last Chuffy burst into the room with unfeigned admiration, and amid his own sneezes, offered his hand to his new classmate, who sat patiently, with wet towels over head and face.

Chuffy then went to his own room, only to find it stacked, as the custom often was in those days, by mischievous hands. Some one had entered in his absence and, piling the furniture in the middle of the room, had torn the carpet up and covered the stack with it. So remembering that the new man had dropped the remark that he had no roommate, Chuffy returned to Barton's room to sleep that night. The stacked room never was straightened but the goods were removed to Alphy's suite. Thus began that close companionship between the wily and the innocent that never was to be broken in this world.

Once, when Barton's father visited him, Chuffy courteously vacated his sleeping room in behalf of his chum's "pater."

"He must be smoked out, you know, Alphy," said Chuffy, and winked slyly to Buck Elmer.

"Is that usual?" said Alphy with utmost seriousness.

Chuffy was ready to burst at the question, but replied that it undoubtedly was usual.

"Well," replied Alphy, "just as you think best; if it's the correct thing I'm willing." He had great respect, as all Southerners and English seem to have, for "the correct thing."

So it was arranged that the two, father and son, were to be thoroughly fumigated, when the hours of the night were small, and Chuffy, the best artist, was to carry out the plan. So, at two o'clock, the ghostly white clouds entered all apertures, but un-ghost-like, awoke the sleepers. The father swore, but Alphy assured him it was the correct thing.

"To —— with the correct thing!" shouted the infuriated father. So Alphy wrapped wet towels about his father's head, and for his own relief, thrust his face out of the window. A deluge of water from a window above poured down on his devoted head, and a deluge of oaths from his fiery father flooded the calm night. The episode ended with Colonel Barton's going to the hotel, and almost culminated in his taking his son out of college. It required all of Chuffy's sympathy and all his promises to find and punish the offender, to dissuade the irate one. Daylight, however, did more than Chuffy, and the generous Alabama heart did more than all.

Alphy himself, as a rule, never did any smoking out. Indeed, he never consciously played pranks of any kind. He was the best man in the world to take a joke, the worst in the world to make one. Once however, he did vary his fixed custom. The occasion was the visit of certain members of the faculty and of the student body from a neighboring college. The old president was very desirous that this visit should be a great success.

"Alphy," said Chuffy, "Prexie hopes to give the visitors a warm welcome. Will you help?"

"To be sure. Anything I can do?"

"Why, yes. Prexie is very proud of the college spirit that we have here, and I have reason to think he'd like to have it displayed in chapel for the visitors. I'm going to be otherwise occupied that day; but if you could smoke out the chapel, I think it would please Prexie."

"You don't mean it?" said Alphy, with mild wonder. "Well, maybe it would. The old man is rather proud of the snap that the college possesses. But do you think I'm the man to do it?"

"Surely. Aren't you my roommate? And am I not the great artist? Haven't I taught you many times?"

"Well, if you think I'm the one, I'll do what I can."

Chuffy went away hugging himself, well knowing Alphy's determination and thoroughness, when once embarked on an enterprise.

Who shall describe the horrors of that morning? Who shall tell how the smoke stole in through the auger holes in the floor of the chapel, and eddied round in clouds about the platform? Who shall convey any just impression of the multitudinous sneezes—sneezes in chorus, sneezes in tremolo, sneezes in diapason? Who shall tell of the impotent wrath of the president, of the search for the offender, of the innocence of Chuffy Waite, and the calm serenity of Alphy Barton with the consciousness of duty faithfully done?

They found the diabolical apparatus in the chemical laboratory below; a gigantic vessel with rubber pipes, like the tentacles of the devil-fish, each pipe fitted to an auger hole in the chapel floor overhead. Of

course they accused Chuffy Waite, and of course he blandly denied. As they had never caught him in a lie, they believed him.

"Do you mean to say, sir," said the president severely, "that you had no hand in this affair?"

"None at all, sir," replied Waite. "Wish I had. It was a wonderful achievement. Genius was back of it."

"Sir, no comments," as a smile flickered over the faces of the faculty.

"And you know nothing at all as to the offenders?"

"I didn't say that, sir," smiled Chuffy. "I have my suspicions."

"Well, who do you think it was?"

"That's a different matter, Prex—beg pardon—Mr. President; you wouldn't have me tell?"

"You may go, sir."

After the visitors had departed, disgusted, and after the president's wrathful oration, Alphy was for telling the whole thing, in contrition that he had not met the wishes of the president.

"You keep still, Alphy," said Chuffy, "I'll tell Prexie when I think the proper time has arrived."

And Alphy was content with the arrangement.

[TO BE CONTINUED.]

How the Church Should Reunite.

By W. J. Wright.

The Church divided on *opinions*, and will reunite on *facts;* it divided on *fancy*, and will reunite on *faith;* it divided on *speculation*, and will reunite on *revelation;* it divided on *non-essentials* generally, but will reunite only on *essentials;* it divided on things held by *portions* of the church, but will reunite on things held by the *whole* church.

Consider briefly a few of the details:

I. The church should reunite on Jesus of Nazareth as the Son of the Living God, and as the Messiah in his three-fold office of Prophet, Priest and King. The Sonship and Messiahship of Jesus are the central truths of the New Testament. Here we are in the realm of fact, faith, revelation, and essentials so recognized by the whole Church. The Church is not seriously divided concerning his Sonship, and *theoretically* is a unit regarding his Messiahship, yet *practically* she denies his rights as Messiah and at this point is seriously divided.

1. As Prophet or Teacher in this dispensation, the authority of Jesus was to be absolute. That Jesus only should be heard as prophet, Moses foretold, see Deut. 18:15, 18, 19; Jehovah spoke the same truth from heaven in the presence of Moses and Elijah and three of the apostles, telling the whole world to hear him (Matt. 17:1-5), and Jesus claiming "all authority" as Prophet, limited his followers to the teaching of such things as *he* had commanded (Matt. 28:18-20). The church, however, has divided her attention between various prophets whom she has permitted to speak authoritatively to her, thus displacing our Lord's teaching. Division in the church was the inevitable result. By restoring Jesus to his rightful place as sole authoritative Prophet or Teacher, the church will be able to reunite. This our Lord himself teaches us in John 10:16. He views all the sheep in all the folds and says that when the sheep hear *his* voice, there will be but *one* flock. Here then, is the Master's own language showing the way to unity. Let the sheep hear none but *his* voice; let him be restored to his rightful place as Prophet and the church will reunite.

2. The Church has divided on the priesthood. Adopting the mediatorial systems of priesthoods seen in Judaism and heathenism she has displaced the "ONE MEDIATOR" of the Christian system. These "priests are false to Truth and God by turns," and make themselves mediums of all acceptable worship offered to God. By restoring to Jesus his prerogatives of Messiahship, making him the only Priest who is over a body of "kings and priests," the church will be able to reunite.

3. As King, Jesus must be the absolute monarch who combines the legislative, judicial and executive functions. The divided church has in a measure displaced him in each department of his kingdom. Old Testament worthies, popes, councils, synods, convocations and general conferences have all been elevated to the place of law-givers in the divided church, not only usurping his authority, but also enacting laws in conflict with his laws and in conflict with each other's enactments. Under such system further division and strife are inevitable. Let Christ be "all in all" as Law-giver, and the church can reunite. Moreover, though "the Father hath committed *all* judgment to the Son," the church has placed upon the judiciary, men who

> Presume his bolts to throw,
> And deal damnation round the land
> On each they deem his foe.

These self-constituted judges have given rise to the Inquisition in Roman Catholic countries and to sects or denominations in all lands since the Inquisition. They have presumed to make opinions tests of faith and to bind men where Christ has left them free. When the Church sees "no man save Jesus only" as Judge, she will be able to reunite.

Jesus as King is by right the sole executive of his kingdom. His executive functions he has transferred to the Holy Spirit who has given us the New Testament to show us how the will of the King is to be executed. Just as soon as the church is willing to do the King's business in the King's way, as shown in the New Testament, she will be able to reunite.

II. The Church, then, should reunite on the Bible. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," cannot but lead to unity in the church. As soon as a "Thus saith the Lord" is demanded for every doctrine and practice in the church, all that men have added will be dropped, and the church will once again be a unit as in the days of the apostles. "The Bible and the Bible alone is the religion of Protestants," i. e., an infallible book rather than an infallible church or man, is a *theory* of Protestants. It is far, however, from being our *practice*, but as soon as it is a reality and not a mere theory, the church will discover that she is a unit on the following points:

1. Her only test of faith will be belief in Jesus of Nazareth as the Christ and Son of God.

2. Her only names for the church (for names cause and perpetuate divisions, and denominationalism is nameism,) will be such as are now of universal acceptance, Church of God, Church of Christ, Christian Church.

3. The only designations for those who are members of the church will be such as the church already loves and such as show the relations existing between Jesus and his brethren. We will hear the names Christian, Disciples of Christ, Saint, Brother and Children of God, but we will hear no other.

4. The only ordinances will be baptism and the Lord's supper. The only person baptized will be a penitent believer in Jesus, and immersion will be the only action or "mode," which last word will soon be forgotten. The supper will be a feast of love occurring weekly in memory of the death of Christ for our sins. At this table will be found all who love God and have faith in our Lord Jesus Christ.

5. The organization will be simple and flexible, but there will be no distinction between clergy and laity. The officials will be deacons and elders or bishops in each congregation and an itinerating class of instructors called evangelists; but popes, cardinals and numerous functionaries found both in Romanism and Protestantism will have departed forever.

III. The Church should reunite by aiming at *unity* and not at *uniformity;* she should reunite by aiming at the death of bigotry and intolerance; she should reunite by aiming at unity in essentials, liberty within the word of Christ in non-essentials and love in all things. She should reunite by permitting any and every man to work within her any reform which is in harmony with *his* word. She should reunite by an unconditional surrender to Jesus Christ, so that she will be forever saying, "Lord, what wilt *thou* have me to do?" and by a prayer which he has taught us and which embodies all others: "Thy kingdom come! *Thy* will be done on earth as it is in heaven." Thus should the church reunite.

Washington, D. C.

What Most Interests Me Now.

By J. S. Lamar.

X.—When the Lord Came.

It might be supposed that nothing new could be said respecting the conditions prevailing when the Lord came. Much care and pains have been devoted to the subject, and it has been discussed with learning and eloquence. The points usually considered in the presentation of this matter—such as the culmination of a long series of providential preparations, the anticipations excited by inspired prophets and psalmists, the perfection and prevalence of the Greek language, the translation of the Hebrew Scriptures into Greek, the ease and freedom of intercourse among nations and peoples and the peace that was reigning in all the world under the authority and dominion of Rome—these and such as these I shall not discuss at all. They are true and, in a sense, they are pertinent; but their pertinency is collateral rather than direct, as their importance is subordinate rather than prime. The immediate bearing of most of them is upon the work

of the apostles in preaching the gospel and establishing the church, rather than directly upon the personal Christ.

No, it was not these providential circumstances, arranged and directed as they had been for future use, but the central fact of all, the one which indicated the very fulness of time, the one which alone could so touch the heart of God as to draw him from the heavens to the earth was not man's environment, but his awful condition—the fact that he had sunk to the very lowest depths of iniquity and sin, and was utterly impotent and helpless. I can easily believe that, as God saw it, the state of man was worse than it ever had been. In order to test the human race in every possible way he had divided it into two classes, distinguised afterwards as the Jews and the Gentiles. The former were the chosen and specially favored people. To these he revealed his law with blessed promises for obedience and the threat of severe chastisements for disobedience. He made known to them his ultimate purpose of highest good and glory for them and for all, in the sending of a Redeemer. The law was but a pedagogue to lead them to this. Their institutions foreshadowed it; their priests illustrated it in their worship and service; their prophets foretold it; their sacred mysteries involved it; and the very incompleteness of their law demanded it. Everything showed that it was but the shadow of a coming substance, the type of a glorious antitype and reality. Patriarchs saw this afar off and were glad; law-givers looked to it as the end of their law and of their mission; inspired seers beheld it in bright visions, through the veil of whose mystic symbols its outlines were distinctly marked; psalmists sang of it in strains of exultation and rapture; while to every saint it was an inspiration and a joy, a longing and a hope.

But in spite of these distinguishing blessings and assured promises, in spite of chastisements and mercies, of patient instructions, ever ready help and tender care, the chosen people went farther and farther from God, degenerating in spiritual integrity and moral truth, until, at the fulness of time, instead of genuine piety and holiness they were content with a mask of hypocritical pretension and falsehood. They had so basely yielded and were so willingly subjected to the flesh, that their spirits were carnalized. Or, to use the language of Eden, the serpent within them had so completely mastered and molded them that their whole nature was serpentine; the very selfhood had sunk to that degradation. Hence they were addressed, "*Ye serpents*, ye offspring of vipers, how shall ye escape the judgment of hell?" (Matt. 23:33).

To particularize, while they held fast to the shell of the divine word, they had emptied it of its sense and filled it with their own, making it void by their traditions, thus taking the place of God and binding these traditions upon men as by his authority. The rulers were tyrants and the people were slaves, than which there can be no worse religious condition. The deliverer for whose coming they longed and waited was not expected to change this condition but to give it permanency and enlargement; he was to free them from outward evils, to clothe with divine power the carnal ambition, the haughty pride and pompous arrogancy of the rulers, to give the very highest success to their selfish greed for place and distinction and worldly glory. Were they not his people—his own chosen and beloved, the objects from the beginning of his care and favor? Surely his promise can only be in accordance with his own people's hopes and prayers. The prophecies that went before can mean nothing else. They *must* mean that, they *do* mean that; and so it became a settled conviction, an assured hope, an established, orthodox doctrine.

Certainly the Jews needed an almighty hand to deliver them. As for the Gentiles, when God left them to themselves without special illuminations or extraordinary visitations, the preterition was not without design, much less without mercy; it was "in the wisdom of God," which is forever associated with his goodness and love, and hence in truest benevolence for them, that they might learn, and through them all might learn, that without revelation man can not rise to a knowledge of God. As a matter of fact, their philosophy reached no highest truth, compassed no supreme object, settled no deepest problem of the soul; its wisdom, therefore, was foolishness; it knew not God, and for all the worthiest ends of existence was a failure. It was impotent to lift man out of his sins and infirmities, to save him from his carnal passions, or to give him a renewed nature and a higher life; and the nations of men had come at length to know this and to feel the deep gnawings of a hunger which no speculative wisdom could satisfy. It was this sense of need, this baffled and now hopeless search after the infinite, this longing for a good and a power that were felt to be unattainable by human effort and undiscoverable by human wisdom, that constituted their preparation for the coming of one who could actually reveal God and impart to the helpless and the lost the "power of God unto salvation." Of course with those nations and peoples where Grecian and Roman philosophy and manners were unknown, the cases varied in character and symptoms, but the disease was radically just as bad. Nowhere could man cure himself, nor find the good physician.

The whole condition then was this: The Gentiles by their wisdom did not know God at all, and were sunk in deepest corruption, idolatry and superstition, out of which they were utterly unable to lift themselves, while the chosen nation had so perverted the truth revealed to them that the divine word was valued mainly as a support for human traditions, and the divine being was believed and felt to be, and was represented as being, a sort of partner and echo of a "generation of vipers," for whose personal interest and worldly aggrandisement he had inspired the holy prophets of the past, and for the consummation of whose preferment and the glorifying of whose hypocrisy and corruption the womb of the ages had carried the Mighty Prince who might now be expected soon to appear. In view of all this I rejoice more than ever that he had once said to them, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." And now we shall immediately see this contrast.

Words of Fire.

It is well occasionally to remember that hatred of the liquor business is not confined to preachers and professed reformers. The following editorial from the New York Tribune dated March 4, 1884, was recently quoted by Evangelist Jas. W. Zachary, of Lexington, Ky., who was holding a revival meeting and assisting in some reform work in Cairo, Ill.:

"It has been said that the end of good government is the greatest happiness of the greatest number. If this be true, it must be owned that no government extant is satisfactorily conducted. For observation shows that, as a rule, political energy is expended upon secondary concerns, while politicians employ all their dexterity in avoiding action upon the great problems which most deeply involve the destinies of the masses.

"There is to-day in the English-speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. In its implications and effects it overshadows all else. It lies at the center of all social and political mischief. It paralyzes energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly-inspired power which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and saddening them below the plane of healthy savagery and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation.

"All these evils, all this mischief, all this destruction of human souls and intellects, go on among us daily and hourly. There are none so ignorant and inattentive as not to have personal experience of some of them—some hearth darkened, some family scattered, some loving heart broken, some promising career ruined, some deed of shame done. Yet how hard it is to get this gigantic evil attacked seriously. Temperance organizations have indeed been fighting it for years, yet popular inertia has resisted their utmost efforts. But all has been done that might and should have been done by the organized agencies that represent the higher life. What are doctrinal points, for example, compared to this ever present, ever active, insidious influence? What are sectarian differences by the side of this national curse?

"Can the churches fold their hands and flatter themselves that their duties are all fulfilled, while the masses prefer the saloon to the pulpit, and while rum rules in society and politics?

"Are the higher educational agencies doing all in their power to advocate civilization while they ignore this obstacle to progress?

"Can any political organization be said to represent the best aspirations and the strongest needs of the people while this abiding source of misery and crime and poverty is allowed to spread and flourish?

"There is needed something of that sacred fire which kindled into inextinguishable heat the zeal of the Abolitionists, which compelled the abandonment of the human slavery, to rouse the national indignation and abhorrence against this very much greater evil.

"Nothing short of this, it is to be feared, will impel time serving politicians to approach in a spirit of earnestness a subject which is distasteful to them, mainly because they think they cannot afford to be without help and support of the class who derive from the degradation of the foolish and ignorant the means whereby they continue to rule and plunder those whose sagacity is proof against their snares."

Current Literature.

To be convinced that the doctrine of evolution does not logically involve a denial of theism, one should read Haeckel's **The Riddle of the Universe at the End of the 19th Century**—an evolutionary treatise written from a decidedly anti-theistic standpoint. The more the author denies the existence of a personal Deity the more is it apparent that this position is no logical outgrowth of the evolutionary doctrine with which he seeks to bolster it up. Haeckel would doubtless object to being called a materialist, but what is it but materialism when he says that the conception of a personal God as Spirit, "an invisible and, properly speaking, gaseous being," is as absurd and self-contradictory as the idea of a "gaseous vertebrate"? Equally absurd, he says, is the idea that man is created "in the image of God," and that he has personal immortality and a free will.

Haeckel has a profound contempt for everything but the Monistic Philosophy which is, with him, the center and sum of all truth. Our present educational methods are unsound because they ignore the monistic philosophy. Our judges on the bench are incompetent because they have not studied the monistic philosophy. The church is benighted in ignorance and superstition because it does not accept the monistic philosophy.

All problems which arise in the mind of man reduce to one all-comprehending riddle—what is substance? In attempting a solution of this problem, Haeckel suggests nothing new, but reiterates the doctrine of Spinoza: "Matter, or infinitely extended substance, and Spirit (or Energy), or sensitive and thinking substance, are the two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance." All the old arguments against the pantheism of Spinoza hold good against Haeckel. He cannot throw dust in the eyes of many thinking people by hitching his bald pantheism to the popular doctrine of evolution, nor can he lead many either to accept the former or to reject the latter by his unproved assumption that the two are inseparably connected. The book is not strictly modern. It was out of date two centuries before it was written. It should have been called "The Riddle of the Universe at the End of the Seventeenth Century."

Among the new and strange experiences which have been encountered by our soldiers in the Philippines, few have been more worthy of record than those of Albert Sonnichsen, who experienced almost a year of wandering captivity in northern Luzon and who narrates his adventures in a pleasing style in a volume entitled **Ten Months a Captive among Filipinos**. There is no literary art exhibited in the book, but it is a plain and unimaginative story, told with the vigor and directness of a man of action rather than a man of letters. It is the sort of narrative which one would expect to be written by a clear-headed, sharp-eyed young fellow with a good deal of talent for getting into trouble and out of it again and a cheerful sense of humor which prevented him from taking his afflictions too seriously even when undergoing real hardships. The book does not contain a great deal of real information about the islands or their inhabitants, but what it does contain is presented in a picturesque form, rendered the more vivid by the human interest of the narrative for which it forms the background. (Scribners.)

May Magazines.

Most people will read with satisfaction Rev. Judson Smith's article on "The Missionaries and Their Critics," in the current number of the *North American Review*. It makes no pretense to humor, but keeps close to facts and is a very sane and convincing reply to the criticisms which have been made in previous numbers of this magazine and elsewhere. Much space is occupied by a series of articles on "Industrial and Railroad Consolidations," by Russell Sage, James J. Hill, Charles M. Schwab and others who are in a position to know a thing or two about this subject. Mr. Howells' article this month is on "The New Poetic Drama," in which he makes some discriminating observations, mostly by way of approval, about the writings of Edmund Rust and Stephen Phillips.

Edward Everett Hale is the subject of an interesting sketch in the *Review of Reviews*. He has all the qualifications requisite to entitle him to a place near the head of the list of great Americans. How could a man fail to be great as a writer, who having native literary talent, has the courage to hold himself rigorously to such rules as these: "Know what you want to say; say it; use your own language; leave out all fine passages; a short word is better than a long one; the fewer words, other things being equal, the better; cut it to pieces." As a magazine of current events, the Review of Reviews, of course, devotes much space this month to the steel trust, the recent municipal elections, the possibility of war between Russia and Japan and the career of Gen. Funston.

We are glad to notice that the Hebrew-Christian quarterly, entitled *The People, the Land and the Book*, is continuing publication, though handicapped by lack of the support which it deserves. It is devoted to "the old and historic people of Israel, their native land, Palestine, and the Book, the Bible, and Jewish traditions and literature," and contains a great deal of material which is interesting and important to Gentiles as well as Jews. Subscribers receive as a premium a miniature scroll of the Law containing the entire Pentateuch in Hebrew text. (Edited by B. A. M. Schapino, 436 Carlton Avenue, Brooklyn, N. Y. $1.)

Mary Johnston's new story, "Audrey," has begun in the *Atlantic Monthly* for May. Its setting is similar to that of "To Have and To Hold." The reconstruction article for this month is on "The Ku Klux Movement." College professors are rather prominent among the contributors for this number—Hugo Munsterberger of Harvard, Albert S. Cook of Yale and Robert Herrick of Chicago.

The *Century* for this month is a Foreign Travel Number with several articles on out-of-the-way corners of central Asia, Armenia and China and others dealing with more frequented spots like Naples and Paris.

Peixotto has an article on "Paris Types" in the *Cosmopolitan* accompanied by a number of very clever sketches of types which will be instantly recognized by any one who has watched the life of the boulevards and faubourgs. An article on the steel trust was, of course, inevitable this month, and it duly appears, as does also one on General DeWet.

The *Critic* has a more than usually varied program this month, ranging all the way from "Literary Chelsea" to "Chinese Literature." Gerald Stanley Lee, who puts more epigrams in an average page of his writings than any other contemporary litterateur, has a charming little essay "On Being a Poet and Philosopher." "The Forest Schoolmaster" is concluded in this number.

The World's Work is working its way gradually into the position which it wishes to occupy as an authority on the events of the day. A careful reader of it cannot fail to be well informed. One of the best articles this month is on Russia's conquest of Asia, with many good illustrations. Senator Platt has an article explaining and defending his proposition to the Cubans as contained in the Platt amendment.

Nixon Waterman's little magazine, *Good Cheer*, does its best to justify its name, though it gets slightly off its beat in taking a crack at the administration and the war in the Philippines. It keeps up its quality remarkably well for a periodical which tries to be nearly all epigrams.

Among the best of magazines devoted to literature as such is *The Literary Era*. Its reviews of the books of the month are numerous, readable and reliable, and the whole magazine preserves a newsy and chatty tone which makes it a cheerful companion for a quiet hour as well as a trustworthy informant in regard to the doings of the literary world.

Author's Secret.

Food that Brought Back Buoyant Health.

Newspaper writers have a time of it to get the right kind of food to nourish them. One of this profession who writes for a Boston paper says: "From the first Grape-Nuts Food worked like a charm. My stomach had been failing to digest ordinary food, and my nerves were completely unstrung. I was about to give up work while preparing a series of articles for the press, but by a stroke of good fortune they began to feed me on Grape-Nuts. My strength gradually returned, nerves became steadier day by day, and I soon found I could do more office work with greater ease than ever before.

There came to me that feeling of buoyant health and satisfaction with my work and satisfaction with myself In short, I felt that life was worth living, and that I was 'girded up like a strong man for a race.'

In my opinion, Grape-Nuts is the one perfect article of food invaluable alike for those that are sick and those that are well." W. S. Gidley, Author of "Happy-Go-Lucky Papers," "The Landlord's Story," etc.

It is a fact that Grape-Nuts Food does supply the brain and nerve centers with the elements necessary to rebuild, nourish and maintain. That brings health, strength, happiness and the feeling of buoyancy Mr. Gidley speaks of.

Our Budget.

—We hear of large and liberal offerings for Home Missions in many of the churches.

—Let the good work go on until every congregation has joined in the movement for the evangelization of America.

—The Wall Street flurry was a tempest in a teapot, and the general interests of the country are unaffected by it. Corn and wheat continue to grow just the same, whether the bulls or the bears are in the ascendency.

—Many lambs have been sheared on Wall Street recently, losing all their wool, but this must be expected as long as men are seeking to get rich by speculation rather than by honest labor or trade.

—The manner in which one step has followed another in quick succession in preparation for the greatest Fair the world has ever known—that in honor of the centennial of the Louisiana Purchase—indicates that the men in charge of the great enterprise are men of executive ability, of practical wisdom and of great energy.

—The Christian ministers' meeting on Monday morning passed a resolution recommending the practicability of a series of denominational, and allied denominational, and pan-Christian conferences during the coming World's Fair, exhibits of religious tracts, statistics and other literature by various religious bodies, and an afternoon union religious service in some central hall, conducted by men of national and international repute. Also a series of conferences on special phases of Christian and philanthropic work.

—On Thursday evening of last week there was a meeting of all the official boards of our churches in St. Louis and vicinity in the lecture room of the First Christian Church, to consider the needs of our cause in this community. On motion it was decided to form a permanent organization of these boards to look after the general interests of our cause in the city, and a committee was appointed to report rules and regulations of such organization, to report at another meeting to be held Thursday evening of this week at the same place. The point aimed at is greater unification of our interests and more effective co-operation in pushing forward the interest of our cause in this city and vicinity.

—The tonic which the World's Fair has been to the real estate market is not more manifest than that which it has given to our St. Louis churches. There is a deepening conviction that we must both strengthen our stakes and lengthen our cords in order to avail ourselves of the benefits that should accrue to our cause from the World's Fair, and be able to impart as much good as we should to the thousands of strangers who shall be gathered in our city during the next two years. It places upon us heavy burdens and responsibilities which the Disciples here will try to meet to the best of their ability.

—We are in receipt of a letter from Mrs. T. M. Shackleford, of Tampa, Fla., who informs me that our national home board and the state board of Florida have combined to send an evangelist to that city for the better establishment of our cause there. The few members there have undertaken to secure a lot upon which they can build a tabernacle or place a tent for the use of the evangelist, who will remain long enough to establish a church there. Sister Shackleford has set out to raise $500 of the necessary amount herself through solicitation from the outside public who may feel interested in the work in that city. She and her husband, a prominent lawyer in the city, are faithful Disciples, and any contribution toward this worthy purpose, which may be sent to her, will be gratefully received and wisely used. We have a nucleus of faithful members there, and should have a strong church.

—The church at Westmoreland, Kan., is planning to build a parsonage this summer on lots which they have recently bought.

—Dr. W. T. Moore will spend the summer in England, having engaged passage on the steamship Commonwealth, Dominion line, which sails from Boston, June 5.

—G. K. Berry is supplying the pupit at Ft. Collins, Col., and is delivering a series of lectures on the Greek Church, the Roman Church, Luther, the Church of England, Calvin, Wesley, the Baptists and the Disciples.

—The receipts for foreign missions during April show a gain of $4,002.67. The total amount was $21,512.99. The receipts for the first week in May showed a gain of over $800 over the corresponding days of last year.

—A new $12,000 house of worship was dedicated at Albia, Ia., May 5, by L. L. Carpenter. The large congregation gave generously toward providing for the indebtedness of $4,500 which remained on dedication day.

—W. H. Cannon preached his farewell sermon at Lexington, Ill., April 28, having declined a unanimous call to remain. He wishes to locate where his children can have the advantage of good schools.

—The First Church of Christ, Rochester, N. Y., is without a pastor. A good man is wanted at once. Must come well recommended. Send application and full particulars to Frank H. Battles, Rochester, N. Y.

Central Church at Uniontown, Pa., of which C. H. Plattenburg is pastor, has recently purchased a new $2,000 pipe organ. It was formally opened Thursday evening, May 2, with a recital by H. P. Ecker, organist of Carnegie Music Hall, Pittsburg.

—The church at Minneapolis is already beginning preparations for the convention in October. On May 3, the Portland Avenue Church gave a banquet, at which over one hundred were present, with a view to arousing interest in the coming convention. They are beginning in the right spirit and if they continue as they have begun, it will do all that a local church can do toward making the convention a success.

—The Ministerial Institute of the seventh and eighth districts of Illinois was held in Centralia, Ill., May 6 and 7, with an attendance of nearly thirty preachers. Lew D. Hill, Secretary, says: "There was about the usual amount of failure on the part of those on the program, but as usual the places were supplied by those present with interest and profit. The addresses were of a high order and the discussions keen, pointed and in splendid spirit. The results of the meeting will long be felt for good."

—Bro. Allen Hickey, of Des Moines, and Mrs. Hickey celebrated their golden wedding on April 13. Bro. Hickey came to Iowa 47 years ago and has been preaching in that state almost ever since. He edited the Evangelist, one of the progenitors of the CHRISTIAN-EVANGELIST, at Oskaloosa, Ia., 1868-72, and was associated with all the earlier Iowa pioneers. Many friends were present to wish Bro. and Sister Hickey joy in their second 50 years of married life and many letters of congratulation were received.

Hood's Sarsaparilla

Has won success far beyond the effect of advertising only.

The firm hold it has won and retains upon the hearts of the people could never have been gained by even the most lavish expenditure of money.

The true secret of the popularity of

Hood's Sarsaparilla

Is explained entirely and only, by its unapproachable MERIT.

Based upon a prescription which cured people considered incurable, which accomplished wonders astonishing to the medical profession,

Hood's Sarsaparilla

Includes the concentrated values of the best-known vegetable remedies—such as sarsaparilla, yellow dock, pipsissewa, uva ursi, mandrake and dandelion, united by an original and peculiar combination, proportion and process, giving to

Hood's Sarsaparilla

curative power peculiar to itself.

Its cures of mild and extreme cases of scrofula, eczema, psoriasis, and every kind of humors, as well as of catarrh and rheumatism—prove it to be the best blood purifier ever produced.

Its cures of dyspepsia, biliousness, nervousness, loss of appetite and that tired feeling, make

Hood's Sarsaparilla

beyond question the greatest stomach tonic, nerve-builder and strength-restorer the world has ever known.

It will cure you or any one in your family of any of these troubles.

You can rely upon

Hood's Sarsaparilla

as a thoroughly good medicine. Buy a bottle and begin to take it today.

—A new $3,000 church at Alva, Okla., was dedicated May 5, by L. B. Myers, of Wichita, Kan. More money was raised than was asked for. William Moudy, the pastor, says that Brother Myers is a man who can dedicate a church just right and "raise all the money you need." In that case, he ought to be in demand. There have been 31 additions at Alva in the last four months.

—Chap. J. B. McCleery, of Ft. Logan, Col., writes that the World's Fair to be held in St. Louis is an opportunity which should be used by the Disciples of Christ for the distribution of information concerning our movement. He says: "If the matter were inaugurated early enough the brotherhood would be made to see the propriety and value of this work and lend a hand in providing for it." Our brother may rest assured that this matter is receiving consideration at the hands of the brethren in St. Louis and no doubt of many others. It is indeed an opportunity that should be made the most of for the plea for Christian unity and the general advancement of the kingdom of God.

van Houten's Cocoa

combines Strength, Purity and Solubility. A breakfast-cupful of this delicious Cocoa costs less than one cent.

Sold at all grocery stores—order it next time.

—C H. Hilton goes to Oklahoma as territorial evangelist under the C. W. B. M.

—The church at Gillespie, Ill., J. G. M. Luttenberger, pastor, will be dedicated May 19. Neighboring churches and preachers are invited to be present, especially those of Macoupin county.

—The Seventh Illinois Missionary District employs three evangelists: Isaac Beckelhymer, Lew D. Hill and J. E. Stebbins. In the past nine months they have visited 70 churches and report 146 conversions.

—Bro. Lloyd Darsie, of Paris, Ky., has been holding a series of evangelistic services, afternoon and evening, at the Christian Church at Frankfort, Ky., beginning May 6.

—The South Kentucky Missionary and Sunday-school Association will hold a convention at Owensboro May 28-30. Those who expect to attend should address R. H. Crossfield at that place.

—S. A. Strawn has just closed his two years' work with the church in Owasso, Mich. A rally and farewell was held May 1. The reports showed that the church was in a flourishing condition.

—H. Elliott Ward, of Los Angeles, Cal., issues tickets to his Sunday evening services. They are all free, but some people will attend a meeting which has the appearance of being somewhat select, especially if it costs them nothing.

—John Ming, a Chinese Christian Endeavorer, has achieved a notable triumph in securing the suppression of the Chinese gambling houses in Salt Lake City. The work was done almost single-handed and in spite of the discouragements of even his friends.

—A young preacher, married, just out of college and possessing the social and other qualities which win success in the pastorate, can be put in communication with a church needing a pastor by addressing W. H. Boles, Alma, Ill. The church is in a Kansas county-seat, has a good building and parsonage. Salary $400 and parsonage.

—A convention of Hebrew-Christians will meet in Boston May 21-24. The following question among others will be discussed: "Is a Hebrew obliged, by the terms of essential Christianity, in becoming a Christian, to abrogate the ritual of Mosaic Judaism, the Levitical customs and ceremonies?" or may he retain and observe the ritual of his fathers if he will? There are said to be about 1,500,000 Jews in the United States and the number is rapidly increasing.

—In a full account of the dedication of the new church at Albia, Ia., which we regret that we have not space to publish, R. H. Ingraham, the pastor, says that this was the 529th church which L. L. Carpenter has dedicated. We have not been keeping count ourselves, but our readers will bear us witness that there is seldom a week when we are not called upon to record a dedication by L. L. Carpenter. He is without doubt our champion dedicator. He is at present continuing with the church at Albia in a meeting with four confessions up to date.

—A Toledo paper contains an account of the celebration of the third anniversary of Brother H. F. MacLane's pastorate of the Norwood Avenue Church of Christ in Toledo, O., recently. It was also a reception to Mr. and Mrs. MacLane and daughter and to about sixty new members of the congregation One of the members made an address of welcome, extending hearty congratulations, to which response was made by one of the new members and by Mr. MacLane. The paper states that "the close of Mr. MacLane's third year as pastor finds this church in better condition numerically, financially and spiritually than ever before, and the prospects for the future could not be brighter." All of which is gratifying.

—The Commercial College at Fayette, O., of which J. Fraise Richard is superintendent, will hold a summer normal school of eight weeks beginning June 18.

—This note from Geo. L. Peters, Mound City, Mo., refers to an inquiry which recently appeared in this paper, concerning certain lines from Whittier: "Any copy of Whittier's Poems containing 'The Eternal Goodness' will furnish the poem asked for in this week's CHRISTIAN-EVANGELIST."

—The convention of the Fifth Missionary District of Illinois will be held at Chapin, Ill., June 4-5. Some of the items on the program are as follows: Discussion of the Auxiliary Work, Mrs. J. H. Smart, Mrs. Adalia Roberts, Miss Marie Bronough and Mrs. S. M. Purviance. Our Work in Mexico, Mrs. Irene Smith. Porto Rico, Mrs. Mary Miller. Calcutta Bible Chair, Miss Ella Hanger. Our Work Among the Negroes, Mrs. Emma C. Ewing. Address by the State Secretary, Miss Anna Hale. Field, Forces and Opportunities, R. E. Thomas. Improved Methods in District Work, C. A. Burton. How to Increase the Missionary Spirit, K. C. Ventress. Practical Ways of Promoting Christian Union, W. E. Boulton. Sermon by J. H. Smart. S. S. Mission Work, A. C. Roach. C. E. and Missions, H. G. Waggoner. Boys and Girls' Rally Day, R. F. Thrapp. In the Footsteps of the Pioneers, lecture, by C. C. Redgrave.

—As previously announced the conference of the Disciples of Christ in the Middle Atlantic states will be held at Plymouth, Pa., May 21-23. The following is a partial program:

May 21, 7:30 P. M. Address of Welcome, C. W. Harvey. Response, E. E. Montgomery. Convention sermon, G. P. Rutledge.

May 22, 9 A. M. President's address, E. E. Montgomery; Secretary's report, S. T. Willis; "First Things to be Done," B. Q. Denham; "Our Forces: Men, Money and Doctrine," R. W. Clymer. 2 P. M. Address, A. McLean. S. S. Evangelization of the Cities, E. B. Bagby. 7:30 P. M. "The Gospel and American Ideals," B. L. Smith. "The Religious Condition of the East," S. T. Willis.

May 23. 9 A. M. "The Divine Over-soul" by Peter Ainslie. 2 P. M. C. W. B. M. and C. E. sessions. 7:30 P. M. Address, R. G. Frank.

Free entertainment will by furnished by the Plymouth church. For special railroad rates address S. T. Willis, 1281 Union Ave., New York City.

—The attention of the graduates of Kentucky University is called to an announcement which comes to us signed by Enoch Grehan, president of the Alumni Society. At the last meeting of the Society of Alumni it was decided to extend the privilege of membership to graduates of all departments of the university. It is hoped that this step will quicken the interest of the alumni in the institution. A business session of the Society of Alumni will be held in Morrison Chapel, Wednesday, June 12, at 3 P. M. A movement will be inaugurated to stimulate the interest of the 7,000 graduates and turn their wide influence to account in promoting the welfare of the University. No money will be solicited at this meeting, but plans will be discussed and organization perfected. It is hoped that as many alumni will attend as find it possible to do so. After commencement exercises on June 13, a banquet will be served in the gymnasium, for which a charge of $1 a plate is made. Payment should be made in advance to Prof. Herbert Martin, 240 Upper Street, Lexington, Ky. Those who cannot attend the banquet are requested to send a written expression of their approval of this new step in the interest of the university. The total number of graduates this year in all departments will be 62.

Is It An Epidemic?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

Readers of the CHRISTIAN-EVANGELIST who have any symptoms of kidney or bladder trouble should write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

—J. N. Crutcher, late of Paris, Texas, has accepted a call from the Compton Heights Church, St. Louis. He began work in the new field May 12. We welcome him as an accession to our forces in this city.

—In a letter from corresponding secretary Benjamin L. Smith, he says: "We find that 80 per cent. of our missionary money comes from families that read our church papers." When it is remembered that probably not 50 per cent. of our families take any of our religious papers, it may be seen how much depends upon the wide circulation of our religious papers in the building up of all our missionary, educational and benevolent interests.

—A society of fifty young Cubans has been organized recently at Cienfuegos by the Congregational Church. There is a strong society of sixty-eight members at Puerto Principe, among the L troop of the 8th United States Cavalry, whose president, David Chace, would be glad to receive books and periodicals prepaid for the Soldiers' Reading Room. A society has just been organized at La Gloria, Cuba, where there is an American colony.

—William Woods College will hold its annual commencement May 27-30, as follows: Monday evening, the 27th, elocutionary and musical recital; Wednesday, 10 A. M., meeting of the General Board; 2 P. M., Jubilee exercises; evening, Junior contest; Thursday, 10 A. M, closing day exercises: evening, commencement. Friends of the institution are invited to attend and will be entertained by the church at Fulton. J. B. Jones, president, says: "This is by far the most eventful year of our history. The exercises will be interesting and such program will be prepared as will be a fitting close to the happy escape from our indebtedness. What the institution now asks at the hands of the brotherhood is ample endowment. In the future as in the past the school will have, as its dominant feature, benevolence."

—The Church of Christ at Cairo, Ill., is considering whether it will build a new house of worship or repair the present one. One or the other must be done soon.

—Missouri Sunday-school Convention, Sedalia, June 10–13. Program next week. It will be a great gathering of Bible-school workers. Arrange to go.

—The Arkansas state convention will meet at Fort Smith, June 4–8. All expecting to attend are requested to send their names at once to E. T. Edmonds, Ft. Smith.

—The Bethany Assembly Encampment meetings for the season of 1901 will be held on their beautiful grounds near Brooklyn, Ind., from July 26 to August 12. The calendar and full announcement will be published later. It is not too early now to begin to get ready to attend.

—The receipts for home missions during the first six days of the May offering amount to $3.470.94, a gain of $888.76 over the corresponding period last year. An appeal will shortly be made for Jacksonville, but meanwhile churches are urged not to divert any part of the home missionary offering from its intended purpose.

—The new congregation at Springfield, Ill., will not be separately organized until the building which is to be erected for it in the western part of the city is completed, which will be about Dec. 1. It will then call a pastor of its own. Until that time it will remain as a part of the parent congregation. J. E. Lynn remains as pastor of the First.

—A. R. Hunt, of Savannah, Mo., writes: "Our County C. E. Convention held at Amazonia last Friday and Saturday was a success. A strong program was well rendered. The first Sunday in May we raised a nice little sum for home missions. I preached at Amazonia yesterday 4 P. M. This has been a strong congregation but needs work badly. Two funerals and one wedding since last report."

—John G. M. Luttenberger announces that we now have a house of worship in Gillespie, Ill., and that the dedication service will be held Lord's day, May 19. By that time he hopes to have a good Sunday-school, Christian Endeavor Society and the entire work of the church in good working order. The building is worth $1,200 and the indebtedness has been reduced to $300 which he thinks can be raised soon. The brethren and citizens in Gillespie, Dorchester and Bunker Hill have liberally contributed to the new church.

—The following is the report of the Church Extension Fund for the month of April, 1901:

Receipts from churches	.....	$ 67.16
" from individuals	.....	366.59
" from bequests	. .. .	6,347.69
" from annuities	.....	3,000.00
Total	... ...	$9,781.44

At the Board meeting held on May 6, 1901, the following loans were granted: Kalamazoo, Mich, $2,000; Princeton, Ky., $1,100; Devine, Tex., $350; Ventura, Cal., $600; Anniston, Ala., $1,000; Tekamah, Neb., $500; Toledo, O., (East Side) $400; Chillicothe, O., $1,400. All remittances should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

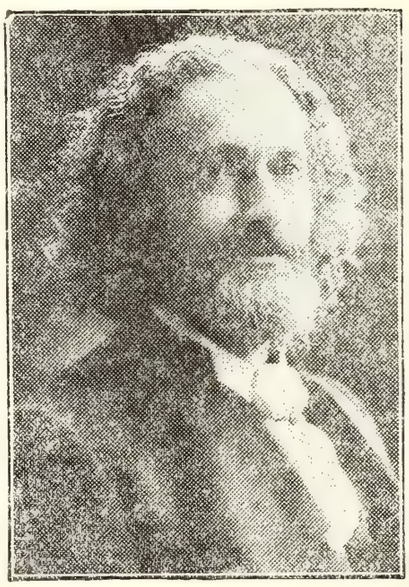
Special Iowa Notes.

Drake University, College of the Bible, is launching an old enterprise on a larger scale. Their Summer Assembly, beginning June 17th, is the Preachers' Institute plus a department for S. S. workers and Y. P. S. C. E. people. Especial emphasis will be given to the latter parts. Knox P. Taylor, of Bloomington, Ill., will be with the assembly throughout its session of two weeks. Mrs. Mary Barnes Mitchell, the secretary of the United S. S. work of Iowa and department editor of the State S. S. Worker, will give some choice work along primary lines. Hill M. Bell, Dean of the Normal College of Drake University, assisted by Mrs. Hattie Moore Mitchell of his department, will give a course in child study and primary methods. H. O. Breeden, W. B. Craig, I. N. McCash, Prof. W. A. Cruisinberry and other experienced S. S. workers will help to make this department very profitable. Dr. George H. Combs will lecture one week. Dr. R. B. Turner, of Canton, Mo., will deliver two lectures. W. F. Richardson, of Kansas City, will deliver a course of lectures entitled, "Some Modern Substitutes for Christianity." Chas. Reign Scoville and Simpson Ely will speak upon evangelistic methods and the secrets of successful revival work. L. H. Stine, of Quincy, Ill., will lecture upon the theme, "Four Centuries of Reform."

The College of the Bible will also have a summer school in which the class work will continue for nine weeks. Professor Clinton Lockhart will conduct a class in New Testament Greek. Professor A. D. Veatch will have a class in Hebrew. Church History will be in charge of Dean Haggard. Correspondence courses of a high grade may soon be arranged by the College of the Bible. D. H. Bayes, of Battle Creek, Mich., will deliver a course of lectures on Mormonism

A. M. HAGGARD.

Des Moines, Ia.



Herr Gustavus Cohen.

Herr Cohen, of whom the above cut presents a good likeness, was born in the east of Prussia near the Russian frontier in the little town of Dolzic. His father belonged to a rabbinical family and the son was educated in Hebrew, German and Polish. He was confirmed according to Jewish custom at the age of thirteen. At fourteen years of age he left home and became a wanderer through Germany, Russia, Poland, Austria and Bohemia. After two years he returned to his family in Prussia but soon afterwards joined his brother and other relatives in a manufacturing business in Birmingham, England. He soon acquired a good command of English and was given the entire management of a large factory. After awhile he went to Nottingham as manager of a wholesale clothing manufactory where he was surrounded by gay and thoughtless companions and spent a good part of his wages in company with them. The head of the firm, being a total abstainer, finally induced him to sign the pledge. He also got a new boarding place for him in a Christian home where he would be less subjected to temptation. A little girl's prayer at this home, the first night after his arrival, led him into investigations which resulted in his becoming a Christian, and in his connection with one of our churches in England. He soon developed the powers of public speaking and has been for many years widely known as a lecturer and preacher. He has been in this country for some time lecturing in the eastern states in all the churches, and has the highest testimonials from leading men of the various religious bodies. He is an excellent judge of human nature, has a fine vein of humor and decided gifts as a platform lecturer and preacher. We bespeak for him a cordial reception from the brethren in the various cities he may visit. He will both interest and instruct you.

Takes the Dirt and Leaves the Clothes

B. T. Babbitt's

1776

Soap Powder

Sunday School Periodicals

Four Lesson Quarterlies

1. **The Bible Student** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50.
2. **The Scholar's Quarterly** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3 00.
3. **The Youth's Quarterly** for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2½ cents per copy, per quarter.
4. **The Primary Quarterly** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy, per quarter.

Four Lesson Annuals

1. **The Lesson Commentary** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz., not post-paid.
2. **The Lesson Helper** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. **The Lesson Mentor** for Junior Classes: 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. **The Lesson Primer** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had *Free* for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Co.,
1522 Locust Street,
St. Louis.

Correspondence.

Eastern Pennsylvania.

The home mission work in eastern Pennsylvania is on the increase. C. W. Harvey, pastor Christian Church at Plymouth, Pa., E. E. Manley, of Altoona, and the writer made tours during the month of April, which were intended to include all our churches in eastern Pennsylvania district in the interest of the A. C. M. S.

The church at LeMoyne, 70 members, raised balance, $416, from December to April, on their church debt, under the efficient leadership of H. I. Dudley.

The Harrisburg Church, David Millar, pastor, has an attendance of 150 at the Friday evening meetings of the Junior Endeavor Society. Made repairs recently in the church to extent of $80.

Geo. C. Zeigler ministers to the congregations worshiping at Newberry, Steam Valley, Lycoming and Cogan House, and is doing excellent work among them.

Williamsport Church, C. A. Brady, minister, is outgrowing its building and has the fever for a newer and the need for a larger place of worship. Added to membership, from Jan. 1 to April, 48.

Newberry is a suburb of Williamsport and a splendid congregation can soon be built up with the proper encouragement. They meet in the former home of the Evangelicals.

F. E. Spooner, formerly minister at Grover, has recently recovered from serious illness. His address is Hill's Grove.

One-fourth of the population of Canton are members of L. O. Newcomer's congregation. The church supports two orphans in India and gives $100 per year to church extension. C. A Brady held a meeting recently for this church with 51 additions; added during the year, 75.

Alba, organized by Dr. S. E. Sheppard, has been the mother of many new organizations in northeast Pennsylvania. Has one of the most modern auditoriums in the district. This is an able congregation in purse and purpose. R. E. Jope is their minister.

Leroy has recently purchased a new parsonage. They will likely want a pastor to occupy the parsonage. M. E. Genge, of Granville Center, supplies for them on Lord's day afternoons

The work at Granville Center is progressing nicely under the enthusiastic guidance of M. E Genge, lately from Lubeck, Me. This church recently surprised its neighbors by raisng $40 for foreign missions.

E. F. Randall is the leader at Troy. This was until recently a mission. It now owns a beautiful frame building. There have been 26 added to their numbers since Jan. 1, 1901.

W. I. Burrell is in his seventh year as minister at Sylvania. They have a splendid house of worship and a membership of 100.

Mainesburg has no pastor. The right man could do some good work and learn the lesson of sacrffice.

F. J. M. Appleman ministers for the congregation at Canoe Camp and Covington. The former has a good building clear of debt, and the latter is erecting in the best portion of the borough a fine brick cased building. It is advisable to open a work at Mansfield, there being already 30 members residing in that normal school center.

Sayre is the best location for our work in northeast Pennsylvania. It is in the center of an unchurched population. Sayre has 5,500 people; Athens 3,500, and the cities join.

Leon J. Reynolds, the minister at East Smithfield, is now under the care of physicians at Elmira, N. Y.

The recent meeting of the Philadelphia Christian Missionary Society, held at Third Christian Church, was a notable event. B. Q. Denham, of New York, made the address of the evening to a crowded house.

The First Church, Philadelphia, under the ministry of Robert Graham Frank, recently raised $1,000 for local work, district and foreign missions. On the first Lord's day in May they raised $100 for home missions. Frequent additions.

Arthur Holmes recently held a meeting in the Sixth Church with 14 additions. Two added since.

The Third Church has the building fever and it seems as if there is no cure—except building. G. P. Rutledge is the pastor.

Kensington Church is again experiencing a revival in its regular services. Five confessions May 5, and one the week previous. One added from Church of God. This church will supplement its home missionary offering by an offering for Jacksonville, Fla., to be sent through the A. C. M. S. We expect the combined offering to reach $40.

R. A. Smith.

Kensington, Philadelphia.

Minnesota Letter.

Our recent meeting of the Ministerial Association in this state was a very pleasant and profitable affair. The program was good throughout. Three items were especially good; "The Blood Covenant" by J. K. Shellenberger; "Is Christianity an Evolution or a Revelation?" by A. D. Harmon, and "A Study of Second Timothy" by H. T. Sutton.

The Minnesota state convention will be held with the church in this city some time in August. We do not expect a large convention owing to the fact that nearly all of our people are planning to attend the general convention at Minneapolis in October.

Recently I spent five days preaching for the church at Plainview, Minn. No more heroic band of Christians can be found anywhere. Few in numbers and poor, they have expended for the furtherance of the cause—including the building, a fine church—amounts that would put to shame many churches of three times its membership. Bro. Utterback, who is principal of the public schools of the town, renders them valuable service in the way of speaking and in other ways.

W. W. Divine, of Eden Valley, I understand is to move to Rochester June 1st. He is to preach for Rochester, Marion and Pleasant Grove. That important field is to be congratulated on securing a man who will push the work as Bro. Divine does.

E. A. Orr, of Chicago, is to be pastor at Redwood Falls, beginning soon. May he find his new field so congenial that he will stay ten years.

Henry Goodacre, of Redwood Falls, formerly pastor of the church there, a preacher well and favorably known among us throughout the country, has written a book which will soon issue from the press. Its title will be "Quo Warranto" It is a story which he uses to show the falsity of several religious fads Bro. Goodacre's experience peculiarly fits him for writing such a work.

H. T. Sutton has temporarily abandoned pastoral work and moved onto his farm in northern Minnesota.

Simpson Ely is to hold a meeting for the church at Lewisville about June 1st.

R. M. Ainsworth is the new pastor at Cleveland and Sharon.

Prof. Frank H. Marshall, of Add Ran University, will spend the summer in this state, preaching for the church at Garden City.

M. B. Ainsworth is soon to leave Duluth—a matter of deep regret. In this state the people move slowly and seldom in a religious sense, but the preachers move often. If we could have less moving by the preachers, perhaps the people could be moved after awhile.

Bro. Scott, formerly pastor at Sioux Falls, S. D., is now preaching for the new church in St. Paul and at the same time pursuing his studies in the State University.

H. D. Williams.

Mankato, Minn.

Iowa Notes.

Willis F. Jordon, of Arkansas, has accepted the work at Schaller for full time.

Noah Garwick will preach for the church at Griswold; Bro. Garwick is one of our successful young preachers and his wife is an excellent help in his work. He graduates from Drake this June and is well equipped for his work.

J. M. Lowe goes to Colorado to supply the pulpit at Boulder for a few weeks.

J. E. Wright has taken the work at Tingly.

C. D. Houghman will preach at Nevada May 5. Bro Houghman had a very successful rally with his congregation at Indianapolis last Lord's day. Bro. Haggard who was at one time pastor of the church was present and preached. There were five additions to the church during the day.

A. M. Haggard will spend to morrow, May 5th, at Sioux City.

Encouraging reports come from Sidney. Bro. C. Ray Murphy is getting hold of the work and is already beginning to reap from his sowing.

We have a number of churches wanting pastors.

W. E Harlow is in a good meeting at Osceola.

F. L. Davis can be secured for meetings or for supply work. Bro. Davis ought to be kept busy. He wants to attend Drake next year. Address him at Heyworth, Ill.

L. L. Carpenter will dedicate the new church at Albia to-morrow the 5th inst.

The church at Moravia is about completed and will be dedicated June 9th. We have only a few brethren at Moravia with no place for holding meetings. These faithful souls have braved every obstacle and, without a pastor or a place of any kind to hold meetings, have a good house almost ready for dedication. They have made a heroic struggle and need the help of neighboring congregations.

Your secretary dedicated the church at Pawnee, Neb., April 21, and one at Selection, Ia., April 28.

The church at Cedar Bluffs is almost ready for dedication.

April was a good month for the I. C. C. The receipts for the general fund were very encouraging and we received $1,600 for the permanent fund.

Our series of district conventions will begin at Creston on Monday night, May 6. We next go to Ft. Dodge for the Northwest District Convention which begins May 13; then to Marshalltown for the Northeast District Convention beginning May 20, to Pleasantville for the Central District Convention beginning May 27, and to Sigourney for the Southeast District Convention June 3. Good programs have been prepared and we hope for a large attendance and interesting sessions.

B. S. Denny, Cor. Sec.

Transformations.

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee.

In St. Louis.

For the next three years St. Louis will be the brightest spot on the map. Already there are indications of improvement and enlargement in the city. Our real estate friends are taking advantage of a real or supposed or expected increase in demand for houses, to raise rents. On a recent Wednesday, building permits for small residences and flats amounting to $54,000 were granted; the next day, $36,000. Work has commenced on the new buildings for Washington University, on the new site near Forest Park. This institution has recently been richly endowed by the gift of two of our citizens, the property known as the Cupples Block being deeded to the trustees for the use and behoof of the university.

Disciples of Christ are not sleeping on their arms. A joint meeting of the official boards of our churches was held a week ago at the First Church, under the auspices of the Christian Church Circle, W. Daviess Pittman, president, to devise ways and means for a closer unity. F. E. Udell was elected temporary president and a committee on by-laws was appointed, with J. H. Garrison chairman, to report at an adjourned meeting May 16. It is expected to form a central association which will express our essential unity in the city, and that all matters which affect vitally any church or churches will be considered by this association, such as the calling or dismissal of a pastor, the opening of a mission, incurring of a debt, erection or improvement of a building, etc.

At the first meeting, above referred to, one of the speakers suggested that inasmuch as we preach Christian union on any and all occasions, it would be well to try it ourselves a while, and see if it is practicable! There is a much more fraternal spirit among the churches than in days past, but still there is room for improvement. Our exaggerated independency, together with our comparative poverty, has brought about an atrophy of the building instinct, with the result that we have not a single modern, representative, adequate church building in the entire city, and what we have has cost us, in most cases, more than it is worth.

The vacant pulpits in the city are filling up. James N. Crutcher comes from Paris, Texas, to take up the work at Compton Heights. He was warmly welcomed last Lord's day. L. B. Coggins, recently from California, has been at work two weeks at Ellendale. These two men we consider valuable acquisitions to our force. They are young, hopeful, industrious and studious, and we hereby serve notice on other churches that we want them left unmolested until they have wrought for a long term of years in their respective fields. James McAllister, who has been acting pastor for the Central, will shortly leave for some permanent work, and Howard T. Cree, of Maysville, Ky., will succeed him. Mr. McAllister has had a most favorable introduction to the brotherhood and has demonstrated his sincerity, ability and genuineness to the whole circle of St. Louis Disciples. The church that secures him will be fortunate.

A. B. Moore, who has been supplying in Chicago for several weeks, spent a few days in the city last week. He still calls St. Louis headquarters and is always a welcome visitor. O. D. Maple, of Cameron, Ill., preached at Carondelet May 5, and W. D. Endres May 12. Mr. Endres had already agreed to preach half time each at Montgomery City and Laddonia, so he could not consider a proposition to fight on half rations in this city. The committee of the Alliance, to consider what representation of religious interests should be made at the World's Fair, has held two meetings, but moves with characteristic timidity and long halts between moves. If this matter depends on the Evangelical Alliance, there is nothing worthy to be looked for.

FRANK G. TYRRELL.

Kansas Mission Notes.

Kansas has at least two great reasons for being grateful to the giver of every good gift: Prohibition and the magnificent prospect for a great wheat crop.

M. C. Hambly has located for full time at Randall. This is the first time the Randall church has undertaken full time, but they will succeed without a great effort.

Bro. McConnell, of Great Bend, writes that they will dedicate their new house early this fall. Frequent additions.

J. G. Slick has entered upon his work at Pawnee Rock and Macksville. They will dedicate their new house at the latter place the first or second Sunday in June. The superintendent has been invited to assist.

Sister Hazelrigg begins the siege at Concordia May 12. Our cause is very weak here and anti-ism, sectarianism, Romanism and rum-ism are strongly intrenched.

Albert Neece goes from Alexander to Scott City and Dighton. We believe this will prove to be a fruitful union.

We note the constant growth of Bro. Nay's work at Leavenworth. They almost doubled their apportionment for home missions.

L. S. Ridenour was pegging away at Frederick at last report. Prospects not flattering, for the reason that the church is suffering from the effects of anti-ism.

W. H. Scrivner is in a meeting at Girard with fair prospects. He may locate there. Bro. Scrivner has served very acceptably as state evangelist.

Now that home missions has been attended to we should turn our attention to our Kansas work. Kansas missions demand our prompt and generous attention. Our treasury is greatly in need of money to carry on our work. We have not pressed this matter lately as our general home work had the right of way. But *now*, brethren, come to our aid. We need it. Many churches and Bible schools have paid nothing so far this year. Many owe for the second quarter. The C. E. societies have been slow in responding. Our state mission work is prospering in every way except financially, and this can soon be corrected if each will do his part. Enough money is now due to meet all obligations.

Some of our missionaries which should have been paid April 1, are still waiting.

Remember us *now*. W. S. LOWE.

1221 Clay St., Topeka.

Ohio Letter.

People on the Pennsylvania lines are familiar these days with "The Akron Route." Just now all Buckeye Disciples are interested in the "Akron Route." Next week all routes lead to Akron. The hosts will begin to assemble on Monday afternoon. The Ohio C. W. B. M. will occupy Monday night and Tuesday. C. W. B. M. means, Can the Women Beat the Men? Come and see. Tuesday night President Huffer will open the O. C. M. S. convention with his address, and Secretary Bartlett will submit the annual report of the State Board in printed form. The great climax will be reached on Thursday night when H. L. Willett will discuss "The Testimony of the Disciples in the New Century." If you have not hitherto resolved to go do so just now. It is never too late to mend.

Toledo will soon have a new church on the east side. A mission has been sustained by the Central Church there. A lot has been purchased. The Bible-school has met in a private house. The kitchen served as a primary room. A man not a member gave the foundation all put in ready to build on. Listen, ye missionary skeptics, the heroic effort to save the Central Church in Toledo paid.

H. F. McLane is leading the Norwood Ave. Church in a building enterprise—a $25,000 house. It will be on the institutional plan with a roof garden for summer work. So says the daily press.

The Excuse

Made by many a man for taking a drink at the bar is that he needs a bracer. He feels weak, his stomach is "out of sorts" and liquor makes him "feel good." The tired man who sits on a pin leaps up with new energy, but no one would say that this energy was evidence of the strength giving power of a pin. So with the energy induced by liquors. They only spur the body on, but do not strengthen it.



Strength is made from food properly digested and assimilated. When the stomach is diseased there is a failure to extract the nutrition from food and the body grows weak. The weak body needs strengthening, not stimulating. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition, so that the nutrition of food is perfectly extracted and assimilated and the body nourished into health and strength.

There is no alcohol in "Golden Medical Discovery," and it is entirely free from opium, cocaine and all other narcotics.

Accept no substitute for "Golden Medical Discovery." There is no other medicine "just as good" for diseases of the stomach and allied organs.

"Your 'Golden Medical Discovery' and Dr. Sage's Catarrh Remedy have been of great benefit to me," writes (Prof.) Pleasant A. Oliver, of Viola, Fulton Co., Ark. "Before I used the above mentioned remedies my sleep was not sound: digestion bad; a continual feeling of misery. I now feel like a new man."

Dr. Pierce's Pleasant Pellets regulate the bowels and liver.

L. A. Warren is doing a permanent work on the south side in Toledo. Verily we shall some day have much people in the "Frog City."

Wesley Hatcher is leading the New Holland church in a building enterprise. For years the church has been a half mile from the village. They are now building in town. This is wise. They hope to dedicate about the middle of August.

E. S. DeMiller is preaching for the new church at Lancaster, half time, and for Croton the other half. He will live in Columbus.

Geo. P. Taubman is leading the Portsmouth church very successfully. They claim the largest S. S. in the state among those who are simply Disciples of Christ. On a recent rally day they had near 800. From 300 to 500 go to prayer-meeting at that church. Some walls will soon have to be pushed out to make room for the people. The growth of this church has been remarkable. Dr. J. F. Davis for many years stood almost alone in maintaining the work there. God blessed him with this world's goods and he used them to glorify God, and the sowing in tears is now being reaped in great joy.

A new church has been organized in Ohio's capital. It is on the west side. A school has been run for three years. The Franklin County Church Extension Society will foster this work and perhaps the State Board will help some later. This is a good opening. A lot will be purchased and a chapel erected.

The Ohio scribe will be on hand at Akron with pencil and notebook. Look out for a full report next week. The churches of Columbus will ask for the convention next year.

C. A. FREER.

Columbus, Ohio.

Success in the East.

Missionary work in the east took another step forward on May 5, when four of the New York ministers and about seventy from their congregations came over to rejoice with us in the dedication of our chapel. We had personally invited our neighbors who reside in the immediate vicinity of the chapel and our house was filled. Bro. Willis, who has been largely instrumental in starting and fostering our work, spoke on "Christ in the Church." Bro. Denham followed with injunctions as to the work of a Christ-filled church. After a few words from Bro. Schmetzer, of the Flatbush Church, Bro. Harlan dedicated us and our church home to God in fervent prayer.

This was the culmination of seventeen months' work in the conservative east. Our start, present condition and prospects are full of significance for future work.

Late in the fall of 1899 the first meeting was held at the home of Bro. E. L. Kelland. After a second meeting we invited a plumber to move into the back part of his store room and rent us the front part of his store. He moved. On January 1, 1900, twelve adults and one child met for Bible study, prayer and communion. This was the start.

In May Bro. Kelland represented our need to the Atlantic conference. It was decided to put an evangelist into this eastern field and Dr. Montgomery, of Philadelphia, gave generous inspiration to the movement, and it was later decided to divert whatever was raised to establish the cause in Newark. In October the Home Board put me in charge of this work, and in November the Church Extension Board bought us a lot admirably located a few blocks from our dear little store-room chapel.

About $800 was pledged in our little band for a building fund. Brethren in North Tonawanda, Auburn and New York City gave us $300 more and the chapel was built. Furniture and necessary expenses up to $2,200 was incurred, $1,400 of which is raised. We shall keep asking for help until this balance and our loan from the Extension Board is paid and then become at once self-supporting. We number 26, a Bible-school of 62 and an auxiliary of 10, all of our women and one Presbyterian woman making the number, and a Sunday-school class of girls supporting a child in the orphanage in India. This is the present condition. Our prospects are typical of the entire east.

Two miles from my window are the Orange Mountains. From there on a clear day may be seen in one sweep of vision the homes of more than one-fifteenth of the entire population of this country. The greatest center of population on earth is spread out before you, the commercial metropolis of the United States, the intellectual and religious metropolis and the probable metropolis of vice, although this last distinction is sometimes claimed by a town somewhere in Illinois.

The people are here, the money is here, the spiritual response is here. Washington, Danbury, Conn., Worcester, Mass., and Newark, are a standing and powerful refutation of the claim that the west is a better field for our plea than the east, and the east has some marked advantages over the west. Church work in the "flat" districts of any city is met by peculiar disadvantages. Suburban missions on the contrary are at once fruitful and progressive. The men as a rule are business men, accustomed to handling money in large amounts, and imperative in expecting results. They know that success in any enterprise costs money, and they will part with their money cheerfully to attain desirable results. And they are accustomed to taking long chances for success. But we shall never have men of large wealth interested in our enterprises if we do not interest and hold the young business men who are here and coming here and succeeding in business.

It may be practicable to multiply our churches in the crowded districts of the city, but it is certainly practicable to multiply many fold our suburban missions, going into the home districts where the work of the church is accessible and can more readily be an efficient factor in the home life. Put the money and the man here to start a work and set it on its feet and it will return abundantly to you after not many days.

We confidently ask our brethren for help here in Newark and for all the east. It is a most fruitful, a most fertile field. We appreciated most heartily a gift of $50 from Los Angeles, Cal., and earnestly pray for the speedy coming of the time when innumerable bonds of fellowship in service shall reach from shore to shore and bind all continents in loving embrace. R. P. SHEPHERD.

194 N. 17th St., East Orange, N. J.

Who Discovered the Circulation of the Blood?

Paul states a just and reasonable principle in human action when he declares that *honor should be given to whom honor is due.*

In biographical sketches generally, Dr. William Harvey is mentioned as "the discoverer of the circulation of the blood."

Webster's definition of discoverer is: "One who discovers, espies, or first comes to the knowledge of something; one who discovers an unknown country, or a new principle, truth or fact." The verb discover implies one of several things: to expose to view; to make known; to obtain for the first time sight or knowledge of.

It matters not which definition of either the noun "discoverer" or the verb "discover" we are disposed to take, the difficulty is the same. Dr. Harvey can not be justly considered "the discoverer of the circulation of the blood."

Let us consider a few facts. Dr. William Harvey was born at Folkestone, England, on the first of April, 1578. He was educated at Cains' College, Cambridge, and at Padua on the Continent. At the latter place he took his doctor's degree under Fabricius. He returned to England in 1602. He was surgeon to James I and Charles I.

It is claimed that his discovery of the circulation of the blood was suggested by him in 1616, announced in 1619 and published to the world in 1628 in his *Exercitatio de motu cordis et Sanguinis.*

One of Harvey's contemporaries was the myriad-minded Shakespeare. In fact, the latter was a boy of 14 when Harvey was born. In his Hamlet, written as critics admit not later than 1600, is a statement showing that Shakespeare had a tolerably clear conception of the circulation of the blood. I quote from Scene 5, Act 1. It is the language of the ghost:

"Blood of man
That swift as quicksilver it courses through
The natural gates and alleys of the body,
And with a sudden vigor it doth posset
And curd, like eager droppings into milk,
The thin and wholesome blood."

Nor is this all. In Scene 4, Act 3, of the same play occurs this language:

"My pulse, as yours, doth temperately keep time and makes as healthful music."

Still again in Scene 2. Act 3, of the Merchant of Venice, is found the declaration, "Only my blood speaks to you in my veins."

An examination of these passages reveals the fact that the poet had a tolerably correct idea of the blood and its circulation. Its rapidity he represents by the swiftness of "quicksilver." Its arteries and veins he represents by "gates" and "alleys." Its coagulation is indicated by "curding." The regularity and rhythm of the blood's action he suggests by keeping time and affording "healthful music." He specifically mentions "veins."

All this, let it be known, was written prior to 1600; that is to say, at least 16 years before Dr. Harvey claims to have made the discovery and at least a quarter of a century before he published his theory to the world. We are justified, it seems, in concluding that Dr. Harvey is not justly entitled to the honor of being considered "the discoverer of the circulation of the blood."

J. FRAISE RICHARD.

Fayette, O. Mar. 4, 1901.

Remember a fifty cent bottle of Scott's Emulsion given in proper quantities will last a baby fifty days; a child six or seven, thirty days; and a child of ten or twelve, twenty days.

It's a very economical medicine.

If the child is sickly, without appetite, it will nourish and bridge it over until it can take its usual food.

For delicate children without any real disease, it can be used with splendid results.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Elder L. B. Wilkes.

I have just received a letter from Brother Edmund Wilkes, dated May 1, informing me that his father, Elder L. B. Wilkes, "passed away from earth and its sorrows and burdens last night shortly after midnight." So the spirit of that mighty man of God took its flight from the earthly house to join the company of "the spirits of just men made perfect," just as the month of May, 1901, was ushered in.

Doubtless some competent pen, some brother possessed of the necessary data, will furnish the CHRISTIAN-EVANGELIST with a suitable obituary, giving a sketch of his life and eminent labors in the Lord's vineyard.

But as one who knew him long and loved him much, I wish to offer this tribute to his memory. Bro. Wilkes and I were fellow students in Bethany College more than fifty years ago. Greater confidence and warmer love seldom if ever knit the souls of two young men together than that which bound us together at that time. During the more than half century that has passed since that time nothing has ever occurred to mar that confidence or to cool the ardor of that brotherly love.

His son says: "He was not afraid to die, I am sure. The Almighty arms were underneath and about him." Of that there can be no shadow of doubt.

He was a valiant soldier of the cross, a mighty warrior against the prince of darkness. His soul has left the body in Stockton, Cal., and gone to join his loved ones where there is no death.

For a little while, my beloved brother, farewell! I hope and expect to join you, and love you, and labor and rest with you in the vigor and strength of glorified manhood. In that land we will never wear out nor die.

J. C. REYNOLDS.

Evangelistic.

FLORIDA.

Jacksonville, May 1.—There have been 21 additions to the First Church; 16 by confession and baptism, since the first of January.—J. T. BOONE.

ILLINOIS.

Bloomington, May 13.—A full house last night at the Mission. Five additions. This makes 10 for the last four sermons—many more in sight.—JOHN D. AUSTIN, pastor.

Centralia, May 7.—I held one week's meeting at Gunion with 12 additions, 8 by confession and baptism, 3 reclaimed, one by letter. The church is in better condition than it has been for years. I assisted Bro. Williams in a meeting at Bailey; 5 additions, 4 by letter, 1 by confession and baptism.—LEW D. HILL, 7th district evangelist, Exchange, Ill.

LeRoy, May 6.—Two baptisms last week at prayer-meeting and one by letter recently. —F. A. SWORD.

Lane, May 13.—Two confessions at last night's service. Churches wanting a meeting write to me at Lane, Ill.—M. L. SORNBORGER.

Latona.—Four additions, 2 baptized on April 6, and 6 additions, 4 by baptism May 5. —WILLSON, pastor.

Springfield, May 13.—We had 11 additions at our regular services yesterday.—J. E. LYNN.

Watseka, May 13.—Another added yesterday. Exceeded our apportionment for home missions one week ago.—B. S. FERRALL.

INDIANA.

Ft. Wayne, May 13.—Three additions to the West Jefferson Street Church yesterday, and one the week previous.—E. W. ALLEN.

North Vernon, May 6.—Began work at North Vernon yesterday as resident pastor. Had 4 accessions the first day. Preached a sermon in the morning on "America, the crown of 20th century history." Offering for home missions $9.25. No apportionment.—PERRY THOMAS MARTIN, pastor.

Wilkinson, May 7.—There were six confessions and eight additions by statement as a result of a short meeting held for us here by Evangelist Robert Sellers.—R. L. HANDLEY, pastor.

IOWA.

Corning, May 6.—Three more additions here yesterday. We are making preparations for children's day service. The district convention meets at Creston this evening. We hope to have the finest meeting in our history.—I. H. FULLER.

Knoxville, May 12.—The Church of Christ of Knoxville, Ia., was organized with 21 members March 29, 1901, and has grown to 56. We took our first offering for missions to-day, resulting in an offering of $26 59. We are making all preparations for children's day, and expect to raise not less than $15. Sister Newcomer will be with us next Lord's day to organize a C. W. B. M.—HARRY WALSTON, pastor.

Moulton, May 13.—Six added since last report. Work moves along encouragingly. At a recent board meeting, a unanimous call was extended to me to remain another year at an increase of $100 in salary.—R. M. DUNGAN.

KANSAS.

Holton.—Twenty-six confessions here yesterday.—J. V. COOMBS AND DAN STEWART.

Kingman, May 7.—I am here assisting Bro. D. D. Boyle in a meeting. Three confessions to date. My time is not taken for June.—V. E. RIDENOUR, singer.

Paola, May 6.—We have had 11 additions at regular services in the past six weeks.—E. G. MERRILL.

MISSOURI.

Carrollton, May 9.—Seven additions last night at prayer-meeting, four confessions, two by letter and one by statement.—E. H. KELLAR.

Carthage, May 13.—Three additions this Lord's day; one by letter, two ladies of social prominence making the good confession.—W. A. OLDHAM.

Farmington, May 13.—The wife of one of our elders united with the congregation here yesterday. I begin my work here with bright prospects. I am working two days each week with the brethren at Elvins, one of the mining towns of our county. I am not preaching, but pushing the church building at that place; 15,000 people in this mining district, and we must be established there.—R. M. TALBERT.

Hannibal.—On May 5, I preached a fifth anniversary sermon. During the five years of service, 383 have been received into the church, 119 of these by baptism. I have conducted 121 funerals, 46 of these were members of the Hannibal church; 70 marriage ceremonies were performed. The removals and deaths have been so many that the net gain in membership has been only about 100. During the pastor's annual vacation, the auditorium will receive a new carpet and fresco. I will preach the baccalaureate sermon at Pike College, Bowling Green, May 26. Our offering for home missions was about $110.—LEVI MARSHALL.

Holden, May 13.—Yesterday the Holden Church made its offering for foreign, home, and state missions and church extension. The amount pledged was one-third more than the apportionment.—H. F. BURNS.

Huntsville, May 13.—Two more additions at regular services last night, one by confession and one from Methodists. J. O. Davis, of Hollister, Cal., was with us yesterday morning and gave us a stirring sermon on home missions. He left for Kansas City at once. We are planning for a large offering the second Sunday in June. G. A. Hoffmann will be with us that day. Will have H. A. Northcutt hold us a meeting early in September.—LOUIS S. CUPP.

Joplin, May 6.—During April we received 10 additions here, three were by letter, one by statement, one from Baptists and five by confession.—W. F. TURNER.

Kirksville, May 9.—Had six additions last Sunday. Baptized seven at prayer-meeting last night, one of them a Dr. S. J. Alamshah from Persia.—H. A. NORTHCUTT.

Mound City, May 4.—Since beginning here, Jan. 27, there have been 13 additions to the congregation, six by primary obedience. The church made an offering for foreign missions of $70, and the Juniors raised $8 at their Easter concert. Our offering for home missions will approximate $50.—GEO. L PETERS.

Princeton, May 6.—We had two additions here April 28, one by confession and one from the "Latter Day Saints." One confession yesterday. Three new to us since last report. —J. E. DAVIS.

Rosendale, May 8.—Sunday, April 28, we had five additions by letter. We have also raised our apportionments for the following causes: Foreign missions, general home missions and state missions. Our apportionment for these was $30.—S. R. REYNOLDS.

Salem, May 7.—We closed the meeting at Salem, May 5 with 24 additions. Bro. Ben F. Hill, of California, Mo., was with us two and a half weeks and won for himself a warm place in the affections of the people. Bro. Guy B. Williamson, of St. Louis, led the song service and did it in a masterly way.—E. E. DAVIDSON.

NEBRASKA.

Miller, May 7.—We continued the meeting a few days at Seward, five added. We are now at Miller. We find a few brethren but no organization, no building. We hope to organize ere we close. One confession last night. We expect to begin in our tent as soon as possible. We have made no definite arrangements as yet. Churches wanting meetings at good points where we can plant the cause let me hear from you. H. B.

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D. B. Cherniss, Farmersville, Texas, says the top of his head was entirely bald, but the Remedies have grown a fine new crop of hair, and every one in town is surprised to see it.

Says Professor Turner, President of Fairmount College, Sulphur, Ky.:—"After being bald for thirty years, I began using the remedy in 1895, and in a few weeks thereafter my entire scalp was covered with a thick downy growth of new hair. The whole of my hair was gone except a fringe around the hat line. In six weeks the bald spot was entirely covered. I had been bald for thirty years, and when hair can be made to grow on such a head as mine, no bald-headed person need fear the results."

Theresa Fennell, Moscow, Idaho, says:—"My head was bald and glossy, but since using the Foso Treatment my hair is now four inches in length and quite curly."

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Hollingsworth who came into the church during our Craig meeting is now located with them.—J. S. BEEM, evangelist.

Ulysses.—Geo. M. Reed has been called to the Arapahoe church and enters upon his work there at once. C. A. Sias has been called to the Unadilla pastorate and accepted. Will supply till school closes in June and then reside there. Wickham and Givens closed the Scott's Bluff meeting with 20 additions, 15 baptisms and five otherwise. They are now at Gering in a meeting and will likely go from there to Mt. Zion Church near Alliance. Bro. Geo. Lobengier has been supplying at Peru for several Lord's days. John T. Smith had 54 additions at Shubert when meeting was 15 days old. W. T. Hacker visited Tecumseh recently. Thirteen added was the last report from Tekamah. Bro. Smith, the pastor, says they are making a strong pull to put the work on a good foundation. H. B. Hollingsworth, who has been for some years engaged in Y M. C. A. work, is now preaching for the church at Craig. H. H. Rama, pastor at Blair, reports one added at that place. Also that they are preparing to have a Bible-school rally there on June 12, including Craig, Tekamah and Omaha. Bro. Ogden closed at Elwood on May 5. When last heard from there were eight additions and the church moving toward getting a preacher for half time. W. H. Waggoner is in a missionary institute at Hebron.—W. A. BALDWIN, secretary.

Waterloo.—A. O. Swartwood has resigned the pastorate here after two years' work and will locate at North Fremont. He wishes to engage with churches in eastern Nebraska or western Iowa, which can have preaching only once or twice a month. Address at Waterloo until July. During the past two years there have been 26 additions, 17 by confession; Christian Endeavor has grown from 13 to 40 members; present church membership, 90. Plans are being made to secure a pastor and to have a meeting in the fall.

NEW YORK.

Buffalo, May 7.—Three additions last Sunday at the Richmond Street Church and five the Sunday before. We have had additions every Sunday for a month. Raised $170 for Home Missions.—B. A. JENKINS.

NORTH CAROLINA.

Wilson.—The church here has raised for all purposes during the last four years, $15,750. Carey E. Morgan has recently closed a very good meeting with the church and B. H. Melton has been pastor for four years. The church is prominently connected with our missionary and educational interests.—J. B. BATES, clerk.

OHIO.

Columbus, May 6.—Yesterday was high-tide in Bible-school work at the West Fourth Avenue Church; 223 present. We hold a "Twentieth Century Bible-school Rally" June 2. We have set the mark at 300 and will reach it.—M. E. CHATLEY, pastor.

OKLAHOMA.

Chandler, May 9.—Three additions, one baptism in my work since last report. Organized a Junior Christian Endeavor Society at Luther.—A. M. HARRAL.

PENNSYLVANIA.

Alleghany.—Eight additions to-day at regular services at First Church, W. J. Lhamon, pastor; four by confession.—H. F. NICHOLS.

TENNESSEE.

Johnson City, May 9.—The Church of Christ at Johnson City has recently enjoyed a visit from Bro. I. J. Spencer, of Lexington, Ky. He was with us two weeks in a meeting, and by his able preaching of the simple gospel was instrumental in bringing 30 souls to this *gospel*, and also building up those who were already in the fold. The latter result we regard as of equal importance with the first. The meeting was a great success from every standpoint. Under the leadership of Bro. A. A. Ferguson, our able pastor, we are expecting to take this town for the primitive gospel.—A. B. CROUCH.

TEXAS.

Amarillo, May 6.—Four added yesterday; one by letter, two from Baptists, one baptism.—VOLNEY JOHNSON, pastor.

CHANGES.

C. H. Hilton, Louisville, Ky., to Perry, Okla.
K. W. White, Salisbury, Mo., to 2135 Perry St., Denver, Col.
J. M. Hostetter, Tama City to Le Grand, Ia.
Alva W. Taylor, Norwood, Cincinnati, O., to Harlan, Ia.
A. L. Jones, Lancaster, Mo., to Baxter Springs, Kan.
W. S. Moore, LaCygne, Kan., to Humboldt, Kan.
C. Newton Martin, Globe, I. T., to Guertie, I. T.
F. L. Davis, Eldora to 1308 26th Street, Des Moines, Ia.
Walter P. Jennings, Lampasas to Hillsboro, Tex.
L. B. Coggins, Holden to 2726 Ellendale Ave., St. Louis, Mo.
E. W. Carr, Dodge City to Garden City, Kan.

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Period of Revival of Home Missions	*Benj. L. Smith.*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White.*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

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Family Circle.

The New Cookery.

Since Lizzie goes to cookin' school the house
don't seem the same:
Most everything we get to eat has got a fancy
name,
An' none of it is what we like, but what's the
use to kick?
I reckon it's all right so long as it don't make
us sick.
But, somehow, well, I'm gettin' tired of this
here "consommay,"
An' salads that's as spiritless as last year's
crop o' hay.

Since Lizzie goes to cookin' school she don't
cook like her ma,
She has to have a apron on—the best you
ever saw,
It's frilled an' puckered here and there, an'
trimmed around with lace;
I reckon Lizzie'll be all right when she has
struck the pace.
But, somehow, well, it seems to me I can't
just get the hang
Of, when I'm eatin' custard pie, to call it a
"merrang."

Since Lizzie goes to cookin' school, we don't
get no more mush,
An' when I say I'd like some greens, she says,
"Now, pa, you hush!"
She holds a fool the'mometer on everything
she cooks,
An' scolds because the cook stove won't run
'cordin' to the books.
But, somehow, well, the things don't seem
good after they are carved,
Since Lizzie goes to cookin' school—why, say,
I'm blamed near starved.

—*Baltimore American.*

Diamonds in It.

We heard Russell Conwell tell this charming story, which he obtained from an Arabian guide:

There lived on the banks of the Indus an ancient Persian by the name of El Hafed. From his beautiful and comfortable cottage on the hillside he could look down upon the gleaming river and out over the glorious sea. He was a man of wealth. His fields and orchards yielded plentifully and he had money at interes'. A beautiful wife and lovely children shared with him the joy of a happy home.

One day, there came to the cottage a Persian priest. That priest sat down with El Hafed before the blazing fire on the hearth and told him how diamonds were made. "If you had a diamond," said the old priest, "as big as your thumb, you could purchase many farms like this, and if you had a bushel, you could own the whole country." That moment El Hafed became poor. All his possessions seemed to lose their value, as the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. What is the use of spending one's life in this way in this narrow sphere? I want a mine, and shall have it!"

That night he could not sleep. Early the next morning he went to the priest and asked where he could find those diamonds. "If you want diamonds," said the priest, "go and get them." "Won't you please tell me where I can find them?" said El Hafed. "Well, if you go and find high mountains, with a deep river running between them, over white sand, in this white sand you will find diamonds."

The enthusiastic, restless and dissatisfied farmer sold his farm, took the money, and went off in search of diamonds. He began down through Egypt and Palestine. Years passed while he was pursuing his useless search. At last he went over through Europe, and, one day, broken-hearted, in rags, a hungry pauper, stung with humiliation and crushed by his bitter disappointment, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling in, and listened to the whisper that invited him to peace, and, in the moment of despair, threw himself in and sank, never to rise again.

The man who purchased El Hafed's farm led his camel out one day to the stream in the garden to drink. While the camel buried his nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day this same old priest came to visit El Hafed's successor. He noticed a flash of light from the mantel, and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that is a diamond," and the two men went out in the garden and stirred up the white sand and there came up in their hands beautiful diamonds, more valuable than the first.

This is historically true. It was the discovery of the wonderful mines of Golconda and the founding of the line of the great moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time and the most honored."—*Union Gospel News.*

A Poet's Memory.

Writing in the Youth's Companion of William Cullen Bryant as an editor, Hon. John Bigelow says:

Mr. Bryant's exceptionally abstemious habits no doubt accounted largely for the fact that he was always ready for his work. He was not a man of moods; he never said to himself or to any one else, "I do not feel like work to-day." He was always ready, and ready to do his best, which could never be said of any man who made habitual use of stimulants or drugs.

He had a marvelous memory. I am not sure that it was excelled by Gladstone's; possibly it was by Macaulay's. On one occasion I saw it announced in the morning paper that a new poem of Mr. Bryant's had just appeared in Graham's Magazine. As the magazine had not yet reached the office, I proposed to send to the editor for a copy. He said, "I will give you a copy," and turned to his desk to write it down. I complimented him upon his memory, and he said, "I have no doubt that, with a little time for reflection, I could write out a copy of every poem I have ever printed." He had then published four-fifths of all the poetry he ever published.

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The Very Man.

A Glasgow gentleman recently recommended to the notice of a city merchant a young fellow who was looking for a clerkship. Some few days later they met again, and the gentleman asked if the selection had proved a wise one.

"Not at all," replied the merchant.

"Dear me," said the other. "I thought he would have suited you down to the ground—so full of go."

"Yes," responded the merchant, "he was too full of go. Why he's clean gone, and a thousand pounds of my money, too."

"You don't say so! Why, I thought he was exactly the fellow you were looking for."

"So he is," was the emphatic reply—"so he is."—*London Answers.*

A Wasted Lesson.

At the conclusion of a school treat last summer an excellent teacher, desirous of administering a trifling moral lesson, inquired of the boys if they had enjoyed the repast.

They all replied, "Yes, sir."

"Then," asked the teacher, "if you had slipped into my garden and picked these strawberries without my leave, would they have tasted as good as now?"

Every small boy in that stained and sticky company shrieked, "No, sir!"

"Why not?"

"'Cause," said little Thomas, with the cheerfulness of conscious virtue, "then we shouldn't have had cream and sugar with 'em."

A witty bishop, getting out at a railway station which had a large brewery abutting, noticed the flag at half-mast, and inquired the reason.

"The brewer's grandmother is dead, sir," said the station-master, "and we all go into mourning as a compliment to the brewer."

"Ah, yes, sighed the bishop, "so I see; even the barrels are in tiers."

"There's one fact," remarked the Sweet Thing, "I can't understand about discovering these new stars." "What's that?" asked the professor. "How they manage to find out their names." — *Philadelphia Times.*

Doctors' fees are often stigmatized as robbery. A nicer usage, perhaps, would call them pillage.—*Detroit Journal.*

A Park of Redwoods.

The state of California has recently qought a tract of redwood forest which will be preserved as a public park in order that the greed or enterprise of the lumbermen may not cause this most wonderful of all trees to go the way of the almost vanished buffalo. The Humboldt (Cal.) Daily Standard says:

"A recent statement of Professor Sargent sums up what has been done as follows:

"'The action of the California Legislature, which is largely due to the efforts of the Sempervirens Society, a body of Californians organized specially to accomplish the preservation of some part of the redwood forest, is a matter of national rejoicing. The redwood tree (Sequoia sempervirens) is one of the wonders of the world. Its first cousin, the so-called Big Tree of the western slopes of the Sierra Nevada, surpasses it in girth of stem, but no other tree in the world attains a larger size and no North American tree grows so tall.'

"The redwood forest extends, or once extended, before it was attacked by the lumberman, from the northern borders of California southward to Monterey county in a belt facing the ocean and rarely more than 30 miles wide, for the redwood has only flourished, in post-glacial times, within the influence of the cold fogs which, sweeping in from the Pacific ocean, are arrested by the range of mountains which follows the California coast. Fifty years ago this belt of redwood contained more merchantable timber than any other forest of a similar area which has been known to the human race. Trees 10, 12 or 15 feet in diameter were abundant, and individuals from 20 to 25 feet in diameter were not rare. Only some of the gum-trees of Australia approach or surpass it in height. Indeed, the extreme height which this tree attains has never been satisfactorily determined. A few years ago Mr. John Muir, the well known California naturalist, Gen. Henry L. Abbott, one of the engineer corps of the army, and Prof. Sargent, found a tree, which had recently been cut on one of the streams which flow into Humboldt bay, that had a total length of 340 feet. In Prof. Sargent's opinion this special individual is probably the tallest North American tree of which there is any authentic measurement, the tallest sequoia of the Sierras hardly surpassing the height of 320 feet. This tree, moreover, was hardly more than a sapling, with a trunk but six feet in diameter, or little more than a quarter of the size which redwood trunks sometimes attain.

"'The redwood tree is interesting for its size,' says Prof. Sargent, but it is more interesting as the sole representative, with the allied species of the Sierras, of a race of giant trees which before the glacial period were widely spread over the northern hemisphere. The forest of redwood, too, is probably the most beautiful coniferous forest in the world, with mighty trunks covered with bright red bark lifting aloft broad crowns of dark green delicate foliage, while the ground beneath the trees is covered with masses of ferns, mosses and many charming flowering shrubs and herbs."

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Contempt of Court.

An English judge whose knowledge of law was not great was one day holding court in a northern town. An attorney was endeavoring to explain to his lordship some point of law which the latter had great difficulty in understanding. Losing patience at last, the lawyer sat down with a remark not wholly complimentary to the court. "Do you wish to show contempt of court?" asked the judge, with some asperity. "No, my lord," was the reply, "I am doing my best to conceal it."

The Haughty Beggar.

The professional beggar, says the Youth's Companion, who has been making his appearance in American cities as a self-constituted ornament to the close of the century, is a contribution from Europe, where he has long flourished in splendor or poverty according to the profits of the season.

He is a man of resources who rises quickly to an occasion, as is evidenced in the story of a tramp who was called in from the street to decide a dispute, and was asked if he could eat thirty quails in thirty days. "Quails!" said the tramp, contemptuously. "Make it turkeys!"

Another tale of beggary relates to a French mendicant who stopped a gentleman on the streets of Paris, and asked for alms. When he was curtly refused, he turned away with an air of desperation, and exclaimed bitterly:

"Then I am driven to it!"

Fearing that he meant self-destruction, the gentleman called him back, gave him a coin and asked him what he meant by the threat.

"Sir," said the beggar, "I meant that if you did not give me money I should be driven to work."

Miss Bates, who has written and published an interesting book on travels in Spain, relates that the beggars of that country are amusingly proud, and are exceedingly polite so long as nothing is said or done to wound their pride. She tells a story of a friend, a German woman, who requested a strong man who had importuned her for charity to carry her bag up the stairs. The strong man started back at this unusual request, drew himself up haughtily, frowned and replied:

"Madam, I am a beggar, not a laborer."

"How many zones have we, Willie?" asked the teacher of a pupil in the junior class.

"Four," was the reply.

"Well, then, name the four," said the teacher.

"The frigerated, the horrid, the temperance and the intemperance," answered the little fellow.

Teacher—Tommy, who was Joan of Arc?

Tommy (who is considered great at guessing)—Noah's wife.—*Home Guard.*

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A Better Way.

A coal cart was delivering an order in Clinton place the other day, and the horse made two or three efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eye, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but I don't want to get into a row," remarked one.

"I am satisfied that I can do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I got him down, along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl about eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of that coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way; but meeting with nothing but pleasant looks he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*Universalist Leader.*

Should a Church Pay its Debts?

In a recent trial of a case in court involving a dispute between a preacher and a church over non-payment of salary, the attorney for the plaintiff made the following remarks relative to the financial obligations of churches:

"If any debt ought to be paid, it is one contracted for the health of souls—for pious ministrations and holy services. If any class of debtors ought to pay as matter of moral as well as legal duty, the good people of a Christian church are that class. No church can have any higher obligation resting upon it than that of being just. The study of justice for more than forty years has impressed me with the supreme importance of this grand and noble virtue. Some of the virtues are in the nature of moral luxuries, but this is an absolute necessity of social life. It is the hog and hominy, the bacon and beans, of morality public and private. It is the exact virtue, being mathematical in its nature. Mercy, pity, charity, gratitude, generosity, magnanimity, etc., are the liberal virtues. They flourish partly on voluntary concessions made by the exact virtue, but they have no right to extort from it any unwilling concession. They can only supplicate or persuade. A man cannot give in charity or from pity, hospitality or magnanimity the smallest part of what is necessary to enable him to satisfy the demands of justice. It is ignoble to indulge any of the liberal virtues by leaving undischarged any of these imperative demands against us. On the credit side of justice we can make any sacrifice of it that we will, but on the debit side we can make none whatever. I may burn as an offering my own bull or lamb, but not that which rightfully belongs to another owner. There is nothing more exalted than a strict duty and its performance. What we freely give cannot be better bestowed than what we pay in discharge of a perfect obligation. The law grants exemptions of property to families, but none to private corporations or collective bodies, lay or ecclesiastical. These must pay their debts if they can. All their property legal and equitable is subject. We think a court may well constrain this church to do justice. In contemplation of law, justice is not only one of the cardinal virtues, it is the pontifical virtue. Certainly it is an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach. But the plain implication from the facts alleged is that the church has no assets other than this property, and on looking into the answer we find that the answer makes no suggestion of any other assets."

Being a Boy.

Margaret Deland, says the (Chicago) Standard, once accosted a small boy who was sitting barefoot with feet in a dusty gutter and his shaggy, good-natured dog at his side.

"Well, you look happy, my boy. Are you having a good time sitting there in the sun?"

"I dunno if I am," replied the urchin in a blunt, uninterested way.

"Your dog looks happy," persisted the lady in a cheerful tone. "He likes the sunshine, I know. Perhaps dogs are happier than boys?" she added, inquiringly.

"You bet your life they are," was the ready response.

"How is that?" said Mrs. Deland.

"Why, it's just this way," replied the boy. "Dogs, they can eat when they want to and sleep when they want to and do whatever they please; there's nobody to row at 'em, and they hain't anything they've *got* to do, and they ain't got to run no errants nor nothin.' That's just how it is with dogs."

Mrs. Deland immediately imagined that the boy had a cross, scolding mother, who probably at that instant, while the boy and dog were sunning themselves, was waiting for a yeast cake or a loaf of bread.

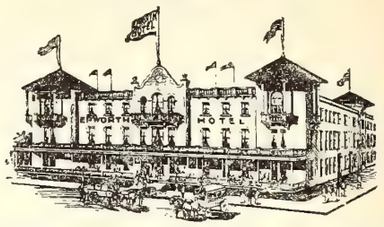
"Surely dogs do have a pretty happy time," she said. "I suppose you would like to be a dog and have all these good times?"

"Y—e—s," he drawled out; "y—e—s, but then *they ain't boys.*"

"I haven't much use for Blithersley," said the proud papa. "Why?" asked the proud mamma. "I listened to him for an hour to-day while he told me about what his baby had said, or tried to say, and just as I was about to tell him about ours he left me, saying he had to catch a train." —*Baltimore American.*

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Yes, sir, as I was saying, Pete had disappeared from her home, and her mother was out, late at night, hunting her everywhere. But we must wait till next week to hear more of the story. This week we have more letters and guesses to print. Gertrude Minnick, Davenport, Wash.; "I would like to join the Av. S. again. I like Lola Cox's plan. I wish some members would write to me. I am 12." (Remember, children, I want your opinion on that plan, namely, if, at the end of "Pete," you would like to write short stories, essays, etc., for this page.) Here is a letter from Bismarck, Ill, but there is no name signed to it; we will say it is by Bobby Black, and if this guess is wrong, let the real author step forth; "I have found out the Av. S. rules, and I began to keep them immediately. I think the tramp was Pete's father. My favorites—Uncle Tom's Cabin, Black Beauty, Evangeline. I am 13." Olive Kenyon, Des Moines; "Nap is Pete's father; he is going to turn out all right at the end." Dora Blunds, Winterrowd, Ill.; "Nap is Pete's mother's old lover. My sister Bessie guesses that he is a man who wants to marry Pete's mother." Maye Heizer, Chilo, O.; "We all know how old you are and when your birthday is; now we should like to see your picture. Some people are never satisfied, are they? I, like some others, think it a shame that 'Pete' must end each week right where it is so interesting. I read the letters from the Av. S. members, also your jolly remarks—that is what I like, somebody that is so droll." Another letter with no name signed—we will say it was written by Sally Tuck, Ospur, Ill.; "I think Nap Mrs. Morris' husband. I have read What Tommy Did, Our Gold Mine, Rollo on the Rhine. I would like for you to take me on the honor list." (Has anybody besides Sally read one of the Rollo books? I think this is the first mention of one; they used to be great favorites of mine.) Florence Leavitt, Frankfort, S. D.; "I read a great deal in the Bible besides what I need for the Av. S. I started to read the Bible through, New Year's day; am in Proverbs now. My sister Olive is reading the Bible through also. She is ahead of me; she started first. My sister, brother and I hang the sheets of paper up on the wall that we have to write our Av. S. accounts on, so we can see them."

Edna Bernice Huston, Carthage, Ill.; "Nap is Mrs. Morris' brother. I am reading Uncle Tom's Cabin." Mabel Alvard, Zurich, Kas.; "I wish to join the Av. S. I am 12. I have read several books lately; I like Wide Wide World the best. I never read novels." (I wish every member would read Wide Wide World; no better book for young people.) Flossie Hunt, Le Roy, Ill.; "I kept the rules one whole quarter, but we have been moving and I have not much time; but I am going to start over again." (I am glad; and your excuse is a good one. Moving will excuse almost anything except suicide.) Melvin Ledden, Ospur, Ill.; "I have found a new member." (Good! Hold to him!) "He is 13—Turney Brown, of Ospur. I am glad I joined the Av. S., for it does much good. Must I give the authors of all quotations?" (Every one.) Francesca B. Taylor, Bay City, Tex.; "I have read Pete, Red Box Clew, and the story about Abimelech. My guess: Nap is Pete's father. My favorite books are too many to name, but my favorite authors—Dickens, Alcott, Lyall, Hawthorne, Irving, Eugene Sue and, oh, yes! Lew Wallace. Of course by my writing you will know I want to join the Av. S. I begin to-day. Mrs. Dever and Gerald, I feel like we are old friends. Jessie Keedy and Mildred Brooks, I am like you; I rarely get a letter. 'Eliz' Vilpey, I had the scarlet fever not long ago and I can sympathize with you. I have read 182 books; how many of you can come up to that? Now after all this chatter, I remain your true friend." Burleigh Cash, Pennville, Ind.; "I cannot guess who Nap is yet. I wish 'Pete' could run for a whole year longer. I am glad I joined the Av. S. when I did. I don't think any one regrets it, either. I wish more would come in. Bro. Canfield of Indianapolis held us a good protracted meeting. I like to hear and read the letters of others." Florence Hollandsworth, Newell, Ill.; "What are the Av. S. rules?" (5. pp. history, 30 lines poetry, one quotation every week; Bible verse a day; keep account in note book—send report at end of each 12 wks.) "I think the tramp was Pete's father. I believe that he knew, and was a relative of, Mrs. Morris. Pete will get the money of Edgar Brown. I think Pete is more interesting than any of the others. I was afraid Madge never would get acquainted with Edgar." Nellie Speece, Denson, Mo.; "I want to join the Av. S. I am 10; have not decided who Nap is; I think Edgar paid him to go away." Mrs. Geo. Paddock, Antioch, Ill.; "Nap is Pete's father." Mrs. Geo. W. Nichols, Chadron, Neb.; "My little daughter, Pearl, sends her guess; she thinks Nap will turn out to be Pete's father." (Well, there's one thing certain; if Nap DOES turn out to be Pete's father, I am out a good many copies of "Shem"!) Ethel Wheat, Aurora, Mo., sends all her quotations in her report; I like the one by Carlyle very much: "He that has found his work need ask no other blessedness." Mrs. Mattie Dever, Hume, Ill.; "My report should have been sent sooner, but I forgot to report; time slips by, as we are so busy." (Nothing like being busy to make time slippery!) "Gerald and I gave up Paradise Lost three weeks ago." (Very brave to ever undertake it!) "Gerald is becoming a little missionary. He gives at least $1.00 at March offering, Easter, Children's Day, Rally Day. We raised $15 for March offering, thus: Bro. J. G. McNutt called for dollar volunteers, then for 50 cent, then for 25 cent, and in less than ten minutes we went $5 above our apportionment. Heretofore, after the sermon, be it ever so good, the baskets would be passed, and the result would be about $3." (By the way, I was examining a new book by Bro. Cal Ogburn, entitled "One Hundred Illustrated Sermons," and found therein a poem by Mrs. Dever.)

NEW HONOR LIST; Ethel Wheat; Chas. R. Hancock (4th quarter), Moselle, Mo.; Burleigh Cash (11th qr.); Melvin Ledden (5th qr.); Florence Leavitt (5th qr.); Olive Leavitt (4th qr.); Madge Masters (10th qr.), Ozark, Ark.; Mrs. F. A. Potts, Chattanooga; Jessie Keedy. (I am very sorry to omit some who sent names for the List; they did not state amount read; or failed to name books read—and they cannot be announced. If they will write at once, making their report properly, they shall be put upon our List. Some write that they have forgotten just how much they read; in that case, they failed to keep one rule, namely, to record what they did in a note book, and record it *regularly; then*, if you forget, go and look in your book. It is just as much a rule to keep a *regular* account in your note-book as it is to read your history. Very sorry to omit a great many letters; but every one will be printed yet—even the guesses on Pete. Next week we go on with the story, bu keep an eye out for your letter and you will one day find it on our page.

Albany, Mo.

Every Woman Knows—

that a loaf of bread left out on the table gets stale much quicker than if kept in the bread box. Exposure to the air does the damage. For the same reason crackers or biscuit exposed in a barrel or box will grow stale while those protected by the In-er-seal Patent Package will not. When you want crackers, biscuit or wafers that are a credit to your table, be sure they are in the original package with the In-er-seal trade mark design on the end.



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Not Worth It.

They were discussing in one of the committee-rooms at Washington the railway postal cars, which cost three thousand dollars each to build and two thousand dollars a year to maintain.

"The situation," said one of the Congressmen, "reminds me of the story of the pompous but somewhat insignificant lawyer who, in conversation with a judge, remarked: 'It costs me six thousand dollars a year to live.'

"The judge looked him over critically, leaned back in his chair and said:

" 'Bill, if I were you I wouldn't pay it! It ain't worth it.' "

Hour of Prayer.

Frank G. Tyrrell.

Fellow-Workers With God.*

TEXT: For we are God's fellow-workers: ye are God's husbandry, God's building.—1 Cor. 3:9.

The apostle would lead the Corinthians from foolish strife about preachers and teachers to the recognition of God as the great Architect, the chief Husbandman. Therefore he calls himself and the other preachers, ministers, servants, fellow-workers with God, and the believers he declares are God's tilled land, not theirs.

DIVINE FELLOWSHIP.

And so we have the double fact—God works upon us, and God works with us. Let us not mistake; we become fellow-workers with God, not by assuming the initiative, and asking God to join us, but by asking God what He will have us do, and thus joining Him. Many an earnest prayer goes up for the divine blessing on our work, when the prayer should be for the privilege of fellowship in God's work. Read the scriptures cited, recall the work of the apostles and the early Christians, their zeal, their courage, their endurance, their steadfastness, their marvellous achievements, and you will be struck with the power of God manifest in their activities. The same glorious feature marks every era of the church when she has proved faithful. Your own experience is a witness, for have you not toiled both without and with God? Dull and drear and unprofitable are the days when we launch forth for ourselves; but days of victory, days of delight, are the days of fellowship with God through the Spirit. Let us rejoice that this is a privilege all may enjoy; it is not for a chosen few: it did not die with Paul and Apollos.

POWER OF FELLOWSHIP.

Fellowship with God gives composure and rest of soul. What need to fret and fume? "If God be for us, who can be against us?" O you doubters and murmurers, be still! The work is not yours, but God's, and He is able to perfect it. God carried it on before ever you were born, and it will continue more gloriously than ever after your death.

"Be quiet: why this anxious heed
About thy tangled ways?
God knows them all; He giveth speed,
And He allows delays."

What an encouragement it is to the overburdened soul to stop and think for a moment that God is his partner! Ease and encouragement—both are in this blessed fact. Our hearts are well-nigh stout enough to work on in the dark, denied the pleasure of seeing any immediate fruits of our toil. And then there is here the sweet assurance of ultimate victory, if we think of the work as a warfare; of perfection, if we think of it as a work of art. God will undertake nothing that will not be carried to completion; He will plant no seed that will not ripen, project no plan that will not mature, give no promise that will not be fulfilled. Therefore let us go forward, with all energy! And now what of pride? If God is our Helper, then how much of the product is ours, how much His? The consciousness of this fellowship ought to make and keep us humble.

A PARTNERSHIP MAINTAINED.

God does not thrust Himself upon us against our wills. If we refuse or reject Him, then the purpose he would have wrought through us will not be defeated; it will be wrought through others, through them who are willing and obedient. Hence it is of the highest importance that we maintain our fellowship with Him. It is something we must vehemently desire. Is it not good and necessary? Dare we attempt to serve without it? Are we not incarnate weakness? And now, if we sincerely desire it, we will seek it. The desire will inspire prayer, and the searching study of the revealed Word, that we may know where and how God works. We will seek to trace His way in human history, and then walk in it; to know His purpose for our own age, and then achieve it. But we must have the right motive, namely, the glory of God. It will not do to seek the divine fellowship, in order that we may succeed; or that we may do as well as others. It is hard to keep our motives pure, but God does not set us as lights in the world to be gazed at and admired; rather to let our light shine, that men may see our good works and glorify Him.

We can generally determine whether God is with us or not, by the results of our effort. Study them; do they show the divine handiwork? Do they bear the imprint of the Master? We cannot work without God. He must be our motive, our method, and our strength.

PRAYER.

To work with Thee, O God, is a privilege inestimable. For it we praise Thee and bless Thee. Help us to be true and faithful servants and co-workers of Thine; forbid that we should run into vagaries and follies, and so discredit Thee and Thy work. Rather declare unto us Thy purpose, and impart unto us Thy wisdom and power, that we may serve with acceptance, through Christ Jesus our Lord. Amen.

*Prayer meeting Topic for May 22.

Southern Baptist Convention.

For the above meeting the Louisville and Nashville Railroad will sell round trip tickets from all points on its line to New Orleans and return at one fare for the round trip. Tickets will be on sale May 7, 8 and 9, good returning until May 16 inclusive, except that on payment of fifty cents an extension of limit until June 5th can be secured. Double daily trains between St. Louis, Evansville, Louisville, Cincinnati and New Orleans, with through coaches and Drawing room buffet Sleeping cars. Everything the best. For full information address any agent L. & N. R. R., or C. L. Stone, Gen. Pass. Agent, Louisville, Ky.

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For illustrated booklets "Summer Homes for 1901," and "In the Lake Country," send address with six cents in postage to F. A. Miller, General Passenger Agent, Chicago, Milwaukee & St. Paul Railway, Chicago, Ill.

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Through Passenger Service to Buffalo for Pan-American Exposition.

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Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St Louis at noon next day; leave Buffalo 6:30 p. m , arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

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W. F. Richardson.

The Holy Spirit Given.*

For ten days after the ascension of Jesus, the eleven apostles waited in Jerusalem, as they had been bidden, for the promised coming of the Holy Spirit. Many others of Jesus' followers tarried with them, so that a company of a hundred and twenty met from day to day for prayer and conference, among whom were the mother of Jesus and other godly women from Galilee. Probably the upper room where the Passover had been eaten furnished them a meeting place. At one of these gatherings, Peter suggested that they choose from among themselves one of those who had been an intimate associate of the Master, who might be enrolled among the apostles, that their number might be complete. Prayerfully and reverently they followed his advice and Matthias was chosen to take the place from which Judas, the traitor, had fallen by his transgression. No hint is given that this action was disapproved of God, and we are of the opinion that the disciple thus chosen became one of the apostolic group.

The Feast of Pentecost was one of the three great annual days made sacred by the Jewish law. It was set for the fiftieth day after the Sabbath of the Passover week, and thus always occurred on the first day of the week. It celebrated the completion of the grain harvest and loaves of the new grain were baked and waved before the Lord in the sanctuary. It was also by tradition said to commemorate the giving of the law on Sinai. Both these types were richly fulfilled in the occurrences of this first Christian Pentecost, when the completed work of redemption was signalized by the exhibition of three thousand redeemed souls, who had found salvation and life through Jesus Christ, and the New Law of Life was promulgated from Mount Zion and the word of the Lord proclaimed from Jerusalem.

The disciples were all with one accord in one place. Now is the blessing sure to come upon them. They have been waiting ten days for the Lord to fulfill his promise. But he meanwhile, has been waiting these same ten days for them to get ready to receive that promise. The preparation required was in them, not in him. They were not waiting till God was ready; he was waiting till they were ready. So soon as it could be truly said that they were *all with one accord in one place*, the spirit came. Oh that the church of God might understand the secret of receiving power. When united prayer and unbroken fellowship characterizes those who love the Lord, he honors them with his spiritual presence, and fills them with his divine power and grace.

Suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the house where they were sitting. They could not mistake the nature of the strange phenomenon. It was not a wind, for the air was motionless. Nor did the sound steal in at the doors and windows like noises from the street. The noise of a great tempest seemed to fall upon them from above, until the room was filled with it, as though a great flood of waters had swept in upon them and buried them beneath its waves. Yet was there no perceptible motion to the atmosphere, nor visible cause for the mighty volume of sound. In a moment they saw what looked like tongues of fire, hovering above them and "parting asunder," as the Revised Version says, or "distributing themselves," as in the margin, finding a resting place upon their heads. This was a striking symbol of the office the Holy Spirit had come to perform for the apostolic witnesses, who were to be endued with power to testify for Christ. We believe this special gift to have been confined to the apostles in the light of the entire narrative. But it was the prelude to a larger spiritual manifestation of God to his people, such as had been long since prophesied by Joel and was now confirmed by Peter in the sermon which followed. Every child of God was to receive the Spirit of truth and grace, and even the humblest servant and handmaiden were to be chosen instruments for the glorifying of God and the saving of men.

They were conscious of a strange, overpowering influence within them, which they could neither fully comprehend, nor at all resist. The evangelist Luke, who tells us the story, declares it to be the filling with the Holy Spirit, while Peter calls it the baptism of the Holy Spirit. It was the realization of the promise Jesus had made to them, of the coming of the Holy Spirit to abide with them and to endue them with power for their ministry. He also had called it a baptism. So entirely were they subjected to the influences of this divine visitor that their spirits were completely submerged and they could properly be said to be baptized, or immersed, in the Spirit. A like phenomenon, save the tongues of fire, occurred at the house of Cornelius and Peter calls that too, the baptism of the Holy Spirit. It is doubtful if exactly the same baptism was vouchsafed to any others, although the Holy Spirit himself becomes an abiding guest in every heart that receives Jesus Christ as Lord.

They began to speak with various tongues as the Spirit gave them utterance. What they said, we do not know. We are told only, in the language of the amazed multitude, that they "spoke the wonderful works of God." It was doubtless such a rapturous outpouring of praise in the mingled dialects of the vast throngs that crowded the city, as filled them with wonder and drew them together to hear what such a marvelous event might signify. That Galileans, whose lack of culture was proverbial, should thus express the praise of God in the languages of the whole civilized world, was a wondrous miracle. But, in the sermon which follows, we take it that Peter used the common language of that day and country, the Aramæan, or a mixed form of Hebrew, which would be familiar to Jews from every quarter. But the sound of their various provincial dialects, coming from the lips of these unlettered Galileans, could but make a deep impression upon the minds of the people. Did it suggest to them that God, who had once thwarted the unholy purposes of a sinful race by confusing their languages, so that they could not understand one another, and were therefore scattered over the face of the earth, was now about to blend into one all the discordant accents of men, that they might be drawn into a closer and sweeter fellowship than humanity had ever known? Such, at least, was the result of the coming of the Holy Spirit, as he has wrought his work in the hearts of men since that Pentecostal day. Nor will his mission cease till a ransomed race makes the universe vocal with praise to him that redeemed them with his blood out of every kindred and tongue and people and nation, making them kings and priests unto God.

*Lesson for May 26, Acts 2:1-11. Connection, Acts 1st and 2nd chapters.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that fails to cure. Send for list of testimonials.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

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Burris A. Jenkins.

TOPIC FOR MAY 26.

Missions: Promises and Prophecies.

(Ps. 2.)

The subject of missions is now receiving a new overhauling, in view of events in China, and of the widespread criticism of the missionaries there. Happily our own missionaries are not involved in this matter. But Mark Twain's very one sided and evident special pleading in the North American Review has gone into many hands, and has had its effect.

Yet, in spite of this condition of affairs, it is reported that the revenues of some of the older and larger societies have increased remarkably in the past few months. Many attribute this to these very causes that one would think might cut down revenues. This only illustrates the old, old principle that Christianity advances by opposition. There is nothing that so sends our gospel along as to oppose it. The blood of martyrs is the seed of the church.

So, in spite of all hindrances, Christianity is certain to develop. "Ask of me," comes the old word from out of a very distant past, "Ask of me and I will give thee the heathen for thine inheritance." And the old question "Why do the heathen rage, and the people imagine a vain thing?" is certainly a fit one for this twentieth century. Does any one suppose that the progress of the gospel is checked for a moment by criticisms, sneers, jibes, or persecutions?

Think then of the persecutions in Madagascar in 1852. Native Christians were thrown over precipices, speared, put to the sword, burned at the stake; two thousand suffered martyrdom in a year. Yet, out of that fierce trial came an increasing Christian church, and to-day the whole island is Christian, and all the Malagasy are ready to die for their faith.

A notable incident took place in this city last Sunday. The Midway at the Pan-American Exposition is closed on the Lord's day, and the Hawaiians—natives—in their village, held the only religious services on the grounds. Forty or fifty of these dusky Christians met in the entrance to their village, and with singing and prayer remembered the God and Father of us all. There was an object lesson for us of the results of foreign missions! But a generation or two ago these Sandwich Islanders were savage: to-day we have heard the answer to Christian prayers, and God has given us these heathen for an inheritance.

Neither need we fear for the future. God's arm is not shortened, nor his power slackened. We shall still inherit the promises. We shall still see the results of our labors. God will cause the work of missions to prosper, and the uttermost parts of the earth shall be the possession of his kingdom.

Buffalo, N. Y.

The Reaper's Song.

So all our best shall be for
Christ,
All we most dearly prize
Shall be upon his altar laid,
A willing sacrifice.
So should our souls, to Jesus
turned,
And living in his light,
Reflect some rays of heavenly
love
To make this earth more
bright.

—*Marie.*

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OVER THE ROCKY MOUNTAINS

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ON THE WORLD FAMOUS DENVER & RIO GRANDE R.R.

Marriages.

KERR–HAGIN.—Married, May 1, at Ansley, Neb., Mr. Howard L Kerr and Miss Alissa Hagin.

WHIPP—BUFF.—Mr. Ernest C. Whipp and Miss Luella B. Buff were married in Pomona, Cal., at the Christian Church, April 23, 1901. The ceremony was performed by the father of the bride. At home 15 Ellen St., Pomona, Cal.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

DOUGLASS.

On Tuesday, April 30, 1901, passed from earth to heaven Corinne Douglass, the only daughter of Prof A. E. Douglass and wife, at the age of 13. Her last illness was brief, though for some time her health was slowly failing, as her friends now realize. Corinne was a sweet girl, whose gentle spirit and unselfish conduct endeared her to all who knew her. She stood at the head of her class in the Humboldt school in this city, from which she would have graduated in a few weeks. She has passed into the high school of the Great Teacher, where every lesson is made light through perfect love. Corinne obeyed the gospel on January 18, 1900, and was a devoted member of the church, Sunday-school and Junior C. E society, from the latter of which she had passed into the intermediate society but a short time before her death. She was a universal favorite and her beautiful face, lovely with the light of a true Christian spirit, is sadly missed by us all. She leaves devoted parents and a little brother, besides a host of other relatives and friends, to mourn her departure. She lies buried beneath the flowers that loving hands have placed upon her grave, but the beauty and fragrance they exhale cannot compare with the loveliness of her life and the sweetness of her memory.

W. F RICHARDSON.

Kansas City, Mo., May 6, 1901.

DOWNING.

Helen, the little eight-year-old daughter of Dr. and Mrs W. L. Downing, departed this life the morning of May 2. The Bible-school and Mission Band have lost a most faithful and earnest little member. She was carried to the church Sunday, April 28, and her last loving service for the Master was performed when she dropped her eight pennies into the birthday box. She suffered for six months with that dread disease, diabetes, but through it all was patient, loving and thoughtful for others. Funeral services were held at the house Friday, May 3, conducted by the writer. Bro. and Sister Downing have the sympathy of a host of friends, and their consolation in this dark hour is, "God doeth all things well." R. M. DUNGAN.

LUCK.

Charles Luck was born at Hudson, New York, in 1825, and died at Cleveland, Ohio, Feb. 4, 1901. Services were held at Franklin Circle Church. At nineteen he joined the U. S. navy and served in the Mexican and Civil Wars. In 1851 he was married to Mary Agart, who died in 1886. Three children were born of this union. In 1855 he removed to Cleveland, and in 1893 to Painesville, Ohio, where during his entire residence he faithfully served the church as elder. In 1888 he was married to Ellen Turner, of Cleveland, who lives to mourn the loss of one whose tender care and loving sympathy made their home one of earth's happiest. He was a man of sterling character and spotless life, a lifelong follower of the Master. His counsels were wise and helpful, his loyalty to the church unbounded, and a host of friends mourn his loss. S. H. BARTLETT.

WILKES.

After several weeks of the most patient suffering on his part, we are called upon to chronicle the departure from this life, and the joyous entrance into rest, of our beloved Lanceford Bramblet Wilkes. And truly we may say, "There is a prince and a great man fallen this day in Israel." Bro. Wilkes was too well and favorably known to our great brotherhood at large, as a teacher and preacher of power, and as an earnest and able defender of the Faith, by means of his own published works, and his numerous contributions to our different papers, extending through a period of nearly half a century, for me to make any detailed reference to his work here. Suffice it to say that among the pulpits he occupied may be mentioned that of Hannibal, Mo., Springfield, Ill., Lexington, Ky., Columbia, Mo., and Stockton, Cal. In the early years of his ministry he was connected with the "Palmyra Female Seminary," and later was president of "Christian College." In all probability, among the published products of his pen, the one which gained for him the widest distinction is the "Louisville Debate," a discussion of the baptismal question with Rev. Jacob Ditzler, published in 1871, since which time it has been referred to as a classic on that subject. Bro. Wilkes was a man of strong mental grasp, and decided convictions, which he maintained to the last. Only a few weeks prior to his death, he prepared and read to the Ministerial Union of this city a paper on "Agnostic Evolution," greatly to the delight of all who heard it. The Santa Cruz meeting of 1899, at which he was present, was his last meeting with any number of his preaching brethren, and it was refreshing indeed to observe at that meeting how the "grand old man" grew young again, warming his heart in the memories of other days, and how eloquent he grew while discoursing upon "What think ye of Christ, whose son is He?" But he has gone. God's finger touched him, and he sleeps. Seventy-seven years, one month and six days were the days of his earthly pilgrimage. When the end came, it was without a struggle—a calm and cloudless sunset. He closed his eyes gently, like one going to sleep, and as peacefully passed in to the Great Beyond. At his funeral the different preachers of the city participated, and each seemed vying with the others in paying him fr endly tribute. He leaves two sons to mourn his departure, John and Edmund, who is emulating his father's example as a preacher of the Gospel. While we shall greatly miss his kindly, beaming countenance, and his wise and timely counsel, we would not wish him to assume again the burdens that our heavenly Father has asked him to lay down. While we sorrow in his absence, we "sorrow not, even as others which have no hope," for we are persuaded that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Wherefore we "comfort one another with these words." T. A. BOYER.

Stockton, Cal., May 6, 1901.

WOLLARD.

Thomas M. Wollard was born October 5, 1867, in Doniphan county, Kansas. He died April 13, 1901, near Moran, Kan. As a superintendent of the Sunday-school and a deacon of the church, he won the respect and love of all, by his earnest, conscientious Christian work. Our loss is great, but it is his gain, for it was truly with him as he said in his delirium, "Death comes and then the crown." His wife and little son, mother, sisters and brothers have the sympathy of all who knew him. MRS. J. H. COFFMAN.

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PRICE BAKING POWDER CO.
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A Summer School of Stenography.

Time was when the great majority of the students in the high schools, academies, colleges and universities of this country spent the summer months in idleness, devoting the long vacation entirely to having a good time. This was largely due to the mistaken belief that the student could do better work for nine months of the year by permitting his brain to be entirely idle for three months.

But all this has largely changed. Our schools still close during the hot months, as is proper, but the average student does not waste these months by any means. He knows now that he can do better work and more work during the autumn and winter if he keeps his mental powers in good running order through the summer, and so, while he takes a rest, and lets up on the hard grind and routine of regular school work he generally takes up, during the summer, the study of some special branch or branches, or lays out a course of reading to occupy a part of his time during June, July and August.

In consequence of this change in policy, a great many "summer schools" have been established in various parts of the country. Here prominent specialists in art, science, literature, mathematics or the classics meet classes or give lectures a few hours each day. We believe in these summer schools. We believe that the young man or woman who spends two or three hours each day during the summer in study will return to school in September better equipped for regular school work than the one who has done nothing but "rest" the entire summer. Therefore we have inaugurated our *Summer School of Stenography*.

This school will hold its sessions in various places—at the seashore, the lakeside, in the mountains, at the homes of the students, etc. The school has no special building of its own. The students may do their work where they please—under the shade of a tree, or swinging in a hammock, or sitting on a breezy piazza, or on board some steamer, bound on a cruise, just as they wish. Moreover, each student may fix his own hours of study and recitation to suit himself. He may choose the early morning hours, or the afternoon or the evening—it is all the same to us. As there are no special instructors (save inanimate text-books) nobody will make any objections.

Many of the summer schools of the country charge tuition fees that are prohibitive to a great many young people. We want all who desire to have the benefit of our school, and have therefore made the terms very low. Indeed, the entire cost for a complete course of three months in shorthand is only *five dollars*, and this amount is paid for books.

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Book Notes.

From all directions we are receiving enthusiastic words of praise concerning *The Reformation of the Nineteenth Century*. The volume is being accorded an enthusiastic welcome on all sides. M. M. Davis writes: "It comes just at the right time. This movement is almost a hundred years old—time enough for it to have a well-defined history, and yet in time for the men who know this history from personal experience and who helped to make it, to write it for us. The book deserves a large sale." B. B. Tyler says: "This is a timely book, which should be in the hands of every preacher among us. Its plan is excellent." J. J. Haley says: "This book is destined to be popular. If one wants a fresh baptism in the sources of a great religious history through pure and vigorous literary channels, he must hasten to procure and carefully read *The Reformation of the Nineteenth Century* Our young people should not fail to read this book."

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THE CHRISTIAN-EVANGELIST.

FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii May 23, 1901 No. 21

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, May 23, 1901. No. 21.

Current Events.

The Albany Strike. Much disorder and some blood-shed have been caused by a formidable, but wholly unnecessary, strike affecting the street car service of Albany and Troy, N. Y. The strikers have resorted to violence to prevent the running of cars by imported non-union men. The militia has been called out and on one or two occasions has been called into very active service, with the usual fatal results to the "innocent by-stander." The strike is not occasioned by any serious dispute over wages or hours, but has to do with the status of the union. The strikers demand: first, that the company shall recognize the union and receive its representatives as occasion may require; and second, that all non-union men shall be discharged. The strike is unnecessary because there is no rational issue on either one of these points. The company ought to have granted the former at the first asking and the union ought never to have asked the latter. For aggregations of capital to refuse to recognize aggregations of labor is a puerile absurdity; and for the union men to attempt to force all laborers into the union by making it impossible for a non-union man to get work, is the assumption of a right which no union could exercise with safety to itself or the public. It is a more dangerous invasion of the rights of labor than of the rights of capital. Labor unions are not only an inevitable product of the centralizing tendency of our time, but an indispensable factor in making the principles of democracy effective in the industrial world; but they can not succeed by coercion. The union is said to have waived the demand for the discharge of non-union men and, if the company will as reasonably agree to recognize the union, the strike can be soon settled and reputable citizens can again innocently by-stand in the streets of Albany without danger of death from a striker's rock or a militiaman's bullet.

Machinists' Strike. A strike involving nearly 50,000 machinists in the cities from New York to San Francisco began last Monday morning. Machinists who are employed on government work and by the railroads were not called out, though there were a few exceptions in the latter case. The National Association of Machinists several days ago presented seven demands, the most important of which were for a nine-hour working day instead of ten and for such an increase in the pay per hour as would make the day's wages practically the same as at present. Many employers conceded these points and James O'Connell, president of the association, believes that enough more will do so to justify ending the strike within a week. Other demands of the association relate to the rate of pay for over-time work and the limitation of the number of apprentices.

Postal Reform. Two things impress the careful observer of the United States postal service: First, that by an evasion of the laws regarding second-class matter, the government is compelled to carry at the one-cent-a-pound rate thousands of tons of matter which is not properly periodical, and that the department is thereby saddled with an immense deficit every year; and second, that the attempts at reform, however well meant, are so unwisely conceived that they would introduce new evils rather than correct the old ones. The Loud Bill, admirable in many of its provisions, failed because it embodied unfair discrimination against legitimate periodicals. It is now threatened that the privilege of second-class rates will be withdrawn from all periodicals which use premiums in the extension of their circulation. One case is cited in which a paper has secured a quarter of a million subscribers by giving to each one a tea set worth more than the subscription price of the paper. It cannot be maintained that these two hundred and fifty thousand persons subscribed because of the merit of the paper, and the department proposes to make this the decisive test in determining whether a list of subscribers is "legitimate," which is the essential requirement of the law. It is very apparent that the postal department will make much trouble for itself if it undertakes to examine into the motives of persons who subscribe for papers and to make the cent-a-pound rate a reward for literary merit. The fact that most of the reputable newspapers do employ premiums to overcome the reluctance of possible, but none too eager, subscribers is a strong point against the proposed ruling. We cannot believe that it would be a genuine reform measure which would shut out such periodicals as the Youth's Companion, which has made a conspicuous and legitimate success of the premium method, and would leave untouched those paper-backed "libraries" of fiction which disseminate very dubious literature at second-class rates without presenting a single characteristic of a legitimate periodical.

The Pay of a King. It was not without much discussion and opposition that King Edward's civil list was fixed by the House of Commons at $2,350,000 a year. This is practically the king's salary, though out of it he has to pay certain officials whose function is at least semi-public. Compared with the salary of our President, this seems a very handsome sum, but it looks small beside the income of some of our millionaires. Mr. Carnegie can give a million a month for libraries and still have more spending money than the King of England. The Emperor of Austria and the Czar of Russia each receive four million dollars a year, besides which they have enormous incomes from their private fortunes. The kings of Italy and Prussia have three million dollars each and the latter is also emperor of Germany. The King of Belgium, whose dominion is about the size of New Jersey, receives $700,000 for his services and the Queen of Holland, with an annual allowance of only $300,000, would be a comparatively poor woman if she did not have a fortune of her own. In view of these figures it will be seen that Huckleberry Finn did not overstate the case when, in reply to the awed inquiry of "nigger Jim" as to how much a king got, he said, "He gets all he wants. He can get $100 a month if he wants it." Being president of a republic does not always pay much better than Huck Finn's idea of royal wealth, for the president of the Swiss confederation gets only $3,000 a year. The salary of our president seems pitifully small when compared with that of King Edward, but a president is too busy a man to have a large salary. He wouldn't have time to spend it. And our government is easily cleared of the charge of niggardliness by noting that it pays the members of Congress salaries amounting to about two and a half million dollars annually, while the members of the British Parliament serve without pay.

Professor Gilbert's Resignation. Prof. George H. Gilbert and the Chicago Theological Seminary have given a convincing proof of the power of Christian courtesy and brotherly love to rob even a heresy case of its bitterness. Pro. Gilbert, who has been a member of the faculty of this Congregational seminary, has during the last few years acquired a national reputation as a New Testament scholar. His "Student's Life of Christ" has been deservedly popular and its teachings gave no occasion for alarm, but in his next book, "The Revelation of Jesus," his teaching in regard to the person of Christ furnished a point of attack. The unity of Christ with God was considered to be only a unity of purpose and spirit, and not a unity of essence as defined by the orthodox creed. Prof. Gilbert's critics believe that, in interpreting the divinity of Jesus with the emphasis on its moral instead of its metaphysical aspect, he is denying the essential facts of the Christian faith. Desiring to proceed with the utmost fairness, the directors of the seminary requested Prof. Gilbert to prepare a fuller statement of his belief on the points in question and gave him a year's leave of absence in which to work out the problem. The results of this work he has embodied in a book entitled "The First Interpreters of Jesus," advance sheets of which, when presented to the proofs

convinced them that Prof. Gilbert's teaching was hopelessly at variance with the creed of the seminary. His resignation was quietly presented and as quietly accepted. There has been no bitterness on either side, no persecution and no complaint of persecution. Without passing judgment upon Prof. Gilbert's views, one cannot but admire the spirit which has been shown both by those who consider his teaching destructive of Christian faith and by himself in resigning so promptly and cheerfully from a position which many of his best friends believed he could no longer consistently occupy. The case is a good model for inquisitors and heretics.

Oil and Industry. It is reported that the acute stage of the boom at Beaumont, Tex., has already passed off, and that normal and legitimate business conditions are being established. Beaumont is doing well if it has so soon gotten down to a solid business basis. Of course, irresponsible companies will for many months yet be selling shares in unbored wells on unlocated land to the simple-minded lambs who think that the name of Beaumont is a talisman for certain wealth. Persons who are solicited to make this sort of an investment will do well to remember that there are thousands of people now in Beaumont who know a good deal about oil, and the really good things do not have to go begging at 20 cents on the dollar. The Texas Bankers' Convention recently visited Beaumont, on which occasion Ex-Senator Towne spoke of the effect which this discovery of oil will have on the industrial development of Texas. Its location is important, because fuel at present must be imported at great expense. With an abundance of cheap fuel at hand, the hardwood forests of this region will make it a center for the manufacture of furniture. The white sand of the Gulf coast will lend itself to the making of glass, and the manufacture of paper from rice straw will give added importance to the growing industry of rice raising. A few miles of pipe-line will connect Beaumont with Port Arthur, from which point tank steamers can carry Texas oil direct to any port in the world. The most important factor in the development of the field is the Guffey Company, which was incorporated last week with a capital of $15,000,000. The stockholders of this company are Pittsburg men, who have had experience in developing oil fields. During the past decade the south has entered a period of new industrial activity, and the discovery of a fuel supply in Texas will perhaps be more valuable as an impetus to southern manufacture than as an independent source of wealth.

The Newspapers and the Canteen. It is not surprising that the same forces which opposed the anti-canteen law before its enactment are zealous in their attempts to show that it has failed to promote sobriety among the soldiers. Before the passage of the law there were doubtless many good people who believed in the canteen as an aid to virtue, and viewed its abolition with apprehension. There were also many persons whose sympathies were with the liquor business, who championed the cause of the canteen for the ostensible reason that its place would be taken by unregulated saloons. Since the anti-canteen law has gone into effect, there has been a systematic attempt on the part of many newspapers to spread false reports about the result of the change. It is reported that numerous saloons have been started in the vicinity of army posts, that riots have occurred, that the amount of drunkenness among soldiers has increased, that it has become necessary in some places to swear in deputies to assist in keeping the peace, and that in every particular the morale of the army has suffered by the abolition of the canteen. Investigations have proved that these reports are false in general and in detail. They are not mistakes; they are not the utterances of good but misguided people; they are the deliberate and premeditated lies of those who have a direct or indirect interest in the prosperity of the liquor business, and consequently in the re-establishment of the army canteen. It is susceptible of proof that there has not been more drunkenness in the army since the abolition of the canteen than before, but that there has, on the other hand, been a decrease as large as one could expect within that time.

The End of the Tour. The sudden and serious illness of Mrs. McKinley at San Francisco has been a matter of national anxiety during the past week. The six days' stay of the presidential party in that city will doubtless be doubled before the convalescent can be moved. Meanwhile the President has been unable to participate, except occasionally and informally, in the many functions which had been arranged for him. It has been decided to abandon the remainder of the tour and to return to Washington, with no intermediate stops, as soon as the condition of Mrs. McKinley's health will permit. She is believed to be out of danger for the present. The death of Mrs. Lyman J. Gage, wife of the Secretary of the Treasury, at Washington last Friday was a painful coincidence with Mrs. McKinley's serious illness. On last Friday the battleship "Ohio" was launched at the Union Iron Works, San Francisco. The President's journey to the Pacific Coast had been timed with reference to this event, and he was present at the launching, but the ceremonies were not what had been anticipated.

Opening of the Pan-American Exposition. On Monday of this week the Pan-American Exposition at Buffalo was formally opened with impressive ceremonies. The most novel feature was the release of 10,000 carrier pigeons, which flew in various directions, carrying the message that the exposition had been inaugurated. The chief speeches of the occasion were made by Vice-President Roosevelt and Senator Lodge. The recently-elected directors of the St. Louis Exposition of 1903 spent two days in Buffalo as the guests of the Pan-American, and studied the situation with a view to securing points for the Louisiana Purchase celebration. Mr. Buchanan, Director-General of the Pan-American, said in an after-dinner speech to the St. Louis men that, in preparing for the World's Fair of 1903, St. Louis has "too much money and too little time." The latter part of this proposition is certainly true. Two years is a short time in which to create an exposition of the first magnitude on a site not yet selected. The abundance of money may not be a serious drawback if the directors exhibit the degree of acumen in using it which we have a right to expect of such men. Mr. Buchanan considers the Buffalo Exposition fortunate in having no government commissioners.

Presbyterian General Assembly. The one hundred and thirteenth General Assembly of the Presbyterian Church in the United States convened in Philadelphia on May 16. Dr. H. C. Minton, of California, was elected moderator. The so-called "Peoria plan" for appointing the important committees will be tried for the first time. The church is divided into election districts each of which chooses its representative on the several committees, the power of the moderator being thus much curtailed. The Assembly has many important matters to discuss but none which will compare in general interest with the question of creed revision. The report of the committee, which has already been given in substance in these columns, has been presented to the Assembly and will be discussed this week. The Presbyterian Church is confronting an important crisis. There is a regrettable tendency in certain quarters to take a somewhat savage delight in the difficulties which our Presbyterian brethren are sure to find in either revising their creed or adding an explanatory statement or dropping the whole matter. We do not share in this mirth. The situation is rather tragic than otherwise. Good men of strong convictions, but holding different doctrinal opinions, find themselves in a denomination which they love for its history and its associations and which they would not willingly leave. Most of them believe that the denomination should have a definite theological standard, but all do not hold the same theology. Can the present standard be so interpreted as to make room for all? If not, whose theology shall be the standard and who shall be forced out? The outcome cannot fail to be painful to many whether the old creed is changed or kept. Like many a painful situation this crisis is full of instruction.

The Committee on Relations has presented to the Cuban constitutional convention a majority and a minority report. The majority report virtually accepts the Platt amendment, but abolishes in a preamble the interpretations put upon it by the President and the Secretary of War in conference with the Cuban commissioners. The minority report accepts part of the Platt amendment but rejects the rest on the ground that it does not fairly express the ideas given in the assurances of the President and Secretary of War, and therefore, does not really express the opinion of the people of the United States.

Senator Depew predicts that President McKinley will be elected for a third term. We think Mr. McKinley has, on the whole, made an able president, but enough is enough. There is other presidential timber. He would better emulate the Father of his Country and clinch his reputation with a timely Farewell Address.

A Neglected Opportunity.

When we consider the power of the press in disseminating religious literature adapted to the moral and spiritual needs of men, in these days of cheap printing, it is difficult to account for the strange apathy which prevails among us on this subject. It is a matter to which we have occasionally referred, but we always feel that there is danger of our motive being misunderstood when we are urging the importance of distributing the right kind of literature. Of all the ways that are open to us of extending the knowledge of the principles of the gospel as we understand and teach them, and of our plea for the unity of Christians, we do not hesitate to say that the most effective is the one we least value and to which we give the least attention, namely, the circulation of religious journals, books and tracts.

We are in receipt of a letter from a brother in the great northwest, where our next national convention is to be held, who appreciates the value of the printing press and who urges us to lay this matter upon the hearts of religious people generally. "As the falls of Niagara," he writes, "have force enough to supply surrounding cities miles away with power sufficient to operate gigantic enterprises, so by God's blessing the printing press and the printed page have sufficient motive power to largely Christianize the world. I sincerely hope and trust you will very strongly urge upon all the delegates to the Christian Endeavor Convention to see to it that illustrated tracts, booklets, floral text cards and Sunday-school papers are freely and systematically distributed from house to house, to passers by, to sailors, soldiers, policemen, street-car conductors, cabmen, etc., and also other good gospel literature in all other ways that are practicable. No force can stand against the power of the religious press, and it is my firm conviction that it is destined to be one of the most powerful factors in evangelizing the world."

Given enough men of that spirit and appreciation of the value of the printed page, what could we not do in widening and deepening the knowledge and influence of the primitive gospel? One of the ablest men in the United States said to us a few years ago, "The religious newspaper is the mightiest religious factor among all the human agencies now employed in this country." And yet it is not doing a tithe of what it might be made to accomplish if it were utilized as it might be by those who claim to believe in the principles which they advocate. If we had a fund even of $10,000 the interest of which alone could be used for sending the CHRISTIAN-EVANGELIST together with books and tracts where they would be heartily welcomed and read, it would accomplish a vast work in sowing the seeds of religious reform, in molding public sentiment, and in raising up new friends for the cause we plead.

There is a great need of a revival of interest in tract distribution and in the wider circulation of our religious journals. We have had enough evidence coming under our own personal observation of the influence of good tracts and of a good weekly religious paper in transforming the lives of men, and in directing their religious energies into new and wider channels, to convince the most skeptical on this subject. It is no longer a question of whether we can propagate through the printed page the principles of the reformation we plead, for that has already been amply demonstrated; it is only a question as to whether we feel that we have any truth that it is worth our while to be at the expense of propagating in this way.

We throw out these reflections for the purpose of awakening thought in the minds of men of means and of devotion to the cause of Christianity, and leading them to take some practical steps looking towards a larger utilization of the printing press in the dissemination of the truths which the world most needs to-day.

Progress in Presbyterianism.

The report of the committee appointed by the last General Assembly of the Presbyterian Church to compile the returns from the various presbyteries on the subject of creed revision, contains the following highly significant clause:

> These returns indicate that it is the mind of the church that the confession shall be interpreted throughout in harmony with the teaching of Scripture, that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners.

This indicates a degree of progress in religious thought among Presbyterians that cannot but be gratifying to all who believe in the unity of the church and who realize that this unity must be real and not merely formal. It is no reproach to Presbyterianism, but on the contrary it is greatly to its credit, to say that the foregoing statement implies a great change from the type of thought which prevailed when the Westminster Confession of Faith was formulated. It would be a sad commentary on the intelligent people who make up the body of the Presbyterian Church if they had not shared in that great change that has come over religious thought during the past century. If this were the case they would certainly constitute an exception to the otherwise universal rule. If this statement truly represents the consensus of opinion among Presbyterians of to-day, there has been not only a great change, but a change in the right direction—a change that will remove one of the most serious obstacles which Christianity has encountered.

We have always believed that the Confession of Faith of the Presbyterians did not represent the thought of the representative men of that body to-day, especially on the point covered by the foregoing extract. It will be a tremendous gain, not for Presbyterians alone, but for the church universal, if the old view that God elected certain men to be saved and certain others to be damned, without regard to their moral condition or acts, shall be repudiated, as we hope it may be by the action of the General Assembly now in session in Philadelphia. If that body approves this report, then it puts itself on record as accepting the view "that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners." This notable triumph of scriptural truth—a great fundamental truth—over the theology of a past age ought to be a matter of general rejoicing. It shows how "truth crushed to earth will rise again." We may all watch with interest the action of the General Assembly in relation to the report of this committee.

This is only one of many changes no less radical which are going on in all the religious bodies of christendom. We believe, too, that, as in the case just cited, these changes are for the most part in the right direction. It would be a revelation, no doubt, to all of us, if we were all brought together in some great deliberative assembly, to find out how many of the differences which separated us in the past have been outgrown, and what essential unity of doctrine prevails among the representative men of the various religious bodies. While it is not essential to Christian unity that men shall agree on all points of doctrine—a condition of things which will probably never exist—it is essential to effective cooperation that there be substantial unity on the great fundamental facts and truths of the gospel. We are glad to believe that the tendency is in that direction and one of the most substantial proofs is this change of interpretation of Presbyterian doctrine indicated by the extract we have given above.

Notes and Comments.

In the life of Phillips Brooks he relates how, when at college, he had submitted an essay to his professor in English for criticism. He had made a specially ornate and rhetorical introduction which he innocently supposed would receive the special commendation of his professor. Imagine his surprise, when he received his essay back, to find in blue letters on the margin, just at the close of his beautiful introduction, the words "Begin here!" The young man evidently took the lesson to heart, for any one who has ever read the sermons of Phillips Brooks will notice how universally he "begins here," omitting all useless rhetorical flourishes and high-sounding phrases. The moral to this little incident is obvious. Let all our contributors begin just after the unnecessary introduction, and carefully omit all words, phrases and sentences that are not essential to convey the meaning of the writer.

Sometimes an old familiar passage of Scripture receives fresh illumination by some current incident. A good while ago it was written by one who knew a good deal of human nature, and who, in addition to his genius and to his experience, was guided by the Spirit of God, that "they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." For comment on the foregoing see reports in the daily papers of the results of the speculative craze on Wall Street recently, in the wrecked lives and fortunes of many who, reaching after sudden wealth, have "pierced themselves through with many sorrows."

If the time and talent devoted by men of wealth to devising ways and means to suddenly enlarge their fortunes were expended in careful thought as to how they might

best use the wealth they have so as to glorify God and benefit their fellow men, it would not be long until the kingdoms of this world would become the kingdom of our Lord and of His Christ.

There is a kind of gain concerning which there is very little competition, and yet it is the greatest of all gains which men may seek for in this world. "Godliness with contentment is great gain," says an inspired writer. Here is an opportunity for all to make "great gain" without injuring others, but greatly to their benefit, and it is gain which is in no way affected by the fluctuation of the stock market. It is a kind of wealth that does not take wings and fly away, and that gives pure and enduring satisfaction to him who possesses it. Why should there not be a universal effort to realize this gain?

A certain religious paper deprecates the idea of attempting to reunite denominations which have many points in common and but few differences, and thinks it is a waste of time. "Wall building is bound to cease when the builders talk of compromise." In that case, let us talk of compromise loud and long. The Christian world needs nothing so much as that wall-building should cease.

A Methodist bishop criticizes the overdevelopment of the musical feature of the religious services in certain city churches and complains that the sermons are "compressed to the dimensions of jejune essays under the hydraulic pressure of musical floods in front and rear." This is a great evil. Music which is not worshipful should be eliminated from the services, whether it be made by choir, organ or congregation. It may be doubted, however, whether sermonic jejuneness is not more often the result of prolixity than of undue compression.

The New York Observer is still devoting valuable space to the discussion of the question whether the Christian day of worship should be called Sunday or Sabbath—a discussion which ought long ago to have been outgrown in so intelligent a community as that from which the Observer emanates. Our esteemed contemporary seems never to have heard of such a term as Lord's Day and thinks the whole question is settled in favor of Sabbath when it is shown that Sunday is a pagan term.

A Catholic contemporary remarks in an optimistic vein that "it is no wonder that thoughtful Protestants are almost ready to admit that Christian unity can be obtained only by the various non-Catholic denominations joining the Catholic church." That would be a very effective method of attaining unity, but no method at all of preserving it. The Catholic Church has had her chance and has failed. In the Middle Ages there was substantial unity under the Roman hierarchy, but, when the Bible was re-discovered and the spirit of modern life was applied to its interpretation, the church could not preserve that unity even by the aid of the Inquisition. What good would it do if every Protestant joined the Catholic Church to-day? Every motive which made the Lutheran reformation inevitable and irresistible in the sixteenth century, would be ten times as potent in promoting a similar revolution to-morrow. To say that there would be unity if everybody would join the Catholic Church and stay in it, is as puerile an assumption of the impossible as to say that there would be unity if everybody would join the Old Predestinarian Two-Seed-in-the-Spirit Baptists. The latter proposition involves no more ifs than the former and no bigger ones.

The World's Work has an editorial on "The Decline of the Religious Press." This reminds us of the talk we have had for many years about the "decline of the power of the pulpit." No one questions but that a certain type of religious newspapers and preachers has declined in popular esteem. It is quite right that it should. They represent a phase of religious thought and life which is rapidly falling into "innocuous desuetude." But as long as religion remains an integral part of human nature and a vital condition of human happiness, neither the religious journal nor the preacher that rightly interprets it and urges its just claims on the minds of men will cease to meet a fundamental need among men.

There has been some discussion recently of the question whether a minister ought to be admitted to the sick-room to administer spiritual consolation to the patient. A preacher has expressed the opinion that a visit from the average minister, with his long coat and white tie, his sepulchral tone and his willingness to admit that the patient has reached his last hour, is enough to make a well man sick. A physician, on the contrary, has been good enough to say that the preacher of to-day is usually a cheery individual, whose presence in the sick-room is apt so be distinctly beneficial even to the body, not to mention the soul. On the whole, we agree with the physician. Of course, some preachers are unfit for the sick-room—but then, some are also unfit for the pulpit, and one would not say on that account that a minister has no business in the pulpit. The mournful and cadaverous preacher who is incapable of becoming a sympathetic and helpful friend to his people, should keep out of the sick-room. He should also keep out of the ministry.

Dr. Walker, Methodist minister of Atlanta, Ga., attributes the Galveston flood to the devil. One would think the Jacksonville fire was more in the line of business of his sulphuric majesty. But Dr. Walker widens his mission so as to include all manner of destructive agencies. He says, as reported in the newspapers: "After all, what is there to make us doubt that he may have presided over the destruction of Pompeii, the burning of Chicago, the earthquake at Charleston, the water flood at Johnstown and the late Texas horror at Galveston? Are those people sinners above all other people that 10,000 of them and $20,000,000 of their property should have been swept away in a single night?" Waiving any answer to the last question, which is quite irrelevant, one might reply to the first by saying that the unreasonableness, not to say the impiety, of supposing that God has put this earth under the control of Satan to the extent indicated, is quite sufficient to create doubt as to the truth of such an idea. We are not of those who believe that the devil is a rival of Jehovah, and shares with Him the power that controls the material forces of the world.

Editor's Easy Chair.

Reposing in a hammock under the shade of the trees at Rose Hill, after the labors of the day, listening to the songs of the birds and watching them flit from tree to tree and from bough to bough, we were impressed with how much pleasure we get out of things which cost us nothing. These birds do not indeed toil, nor spin, but neither do we toil nor spin for them. They earn their own living, build their own nests, and throw in their music as a free offering to the world's happiness. How cheery their notes! How care-free and joyous their lives! What care they about wages, strikes, fluctuations in the stock market, and all that brood of cares which make men prematurely old and gray! And yet they have food and raiment. That Baltimore oriole that sits yonder on the limb of the elm tree, beside its hanging nest, pouring out its liquid tones of music on the evening air, has a dress that might well provoke envy from the queens of fashion. Its black coat and hat and yellow vest give him the appearance of a very dude among his tribe, but he isn't, for he scratches for his own worm and builds a cozy nest of curious workmanship for Mrs. Oriole. But to return to our first thought, these orioles, cat-birds, thrushes and others, whose music gladdens the mornings and the evenings, and the graceful gray squirrels, which have their habitation in the trees, and occasionally scamper across the lawn in search of their daily bread, all these contribute their services free, and they add not a little to our enjoyment. Not only do they ask no pay, but they are inclined to resent any obtrusive kindness on our part. They get their pay in the joy it gives them to do what they do. If there were more of this sort of service in the world it would be a better place to live in.

When we come to think of it there are a great many of these unpaid ministries which sweeten labor and make life more livable. There is the glory of the sunrise and of the sunset—the outgoings of the morning and the evening—when nature presents such pictures as no human artist can ever equal, presented free to all admiring eyes without money and without price. Nature has no monopolies. She paints her many-hued rainbows across the brow of the evening and the morning, in full view of all who care to look. She scatters her flowers over the earth with such profusion that the poor as well as the rich are blessed by their tender and beautiful ministry. Her sun shines for all. Her starlit heavens are the canopy of all. Her majestic mountains, her deep resounding oceans, her clouds—the chariots of the wind—which water the thirsty earth—all these and a thousand other things are her munificent gifts to mankind. Even the gift of life eternal is free to all men, and is as accessible to the poor as to the rich. The friendships which enrich our lives, and the love which soothes and sustains us from the cradle to the grave, is a priceless, unbought treasure of the heart. The truth is, the best things of life cannot be purchased with money. They are God's free gifts, to be accepted and appropriated in our individual experiences. They are only purchasable in the sense that we must make the personal efforts necessary to un-

derstand and use them. If we would ponder more upon the immeasurable superiority of those things which are free to all men over those which only the rich can possess, it would destroy a great deal of envy which exists in the human heart, and produce a contentment of spirit which in itself is of priceless value.

Speaking of gifts to man, Paul calls Christ God's "unspeakable gift." That is, no words which even Paul could command were adequate to portray the greatness of this gift. When Jesus was here on earth He was concerned to know what His disciples thought about Him. Is He not asking the same question of us—"What think ye of Christ?" Why, Master, we think Thou art the Son of God, the Son of man. Thou art also the Sun of Righteousness, the effulgence of God, the express image of the Father. Thou art God manifest in the flesh. Thou art our Prophet, Priest and King. Thou art Lord of life and of death. Thou art the Savior of the world. Thou art He that was to come, and since Thy coming the world has been brighter with hope, and life has new meaning and value. Thou didst lay aside the glory which Thou hadst with the Father before the world was, and condescend to take our nature that Thou mightest lift us out of our sins and endow us with life eternal. To accomplish this Thou didst lay down Thy life for our sins, and didst rise again from the dead for our justification. Thou art seated at the right hand of the Father, crowned with glory and honor, pleading our cause, bestowing Thy gifts upon men and leading forward a conquering host to redeem the world from the power of sin and death. Thou art the satisfaction of our hearts, the joy of our lives and the fulfillment of all our highest ideals. Thou hast so bound us to Thyself with the cords of love that we can never be separated from Thee. Our highest hope, as we look into the mysterious future, is that some day we shall behold Thee in Thy beauty, be transfigured into Thy likeness and dwell with Thee forever.

The eyes of the world are turning towards St. Louis now and for the next two or three years this city will be the focus of more attention than any other in this country or in the world. Not only during the six months of the World's Fair, but during the two years between now and its opening St. Louis will be in the world's eye and thousands of strangers will be within our gates. This fact has a religious significance in which we are interested. It means an enlarged opportunity for broadcasting the truth and for extending the power of Christ's kingdom among men. All great aggregations of humanity are opportunities of immense value to the church charged with the duty of making known Christ's gospel to all men. How shall we best utilize the opportunity afforded by the World's Fair celebrating the Louisiana Purchase to be held in St. Louis in 1903? is a question that should interest not St. Louis Christians alone, but the entire brotherhood of believers throughout the world, but particularly in the United States of America. It is an occasion of extraordinary strategic importance, and to fail to make the most of it would be unfaithfulness to a sacred trust.

Questions and Answers.

If a divorced couple marry again to other parties and are afterwards convinced that they are living in adultery, what is the right course for them to pursue to make things right before God and the church? *J. D. Bryce.*

They should have their second marriage annulled legally, as it is morally, and remain unmarried, or become reconciled to and reunited with each other.

I am greatly helped by Brother Lamar's articles and his idea of the serpent tempting Eve appears very reasonable. But will Brother Lamar kindly explain Genesis 3:14; i. e., the punishment inflicted on the serpent? *Constant Reader.*

This is a question for Brother Lamar to answer, but he would probably say that since this story is symbolic, the language referred to is simply a part of the symbolism, taking its form from the manner of the serpent as we now see it. Surely man's animal nature *has* suffered degradation because of its subjection to evil desires.

Will you please tell me whether there is any prophecy concerning Christ's resurrection, and if so give a reference? *Ella M. Cole.*

Christ foretold his own resurrection. See Matt. 16:21, and other places in the gospels. The Old Testament contains a number of passages that may be fairly interpreted to refer to, and involve, the resurrection. Among these may be included Isaiah 53:11, Psalm 16:10, quoted by Peter in his sermon on the day of Pentecost, and others which the querist will find readily by a little careful reading.

Why is it we do not now have more writing in our papers on the second coming of Christ? *A Reader.*

There is a significant silence on this subject, so far as we have noticed, in all religious journals. It is not, we think, that men have lost faith in the *fact* of the second coming, but because thought on that subject is undergoing a change, silent and almost imperceptible. People are thinking more than talking or writing on the subject. When men's views become clear and definite again we shall no doubt hear much on the subject. The same, perhaps, is true concerning the judgment. The whole question of eschatology, or the last things, is undergoing reconstruction in the minds of religious thinkers, and the time for a restatement of views on this question has perhaps not yet arrived.

Is it not a degrading theory of man's origin to say that he came from the anthropoid ape? *Homo.*

If so, what shall we say of the theory that man came from the dust of the earth? The ape is certainly very much higher in the scale of being than the dust of the earth. It is man's physical nature that is said by the Bible to come from the dust of the earth, and by evolution to have come from the dust of the earth through successive forms of life to its present condition. Man's spirit came from God and this is the part of his nature to which his dignity and glory belong. We cannot see that it makes much difference, as it respects man's dignity, whether we hold that his body was made directly from the dust of the earth, or indirectly through an ascending scale of beings from the lowest forms of life up to the most highly developed.

Who or what are those evil spirits or devils spoken of in the Gospels, which Christ and the apostles cast out? *A Disciple.*

This is a query which is to be classed with, Who was Melchizedek? and, What is the aurora borealis? There are two general ways of understanding those passages which refer to demoniacal possession: First, that it was literally the possession of a man by an evil spirit who controlled his actions and displaced his own reason and moral nature; second, that the ascription of certain alarming and violent phenomena to evil spirits was the interpretation which that age, not skilled in the diagnosis of disease, placed upon various forms of catalepsy and insanity. Neither interpretation can be accepted without encountering grave difficulties.

1. What is meant by the end of the world in Heb. 9:26?

2. Explain Heb. 6:4-6?

3. Is it known when and by whom the Baptist Church was founded? *Inquirer.*

1. The phrase "end of the world" in the Old Version is rendered "the end of the ages" in the New Version, and as it refers to the time when Christ was manifested, it evidently means the close of the Jewish age and the beginning of the Christian age.

2. Without going into the meaning of all the terms involved in this somewhat difficult passage, the plain meaning of its teaching is that these Hebrew-Christians were to cease dwelling so much on the first principles of Christ and to press on to perfection in the study of other problems growing out of these first principles, and pertaining to Christian life and duty. Some of these first principles are specified, and they are most of them matters of great importance, but they are not the whole of Christian truth, and we are not therefore to rest content with them, but to go on to a larger understanding of the principles and truths involved in the religion of Christ. The admonition is as timely now as it was when it was first given.

3. We have no desire to get into any debate with our Baptist brethren and hence we refer "Inquirer" to any credible church history. The Baptists in this country, it is generally understood, began with Roger Williams, but there were Christians holding to immersion and believers' baptism, perhaps all the way back through the Christian centuries, though of necessity they must have been at times few, scattered and without much influence. That these Christians, under different names and with varying views on other matters, can be, in any historical sense, identified with the Baptists of our day, except in holding the principles above mentioned, has not been proven. These were the predecessors of all modern Christians who hold to the truths above stated. Disciples of Christ, no less than Baptists, have a right to claim spiritual kinship with all in every age who have stood as witnesses for the baptism of the New Testament—namely, the burial in water of a penitent believer in Christ. But this is a succession of truths and principles, and not of organized churches or movements.

The Church and Temperance Reform

By REV. THEODORE L. CUYLER, D. D.

What God hath joined together, let no man put asunder! Great moral evils involve great moral duties. If there be an enormous evil that is producing fearful destruction of human bodies and souls, then Christianity is bound to furnish a salvation from that evil. No one disputes Mr. Gladstone's famous declaration that war, pestilence and famine are not so destructive as the curse of strong drink. God's word tells us that drunkenness shuts heaven against its victims. The chiefest enemy of Bible religion and the welfare of society is the intoxicating cup; no other has desolated so many homes, wrought such corruption in civil affairs, destroyed so many lives and damned so many immortal souls. If Jesus Christ established his church for the very purpose of saving human society from its sins, then the hugest sin should command the church's most serious attention. For the Christian church to ignore the drink evil is as absurd as for the West Point Military Academy to ignore the use of artillery, or for a medical college to ignore the treatment of fevers.

Some good people regard liquor-drinking simply as a question of dietetics, and turn it over to the doctors. It undoubtedly has its physiological bearings; and in our public schools the nature and effects of alcoholic drinks ought to be thoroughly taught to the young. Thousands use alcoholic stimulants ignorantly. But if it be the duty of the physiologist to keep intoxicants out of men's bodies, it is tenfold more the duty of ministers, teachers and Christ's church to keep them out of men's *souls*. The moment that an evil lays its hands on man's eternal welfare, that moment must the church of Christ lay her hand upon it. The worst symptom that I see is the strange indisposition of so many of Christ's people to take hold of an evil that takes hold on hell.

Of late years there has been a lamentable tendency to relegate the whole subject of temperance to the domain of politics. This has arisen partly from the prominence given of late to the *selling* of intoxicants, and to the question of licensing or suppressing the tippling-houses. A mightily important question, too, is this, for both patriot and Christian. The legal suppression of the drinking haunts belongs to the ballot-box, the civil magistrate and the policeman; but unless Christ's followers put their *conscience* into their citizenship, no prohibitory laws are likely to be enacted, or thoroughly enforced. As an old-time prohibitionist ever since the days when I stood with Neal Dow before state legislatures advocating prohibitory laws, I was greatly gratified during a recent visit to southern California to observe how effectively the dram-shops are closed in many towns. This is done by a stringent law of "local prohibition." People are exhorted to vote down the saloon as a Christian duty; and in the leading pulpits appeals are made to this effect. The great weight of the Christian church is thrown on the side of public order, morality and true religion. Surely no one but a "fogy" or a fool would object to such a wise and beneficent policy for every Christian pulpit. Suppression of the saloons never will be enacted and never enforced unless God's people put their conscience and their courage into their citizenship.

But the duty of Christ's church goes down far deeper than to make public protest againt the legalized *sale* of intoxicants; it must strike at the *use* of intoxicants. It must aim at more than the reformation of drunkards—a very difficult process at the best. If one mission of the Christian church is to save men *out* of drunkenness, then by sound logic it ought to be still more its mission to save men from falling *into* drunkenness. Every pulpit ought to speak out just as freely and frankly against the temptations of the wine-cup, or the social glass, as against the temptations to gambling, or dishonesty, or Sabbath desecration, or licentiousness. Every Christian church ought to be a school of instruction to teach the young and the inexperienced what a deadly serpent is coiled in every alcoholic stimulant. It ought to enforce the Pauline principle of abstinence, not only for self-protection, but for the welfare of others. By every motive of tender solicitude for the protection of its own children from the horrors of this degrading vice, by every motive of regard for its own spiritual purity, by every prompting of self-denial for the sake of the weak and easily tempted, by every regard for the honor of its King and the spread of his kingdom, every band of Christ's followers ought to come out and be separate, and "touch not this unclean thing." Nineteen centuries of sorrow and of shame and of soul-slaughter ought to have taught Christ's church that she never can be a nursing mother to her children while she mixes the sincere milk of the gospel with one poison-drop of Satan's brewing.

"Would you have every church organize a temperance society of its own?" Yes, where there is material for its efficient management. Such societies have wrought an admirable work in Dr. Newman Hall's church in London, and for many years in the Brooklyn church under my own pastorate, and in many other churches. They held public meetings, and in many ways promoted the spread of temperance principles.

"Would you re-introduce the pledge of total abstinence?" Yes, by all means. In my student days I found such a pledge a strong safeguard under temptation; and so other students found it. The pledge acted as the bond of union among the hundreds of thousands of abstainers—as the vow of loyalty to Christ is the bond of union among church members.

At the present time the most distinguished leaders of the temperance reform in Great Britain—the Archbishop of Canterbury, Dr. Newman Hall, Archdeacon Farrar, Basil Wilberforce, Lady Somerset, and many others—are pledged abstainers and advocate the principle of the pledge. It was a lamentable mistake that this symbo and safeguard has been so far abandoned in our own land; for the days when the abstinence pledge as a measure of prevention was in its widest vogue were the most successful days in the history of our reform. I deplore the abandonment of the pledge and of other methods of "moral suasion." I deplore the policy of directing the chief assault upon the *sale* of intoxicants, instead of warring upon the *use* of intoxicants; for, while the majority of people use and purchase intoxicants all attempts at prohibiting the traffic will meet with but partial success. Moral suasion and legal prohibition must be combined; what common-sense and experience have joined together let no man put asunder.

It must never be forgotten for a moment that the temperance reform in America had a Christian birth. The men who rocked its cradle and who girded its vigorous childhood were Dr. Lyman Beecher, and Justin Edwards, and President Nott, and Albert Barnes and Bishop McIlvaine, and Charles Jewett, and other eminent servants of God. The reform was ushered in with prayer. Its most eloquent advocate, John B. Gough, and its most munificent supporter, the Hon. William E. Dodge, made it a part and parcel of their most profound religious convictions. Spurgeon and Moody never divorced their temperance from their other Christian graces. The one crying, burning, indispensable need of the temperance reform in our beloved land is that the church of the Lord Jesus Christ should no longer treat it as an alien, or as a mendicant, but should open her doors to it as an angel of mercy sent to do the bidding of the Lord, and as a true yoke-fellow in the mighty work of saving souls from perdition.

Brooklyn, New York.

Tartarus.

While in my simple gospel creed
That "God is love" so plain I read,
Shall dreams of heathen birth affright
My pathway through the coming night?
Ah, Lord of life, though spectres pale
Fill with their threats the shadowy vale,
With Thee my faltering steps to aid,
How can I dare to be afraid?

Is there a world of blank despair,
And dwells the Omnipresent there?
Does He behold with smile serene
The shows of that unending scene,
Where sleepless, hopeless anguish lies,
And ever dying, never dies?
Say, does He hear the sufferers groan,
And is that child of wrath His own?

O mortal, wavering in thy trust,
Lift thy pale forehead from the dust!
The mists that cloud thy darkened eyes
Fade ere they reach the o'erarching skies!
When the blind heralds of despair
Would bid thee doubt a Father's care,
Look up from earth, and read above
On heaven's blue tablet, "GOD IS LOVE."

—*Oliver Wendell Holmes.*

B. B. Tyler's Letter.

It was kind in you to send the newspaper clipping to me on the question, "Should I join a denominational church if there is none other near me?"

I am, however, compelled to confess that I am not interested in such questions. I was tempted, as I began to write the last sentence to say that I am not especially interested in such questions; but why use the word "especially"? I have no interest whatever in them. Such inquiries are essentially sectarian and are of interest to sectarians. There you have my mind expressed in the bluntest kind of English on the subject to which you call my attention.

There is nothing in the New Testament about uniting with any church. There is much in the New Testament about uniting with the Christ. Men are taught to believe on Him, to love Him, to confess Him, to obey Him, to come into Him. Our latter-day churchianity has almost crowded Christianity out. Not the church, but the Christ. If one will intelligently and heartily commit himself to the Christ, the Christ will lead him into right associations with those who believe in Jesus. Do not worry about what church you will join.

There is only one church recognized in the New Testament. The Church of Moses is spoken of and also the Synagogue of Satan, but the church which the Christ loved and for which he gave Himself is the one recognized church since the return of our Lord to his home in the heavens. This church is composed of men and women who are joined to the Son of God by a living, loving, loyal faith. No one denomination can with any show of reason claim to be the church of which the Master spoke when he said; "On this rock I will build my church." All who belong to the Christ by a personal faith in Him are members of this church. There is no denomination that embraces in its membership all Christians, and until such is the case it is presumption on the part of any person to say: "The church to which I belong, the church of which I am a member, is *the* Church of Christ."

It is said that Daniel Webster said: "One reason why I believe that Christianity is divine in its origin and nature is the fact that it has survived in spite of the old fashioned high pulpits."

It is probable that this story is apocryphal. It is more than likely that Mr. Webster never said anything of the kind; but he might have said it and have spoken the truth. The old style of meeting house with the high pulpit, removed at a great distance from the people, seems to have been designed to render the preached gospel ineffective. But Christianity lived in spite of this apparent design of Satan to put it to death in its own consecrated places.

One reason why I believe that Christianity is divine in its origin and nature is the fact that it has survived in spite of our foolishness. Time is spent in the discussion of unimportant topics when our Lord calls us to a great work. Our conduct belittles Christianity, to the extent of our influence. The church is broken up into parties over small matters. Divisions, usually, are not about what is taught in the Word but about things that are not taught. One would think, looking over announcements in the daily papers, that there are no great themes in the Bible to occupy the thoughts of preachers and people. It is not necessary, in this letter, to name the subjects announced in the daily papers, for last Sunday's sermons. You saw them. You know what they were. Was there anything in them to give a man a large view? The birth of Christ, the life of Christ, the nature of Christ, the character of Christ, the works of Christ, the doctrine of Christ, the claims of Christ, the influence of Christ, the death of Christ, the resurrection of Christ, the ascension of Christ, the coronation of Christ, the authority of Christ, etc.,etc.,—such thrilling themes are not mentioned. One of the best ways to bring Christians together is to preach Christ. He is the power of God and the wisdom of God. The preaching of the Christ in a large way will make large Christians. The best way to pay current expenses, to pay church debts, to generate an interest in missions, home and foreign, is to preach Christ, and this is the only way to make Christians. Church members can be gained by the hundred without preaching Christ. Sectarians can be made without the glorious gospel of the Son of God—but the only way to make *Christians* is to preach the Christ.

There never was a more auspicious time than the present for great preaching. The questions before us for solution are almost infinite in variety. Jesus is the Solvent of our hard problems. Our problems are numerous and, some of them, are great. They relate to the individual, to the home, to the municipality, the state, the church, the nation, the world. Your commission, my brother in the ministry, requires you to look these great questions and difficult problems squarely in the face. Dare to look at them! Handle them. Walk about them. Examine them. Study every one of them in the light of the Christ and his teaching. Paul's admonition to the presbyters in the church in Thessalonica, "Prove all things; hold fast that which is good," is appropriate for the present time. The most up-to-date preaching is that which has our blessed Lord for its Alpha and Omega.

"Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

Do you know of anything broader than this? But it is old fashioned. Paul said it. All life becomes sacred from this view point. The distinction between the secular and the sacred has been blotted out. In harmony with the foregoing admonition Paul says in the thirteenth of Romans that the officer of the state, with a sword in his hand, is a minister of God. The preacher is not the only minister of Christ. The mayor of the city, the governor of the state, the president of the United States—these are ministers of God. The man who acts as agent between the producer and the consumer, the merchant, in buying and selling serves God, if he conducts his business in the right spirit, quite as much as when he praises and prays in the church on the Lord's day; and if his business is not conducted in the Spirit of Christ during the week his psalm singing and praying on Sunday are of no value. Work and worship must be in harmony to secure the best results.

When you become interested in this conception and presentation of the Christian religion, such questions as that in the beginning of this letter will have no interest for you, and those to whom you minister will pretty certainly join the right church, for they will be led by the Head of the Body, our Lord Jesus.

An error in last week's letter: I said that Hugh, son of H. T. Morrison, is at Manzanola, Colorada. He is not. H. T. Morrison is at Manzanola. He has examined the Rocky Ford field and has found about fifty Disciples. Rocky Ford is near Manzanola. It is probable that a Church of Christ will be organized at Rocky Ford.

Denver, Col.

What Most Interests Me Now.

By J. S. Lamar.

XI.—How He Came.

God's purposes are so far above the plane of human thought that the anticipations of men respecting them are seldom correct. They view divine prophecy from their own low plane of earthiness, and, even with the best intentions, the view is apt to be partial and indistinct, and perhaps colored by local and personal hopes and feelings. The predictions concerning the coming of the Messiah were thus misunderstood, and possibly we equally misinterpret those relating to his coming again. Nor is it matter of surprise that men failed to penetrate the depths of the divine wisdom, or to understand the thoughts and designs of the divine mind. They are always higher and better than heart of man can conceive.

The Grecian conception of divine incarnations was a caricature of divinity and a false representation of humanity. The products were neither gods nor men, but a sort of commingling of human appetite and passion with superhuman power—a mere deification of the animal man. I do not know that the Jews had formed any definite conception of the modus of his coming, but if so it was probably suggested by Old Testament theophanies, leading them to anticipate the sudden appearance in a humano-angelic form of a mysterious being clothed with divine attributes. But we may well believe that the idea of his coming in a way at once natural and supernatural had never entered their minds. If they thought that he was to be "born"—as their prophets clearly taught—this must have meant to them only that he was to come as a man, and that any divine qualities subsequently manifested were to be superadded. By an apotheosis the *man* was to be *divinized*, and exalted to the high messianic rank foretold of him.

But the fact was that, though conceived by a woman, it was through spiritual influence alone—the special presence and power of the highest. Miraculous it certainly was, but miraculous only to us—only because extraordinary and abnormal. To profound and reverent thought it was not more wonderful, not more mysterious, involved no more of divine power, than ordinary generation. All children are his children; all men are his sons, deriving their birth and their being from the power of the highest, but Christ alone was begotten without the intervention of a human father, and was hence, distinctively and by pre-eminence, "the only begotten of the Father." While, therefore, it may be in a lower sense and less indicative of special nearness and immediate intimacy, still in a

true sense, we are all his children and may address him in believing prayer, as "Our Father which art in heaven."

In limiting the application of the phrase "only begotten" to the one historical begetting in time, I would not be understood as abating in the slightest degree the doctrine of our Savior's eternal pre-existence. I mean only to exclude the theological *language* which has come down to us in the symbols of the fourth century and later, and which represents him as *eternally begotten* language which is so remote from human experience and observation, and consequently from the *usus loquandi* of the human race, that it conveys no definite meaning. This is not to say that the *doctrine* is incomprehensible by finite minds, for that might well be, but that the *words themselves*, thus used, can not be understood without predicating eternity of the virgin mother, and thus making her a deess. This would be not only absurd in itself and directly contrary to Scripture, but would give up the humanity of Christ. Hence I hold that it is sounder in faith, as well as more wholesome for thought, to speak of the pre-existence in the language of inspiration: "In the beginning was the word and the word was with God, and the word was God. . . . The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." This may be too deep for us to fathom, but we can at least perceive that their relation was in the beginning—in eternity—analogous to that of a word to its idea—the expression and revelation of it; the means by which it communicates itself, manifests its nature, exerts its power and accomplishes its objects; and that they are distinct yet one—the word being in the idea and the idea in the word.

While no human mind could have anticipated his coming thus, now that he has come, we can recognize the infinite wisdom in it—nor can we think of any other possible way by which he could, not only have appeared to be, but actually have been, at the same time true and perfect man, and true and perfect God; not merely a divinized man, nor yet a humanized God, but essentially and absolutely, in the unity of his being, the God-man.

In sending his only begotten Son into the world, the Father might have selected his birthplace anywhere within it. Royal palaces, luxurious mansions, comfortable homes, the humble houses of the poor and the costly residences of the rich, all were before him, and he could have so directed his providences and have brought them into concurrence, as to have the birth just where he pleased. It was not of necessity, therefore, nor by chance, but by deliberate choice and actual preference that he selected out of the whole world perhaps the last place that human beings would have looked at for such an event—a place too low and mean and wretched to be considered or thought of for a moment—and he constrained the mother to be there at that particular time, and to shelter and shield herself in a miserable stable among brute beasts!—a public stable, with its most offensive filth, its malodorous smells, its gloomy fears, its disturbing and startling noises, its utter cheerlessness—without light, without fire, without the touch of a woman's hand or the sympathy of a woman's heart—far from the loved ones at home, alone in her distress and suffering, miserable and forlorn—it was there that the blessed virgin "brought forth her first born son, wrapped him in swaddling clothes, and laid him in a manger."

The world has not forgotten—it can never forget—the unspeakable lowliness and wretchedness of his chosen birthplace. But how truly are God's thoughts higher than ours! Had it been in a palace, or a mansion, or even in a plain, comfortable home of a well-to-do citizen, it could never have so touched humanity's heart, nor have so called out humanity's grateful sympathies. As it was, the highest genius of art has clothed those humble surroundings with beauty, and glorified that rude manger with a divine halo. Eloquence, poetry and music have drawn inspiration from it. In view of it the children of the world, their parents and friends have sung their glad Christmas songs, and have been drawn into sympathy with the divine heart by the attractions of a scene so humanly repulsive, so divinely fascinating! The door of heaven was also opened and the angelic host sang *gloria in excelsis*, and every inhabitant of earth—the great, the small, the rich the poor, the old, the young, the highest monarch, the humblest shepherd, every one for himself may hear the glad message, "To *you* is born this day a Savior which is Christ the Lord." Ye shall find the babe wrapped in swaddling clothes, lying in a manger—the Son of God—the Son of man.

The Shadowy Side of New York

By H. H. MONINGER.

The tragedy of the people of the lower walks of life is unknown to millions. Being impatient with our own petty troubles we mournfully imagine that we are living in the shadows and darkness, while sunshine is all around our fellows. Did we know of the unnumbered submerged social classes who are truly playing the tragic part, certainly we would gladly utter the publican's prayer, but with a modern meaning: "Lord, I thank thee that I am not as other men are."

With a company of Yale students, for whom arrangements had been made with the wardens of asylums, penitentiaries, work houses and hospitals, the ministers and leaders of the social settlements, and the police department, I recently spent a day and a night in the darker part of the national metropolis.

New York has a population of 3,437,202. It is a world in itself. Going from one part to another, one is first in America, then in Japan, then in China, then in Italy, next among the Russian Jews, and lastly, if he goes to Central Park, he will be in a country of sunshine and flowers.

After a day spent in studying the hospitals, asylums and work-houses on the islands in East River, our party of twenty-five gathered early in the evening under the care of five uniformed policemen. Dividing into squads, each in charge of a policeman, we went through the cheap Bowery lodging houses, charity lodging places, then into Chinatown with its chop suey restaurants and the joss house. We were variously characterized as inspectors, freaks, intruders, guys, and one man in the Atlantic Garden had the audacity to call us "de cheap skates what's too stingy to liquor up." As we had officers to back us we put on bold faces and went as though we owned the city. Tenement after tenement was entered, going up flight after flight, here entering a dining room where onions were being cooked, there entering a sitting room where the inmates were smoking opium. We peered into Chinese departments and Jewish shops. Whenever a desire to enter any of the rooms was manifest, the officer demanded entrance and in we would follow.

One place of especial interest in Chinatown was the joss house. Here the Chinese come, as it were, to consult the oracle. The oracle being dumb they toss up some objects which we might rudely call dice. If the pieces fall in a favorable position, they are rejoiced, for they know they will be successful in the desired work, whatever it may be; but if they receive an unfavorable answer they are prone to give up whatever they may have had in mind. Their belief about the dead is very peculiar. They think that if they bury a chicken and a pig with the body of the deceased Satan will be satisfied when he has devoured the chicken and the pig, and thus will not hurt the body.

We next entered the Chinese theatre. The room was full of cigar smoke and the noise from the stage was ear-splitting. The seats would scarcely have done justice to a backwoods school house of half a century ago. Most of the audience wore their hats, and not a few sat on the backs of the seats. As is the Chinese custom, no women are permitted to sit with the men in the main auditorium, but are placed back in one corner with lace curtains to shield them from the public gaze. The play was entirely beyond our power of comprehension. We could not even appreciate the music. It sounded very like a serenading crowd which uses exclusively tin pans and cornstalk fiddles. Three or four did all the performing and the rest sat in the rear of the stage playing almost continually a sort of monotonous music. The entire entertainment, which was of a historical character, was given in Chinese. The costumes were of the finest silks and satins. The actors wore feathers in their hats at least four feet long. A striking characteristic of the Chinese is the fact that they scarcely ever smile.

The usual flat in the slum district is from 25 to 35 feet front. They range anywhere from two to ten stories high. The board of health has passed a law that only four families may live on a floor, so if the flat contains seven stories, only twenty-eight families can live in it. That is rather a large number, we think, but they don't think so at all. These buildings are inspected regularly by the Board of Health. If a contagious disease breaks out, the patients are taken to the Hospital and the houses are thoroughly renovated.

One-fourth of one of the floors, which is generally three or four small rooms, if in ordinary condition, will rent for twenty-five dollars per month. Poor apartments will yield eighteen dollars per month. But on Seventh Avenue in a good part of the

city, a modern flat can be rented for much less. The poor in the slums are almost eaten up by rents and grocery-bills. They not only have to pay higher rents for poorer apartments but they have to pay more for everything which they buy.

The lodging houses in this part of the city are very inferior but they meet a great need. Rooms are rented for fifteen or twenty cents per night with bath. For sanitary reasons no quilts are allowed to be used, only blankets. To meet the needs of those who have no money nor any place to lodge the Y. M. C. A. gives free to all such, supper, bed and breakfast. They aid them also in securing whatever work they can, all the while ministering to the spiritual needs.

The City Charities have built a public bath house in the midst of the slums where 130,000 baths are taken annually. Furthermore the University Settlement is a wonderful blessing to these poor ones who scarcely see the brightness of life. The aim of this settlement is to supply something that is not furnished by other philanthropic organizations. The building is a large, commodious structure furnished with gymnasium, baths, reading room, club rooms, pawn-shop, and other rooms of convenience. One of the trustees of this settlement is a member of the City Charities so by this means they keep in close touch with the needs of the city. The settlement aids in every way possible in developing the physical, material and social life of the poorer classes. They realize that the poor are the subjects of exploitation and intercede for them. The poor are aided in buying and selling. They are taught to know their rights and to insist upon them. Finally they furnish social rooms in which to meet and thus to counteract the social influence of the saloon.

Probably no more successful institutional work has been done in America than that of Bishop Potter and his seven assistants. In their work they are making the church the center and pointing all hearts to the Master. They hold that religion is a way of life and the highest and best way. The church building is in every sense institutional. A kindergarten school is held daily for the children whose mothers have to work away from home. A nursery is provided for infants while the mothers are working. In the afternoon about 200 women come to the church to earn some money by sewing. Girls and women come to the church and are taught how to cook, wash, iron, sew, and to do all kinds of housework.

In the evenings the boy's club, the men's club and various other organizations meet to play games, to read and to have a general social time. The rooms of the church are brightened with pictures, furnished with all sorts of games and gladdened by the various musical instruments. In fact everything is so attractive that they are not able to accommodate all who desire to come.

Only a short distance from the settlement is the Hebrew Educational Alliance where 5,000 Russian and Roumanian Jews meet daily. Sixty per cent. of the Jews that come to our country settle in New York. They know nothing of the English language. They are ignorant of our institutions and do not know what *liberty* means.

It is the purpose of this school to meet these needs and to prepare the children for public school. It is gratifying to know how much they really are contributing to heal the breach between the Jews and the Christians.

It was a great pleasure to hear five hundred boys and girls who had been in this country less than seven months sing in good, clear English:

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,

and then waving the flag they repeated with one voice: To this we pledge our hands, our hearts, our honor.

The Jews being religiously inclined must have a religious tone in all their teaching. The children are exceptionally brilliant and take up new languages and customs very readily. They have a passion for solid reading and care nothing for social life or light reading.

When one sees all that is being done to bear the poor man's burden one cannot but be hopeful. The visions of a conquering church are seen on every hand. May God richly bless all those who are spending their time and talents in helping those less fortunate than they.

"There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their path
Where highways never ran;
But let me live by the side of the road,
And be a friend of Man."

A Chinaman's Lament.

By W. P. Bentley.

Endless chronicles of old,
Full their history unfold,
Of kings, crowns, and scepters passed away,
Blind with grief and shame we bring
Mad'ning song of woe to sing,
And mourn our noble empire's sure decay.

Sages, statesmen of the land,
In our ancient records stand
As peerless heroes, ranking all the world.
O'er the land, and o'er the sea,
Mountains, rivers, fen and lea,
The Dragon flag, all honored, was unfurled.

Ages passed, and pride and pelf,
With the sordid love of self,
Had robbed our lives of nobleness and power.
Mighty forces from afar,
We could neither use nor bar—
And naught could stay for us the fatal hour.

Going on from bad to worse,
Bringing swiftly curse on curse,
The startled people staring in the gloom.
Nor doth aught their health decree,
As with bated breath they see
Their country rushing madly to its doom.

Proud to herald ancient things,
Learning, laws, and rule of kings,
Not knowing progress' call was wisdom's beck,
Lulled to indolent repose,
Crassest folly, sure it knows—
Behold the ship of state a stranded wreck!

From the West our "wise men" came,
Lauding One of fairest fame—
And all the train of blessings follow on.
Why should we the truth reject?
Fail to honor and respect
The mandates which from heaven forth have gone?

Wise, we shall re-read the past,
And our horoscope re-cast.
We shall redeem the fame we won by toil,
Righteousness regain her seat,
Full, free life in pulses beat,
And heroes spring unbidden from the soil.

Shanghai, China.

Some Great Debates.

By A. B. Jones.

Every important reformation of society is brought about by agitation and discussion of its vital issues. The reformation of the nineteenth century, inaugurated by the Campbells, Thomas and his son Alexander, Walter Scott, B. W. Stone and others, is no exception to the rule. At first these men were averse to debates, but the conditions of society were such, and the importunity of friends so great, as to cause them to forego their own preferences. Alexander Campbell, though at first reluctant to enter the arena, yet afterwards developed within himself both a talent and a taste for oral debates, of which he held about half a dozen, while his writings for more than forty years abound with controversy.

This method of defending and disseminating truth, while tending rather to intensify partisan feeling than to foster broad and charitable Christian sentiment, became somewhat contagious among the Disciples, and many of their prominent men took part in these public oral discussions. Among these may be mentioned the names of Isaac Errett, A. I. Hobbs, John S. Sweeney, L. B. Wilkes and J. B. Briney. These debates were with infidels, spiritualists, Universalists and Pedobaptists. Some of them were published and can be obtained of our publishing houses.

The debates, however, of greatest importance and significance, and most thoroughly typical in their character and lasting in their widespread impression and influence were the three following:

I. The debate of Alexander Campbell with the vaunting infidel, Robert Owen. This debate was held in the city of Cincinnati, O., April, 1829. Mr. Owen was in some respects a remarkable man. He was a man of large affairs and successful in a business way. He was at the same time of benevolent and humanitarian feelings. He conceived the idea that society was all wrongly constructed, that religion was a barrier to human progress and happiness. Religion, marriage and the holding of private property were in his views positive evils. He proposed to reconstruct society by a new "social system" leaving these evils out. He announced twelve fundamental facts or laws as the basis of his "social system," the substance of which was that man is a creature of circumstances—he has no choice about his creation, his parentage, the time or place of his birth, the social, moral or religious influences under which he is brought up—that these and other like conditions tend to mold his views, habits and character and make him what he is; that society properly organized would conduce to his highest and best development and happiness.

Mr. Campbell in a general way admitted his twelve fundamental laws, but argued that they applied to man as an animal only, and would apply equally as well to any other animal—that man is not only an animal but he is endowed with a mental, moral and spiritual nature—can think, feel and will, has reason, conscience and spiritual perception, and can by the use of these powers rise above and control his circumstances. And to further enable him to do this God has made a revelation to him, and given him a religion which is itself a mighty influence, a potent circumstance intended to reconstruct society and

secure for man his highest possible intellectual, moral and spiritual development and his supreme happiness.

II. The debate of Alexander Campbell with Bishop John B. Purcell, of the Roman Catholic Church. This discussion was also held in Cincinnati, O., and began on January 13, 1837, continuing seven days. The propositions discussed were the following, Mr. Campbell affirming every one:

1. The Roman Catholic institution, sometimes called the "Holy, Apostolic Catholic Church," is not now, nor was she ever, catholic, apostolic or holy; but is a *sect*, in the fair import of that word, older than any other sect now existing, not the "mother and mistress of all churches," but an apostasy from the only true, holy, apostolic and catholic Church of Christ.

2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects, under a politico-ecclesiastic head.

4. She is the "Babylon" of John, the "man of sin" of Paul, and the empire of the "youngest horn" of Daniel's sea monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency and injurious to the well being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of a divine original.

7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

These propositions, so clear, sweeping, and aggressive, indicate at once the nature and character of the debate. It is very unusual for one man to affirm all the propositions in a debate. And Mr. Campbell tried to induce Bishop Purcell to assume the affirmative in some form, but ailing in this he boldly took the lead and made an aggressive fight from beginning to end. The discussion covered a wide field of scriptural and historical investigation, in which both disputants displayed a vast amount of learning and research.

In this debate Mr. Campbell found the most astute and learned opponent he ever encountered; and yet his victory was never more easily won or more pronounced. In the closest and sharpest issue they made, that concerning the toleration of concubinage among the Catholic clergy, as found in the moral theology of St. Ligori, which Mr. Campbell affirmed and Bishop Purcell denied and denounced, over and over again, Mr. Campbell's vindication and triumph were overwhelming.

III. The debate of Alexander Campbell with N. L. Rice, a Presbyterian minister. This debate was held in Lexington, Ky., beginning on Nov. 15, 1843, and lasting for sixteen days. There were three moderators, one selected by each of the disputants and these selected the distinguished Henry Clay as president. The following propositions were discussed:

1. The immersion in water of a proper subject into the name of the Father, the Son, and the Holy Spirit is the one only apostolic or Christian baptism.

2. The infant of a believing parent is a scriptural subject of baptism.

3. Christian baptism is for the remission of past sins.

4. Baptism is to be administered only by a bishop or ordained presbyter.

5. In conversion and sanctification the Spirit of God operates on persons only through the word of truth.

6. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical.

Of these six propositions Mr. Campbell affirmed the first, the third, the fifth and the sixth. Mr. Rice affirmed the second and the fourth.

In affirming that "Christian baptism is for the remission of past sins," Mr. C. did not mean that the heart of the divine Father is closed in unforgiveness toward the penitent, believing sinner, until he is baptized, as some persons have supposed, but that baptism brings to man the "formal assurance" of this divine favor, and is thus for the "*plenary remission of sins.*" And in affirming the fifth proposition—"In conversion and sanctification the Spirit of God operates on persons only through the word of truth," he did not, as is supposed by some, mean that the written word is the only influence that converts and sanctifies men; but that the Holy Spirit is always personally and actively present with the word, using the truth in the conversion of men, and not converting them without a knowledge of the truth. Hence our duty to preach the word always and everywhere that the Spirit may have opportunity to operate and co-operate with us in saving the world. The debate and the whole body of Mr. Campbell's teaching indicate his views to be as we have stated. The arguments employed in this debate were drawn chiefly from the definition of words in Greek lexicons, from the Scriptures and from church history.

These three debates of Alexander Campbell: First, with Mr. Owen against infidelity, and in defense of the Bible and Christianity; second, with Mr. Purcell against Roman Catholicism and in defense of Protestantism; third, with Mr. Rice against sectarianism and denominationalism and in defense of primitive Christianity, are confessedly the "great debates of our Pioneers."

Liberty, Mo.

The Chum of Chuffy Waite

By BURRIS A. JENKINS

V.—Alphy's Last Exam.

A well-known incident of camp life in the Confederate Army has been read by all America; but its sequel has never been told. The —th Alabama and the —th Louisiana were encamped together at a bend in the Tennessee river after the fall of Ft. Henry, and had been closely associated throughout the war. They were chummy.

Both regiments had popular chaplains—very rare they are indeed. One of these ministers was called Chaplain "Judge." His old college name had clung to him still. That he ever became a preacher was a matter of surprise to all in the college, except the few who knew him well. He had spent his money freely, "been one of the boys," kept horses, dogs, guns and late hours. Whether he had ever been actually questionable in any of his habits was a disputed point among his acquaintance. Chuffy Waite, now colonel of the —th Alabama, insisted that Judge Storey had always been "straight as a string," but then Chuffy's standards might also be open to question.

"No sir," said the colonel, "Judge always had a streak of piety in him—piety of the right sort. I've noticed it every time we've been together, and never more than when we were out making a night of it. I tell you he's —— religious—always was."

At all events, the boys of the —th Alabama believed in their chaplain and would do anything to please him. During the winter camp a revival of religion swept through certain regiments, when they had nothing else to do, and in the —th Louisiana, the neighbor of Chaplain Storey's regiment, one Sunday many men were being baptized in the Tennessee. The whole regiment and many others were present to watch the chaplain, a "Campbellite," so-called, perform the rite, among them, naturally, certain members of the —th Alabama, friends and rivals of the religious regiment.

The unusual gathering excited comment in all the army, and as the spectators from Col. Waite's regiment were returning, that officer summoned his old friend, Lieutenant Andrew Jackson Putnam Barton, and inquired:

"Lieutenant, what in Sam Hill is going on in the —th Louisiana?"

"A revival, sir," answered the lieutenant, seriously, and evidently much impressed by what he had seen. "About thirty men are being baptized by the chaplain. It is truly remarkable, sir, the serious spirit of the men."

"In the name of the Confederate States! We can't afford to be outdone by the —th Louisiana. Lieutenant, order out forty men for baptism," and the colonel turned into his tent, swearing, and without a smile.*

Lieutenant Barton saluted, reported to his captain and had the company ordered out. Then with the chaplain's permission he addressed them in this strain:

"Men, the colonel has asked for forty of you to perform a service for the honor of

*This incident in reality happened in the Federal Army, D. R. Lucas, of the - th Indiana being the chaplain—a minister of the Disciples.

the regiment. It is not necessarily dangerous, but it is serious, very serious. I desire volunteers. They should be men whose religious condition is satisfactory, and whose devotion to the colonel, to the regiment and to the sacred honor of their country is beyond question."

To this remarkable call the whole company responded, and the lieutenant was compelled to select the required two score. Rumors had been heard of Yankee gunboats nosing up the river from Ft. Henry and the men naturally supposed their mission had to do with these.

"Lieutenant," said the captain aside, "are your orders secret? What does the colonel want of the men?"

"O, not at all secret. He wants them baptized."

"Great Scott!"

"Yes, that's it. I will send a man for the chaplain."

There was no use arguing with Alphy Barton or laughing at him. Neither laugh nor argument had weight with him and he moved resolutely toward the river, serious and serene.

The captain made for the colonel's headquarters and narrated the remarkable occurrence. Colonel Waite was convulsed. He laughed so long and so loud that the irritated captain, who knew not Alphy Barton and his ways, thought the devil had got into the colonel, too. At last Waite sobered sufficiently to write a note countermanding the order.

"Quick now, captain. Why, Alphy'll drown the last man of them but he'll obey orders. I'm sorry for Chaplain 'Judge.'"

Certain officers had got wind of the affair, and, waylaying the captain detained him first slyly and at last forcibly, that matters might take their course.

Meanwhile Lieutenant Andrew Barton and Chaplain "Judge" at the head of forty men were making for the river, the chaplain greatly amused and expecting contrary orders at any moment. But no orders came.

The lieutenant was for marching directly into full view of the —th Louisiana, but the chaplain, partly to gain time, partly to avoid a scene, insisted that the waters had been already sufficiently disturbed, and that he wished a clear stream for baptism. So past the pickets they marched and down the river a considerable distance, the chaplain still temporizing and confidently expecting a recall, and the lieutenant growing correspondingly impatient for the work to begin.

"It's getting late, 'Judge,' and forty is a lot of men. If I were only a preacher now to help you—"

The chaplain was getting more and more uneasy, for the dusk was coming on apace. At last, having crossed a neck of land between two points where the stream looped and nearly met, they approached the river bank some miles below camp.

"Be quiet, men," commanded the lieutenant, as jokes began to thicken. The men, supposing they were nearing the dangerous culmination, became silent and walked on tip-toe.

Arrived upon the bank the order was given: "Arms stacked! Coats and shoes off!"

There was silent, swift obedience.

"Let us pray," said the chaplain, as the sweat poured from his face.

And pray he did, as he had not prayed for long; only his uttered prayer was not the full expression of his unuttered thoughts The men were deeply impressed that some terrible peril was upon them and were nerved for any deed.

"Coghlan and Davis, step into the water," commanded the lieutenant; and they obeyed with alacrity.

"I see her, sir!" cried Coghlan, in a half-whisper. "What are we to do, sir?"

"See what?" asked Lieutenant Barton.

"The gun-boat, sir. I can just see her smokestack above the bushes round the bend and her flag at the pole."

Instantly Barton was in the water, shoes and dress uniform and all, beside the men. As sure as the world there she came, a light-draught, stern-wheel scouting gunboat—a very little mosquito she was, indeed—that had been destroying whatever she could find along the shores left by the Confederates in their retreat. She had come a trifle too near to the main camp of the southerners and was now dropping back nearer to her own lines.

"We must get her," whispered the lieutenant. "She's been up almost to camp, I swear. Mighty near a hornet's nest she was! That our scouts haven't found her is a miracle. More luck to us!"

Silently she came; no noise allowed in this dangerous neighborhood. Silently the squad of forty withdrew into the bushes.

"When she comes abreast fire into her. Everything'll be open for air this hot day; and there'll be little armor on her sides and stern; she's too small. Coghlan and Davis, you look to the pilot-house. Martin, Maxwell, Corrigan, do all you can to the engine-room. The rest of you clean the decks. Then throw your guns away and swim for her. She'll not be doing much more than drifting with the current. Chaplain, here's a revolver, sir."

Silent as the grave was the company on the bank. The boat, though she had been prepared for attack, was now all unprepared, since the danger seemed past—when suddenly forty shots swept decks and elevations with destruction, and forty rebel yells burst fearful from forty throats.

Scarce could the fire be returned, and even then only harmlessly—cannons were out of the question in so sudden an attack —ere forty dripping men cleared the few feet between bank and boat, and clambered over the rail. Half carried knives, and half fought with naked hands or found weapons where they might on board.

At the first fire six men had wet the decks with blood; but eight more still remained to be disposed of. All these were so taken by surprise that some, penned in the coal-rooms, some in the galley, some in the cabin, surrendered.

Lieutenant Barton, sword in teeth, had boarded first of all and made his way to the pilot-house, close followed by the chaplain. This gained, he said:

"Here 'Judge,' take the wheel. Old days on the Ohio come in well now. We must get her turned back up stream or we'll be in the Yankee nest soon "

Down he plunged to the engine room, and, his prisoners safely stowed below, placed Coghlan in charge of the machinery.

By ten o'clock the little gun-boat "Stealthy," a mere mosquito, but daring, was landed in the baptismal waters of the —th Louisiana and the —th Alabama. At midnight papers were on their way to headquarters, asking "promotion for Lieutenant Andrew Jackson Putnam Barton, and a medal for Chaplain Storey, for valiant service—*religiously performed*—in the capture of a Federal scouting gunboat."

* * * * * *

Over a year later—summer of '64—on a famous battlefield, in one of those awful conflicts which taught the world that a giant in commotion was in the west, were present most of the boys of that border college, some on one side, some on the other.

"Gentlemen," said the commanding general of the Confederate forces to his staff, "someone must take that battery or our right wing may go to pieces. It is almost certain death, but if he takes the battery he saves the army."

Half a dozen staff officers shouted "I!"

"Lieutenant-colonel Barton, you may go. Will you take that battery?"

"I'll try, sir," said Alphy, unconsciously quoting that historic phrase.

"Colonel, will you take that battery?" asked the general, loud and stern.

"I'll try, sir," replied Alphy, swallowing hard.

"Colonel, will you take that battery?" fairly roared the general.

"Tell him yes. Don't you see what he wants you to say?" whispered Colonel Waite.

"I'll tell him yes when I've taken it. Not before." Then to the general he replied quietly:

"I'll take it or die, sir."

"Go then, and God help you."

Across that open field with a half regiment they saw him charge, a bit pale, but still serene. The eyes of both armies saw him go. Many knew him; but by all on the Federal side, of course, their old mate, butt of all good-natured fun, the sincere and credulous Alphy Barton, was unrecognized. Through the interchange of shell and shot rushed that gallant charge; through the burning missiles hissing death dashed the forlorn hope.

Up the hill to the breastworks gaping with open, salamander mouths, they charged. Half of them still climbed when the top was reached. A fourth of them scaled the works. All of them melted into nothingness within. The brave young colonel, with a struggling few, stood surrounded within the breastworks.

"Yield, man!" shouted the boys in blue, in admiration.

The answer was a pistol shot into the air.

"Die then, fool," growled a New York river-rat, and ere they could strike up the bayonet Alphy fell dead across a gun.

After the battle, in the truce for the burial of the dead, the old friends, Chuffy Waite and Buck Elmer, Judge Storey and a few others, partly Federals, partly Confederates—national enemies but personal friends—met on the bloody field. It was dark and the little group was gathered about an open grave. By the side of it lay a form wrapped in both flags, Union and Confederate. With the rites due such an officer they laid him away, and above him blue and gray clasped hands and shed soldier's tears.

"Dear old boy," muttered Chuffy. "Always brave; he's gone up for the last exam."

"And he'll get through all right, too," said Buck Elmer.

(THE END.)

Children's Day—Lord's Day, June 2

Facts About Children's Day.

Children's Day was observed first by the Disciples of Christ in 1881. In twenty years the Sunday-schools have contributed for foreign missions $373,080.

In the year 1881, 198 schools sent offerings amounting to $750 in all. Last year 3,260 schools contributed $42,705. There has been a growth every year since the first. In the last seven years the number of contributing schools has been doubled. The contributions have been almost doubled.

Last year in Illinois 397 schools made offerings on children's day; in Ohio, 383; in Indiana, 364; in Iowa, 296; in Missouri, 347; in Kansas, 229; in Kentucky, 182. The Sunday-schools in Ohio gave the largest amount, $7,059.46; the schools of Illinois gave $5,137.58; Indiana, $4,343.48; Iowa, $3,563.53; Missouri, $3,322.30; Kentucky, $2,935.04.

The Sunday-schools have helped to establish our work on heathen soil. They have enabled the society to send men and women to India, Japan, China and Africa. These missionaries have been supported while on the field; suitable buildings have been erected for the work; schools, churches, hospitals, orphanages, dispensaries and homes have been provided. These add immensely to the effectiveness of the work.

In order to have a good Children's Day the exercise ought to be prepared thoroughly in advance. A sense of expectation should be created in the community. They should be given to understand that Children's Day is to be the great day of the year. Parents and friends should be invited to attend the service. Money should be collected for months in advance. The missionary pockets should be filled. The birthday boxes should not be neglected. No pains should be spared to secure the full amount requested. Every school in the land should be on the roll of honor. The one dollar league this year should be larger than ever before.

The schools are asked this year for $50,000 on Children's Day. This is not too much to ask and to expect from such a great host. The present indications are that the amount named will be raised. The children are determined to do their part towards raising the $200,000 for the current year.

The pastors of the churches can help Children's Day very much. They can refer to it in their sermons and prayers. They can preach a sermon appropriate to the occasion. When they are visiting among the people they can impress upon the minds of all with whom they come in contact that Children's Day is worthy of the support of the entire community.

The room in which the exercise is given should be beautifully decorated. June is the time for flowers. These can be had by any school in the land. Flags and mottoes can also be employed. Nothing should be left undone that can add to the interest or to the profit or to the enjoyment of the occasion.

The offering should be forwarded promptly to the mission rooms in Cincinnati. No part of it should be diverted to any other purpose. To do so is to break faith with the children who give the money.

Some Suggestions.

By W. F. Richardson.

Children's Day is coming to be looked forward to with eagerness by the boys and girls of our Sunday-schools as the brightest and happiest day of the year. This is because it is the day when their offerings are made for the work of foreign missions, the most unselfish work which is committed to the church of God. To send to those of distant lands, and of alien race and strange speech, the sweet tidings of a Savior's love is a work that makes the angels of heaven rejoice. To this appeal the hearts of the little ones promptly and cheerfully respond. It is easy to secure liberal gifts from them for this cause. Many sacrifices will they cheerfully make that they may save a goodly sum for this offering. A few suggestions may be useful, as to the best method of making Children's Day one of delightful and spiritual help to old and young.

1. Give it a special service. Do not crowd it into the regular Sunday-school hour, passing it with a brief announcement and a hastily taken collection, satisfied with a few stray pennies and nickels that may be given on the impulse of the moment. Take the Sunday evening hour for the Children's Day exercises. The preacher may well stand aside on that one occasion, to let the little lips speak sweetly for Jesus. He may rest assured that the story of infinite love will lose nothing by being told in their sweet and artless words. This will bring out the older people, too, and enlist them in the sacred cause of the world's evangelization. They will add their offerings to those of the children, and thus the amount of the gift will be increased.

2. Make special preparation for this service. Our Foreign Society will send you the beautiful exercises they have prepared, and the songs, recitations and illustrated exercises will charm and instruct the audience.

3. Have the children, and older ones too, begin saving for that occasion, supplying them with the missionary collection pockets which the Foreign Society will send you, if you write for them. By daily putting aside the small coins that are in their hands, they will have a generous sum to give when the first Sunday in June comes.

4. Announce it every Sunday, and have something said about the work of the foreign missionaries, by someone whose heart is in the work. Let the children see that you are in earnest in the matter, and they will respond gladly. Pray for a glorious day and work for it. If possible have many flowers to adorn the church, and cages of singing birds will often add to the bright and beautiful effect of the floral decorations. Above all, do not neglect to prepare for it because it calls for some trouble and work. Nothing good is accomplished without effort, and nothing better than a happy Children's Day and a large offering can be brought about by any church and Sunday-school.

Kansas City, Mo.

Children's Day Blessings.

Children's Day is a great boon to the Sunday-school observing it. It enables the members to lift up their eyes upon the heathen field and to consider the vast difference between the people who know not God and those who do know and serve him.

It is educational as well as benevolent. It should be a special time for instruction. The love which Jesus bore and still bears to the world should be impressed. If we have fellowship with him, possess his spirit, we will desire to co-operate with him in saving the whole race.

When men now past forty were children, there was no children's day. The pitiful state of heathen children and women was not declared. The deplorable condition of heathen was a secret unknown. The power of the gospel and the will of God to save the millions of pagans on earth were not realized. Now men believe God is able and willing to save all the heathen who will receive the gospel and that we Christians are not true to our Lord and his commandment if we do not send the gospel or take it into all the world and deliver it to every creature.

Children's day should be made a bright, cheerful, grateful occasion—for the Lord hath done great things for us and our children. The offering of hearts and lives, as well as the gift of money, should characterize the day. Every boy and girl should be led to give from a loving desire to give. Every teacher should bring the cause of heathen missions tenderly home to his or her class. Every superintendent has an opportunity to stimulate in his school the most Christlike benevolence. While the offering should be large if possible, it is even more important for it to be announced, urged, fostered and made in the spirit of Christ. The minister should add his influence in making children's day, the offering and all the exercises connected with the day delightful and permanently helpful. In short, every Sunday-school should obtain great spiritual benefit from the observance.

I. J. SPENCER.

Lexington, Ky.

"I Love You."

Once on returning home from calling we found scrawled with crayon on our doorstep the following words:

"I love you. Neva."
"I love you. Vivian."

Neva and Vivian were two little girls who lived across the street from us. No expression of affection was ever more appreciated by us than this. And by little acts of thoughtfulness and self-sacrifice they were always proving that they loved us.

There are few, if any, children who do not love Jesus with all their hearts. They naturally desire to tell him so in recitation and song, and to prove their love by bringing their offerings to him. And I am sure no one ever receives their love with such appreciation as Jesus does. It is the business of the church to give the little ones the opportunity to show their love. Let us remember that the first Sunday in June is Children's Day. Let us aid them in giving full expression to their love for Jesus.

CARLOS C. ROWLISON,

Indianapolis, Ind.

Current Literature.

Whatever stimulates interest in Bible study and gives intelligent direction as to how this study may be pursued with the best results, deserves the highest commendation. It is not too much to say of Prof. Lockhart's **Principles of Interpretation** that it is well calculated to accomplish both these results. The Professor has written with a clearness and cogency that leaves little to be desired. The work is marked by that "good judgment and sound common sense" without which, as the author states, no axioms and rules of interpretation will be of any avail. The first chapter is devoted to "The Value of Laws of Interpretation." This is followed by the "Axioms of Hermeneutics," of which fifteen are specified, together with the underlying principles on which they are based. After this comes Rules of Interpretation, of which fifty-two are given. The necessity for these rules is first clearly pointed out, and then the principle is applied to one or more passages of Scripture and from these the rule is deduced. One of the most profitable features of the book is the application of these principles to many difficult passages of Scripture, with very satisfactory results in the way of interpretation. Any Bible student will be interested in and profited by these rules and their practical illustrations. The closing chapters deal with methods of biblical study such as "Interpretations of Whole Books" and "The Interpretation of the Bible as a Whole." The book is indexed textually and topically besides the general table of contents.

Prof. Lockhart has embodied in this little volume the best results of study in the field of biblical interpetation, and has produced a work of substantial value which should receive recognition not only at the hands of his brethren but from all who are deeply interested in Bible study. (Index Publishing Co., Des Moines, Ia. For sale by Christian Publishing Co., St. Louis. $1.25.)

When one applies to a piece of fiction the adjective "powerful," it is generally understood to mean that the story is told with skill and the characters depicted with skill and insight, but that there is something unpleasant about it. A "powerful" novel always deals with a sin; it is, like the old Greek tragedy, a study of the consequences of transgression. Hornung's **Peccavi** is a powerful story. An English clergyman has committed a great sin, one for which, in the nature of the case, he could not atone to the injured one. His parishioners unanimously turn against him and no man will speak to him or look at him. He moves among the living as one dead. His church is burned down by an enemy and the crime is imputed to him. For five years, the period of his suspension by the church court, he works with his own hands to restore the building, and the heart of the story lies in the workings of his conscience during those years of drudgery. At last the tide of public opinion turns in his favor, but he is still as humble and penitent for his sin as he was. The church has been rebuilt. The bishop has come to consecrate it. The night before this great day, which was to mark his complete reinstatement in his ministerial office and in the hearts of his people, the church is again burnt by the same incendiary who had committed the crime before and Robert Carlton, the clergyman who had sinned and had won forgiveness from all but himself, met his death in the flames in a vain attempt to save the incendiary from the consequences of his own crime. The author of the "Amateur Cracksman" stories could not write such a story without filling it with striking and dramatic situations, but the greatest skill is displayed in the fine touches which depict the workings of the conscience of a penitent sinner who is forced to defend himself against many false accusations.

We do not read sermons much nowadays, and indeed the average congregation gives the preacher very little encouragement toward writing sermons. Nevertheless it is good for the preacher to write, occasionally at least, as well as speak; and it is good for the people to read as well as hear. A new book of sermons entitled **The Unaccountable Man** is by Dr. David J. Burrell, the widely known pastor of the Collegiate Church in New York City. The volume takes its title from the first sermon, which strikes the keynote of the whole collection. "The church has made an historic blunder in addressing herself so exclusively to dogmatic apologetics rather than to the personal Christ. . . . The question of questions is not 'What think ye of Christianity?' but 'What think ye of Christ?'" The sermons are simple and obvious in their construction, the framework sometimes showing through to a degree which amounts almost to academic formality, but their warmth of tone and richness of substance speedily remove any unpleasant impression which this circumstance might create. These are sermons the reading of which will help to cutivate the sermon reading habit. (Revell. $1.50.)

One of the most remarkable recent books dealing with religious experience is **With Christ at Sea**, a personal record of religious experience on board ship for fifteen years, by Frank T. Bullen. It is remarkable for two things: first, it is written in a literary style which will win friends and readers even among those who are not naturally predisposed to the reading of religious books; and second, it is without any taint or flavor of goody-goodiness. Mr. Bullen has written books before, strong, stirring sea tales, which have found wide acceptance with the reading public. His "Cruise of the Cachalot," which appeared a year or two ago, was rightly praised as one of the most virile and vivid of all modern stories of the sea. The writer believes profoundly in the efficacy of prayer and in the power of the gospel to transform the life of even the toughest sailor. It is worth while to read what such a man may have to say about his religious experiences on the deep. (Frederick A. Stokes Co., New York. $1.50.)

An artistic booklet of eighty pages entitled **In and About Mahoba**, has been issued by Miss Mary Graybiel, and will be read with deep interest wherever there is an interest in Christian missions, or the possibility of such an interest. It consists largely of illustrations which, in connection with the well written descriptive text, form a vivid and pleasing presentation of the field and the missionary work which is being done there. The author has wisely avoided every semblance of an appeal, and allows the facts to tell their own story. We bespeak for this little work a wide reading. It will tell you more things which you want to know about this section of India, and will tell them in a more attractive manner, than many a larger and more expensive book. (Address Miss Mary Graybiel, 1 Pearl Place, Buffalo, N. Y. 50 cents.)

It is a somewhat novel experiment to put a Bible dictionary in vest-pocket form, but the experiment is successfully carried out in the **Holman Vest-Pocket Pronouncing Bible Dictionary**. It contains 5,000 subjects. The definitions are accurate and concise, and the pronunciation and meaning of all proper names are given. A book of this size cannot, of course, attempt to be a biblical encyclopedia, as the larger so-called Bible dictionaries are, but confines itself to definitions and condensed statements of fact. (A. H. Holman & Co., Philadelphia. Morocco, 36c.)

For a statement of the distinctive tenets of the Baptist denomination, one cannot do better than to read the series of articles by eminent Baptists, recently issued in a volume entitled **Baptist Principles Reset**. More than half of the contents is from the pen of the late Jeremiah B. Jeter, who maintains a conservative position which doubtless accords with the view of a majority of the denomination, but would not be endorsed at all points by the more progressive leaders. (The Religious Herald, Richmond, Va.)

Wouldn't Sell It.

Her Pure and Clear Complexion Not For Sale.

A Cornell girl was put on a Grape-Nuts diet and discovered some facts. She says: "While a student at Cornell I suffered from improper diet. The banquets and other social functions—with their rich refreshments—served to completely upset a stomach already weak from rich pastry, highly seasoned meats, and confections furnished by loving parents at home.

I became irritable, nervous, and my appetite became more and more capricious. Only rich, highly seasoned food suited me, and this further wrecked my health. I was sallow, having lost my pink and white complexion. I became dull eyed and dull brained, the victim of agonizing dyspepsia and intestinal trouble.

I was finally forced to leave school and came home an irritable, wretchedly sick girl. The plainest food disagreed with me, and I bade fair to starve to death, when a physician advised my physician to put me on Grape-Nuts Food diet. To make a long story short, the transformation from wretched ill health to good health was marvelous. I liked the new food so well, and it agreed with my tortured stomach perfectly, regulated my bowels, my headaches left, and the color of the skin gradually grew better. In 8 months I found myself rosy, plump and strong.

I would not sell my clear complexion, bright eyes and general good feeling for the costliest, richest mess of Delmonican pottage.

I returned to Cornell, finished my course, and can now study, think and live. The food that enabled me to regain my health I shall never forget." Name furnished by Postum Cereal Co., Ltd., at Battle Creek, Mich.

Our Budget.

—You will not forget Children's Day, June 2.

—Make it the brightest and best day of all the year for the young folks.

—The Missouri Sunday-school Convention, Sedalia, June 10-13, is an event of prime interest to all the Sunday-school workers of the state. These conventions reach back in a long succession of inspiring gatherings which have been sources of power in the state. We are still waiting for the revised and corrected program. Hope to receive it by next week. Meanwhile remember the time, and get ready to go.

—The Central Board of the Christian churches of St. Louis held another meeting on Thursday evening of last week, adopted its constitution and by-laws, appointed various important committees, and laid out much work for the future Its next meeting will be on the first Thursday evening in June. St. Louis Disciples are getting to touch elbows and feel each others' heart-beats as they close up their ranks for a forward, aggressive movement.

—At such a time as this no Disciple of Christ should be found, in the language of Browning, with "the ungirt loin and the unlit lamp." It is a time for action, and it is a time when every one who has any light should let it shine for the benefit of his fellowmen. Preparation should be the watchword of the hour—preparation to meet life's great exigencies as they arise, and to enter the doors of opportunity which God may open for us. The difference between success and failure is the difference between being prepared and being unprepared to meet the demands that are made upon us.

—The prospect for the Foreign Society's reaching two hundred thousand dollars grows brighter. Two generous gifts have just been received, a direct gift of $1,000, and $1,500 on the annuity plan. We must reach the two hundred thousand before Sept. 30, and to do this a gain of about $15,000 must be made in the next four months. The gain in the Home Missionary offering for the second week is only $382.12. It should be much larger. The total receipts for the second week of the May offering this year were $3,805.70. It is not yet too late to take the collection if your church has not done so.

—The twenty-seventh annual meeting of the South Kentucky Christian Missionary and Sunday-school Association will be held at Owensboro, Ky., May 28-30. Reports and business will occupy a considerable part of each session, but the following addresses may be mentioned: "Our Heritage," E. J. Willis, general evangelist; "Christ's Method of Drawing Men to Him," W. E. Mobley; "Woman's Debt to Missions." Mrs. A. M. Harrison; "The Sunday-school—Its Scope, Teachers and Needs," Philip F. King; "Sunday-school Attendance," F. A. Jordan; "Training Teachers," I. H. Teel; "Bringing the Pupils into the Church," W. B. Wright; "Ministerial Relief," A. L. Orcutt; "The Country Preacher," W. H. Moore.

—The annual convention of the Southern Illinois Ministerial Association will be held in Cairo, July 22-26. The entire convention will be devoted to an examination of the principal points of our plea and of the problems raised by it at the present time: The fundamental principles upon which New Testament restoration is attempted; Is it a practicable work? Are its ideas new? Is a re statement needed? Can there be progress in using them? In what sense is the Bible our creed more than that of other bodies, and how does our practice differ from that of others in regard to the use of the creed? What is the meaning, scope and application of "Where the Bible speaks we speak, where the Bible is silent we are silent"? What should be our relation to other religious bodies? To what extent can we work with them? This program has an advantage in its unity and coherence, and the discussion of these closely connected topics will doubtless be of great benefit to those who attend.

—O. P. Wright, of Shelbyville, Ill., and Prof. Isaac N. Jett, of Raymond, former students at Eureka College, were ordained to the ministry by Dr. A. M. Collins at Raymond, May 12. They are promising young preachers, says Dr. Collins, and the brotherhood will hear from them.

—We learn with regret that, owing to the illness of Mrs. J. B. Jones, the jubilee in connection with the commencement of William Woods College, as announced last week, will not be held. The other parts of the program will be carried out according to the announcement.

—Gilbert J. Ellis, secretary of the central district of Iowa, announces that the convention of that district will be held with the church at Pleasantville, May 27-29. The churches and C. W. B. M. auxiliaries of the district should all be represented. The best speakers procurable will be present and a good convention is assured.

—Albert Buxton, of Norfolk, Va., is preparing a book of devotions and will send a copy free to any one who will aid him by suggesting selections from the Psalms or any regular hymn-book as follows: Twenty indispensable hymns and five Psalms; all hymns and Psalms that would be often used; hymns that might be occasionally used.

—Guy B. Williamson, of this city, and Miss Beatrice Harney, of Waverly, Ill., were married at the latter place by Paul H. Castle, of Centralia, on May 15. The bride was ordained to the ministry by Bro. W. W. Weedon, so that she becomes an assistant to her husband in religious work. They go to Fertile, Ia., where they will assist B. F. Hill, of California, Mo, in holding a meeting. Our good wishes go with the happy couple as they enter so joyfully the (to them) untried state of matrimony and of united service.

—The Church of Christ at Canton, Ill., celebrated its tenth anniversary on May 19. After some heroic but unsuccessful attempts to organize during the preceding twelve years, the present congregation was organized in 1891 with a meeting by T. A. Boyer, in which there were more than 300 conversions. The present membership is about 400. J. P. Lichtenberger, now at Buffalo, N. Y., was succeeded in the pastorate in 1899 by S. H. Zendt.

—We gave notice last week of the commencement exercises of William Woods College, Fulton, Mo. The occasion this year will be fraught with special interest in view of the rejuvenation of that institution by the payment of its indebtedness, by its new name and by the new and wider door of opportunity which opens before it. J. B. Jones, the president, deserves special credit for the fidelity with which he has stood by this institution through its days of darkness until the dawning light of a new era of prosperity.

The Stimulus of Pure Blood

That is what is required by every organ of the body, for the proper performance of its functions.

It prevents biliousness, dyspepsia, constipation, kidney complaint, rheumatism, catarrh, nervousness, weakness, faintness, pimples, blotches, and all cutaneous eruptions.

It perfects all the vital processes.

W. P. Keeton, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tired for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man—free from that tired feeling and able to do his work.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Accept no substitute, but get Hood's today.

—H. W. Dill, a young minister, unmarried, with good references, would like to locate with some western church. He may be addressed at 320 North 18th Street, Terre Haute, Ind.

—D. B. Titus has begun work with the church at Anita, Ia., and will soon move to that point. The former pastor, F. F. Walters, who was compelled to leave Iowa on account of his health, is now at Salida, Col.

—J. H. Fuller, pastor of the Christian Church at Eureka Springs, Ark., delivered the address to the graduates of the High School at that place on the 13th inst., and judging from the extract in a paper sent us it was worthy of the occasion.

—The University of Pennsylvania is about to erect a new laboratory of medicine which will probably be the most extensive, expensive and complete building of the kind in the world. The event is of particular significance as it will give to the oldest medical school in this country the most perfect equipment.

—A minister of education and character, whose name and address we will be glad to give on application, writes to the editor of this paper as follows:

"I want a staid church in Kansas or Missouri where the CHRISTIAN-EVANGELIST is taken and read, and which is able to pay about $500 per year, where I can settle down, raise chickens and have a horse and cow. Do you know of such a place?"

We do not have in mind a place that is vacant, but we think it probable that some of our readers do, and we insert the inquiry here for the purpose of putting this party in correspondence with such a church. He desires the privilege of *setting hens* while he is setting in order the other things that are wanting. Give him a chance.

van Houten's Cocoa

is Universally Accorded the Preference on account of its High Quality, Economy and Delicious Taste.
Sold at all grocery stores—order it next time.

—For the week ending May 15th the receipts for foreign missions amounted to $2,471.95; a gain of $491.70 over the corresponding time last year.

—J. M. Lowe, who is at present at Boulder, Col., says he can put a churchless preacher in communication with an Iowa church paying $600 a year.

—We call attention to the statement concerning Cotner University which appears elsewhere. It is not much that Cotner asks and even a little given here will secure relatively large results. The institution deserves confidence and substantial support.

—The Church of Christ at Gillespie, Ill., was dedicated May 19, by George F. Hall. A large audience was present and more than enough money was raised. There were five additions to the church on dedication day. The work is prospering under the able ministrations of John G. M. Luttenberger.

—Charles S Earley has resigned the pastorate of the Central Christian Church at Pueblo, Col., to enter the University of Chicago. The church has paid the debt which has hung over it for several years and is in a prosperous condition. There have been additions every Sunday recently. A strong man should be located in this field.

—Christian College, Columbia, will have its annual commencement exercises next week. The baccalaureate sermon for the graduating class will be preached in the Christian Church next Lord's day by the editor of the CHRISTIAN-EVANGELIST. This institution is closing up an exceptionally prosperous session, and bids fair, under its present able management, to take its place among the few high grade schools for the education of young women.

—The Central Baptist, of this city, has a very courteous and complimentary notice of Bro. Jones' book on "The Spiritual Side of Our Plea." The editor does not accept the position of its author that baptism is for the remission of sins in any sense, or that it is a formal pledge of forgiveness, but he recognizes the spiritual tone of the book and believes it will do good. Baptists and Disciples can look their differences in the face much more fraternally now than formerly.

—The Church Extension Board received some large gifts last month: $5,000 from the estate of John W. Cassell of Hopedale, O.; $1,347.69 from the estate of Dr. Gerould, of Cleveland and an annuity of $3,000 from Nicholas J. Wirebaugh, of Prairie Depot, O. The total receipts for April were nearly $10,000, a gain of more than $1,600 over last year. The total amount of the Extension Fund on May 1, was $292,754.71.

—The members of the Church of Christ at Williamsville, N. Y., a suburban town three and a half miles northeast of Buffalo, have made arrangements to entertain 500 Pan-American visitors and have fixed their rate at $1 a day for lodging and breakfast. Williamsville is a town of broad lawns, shady trees, good water and beautiful scenery, and is connected with Buffalo by electric railway; thirty-five minutes' ride to the exposition grounds; good church privileges and free access to the famous Blocher Mineral Springs and park. Address E. C. Irvin, Williamsville, N. Y.

—That was a true note sounded by Moderator Minton in his opening sermon at the Presbyterian General Assembly last Lord's day:

God forbid that I should say an ill word against our public school system, the safeguard of our nation, but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of uniting church with state, gone so far as to disunite God with state? This is a most serious question. The faith of our sons and daughters is involved and the kingdom of God in our country is involved. It is not an organized skepticism that threatens, but a God-forgotten secularism.

—J. W. Lowber, of Austin, Tex., will preach the commencement sermon at the Texas State Normal College.

—Mokane, Mo., May 19.—The union church of the Christian and Baptist congregations at Dixie, ten miles northwest of this city, was dedicated to-day. Fully 2,000 people were present and about $800 was raised, this being the entire amount remaining due.—*Special dispatch in daily press.*

And yet there are those who deny that there are any signs of the millennium!

—Dr. Pearson, the Chicago millionaire, who passed through this city toward the southwest recently, has returned, and in an interview said to a reporter:

"I came back from the west with my mind made up. I have drawn a chalk line north and south through Chicago, and I shall never go east of that line. I have not forgotten Chicago, and I am going to do something handsome for the city before long. I have my plans all laid now. After I saw those tall, clear-eyed young fellows out in Missouri, I made up my mind where the rest of my money should go."

There is something for the "effete" regions east of the Alleghanies to ponder over. They have too long looked down upon the imperial commonwealth of Missouri, with its "tall, clear-eyed young fellows." But here is a clear-eyed man of capital, who has been among us and has learned where to invest his money to insure the best returns in a high type of manhood.

—The following extract from the Post Dispatch of this city, touching matters ecclesiastical, shows that certain bad habits and evil tendencies are not confined, unfortunately, to any one religious body:

In the course of a sermon last Sunday, Rev. Dr. Babbitt, of the Church of the Epiphany, made some frank statements in answer to the question: What is the matter with the churches?

He declared that "when a parish is vacant candidates are pitted against each other as rivals, point by point, as to their hair, eyes, teeth, age, education; as to having or not having private means; as to social standing, probable acceptability to the pew-renter with the longest purse or greatest social prestige, while all questions as to spiritual power or lofty character are regarded as almost irrelevant."

This is most extraordinary, but to cap the climax, the reverend rhetorician winds up his indictment thus: "And along with this is the craze for divinity neophytes just fresh from their teens, and their New Testaments to take the place of honorable, learned men, whose chief fault is that they are '40 and have a family.'"

Think of it—40 and a family. If men are superannuated at 40 and disqualified by the possession of a family, the fund for aged ministers will have to be increased.

But perhaps Dr. Babbitt is mistaken.

A New Experiment in Journalism.

The Christian Century is about to adopt a new departure in religious journalism. Its aim is to reach a constituency not ordinarily reached by any of the papers devoted to the principles of what we are in the habit of calling the current reformation. To do this the paper proposes to associate with it two able and widely-known men of the Congregational body, namely: Professor W. Douglas MacKenzie, of Chicago Theological Seminary, and Dr. James M. Campbell, of Lombard, a suburb of Chicago. The details of the plan are thus stated in last week's Century:

The attitude of the paper will remain unchanged. The same vital elements of Christian truth which have been emphasized heretofore will be kept at the front. At the same time larger attention will be given to the work of all the churches, and contributions from leading men in the Christian world will appear from time to time. Two editions of the paper will be issued, one continuing, as at present, to devote a suitable amount of space to our own church news, and the other for circulation among those outside of our own ranks whose interest we hope to enlist in the principles for whose advocacy we stand. From this latter edition the less important news features of our own work will be omitted. In other respects the two editions will be alike. In this work, which involves not a little courage and sacrifice, we confidently count upon the sympathy and support of our present constituency, by whose appreciation our hands have been strengthened in the past. Our one aim in this new movement is the glory of our common Lord and Master.

The end which is aimed at in this arrangement is altogether praiseworthy. It has been a matter of common regret that we are reaching so few comparatively outside of the ranks of our own membership with the plea we are making for Christian union. We are thus depriving others of what is true and valuable in our plea, and ourselves of the benefit that would come from a fraternal comparison of views with those who have different points of view. It will require experience to test whether the plan of publishing two editions of a paper is the best way to reach the end in view. Our own idea has been different from that It has been our ideal towards which we are striving to make a religious journal so loyal to the spirit and teaching of Jesus Christ as to commend it to those of every religious body seeking the truth, and to print in it, as we have been doing the present year, in larger measure than ever before, communications from eminent writers of various denominations, desiring our readers to have the benefit of their view of things as well as to give others the benefit of our plea for union and for the Christianity of Christ.

We shall watch the new experiment with interest and with the hope that it may result in a freer interchange of thought among brethren of different names and a closer unity among the people of God.

Kidney and Bladder Troubles Promptly Cured.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—oward Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

The Normal Instructor Part VII, is now in the hands of the compositors, and will be ready for delivery in a short time. It deals particularly with *The People* of Bible Times.

Correspondence.

New York Letter.

The Rev. Mr. Harcoat, of the People's M. E. Church, in Reading, Pa., recently preached a sermon on "The Minister in the Sick Room" in which he said the preachers should be kept out of the chamber of the sick altogether, because the long-faced sepulchral-voiced Christian in the sick room means almost certain death to the patient. The sick room, said he, is not the place to prepare for death, but the preacher calls on the sick, heaves a deep sigh, feels the pulse of the sufferer and says, "Let us pray." Such a dose of professional ministration is enough to make a well man sick. No one has a right to extort a confession from the sick, or a promise to reform, for in their condition they are not able to defend themselves against any one. The preacher further said the way many preachers deal with the condemned criminal is a burning disgrace to the Christian religion and it does bring the teaching of Christ into contempt. Character is not made by a few puffs of breath we call prayer—and it is character alone that tells here and hereafter. The preacher said too many ministers are given to taking advantage of a man in the hour of weakness, when he is unable to defend himself. This, however, does not touch the real difficulty of the minister's dealing with the afflicted family, as it seems to me. More harm is done by the preacher's making extravagant and false statements at the funeral service than in the sick room. But most preachers endeavor to be honest with the afflicted and the suffering, while they also try to express words of cheer and comfort. And after all, the hearts of the people turn to the preacher of the gospel in their distress, more than to any one else, simply because they look upon the minister of the Christian faith as in some sense the representative of Christ, the source of their consolation and their hope.

The Rev. Lyman Abbott in his recent discourse to the graduating class at Yale Divinity School said, "The papers tell us that the minister of to-day must shorten his sermons; that the churches must have good circulating libraries; that good music must be provided; free stereopticon lectures must be provided; smoking rooms for the men members of the church must open out of the vestry, if we would bring people into the church. Let us have all these things if necessary, but let us remember that it is not these things that the people go to church to seek; but they do go to learn more about God than the men about them. People are seeking a life of love and peace, and the minister to succeed must give it to them." But dealing with the theological side of his discourse Dr. Abbott said, "What difference does it make whether Jesus was raised from the dead 2,000 years ago or not? What we want to know is that he is in New Haven to night as he was in Capernaum; that he is a living factor among us, that he is as certainly among us in this church at this moment as he was with his disciples in Palestine." Again he says, 'I sometimes wonder if I really believe in the incarnation or not, or if the church ever truly believed in it, and I often doubt both. Yet it is easier to believe that God could have done such a thing than to believe that man could have imagined it. And as I grow older I disbelieve more and more in mere doctrinal discussions." It does not seem to me that this sermon would feed the faith of the young men who are starting out to preach the gospel of the Son of God. The story of the New Testament is true or it is false. If it is true, those set apart to proclaim it should do it with all their strength. It should be set forth in all the simplicity and beauty of the sacred story. If it is false it should be discarded as such and no man should be asked to accept the claims of Christ. It is the spirit of anti-Christ that says that Jesus Christ has not come in the flesh. To doubt this is to doubt one of the fundamentals of the Christian revelation.

The new church at East Orange, New Jersey, was dedicated to Christ on Lord's day, May 5. The cost of the chapel was about $2,100, and most of this was provided for. There are only about 23 members of the new congregation, but they are wide-awake and aggressive. They have really accomplished wonders in the building up of this new work. Bro. R. P. Shepherd is the pastor. He is sustained by the American Christian Missionary Society and the lot on which the chapel stands was bought by the Church Extension Society. Thus the national boards of missions are helping to plant the cause of Christ in this needy field. The outlook for this new congregation is bright with promise. Within a few years we expect to see a strong, self-supporting church at this place. We should plan to inaugurate the work at some other of New York's great suburbs as soon as possible.

At a recent anniversary celebration of the Men's Bible-class at the Fifth Avenue Baptist Church, John D. Rockefeller, Jr., the leader of the class, prevailed upon his father to speak to the men. In his address the multi-millionaire told the men how he began when he was 14 or 15 years of age asking people to give so much per week to the church—15 or 20 cents per Sunday to pay off a church debt. He said it has always been his plan to give so as to make others give also. He then said: "Is it right to put your name down when you make a gift? Do you do that or do you write 'A Friend?' I never give money unless I know to what it is to be devoted. I believe that neither you nor I ought to give money unless we know all about the object. And then if we know that, I believe that we ought to indorse it and so influence others to give. Suppose you write 'A Friend,' curiosity is piqued, we all ask and presently find out who the giver is and then all is over; we care no more about it. I say: Do not give unless you know all about the object, and if you do give, put your name down for the purpose of influencing others.

"Are we not receiving all the time, from the rising to the setting of the sun? Not necessarily money, but information, wisdom, whatever it may be? And are you giving it out? Even if it be only a pleasant word, even only a 'God bless you.' I believe that these little exchanges are of the greatest value, greater than money, in the church, in the state, anywhere."

Old Soakers.

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., Mrs. S. M. Brazier, says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble. "I have been treated by many physicians, but all in vain. Everything failed to perfect a cure. Was prostrated for some time and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum Food Coffee. I had it properly made and it was very pleasing to the taste.

I have now used it four months and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

Texas Letter.

President McKinley in his tour of our country has been enthusiastically received by the South. This is not because we agree with him politically, but because he is our president, and we honor him because of the high place which he occupies. And we hope that this reception will help to fill with frogs the throats of some croakers who live north of of Mason and Dixon's line.

J. N. Crutcher leaves Paris for the pastorate of the Compton Heights Church, St. Louis, and we much regret to lose him. He is a bright young man with the best blood in his veins, and there is every indication of a splendid future. Texas wishes him well in his new work.

S. D. Perkinson is pushing the work at Temple. The Sunday-school is fine, the Endeavorers have adopted two orphans in India, and a new house is one of the certainties of the near future.

Polk C. Webb has just closed a meeting in Cleveland, where he organized a church and a new house is now in process of erection.

C. McPherson, of the First Church of Ft. Worth, is preaching a series of sermons on Acts. This is good news and worthy of general imitation by our preachers.

The annual convention of the Woman's Federation of Clubs recently closed its sessions in this city. It was largely attended and very interesting. The growth has been satisfactory. There are 132 clubs with 3,000 members. The exchequer had $415 in it. The most exciting and interesting session was when the new officers were elected. There were three popular candidates and their friends were active. The first ballot failed to elect. The second was an eye-opener. When the vote was counted the President with much feeling arose and said, "Ladies, ladies, we have too many votes!" and without announcing it, ordered another vote. This showed that in some things at least, some women are no better than men. Stuffing the ballot box is no longer monopolized by the male politicians.

J. B. Sweeney's European trip, delayed about a year, will begin in February. Several will go with him. The time is three months and the program includes the Holy Land If you wish to join the party, write Bro. Sweeney at Gainesville.

The Courier is out on better paper this week. We note with pleasure this evidence of prosperity and trust that it may constantly grow in favor till it has the support of all the people in this territory.

Dr. Buckner, our Ennis pastor, it is said, thinks of returning to Kentucky. This is to be regretted. The work at Ennis, for a long while hindered by local causes, has prospered under the care of Bro. Buckner, and it is now said to be full of promise.

Geo. W. Carroll has been fortunate in his oil investments at Beaumont, and he has shown his gratitude in a gift of $60,000 to Baylor University, the largest Baptist school of the state. How we wish some of our brethren who are making money in that same field would help Add-Ran University.

This is our last opportunity to speak of the State Missionary Convention in Waco, June 5-10. It can and should be a great convention. If our preachers will bestir themselves the churches will be stirred and many will attend and it will be great. But if they are indifferent the churches will be indifferent and it will be a small affair. Will not every one of us do what he can to make it what it should be? Pray and work for it, and God will bless you in your work. Send your name to Addison Clark and a home will be prepared for you. M. M DAVIS.

Dallas, Tex.

"Better out than in,"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

Kansas City Letter.

Kansas City has recently registered a notable triumph for law and decency. Oddly enough this victory comes through the visit to our city of the reputed law-breaker, Mrs. Nation. Cyclonic is this Kansas product and certainly along eccentric lines moves this new reformer, but set it down always that where Mrs. Nation is and where she goes something happens. This feminine John the Baptist, with all her idiosyncrasies, brings things to pass. Wherever she goes there is the inevitable aftermath of result. Something is done. Six weeks ago she came to Kansas City. Of her turbulent visit, arrest and disgraceful trial the readers of the CHRISTIAN-EVANGELIST doubtless know. Rudely was she thrust across the state line and the saloonists chuckled over their victory. But quite premature was their gratulation. The conscience of our people, long sleeping, was aroused by this outrage, and a great angry tide of public indignation swept over the city. "The saloonists are law-breakers," was the cry. "They violate the law in every way and every day. They sell liquor to minors, to drunkards, and on Sundays fling wide open their doors without sense of shame. The saloonists must obey the law." The preachers waked up, the churches waked up, the business men waked up and through the overmastering impulse newly born the police commissioners, responding to public opinion, issued a Sunday closing order and for two Sundays now the saloons have been closed as tight as drums. It was not to be supposed however that the liquor interests would give way without a struggle. The opponents of Sunday closing have organized themselves into a "Liberal League," composed in the main of brewers, saloonists and their agents, and are protesting against what they term the "blue laws" and swearing right and left against the "preachers" and "temperance cranks." But the law-abiding citizens are not asleep. The Law and Order League has been organized in a business-like way and proposes to fight this fight to a finish. The temperance people here without regard to party are disappointed in Governor Dockery. They were counting on his help, and yet, in an interview while recently in our city, when asked as to his personal opinion on the subject, he declared that he did not care to express an opinion, and bade the reporter assure the people that he never had expressed an opinion in the matter. Governor Dockery is doubtless an able executive and a Christian gentleman, but we miss sadly here the note of manly conviction. How enfeebling and emasculating is this game of politics and good men are found with their ears to the ground listening for the voices of the majority rather than standing erect, looking skyward, listening for the voice of God.

The First Church has adopted the "omnibus" plan in its missionary offerings. The pastor, W. F. Richardson, reports the results thus far satisfactory, but is not ready as yet to give the plan his unqualified endorsement.

The Sixth and Prospect Avenue Church recently enjoyed a visit from W. F. Cowden. His was one of the most telling addresses we have ever heard I say "we"—the congregation worshiping there. Home missions so grew upon us in his magnificent presentation that it seemed simply colossal in its opportunities, its possibilities and its needs. The sermon was both an inspiration and a benediction and the tender charm of the man abides. The offering was not quite what we had hoped, $350, but this we hope to increase somewhat now, and even larger financial returns must be our yields on the to-morrow.

In the evening of this same day the church gave a farewell reception to Bro F. E. Meigs and family. The Sixth and Prospect has now become one of our "Living Link" churches, and Bro. Meigs is our chosen representative. Brief talks were made by the representatives of our various church organizations and then in an informal personal way our brother spoke of his work in Nankin, expressing most cordial appreciation of the warmth of welcome extended him and the cordial "God speed" of our people. At the close of the talk, in which reference had been made to a printing press he hoped to take back with him to China, an ever generous brother subscribed $100 to this fund. With the tender hopes and loves of "God be with you till we meet again," and a tear in the eye at the parting time the "good-bye" was spoken. Regret was everywhere expressed over the unavoidable absence of Sister Meigs, but we were glad to have their little daughter with us. Beyond all question this new relation can but bind this noble church the closer to our great missionary interests, and strength, too, must come to Bro. Meigs as he shall know in the coming years that he is specially remembered in our thoughts and prayers.

There is no space left to tell of Bro. R. L. McHatton's work in our city and his successful meetings at the Springfield Avenue and the West Side Churches. Bro. McHatton needs no eulogy. Ozone is in his matter, the gospel is in his message, the Christ is in his heart God bless him and speed him ever. Kansas City is now "home" to him and his.

GEORGE H. COMBS.

Southwest Missouri Institute.

The annual gathering of the preachers of southwest Missouri in institute work was with the Neosho congregation, May 7. About fifty delegates were enrolled.

The papers read in the institute were without exception first class. The reviews and the discussions were vigorous, well timed and instructive, and while the discussions revealed the different types of mind and the differences of opinion along unrevealed lines, there was perfect unity on revealed things, and a loyalty to the word of God that was both healthy and inspiring.

The preachers were not indifferent to the theological problems of the present day, as the query box showed. Bro. J. B. Briney, of Moberly, Mo., for the first time made his appearance at the sessions of our institute, and at our request, conducted the query box. His clear insight into the Word of God afforded us much light and consolation.

In executive session we heard the report of the committee on credentials, and as press correspondent of the institute, I was requested to say in reference to one M. E. Doane, who is constantly imposing himself on the congregations of this district, that he is utterly unworthy of your confidence or help He has no membership in any congregation, and is unworthy a place in our ranks as a minister.

Two other cases were taken up, but the evidence of their immorality was not complete and the matter was referred to the corresponding secretary of our state mission board, who will report at our district convention to be held at Lebanon in October next.

Bro. Moore, of Springfield, was prevented from attending by sickness in his brother's family at Fayetteville.

Many new faces were seen and a number of young preachers were present and took part in the services.

Officers for next year were W. F. Turner, president; M. J. Nicoson, vice-president, and A. L. McQuary, secretary.

The next institute will be held at Springfield, beginning May 5, 1902.

Several preachers of the denominations were present and took part with us.

W. B. COCHRAN.



A great many women are subject to spells of dizziness, spots before the eyes, and a ringing noise in the head. These symptoms are commonly associated with liver "trouble" as the result of a diseased condition of the stomach and other organs of digestion and nutrition.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and the allied organs of digestion and nutrition. It cures through the stomach diseases seemingly remote from that organ, but which have their origin in a diseased condition of the stomach and digestive and nutritive system. Hence, cures of heart, lungs, liver, kidneys, and other organs are constantly effected by the use of Dr. Pierce's Golden Medical Discovery.

There is no alcohol in the "Discovery" and it is free from opium, cocaine, and all other narcotics.

Some dealers may offer a substitute as "just as good" as Dr. Pierce's Golden Medical Discovery. There's more profit in substitutes for the dealer. There's more health in the "Discovery" for you. Don't be imposed on.

"It is with the greatest pleasure I write you the benefit my mother has received from your 'Golden Medical Discovery,'" says Miss Carrie Johnson, of Lowesville, Amherst Co., Virginia. She suffered untold misery with uterine disease and nervousness, and had a constant roaring and ringing noise in her head. After taking six bottles of Dr. Pierce's Golden Medical Discovery she was entirely cured."

When a laxative is required use Dr. Pierce's Pleasant Pellets.

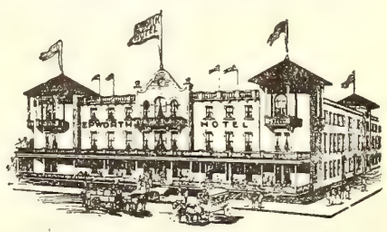
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BUFFALO, N. Y.

A Prophetic Day.

"Fair are the flowers and the children
But their subtle suggestion is fairer."

Children's Day for foreign missions among the Disciples of Christ in the first year of the twentieth century should be and doubtless will be a great and happy day. It should yield easily the $50,000 asked by our secretaries of foreign missions. June weather, June flowers and the voices and faces of fresh, unsoiled and fragrant childhood as they sing and smile among the roses should make the heart of the church young again if only for a day. But especially and more than all else it should be and will be a day of prophecy. It will speak to us in its own uniquely beautiful speech of the future—our own not only but the world's also. And like all truest prophecy it will work immediately and mightily for its own fulfillment.

It will predict and help to make a more loyal church. It will help to displace the trifling and the frivolous in the church with the large and serious interest of a world's redemption. It will help to exorcise from her the twin demons of worldliness and covetousness. It will help to teach her the heroism of regular, persistent self-denial. And from her heroic loyalty all far away men and nations shall get richest profits of wisdom and love.

Let us get ready with painstaking care for the children's great day. Let us let them know that we all count it a great day. Then shall we all sit down on the 2nd of June in our churches with a great joy in our hearts to hear the day's sweet prophetic undertone saying, "These little ones shall be pillars in a wider church—living stones in holier altars than you and I have yet known"

H. D. SMITH.

Hopkinsville, Ky, May 20, 1901.

A Church Has a Conscience.

I mean that a church feels an obligation and discharges it after this fashion, as explained in the following letter.

"WELLINGTON, NEW ZEALAND,
February 23, 1901.

"DEAR BRO. CARR:—I am sending you herewith a money order drawn in your favor for seven pounds, and ten shillings for the following reasons: Many years ago when you took so much trouble to procure for the church here a preacher to succeed Bro. Maston, you were put to the expense of about five pounds, and it was fully intended that you should be recompensed for this outlay at the time, but as the church was not in funds then, and as we have had several treasurers since I am much afraid the money has never been remitted to you. I have gone through the treasurer's cash book and can find no entry of a refund to you, so putting one thing and another together I feel convinced the money has never been sent to you; I now send you the amount due with two pounds for interest. I am extremely sorry that the matter should have been lost sight of so long, for I assure you the church appreciated your effort in procuring Bro. Floyd for us at the time. Trusting that this may reach you in due course, and hoping that you and Sister Carr are well and happy in your work, believe me, fraternally,

GEO. GRAY."

I never dreamed of receiving remuneration or any return for outlay; nor did I regard anything that I did for the church at Wellington as a debt; hence the above letter was a complete surprise. I carried it around in my pocket, I showed it to my friends, I let the editor of our daily paper see it. He borrowed it to look at over night. He regarded it as a curiosity; and the next day his paper came out with great, flaming head lines: "A CHURCH PAYS A DEBT." "O. A. CARR RECEIVES A MONEY ORDER FROM NEW ZEALAND," etc. I read the letter to the students of Carr-Burdette College, and asked each young lady to write an answer to it and tell what she thought I ought to do with the money. They differed so much that I concluded to let Mrs. Carr decide the matter, and she said: "Expend it on the library of Carr Burdette College, that it may be a permanent blessing to all who may come here." So may it be.

I showed the letter to preachers and they said: "You ought to send that letter to our papers." They tried to make an *a fortiori* argument out of the simple facts, which ran thus: "If the church away off in New Zealand does that way what ought the churches here in this country to do?"

I send the letter for publication because it shows how the church not only in New Zealand, but throughout the colonies, regards an obligation. It is not simply an obligation, for that letter has "insides to it," as Dr. Pinkerton used to say. It is not simply debt paid; but it is grace and generosity. It has heart in it. Character, correct principle, trustworthiness are revealed in it The church at Wellington sets a good example to all churches that would be honest and live godly. (Excuse the implication.) Well, I was just thinking what a relief it would be to the poor preachers in this country if they could always receive what is due them. If every church had a good, tender conscience and appreciated what may be done by the preacher, like the church in Wellington, how happy it would be—happy all around—happy people, happy preachers. Bro. Gray's letter is placed in the archives of the college as a memento.

O. A. CARR,
Carr Burdette College.

Sherman, Texas.

Sowing and Reaping.

The following is an extract from a sermon by Dr. Albert Buxton, preached at Norfolk, Va., and printed in the Virginia Pilot. Text Gen. 1:11; Gal. 6:7, 8:

This is the law of our bodies—flesh or brain. Sow gluttony, intemperance, indolence and lust; garner disease, delirium and the hut of the lazy sot. Plant in your lives self-control, industry and purity, and your garden shall blossom in health and bear fruit of honored competence. The law of inverse satisfaction holds true. In proportion as you forge the chains of appetite, until you cannot resist indulgence, the less with each enforced indulgence shall be resulting enjoyment. A terrible law this.

So in mind. Sow listlessness and wasted hours, and you reap a vacillating will and an impoverished mind. The men who have shook our nation with their wealth of brain or strength of will are they who have sowed industry and ambitious struggles in their youth. The young men who loaf in our hotel corridors, with cuffs on their necks in place of collars, and with hair parted to imitate their little sisters, will be the hod-carriers of mature life.

"Do men gather figs of thistles, or grapes of thorns?" Sow the brambles of discontented flippancy, and your vintage shall not be the grapes of honored achievement. Plant deep the burrs of youthful indiscretion and yours shall not be the fig harvest of health and power. No; you shall gather, while successful companions are bearing rich fruit with their song of harvest home, disease, tormenting thirst, the hospital, the pauper's home, the charnel house.

In the rich soil of the brain, sow a thought, and you shall reap an act. In the garden of your life sow an act, you shall reap a habit. In the furrows of your soul, sow a habit, you shall reap a character. Sow on earth a character, in the judgment harvest you shall reap a destiny.

Beyond your to-day stands a to morrow of your making; beyond this year stands the next year of your shaping. Stretching forever beyond this life stands, subject to your fashioning, your eternity.

The Young Man From Middlefield, by Mrs Jessie Brown Pounds, which ran as a Serial in OUR YOUNG FOLKS during the first half of the year 1900, has been issued in book form, making a handsome volume of nearly three hundred pages. It was read with absorbing interest by a multitude of young people as it appeared from week to week in the columns of this journal, and many of them, we doubt not, will be glad of an opportunity to obtain a copy in this more convenient form. It should find a place in every Sunday-school, Endeavor and Family library. Price, in fine cloth, $1.00 per copy, postpaid. Christian Publishing Company, St. Louis.

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A symposium by eminent authors. This book contains the following: "The Influence of the Holy Spirit on Conversion and Sanctification," by Alexander Campbell; "Consciousness and its Relation to the Holy Spirit," by A. B. Jones; "The Holy Spirit in Consciousness," by G. W. Longan; "The Holy Spirit in Consciousness," by Thomas Munnell, and "The Witness of the Holy Spirit," by J. Z. Taylor. The book is a neat volume, bound in cloth and gilt, containing 155 pages. The price has been lately reduced to 30 cents.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Cotner University.

Cotner University aims to secure, during 1901-1902, "$25,000 endowment and 350 students." This may seem small to our older schools but after all the discouragements Cotner has had to encounter this means progress.

Cotner now has two agents in the field, H. G. Wilkinson, financial secretary, and Prof. Wm. M. Reeves who has just been sent out for a special campaign before commencement. The raising of endowment is being pushed by two plans: Endowment Notes, for a term of years, bearing interest, which will go in the end to the permanent endowment, and Endowment Pledges, the interest on which is to be paid for an indefinite term of years unless the pledge is recalled by the subscriber. In the last fortnight over $3,000 has been pledged by these two methods.

Commencement day is June 12. Five students expect to take the degree of A. B. and two to receive certificates in English Bible Department. The address for the day will be given by the Hon. E J. Burkett, Congressman from this district. A feature of the Alumni program will be the speech by J. H. Bicknell, '93, pastor of the church at Liverpool, England.

This has been on the whole a prosperous year for Cotner. The new Dental Department opened last year has prospered and this year is organized as one of the independent colleges of the University. Kushi Kumamoto, its first graduate, returns to his native country, Japan, to practice his profession. The Medical College more than doubled its enrollment this year and sent out twelve graduates. The total enrollment of the University for the year in all departments has been 230, an increase of 35 per cent. over last year.

The members of the new board of trustees under the able leadership of their president, Thomas Rawlings, of Wakefield, are manifesting great interest in the institution and are already maturing plans for its future business management.

President Aylsworth was called away a few days ago by the sad news of the death of his father. This was not entirely unexpected as the president went to his bedside last fall realizing that he might pass away at any time.

The university was recently favored with a lecture by Prof. Ott, of Drake University.

Although Lincoln is better supplied with universities, colleges and other educational institutions generally than any other city west of Chicago, Cotner is the only school of the Disciples in this whole vast region west of the Missouri river from North Dakota to Texas. When this great field is considered and the work that Cotner has been able to do in spite of being hampered by financial conditions and hard times since it was first opened in 1889, the hope grows stronger that the brotherhood may realize the need of the hour and give from their abundance to equip this school and build it up for greater usefulness. Nebraska is a young state which cannot do everything at once. The Disciples here cannot make this school what the state really needs without outside help. The appeal is sent forth not only to the rich who can afford to give large sums without sacrificing, but also to those who must needs sacrifice if they help on this school.

ELLEN B. ATWATER.

Bethany, Neb., May 17, 1901.

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BY J. BRECKENRIDGE ELLIS.

This is the latest work issued from the press of the Christian Publishing Company. The author is already known as a writer of rare power. His books, "King Saul," "In the Days of Jehu," and "The Fear and Dread of Kings" have been favorably received, and have won him an enviable reputation, which will be greatly enhanced by this new volume.

"Shem" is a story which, in plot and sustained interest, ranks with the best modern fiction. It deals with an interesting period of Biblical history—the days of King Zedekiah and the Babylonian invasion, throwing a flood of light on the relation between the Jews and Egypt on the one hand, and the Babylonian Empire on the other. The old story of human love triumphing over obstacles is told in a way to hold the reader's interest to the end.

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Praise Him! Praise Him!
I love to steal awhile away.
Delay not, Delay not.
Softly and tenderly.
If God has riches given you.
Oh, I want to be still nearer.
Where the billows roll the highest.
There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord, Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
At home or away, in the alley or street
Mother, tell me of the angels.

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Evangelistic.

Special Dispatch to the CHRISTIAN-EVANGELIST.

Waxahachie, Tex., May 20.—One hundred and twenty-two at San Antonio, second largest meeting in the state. Good beginning here.—WILSON & HUSTON, evangelists.

CALIFORNIA.

Capay, May 14.—During a week's meeting in Capay, Cal., a dead church was resurrected—dead about five years. Organized a Sunday school of 30 members; raised money for the employment of a preacher and secured the services of George Meeker, of Berkeley, for regular Sunday afternoon meetings.—G. A. RAGAN.

COLORADO.

Florence, May 15.—H. A. Davis, our state evangelist, closed a successful meeting with our church last night. The meetings were held two weeks, with 12 confessions and three additions otherwise.—DAVID LYON.

Wray, Mar. 12.—I began a meeting in the Methodist house April 21, and closed May 5. An organization composed of 32 members was effected, with F. M. Sisson and S. S. Cottingham as elders; Otto Derr and E. B. Remington as deacons, and Mrs. A. G. Sechrist and Mrs. Myrtle Derr, deaconnesses. Twenty four of these were scattered disciples, one from the Baptists, one from the M. E.'s and six by confession and baptism. There are 40 or 50 others in and about Wray who were formerly Disciples who may soon be reached. Then there are about 15 Disciples who have gone into the other churches, who will eventually come home, but not until the Church of Christ has become thoroughly established in that community. The outlook for a good, strong and effective church at Wray is splendid. Steps are being taken toward the erection of a church building. I shall visit them again soon to aid them in perfecting their plans. Services will be held temporarily in the Advent house every Lord's day, with preaching once or twice per month. Mrs. Lucas has been very ill for 12 weeks; is apparently slightly improved, but only temporarily.—J. P. LUCAS, Colorado City.

FLORIDA.

Hampton, May 16.—The church at New River, Fla., has been dead for two or three years. I closed a meeting May 10 with 31 additions.—W. E. DAUGERTY.

ILLINOIS.

Arcola, May 15.—Our home missionary offering is more than four times what it was last year, while the foreign was a gain of 40 per cent. over last year. The G. A. R. have invited me to deliver the sermon memorial Sunday. Three added to the church here recently; one by letter and two by baptism.—L. T. FAULDERS.

Decatur, May 20.—Six added to the Edward Street Church here yesterday by letter. The outlook for our work here is encouraging. We are having a good hearing and our people are enthusiastic in their work.—F. W. BURNHAM.

Jacksonville, May 20.—There were 11 additions here yesterday, eight of them were confessions. There were three additions the Sunday before, two of which were by confession. Our pastor, Geo. L. Snively, is doing the preaching.—J. W. BROCKMAN.

Normal, May 20.—Four added yesterday.—E. B. BARNES.

Saybrook, May 15.—Five additions by letter since last report. I preached the baccalaureate sermon for our high school May 12. Will preach at Woodbine, Ia., May 19 and 26, and will deliver Decoration Day address, May 30. W. H. Boles gave 15 lectures here in our opera house closing May 5. Seventy-four signed a pledge and vote only for candidates pledged to oppose the liquor traffic. Any community desiring a campaign of this sort will do well to secure Bro. Boles.—T. A. LINDENMEYER.

INDIANA.

Bedford, May 18.—S. M. Martin and James Hawes have been with us 12 days with 34 added. Meeting continues with great audiences and interest.—JAS. SMALL.

Madison, May 20.—Four additions here yesterday; two by confession, one from Methodists and one by letter. This makes 28 since coming here the first of the year. Attendance increasing at every service.—J. MURRAY TAYLOR, minister.

Wabash, May 17.—After the dedication of the new house at Albia, Ia., I remained a few days to assist in closing up the business. During the nights of my stay there were six baptisms and three others confessed Christ the last night. One also united from the Baptists, making ten added to the church. I would have been glad to have continued the meeting had not another engagement prevented.—L. L. CARPENTER.

IOWA.

Bedford, May 17.—Eight added last Lord's day. Two the Lord's day previous.—J. WILL WALTERS.

Waterloo, May 14.—One confession Sunday morning.—JOE S. RILEY.

MISSOURI.

Carl Junction, May 13.—I am now at Carl Junction. We have 30 or 40 members here, disorganized and without a house, but I think this meeting will result in a church and house.—JOS. GAYLOR.

Carrollton, May 16.—Three confessions last Sunday and four confessions last night at prayer-meeting.—E. H. KELLAR.

Clarksville, May 14.—We have just closed a two weeks' meeting, conducted by our pastor, J. P. Myers, which resulted in 59 additions. This is one of the most successful meetings known in the history of this church. Bro. Myers was assisted by J. Walter Wilson, the singing evangelist of Indianapolis, whose illustrated songs and solos greatly added to the interest. All departments of church work are steadily growing. At the close of the meeting Bro. Wilson gave his lecture with 160 colored views illustrating Sheldon's "In His Steps."—MOLLIE S. WIRICK AND J. HENRY WELLS.

Farmington.—I begin here with bright prospects. One added yesterday. We are building a house at Elvins and hope to have it finished soon. Elvins is in the mining district of our county, where 15,000 people live, and we have no house of worship.—R. M. TALBERT.

Mound City, May 15.—At a six days' meeting held by the writer with the church at Maitland, nine were added by faith and obedience and one from the Baptists.—GEO L. PETERS.

Harris, May 5.—One confession at regular services, a returned soldier boy from the Spanish-American war.—R. W. BLUNT.

Huntsville, May 20.—One addition at regular service yesterday morning by confession.—L. S. CUPP.

Kirksville, May 16.—We had seven additions to the church here last Sunday, and two at prayer-meeting last night.—H. A. NORTHCUTT.

Mexico, May 20.—Offering for Home Missions yesterday reached $70, may yet reach $75. My third week with the Mexico church, and am pleased with the offering and the people and the work. The church bravely took the offerings for state and foreign missions without a pastor.—A. W. KOKENDOFFER.

Monroe City, May 20.—The annual missionary rally held in this church yesterday was a splendid success. The offering went beyond that of any previous year in the history of the Monroe City church. Something over $301 was raised, which has been disbursed as follows: $80, home board; $45, foreign board; $35, state board; $25, church extension; $25, Bible-school work; $30, orphans' home; $10, Jacksonville church; $5, special charity; $20, ministerial relief. The $10 for Jacksonville church is to be turned over to them when they have united and formed one church. This offering is remarkable because of unusual expense in the

BRAIN FOOD.

Is of Little Benefit Unless it is Digested.

Nearly everyone will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion, and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years' experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

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People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion, which means perfect health.

There is no danger of forming an injurious habit, as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine, and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets, and after a week's use note the improvement in health, appetite and nervous energy.

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WANTED—Competent subscription solicitors for the CHRISTIAN-EVANGELIST in Kansas, Oklahoma, Arkansas, Texas, Missouri, Nebraska, Illinois, Indiana, Kentucky and Tennessee. Only those who are capable and who can furnish first-class reference need apply. Address C, care this office.

CHURCH ORGANS: If you are about to buy a new organ for your church it will pay you to write to me about it. I have no organs to sell, nor do I represent any manufacturer or dealer. I am a Purchasing Agent. If you will tell me about how much you can pay for an organ, how and where it is to be used, etc., I can select you a better organ, and one better adapted to your needs, than you could select. Moreover, I can save you about 10 per cent on the price of the instrument and I charge you nothing for my services. I have had many years' experience with organs, both as dealer and organist, and I offer you, gratis, the benefit of my experience in assisting you to select either an organ for your church, or an organ or piano or any other musical instrument for the home. Address Arthur O. Garrison, 1522 Locust St., St. Louis, Mo.

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way of improvements at home, pipe organ, etc.—R. B. BRINEY.

Nevada, May 20.—Two additions at Walker yesterday. Will observe children's day with elaborate services.—S. MAGEE.

Salem, May 20 —I closed my work here last night with a fine audience and good interest. Three baptisms and one confession at last night's service. No man has been secured for the work here as yet. It is a promising field. My first work in the field is Leon, Kan.—E. E. DAVIDSON.

Springfield, May 15.—Recently closed a short meeting at Ash Grove, six baptisms, three added by letter. Prof. Roberts, of Springfield High School, is doing good work as regular preacher at Ash Grove. One added by commendation prayer-meeting night to the First Church.—E. W. BOWERS.

St. Louis, May 14.—One accession to the Ellendale church Sunday.—L. B. COGGINS, pastor.

Villa Ridge, May 13.—The new Christian Church here was formally set apart to God's service on Sunday, May 12, by Evangelist R. B. Havener, assisted by the writer. A large audience was present and everything passed off nicely. An indebtedness of $84 remained to be provided for, and $115 was secured at the morning service. The building cost $1,200, and is a neat, well appointed house of worship. It was built under great discouragement. To the Bible school Board and Bro. R B Havener, who started the work, much praise is due. The writer follows with a meeting.—G. E. JONES.

Warrensburg, May 20.—One addition at Lee's Summit yesterday; four since last report; also one at Osceola.—KING STARK.

Wheatland.—It is taking a great deal of patience and hard labor to get the work started in this county, but the three churches that I am laboring for are taking on new life since the small-pox is over. I have additions at my regular appointments. Will have one baptism next Sunday.—I. JONES.

OHIO.

Greenfield, May 13.—Evangelist D. W. Besaw, of Cleveland, just closed a four weeks' meeting here last evening with 19 additions; 15 by baptism, 2 by statement, and 2 by letter. The work prospers.—CLYDE V. CALLAHAN, minister.

OKLAHOMA.

Oklahoma City, May 15.—There were seven added to the congregation here last Sunday. Five by confession and two by letter. Sixty-five have been added since we commenced work here in February. The work is prospering in every way, This seems a Missouri church. We have some of the best workers we have known in our Missouri churches. There is room for more. It is a good place. Just come on.—S. D. DUTCHER.

TEXAS.

Manor, May 17.—I am closing the first year of my second pastorate with the church here. This has been a fruitful year in every respect. Since January we have remodeled our house at a cost of about $500; raised more than 25 per cent. over our apportionment for foreign missions, and will do as well for the home field. Will christen our new baptistry next Sunday by baptizing two who made the confession sometime before. We closed on May 5, the best C. E. convention in the history of the district.—W. H. TROINUM.

Marfa, May 16.—Our two weeks' meeting, conducted by J. W. Marshall, resulted in 22 additions, 15 by baptism. The audiences and the number of additions were the largest ever had at Marfa.—T. D. SECREST.

San Antonio, May 13.—Wilson and Huston meeting still continues. 113 additions to date, 18 yesterday. They go to Waxichachie next.—JAY E. ADAMS.

CHANGES.

O. S. Reed, Monongahela to Vanderbilt, Pa.
W. F. Watkins, Savannah, Ga., to Benachak Home, S. Nyack, N. Y.
Charles A. Donnelson, Orleans to Loogootee, Ind.
David Walk, Sherman to 1801 Herring Ave., Waco, Tex.
M. R. Elder, Pleasant Plains to Salisbury, Ill.
George A Ragan, Winters, Cal., to Batavia, Ill.
J. N. Thomas, Abilene, Kan., to Belle Plain, Ill.
J. J. Harris, Herrin to Marion, Ill.
W. F. Folks, Clarksburg to Plymouth, Ind.
A. T. Campbell, Braddock to 726 North Euclid Ave., Pittsburg, Pa.
W. H. Scrivner, Erie to Girard, Kan.
A. W. Gehres, Indianapolis (Irvington) to Shoals, Ind.

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Done by order of the Official Board, Oct. 2nd, 1898.

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BY J. BRECKENRIDGE ELLIS.

This is the latest work issued from the press of the Christian Publishing Company. The author is already known as a writer of rare power. His books, "King Saul," "In the Days of Jehu," and "The Fear and Dread of Kings" have been favorably received, and have won him an enviable reputation, which will be greatly enhanced by this new volume.

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Family Circle.

The Eternal Goodness.

[In response to the request of one of our readers for reference to a certain poem, Fannie M. Craven, of Wichita, Kan., has been kind enough to look it up and send it to us in full. It can be found in any complete edition of Whittier's poems, but is worth printing here in full.]

O Friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

I trace your lines of argument;
Your logic linked and strong,
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds:
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem:
Ye seek a king; I fain would touch
The robe that hath no seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer on the cross.

More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above;
I know not of his hate,—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave
And plead His love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

"Silk Stockings" in Politics.

Much interest has been aroused by the recent election of Honore Palmer, the son of Mrs. Potter Palmer, and one of the gilded youth of Chicago, to the position of alderman in that city. In the Saturday Evening Post, that gentleman himself writes an article under the above title. He says:

Reasons why men of wealth and established business and social position should take an active personal part in practical politics are easier to find than excuses by which they may justify a failure to embrace such responsibilities.

Until recently there had been a large amount of theory and little practice along this line. Finally, however, reiterated truisms on the duties of citizenship are bearing practical fruit. This fact may be taken as a sufficient justification for a review of the arguments involved in this interesting problem, giving fresh zest to what might otherwise appear a somewhat threadbare discussion.

For the large and more tempting political positions there has never been a lack of candidates having at their command all the advantages and allurements that money and position could offer. This has been well enough as far as it has gone, but it has resulted in leaving to men of little or no property interests those minor and less attractive political positions in which men of large business responsibilities could render the greatest practical service to their communities. Men who could not be tempted to take a hand in "small politics" have been eager to serve constituencies in the United States Senate, the National House of Representatives, the executive mansions of their commonwealths, and other places of unquestioned dignity and importance which would add to, rather than detract from, their social standing and enjoyments. It may safely be taken for granted, however, that few of these men would have either the hardihood or the humor to claim that the main motive impelling them to accept such marked political honors was that of a simple and unadulterated regard for their duty as American citizens. In many instances of this kind such a consideration may have been a minor element, but in most instances it has been overshadowed by the more selfish and compelling motive of personal ambition. Meanwhile those places involving, to the man of wealth, a distinct sacrifice of convenience, of immediate personal and material interests, of freedom for social pleasures and of immunity from unwelcome public attention, have gone begging. and have fallen largely into the hands of men having much to gain and nothing to lose through their political associations.

Another objection which has been repeatedly brought forward against the so-called "aristocratic" candidates for municipal office is the charge that men of this class will not be easily accessible to their humbler constituents; that they will be inclined to conduct their official affairs somewhat upon social lines, not caring to condescend to give their attention to the small interests of the poor as would a "man of the people." Again let it be asked: What is the record of the "aristocratic" aldermen in this particular? Every man of them has left a record for approachableness, for good, sound democracy, for energy and faithfulness in little as well as big affairs, which the most zealous "hustlers" of the purely political stripe in the Council could not claim. Men whose fortunes mounted high in the hundreds of thousands were untiring in their efforts to satisfy every legitimate request brought to their attention by the poorest men in their wards. Nor did the applicants for their attention need to come armed with the recommendations of ward heelers or precinct captains to secure the services of these aldermen. No introduction or "pull" was required or desired, and all that the humblest resident in their wards needed was a just and reasonable cause. Their active assistance was cheerfully given as service due, not as a favor doled out to be ever after held over the head of the suppliant as a political debt to be canceled by support at the primaries and polls.

Two natural and logical reasons account for the fact that the poor people received from the "silk stocking" aldermen more faithful and energetic attention to their individual appeals for service than was given them by councilmen who made a business of politics. One is that the men of fortune and position had the leisure to devote practically their whole time to the legitimate needs of the residents of their wards. Their time was their own, and they were not under the necessity of earning a living by their own labor or of devoting their energies to schemes for "grafting" an income by the leverage of their official positions. Then they were awake to the fact that they were peculiarly liable to be suspected of aristocratic notions and methods. This naturally made them zealous to let their democracy of conduct toward all their callers be of so pronounced a type as to confound the suspicions of the most supersensitive. Such has been the record in Chicago, and it will be maintained generally by men of education, fortune and social



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standing who win their way into public office.

Men who are accustomed to the handling of large property interests realize the responsibilities of management far more seriously than do those who have never carried burdens of this kind. They see large things in a big way and also grasp the importance of details. It is one thing to play with the money of others on the basis of indirect responsibility, and quite another to be trained in the management of one's own. For this reason the alderman or other public official who has shouldered the responsibility of handling large private material interests makes a more conservative and farsighted public servant than he whose chief qualification is the ability to drum up votes. This observation naturally leads to the conclusion that the ideal legislator is the business man who has made his fortune, retired, and is willing to give the public the benefit of his ripe experience, his sound judgment, his severe training in the school of large responsibility, and his desire to leave behind him a substantial reputation as a public benefactor. Next to a mature man of this kind, the choice must be that of younger men who have the same advantages of wealth and leisure, and even a greater incentive on the score of personal ambition. Their lack of experience and judgment is in part compensated by greater energy and keener fighting qualities.

What has already been accomplished in Chicago by the "silk stocking" aldermen and the incorruptible and fearless mayor who is their natural leader is the best possible argument as to the political duty of men who have leisure, wealth, education and social position. They have made the office of alderman one of respectability and honor instead of reproach. Is it not the duty of intelligent men everywhere to work for the same results in their own communities?

Not all of them need to enter the lists of candidates. This has been demonstrated by the work of the public-spirited men composing the executive board of the Municipal Voters' League of Chicago, which has made possible, in large degree, the cleansing of the City Council, the defeating of bad men and the election of honest and able men. Like the aldermen who had nothing to gain by their political activities in the way of money, prestige or influence, these men have sacrificed their personal convenience for the sake of the public good. The influence of their example will be wide and wholesome. The movement for better politics by better men is daily growing, and it should be considered a privilege and duty to have a hand in promoting its progress.

Merchant to New Boy: "Has the bookkeeper told you what you are to do in the afternoon?"

Youth: "Yes, sir; I am to wake him up when I see you coming."

At the Pan-American Exposition.

The flag unfurls its graceful folds,
  The bands begin to play.
Fling wide the portals to the world,
  For this is opening day.
America has garnered here
  Her treasures rich and rare,
The harvest of a hundred years,
  In this her first great fair.

Naught but the labor of her sons,
  The product of her soil,
The flowers of freedom's gentle rule,
  The fruits of trade and toil,
Are spread beneath those gilded domes
  And heavenward-reaching spires,
That point to the immortal stars
  And meet the morning's fires.

Hark! hear you not a distant roar—
  A godlike voice that calls?
It is primeval Nature's tone—
  Niagara's waterfalls.
And mingled with its music grand
  The notes of labor come,
The spindles whirr, the shuttles fly,
  The wheels of commerce hum.

Look! yonder Erie's azure lake
  Tells with a million lips
To every listening ear the tale
  Of Perry and his ships,
And how his sailors felled the trees
  Along the inland sea
And built the frigates tall that won
  His glorious victory.

Where Pilgrims of the Mayflower found
  Deep forests long ago,
The looms of Lowell spin a robe
  From Georgia's cotton snow.
Where on the Kansas prairies roamed
  The painted braves of old,
The sunflower and the yellow corn
  Unite their living gold.

This is the epic of the hour.
  Industry holds her own
And wears her crown of silver wheat
  When kings are overthrown.
Columbia is "at home" within
  The Exposition gates.
Let all the nations come and read
  The story of the States.

—*Leslie's Weekly.*

Hix: "What seems to be the trouble?"
Dix: "Got rheumatism in my right leg."
Hix: "Doing anything for it?"
Dix: "Yes; limping."

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The Oil Excitement in Texas.

The discovery of oil at Beaumont has turned out to be one of the most wonderful events of recent years, and the later developments, which show the field to be one of wide extent, will probably revolutionize industrial conditions in that section of the country. There is certainly a great future ahead for Beaumont and vicinity, but it is doubtful whether there is sufficient cause for one-tenth the excitement that now prevails. It is to be hoped that the present intensified feeling will give way to sober judgment and that business methods will soon gain control.

The formation of stock companies capitalized at six or seven figures on mere land leases or on small acreage will have the effect of making legitimate investors wary. Inflated booms have invariably been followed by disastrous collapses. Birmingham, Alabama, and the flurry in Florida phosphates are instances of comparatively recent date, and well remembered.

The great importance of the Beaumont oil discovery lies in the fact that it was made in a region entirely devoid of other mineral fuel. The Southern Pacific Railway, for example, with an unbroken line from New Orleans to San Francisco, and which passes within three miles of the original "geyser" brought in by Captain Lucas, has practically no coal along its 2,500 miles of length. The company has been compelled to import most of its fuel from Alabama, Indian Territory, Colorado and New Mexico. The oil of Beaumont is said to be an ideal fuel oil, and there seems to be no doubt as to a ready and profitable market for large quantities of it. It is reported that the Southern Pacific is already making arrangements to change its locomotives from coal to oil burners, and has planned for large receiving and distributing reservoirs along its line. Other railways centering in Beaumont and Houston are likely to do the same, and manufacturing enterprises already established and to be established will have a bountiful supply of cheap fuel.

If the present indications of a practically inexhaustible supply be confirmed, Beaumont will in a short time be one of the most important cities in the state, if not in the South.

In addition to the market for railway manufacturing and domestic consumption, the Beaumont oil field possesses an advantage peculiarly its own. This lies in its close proximity to the Gulf of Mexico and the facilities for water shipment not found in any other important oil region. The export trade will certainly be a large one, and it is within the range of possibilities to have Beaumont oil displacing coal in the cities on our Atlantic seaboard.—*Mining and Metallurgy.*

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Whistle Again.

"George, George, mind; your hat will be blown off if you lean so far out of the window!" exclaimed a fond father to his little son, who was traveling with him in a railway carriage. Quickly snatching the hat from the head of the refactory youngster, papa hid it behind his back.

"There, now, that hat has gone!" he cried, pretending to be angry. And George immediately set up a howl. After a time the father remarked:

"Come, be quiet; if I whistle your hat will come back again."

Then he whistled and replaced the hat on the boy's head. "There, it's back again, you see." Afterward, while papa was talking to mamma, a small, shrill voice was heard saying:

"Papa, papa, I've thrown my hat out of the window! Whistle again, will you?"—*The American Boy.*

In His Hand.

In a court-room in a Western city, says an exchange, a tramp stood charged with stealing a watch. He stoutly denied the impeachment, and brought a countercharge against his accuser for assault committed with a frying-pan.

The judge was inclined to take a common-sense view of the case, and regarding the prisoner, said:

"Why did you allow the prosecutor, who is a smaller man than yourself, to assault you without resistance? Had you nothing in your hand with which to defend yourself?"

"Bedad, your honor," answered the tramp, "I had his watch, but what was that against a frying-pan?"

An Amazing Difference.

A young man once said to the Bishop of Winchester (Wilberforce): "My lord, have you read Darwin's last book, on the 'Descent of Man'?"

"Yes, I have," said the Bishop.

The young man continued: "What nonsense it is, talking of our being descended from apes. Besides, I can't see the use of such stuff. I can't see what difference it would make to me if my grandfather was an ape."

"No," the bishop replied, "I don't see that it would; but it must have made an amazing difference to your grandmother.—*Watchword.*

Jones: "Yes, Maria, the infatuation shown by you women for foreign titles is appalling, and if allowed to go unchecked may sap the foundations of the republic. No, I won't be home for dinner; I'm going to be installed Grand Worshipful Sir Knight Commander of the Eminent Nobles of Thingumbob."—*Judge.*

A correspondent of the Academy (London) considers that memoirs are of three kinds: Biographies, autobiographies and ought-not-to-be-ographies.

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PETE.

XVI.—Who Nap Was.

I hope you won't mind it very much if we now return to Mr. Edgar Brown and tell what he did on this same Friday evening of the party, for it is really important that you should know. And although he is a grown young man, after all he is not so tiresome as most grown people. He didn't wear such a *very* high collar, and he never told anybody to make less noise, and when he walked down the street, he didn't look as if he thought the entire town was watching him. And when he spoke to an acquaintance, he didn't say "*How* d'y do?" as if he took it for granted that you were doing bad, but he said "How d'y *do!*" in the friendliest manner. And finally, and strangest of all, though a young man in a laundered shirt, he didn't think of himself *all* the time. Well, this same Friday evening while the children were at Linda May's party, Edgar came around to the barn which you may or may not remember he had rented of Mrs. Morris. It was already dark, with that sweet hazy dim-starred duskiness for which September is famous. Edgar knew the children were having a joyous time at Miss Dollie Dudley's, for he had passed the yard, and he had wondered what Miss Dollie thought of the children playing on her bluegrass. It made him feel strangely lonesome and old, listening to their shouts and laughter. So he came around to the barn-door that opened on the back street, to make sure that all was well. Now I am going to tell you what Madge and Pete didn't know. Edgar had got rid of the tramp by paying him the hundred dollars which the tramp had expected to force from Mrs. Morris. Nap had faithfully promised to take Edgar's money, leave the country, and never bother Mrs. Morris again. If Edgar could only have known the secret that put Mrs. Morris in Nap's power! But he was obliged to act in the dark, and he was willing to part with a hundred dollars for the sake of Madge and Pete. But he hadn't told them what he had done, because he knew Mrs. Morris would not consent to his paying her debt. He had merely told them that he had got rid of Nap. Well, here he is, now, around at the back of the barn.

Mrs. Morris' barn was built with a cornbin, or a corncrib, opening upon the street; I don't know whether you'd call it a bin or crib, for I am not an architect; anyway, it was a small room, with a little door high up from the ground, just right for you to throw in your corn from your wagon. Edgar noticed that this little door stood open, which ought not to be. He knew Pete had not been allowed to go to the party, and he concluded she had been playing party in the crib. He entered the barn, and looked through the narrow door that led into the cornroom. There on top of the corn, making him on a level with the little open outer door, lay Nap, fast asleep! He was even *more* than fast asleep; he was drunk asleep. The tramp lay with his head close to the square outer doorway, so the breeze could ripple over his whiskers. At first Edgar was so indignant at Nap's presence, since he had given him such a large sum to stay away, that he seized him roughly by the arm and shook him back and forth till the ears of corn slid in all directions. But the tramp was too far gone to be sensible to this indignity. You can get pretty sound asleep on a hundred dollars. Then a thought occurred to the young man. He slipped away, and went to town. At his hotel he called for a man who had taken a room about a week ago, but who was hardly ever in town; a strange man, with very little to say. Let us call him Mr. Gudger, since this is what he called himself. Edgar told Mr. Gudger about Nap in the cornbin, and he also outlined his plan. Mr. Gudger agreed to the plan, and about half an hour later a spring wagon drove up behind Mrs. Morris' barn. It backed till it stood just under the outer door of the cornbin. In that spring wagon were Edgar and Mr. Gudger. These gentlemen first put a good deal of hay in the bottom of the wagon, then dragged Nap out through the opening and stowed him away on the hay. They covered him over with a canvas, till both he and the hay were hidden. Then Edgar and Mr. Gudger got on the seat and drove quietly out of town, and all they could hear were the clatter of hoofs, rattle of wheels and snores of Nap. There they go!

They reached the woods where it was very dark, they drove carefully down into a deep ravine, they paused beside a brook. Then Mr. Gudger lit a funny little lantern that he could open or close just as he pleased, and when he closed it not a ray of light could be seen. And that's a dark-lantern. Then Edgar got a bucket which he had previously stowed away in his wagon, and having filled it to the brim with water from the brook, he carried it back and poured its cold contents upon Nap's head. That made Nap quit being drunk, and he strangled and coughed and choked and, I am sorry to say, he swore. He tried to get up, but Mr. Gudger had slipped a pair of handcuffs upon his wrists, the key to which he had afterwards placed in his pocket. Edgar in the meantime had made a second journey to the brook, and he now returned with another bucket of water. "Where is he?" said Edgar. So Mr. Gudger opened the slide of his dark-lantern and poured its brilliant light full on Nap's face. "You're blindin' me!" cried Nap, "what are you going to do?" "Be quiet," said Edgar, "I'm going to pour this bucket of water upon your face!" "Oh, no," cried Nap, quite earnestly, "what for? What have I done to *you?*" "You are drunk," said Edgar, "and we want to talk with you, and we must sober you up." "I *am* sober!" cried Nap. "Oh, no," said Edgar, "you are just half and half." So he poured the water over him and it went down his neck. Ugh! it was cold. "I think that will do," said Mr. Gudger. "Now, Nap, you look alive and listen to what I say. This young gent that has just done you a kindness, making you a sober man,—and you must stop that swearing, Nap, or we'll duck you again,—he gave you a hundred dollars for you to get out of the country and *stay* out. Didn't he, Nap?" Nap was shivering. He made no answer. He was sullen. "Now, Nap, we're not here to play with you. You say, did he or didn't he?" "Where have you brung me?" demanded Nap, savagely, "where am I?" "Nap, Nap," said Mr. Gudger, patiently, "did he or didn't he?" "Yes, he did," said Nap. "Good. He gave you a hundred to stay away, did he?" "Yes, he did."

"Well, Nap, you are here again, ain't you?" "Ugh! I'm freezing." "Nap, are you here?" "Yes, I am." "Good. Now Nap, explain yourself. Excuse your conduct. Take the floor and make your speech." "I took the hundred and I *meant* to stay away," said Nap, "but I got to drinking, and when you get to drinking, do you know what you are doing? So I just drifted back. And here I am, and money's all gone. And I've got to have another hundred, and either you or Mrs. Morris has got to smoke for it. You give me another hundred, and I'll steer clear of drinking. But I've got to have another hundred to do my steering with."

Pleasantries.

"Don't you suppose," said a member of the police force, "that a policeman knows a rogue when he sees him?" "No doubt," was the reply; "but the trouble is that he does not seize a rogue when he knows him."

An Irishman recently visited a dentist. After he had discoursed volubly on the subject of his sufferings, the dentist mildly interposed: "Do you wish to be treated?" "No," replied Mr. O'Flynn; "You stop the pain, and I'll trate ye to anything ye want."

Mrs. Gotham (explaining picture of Washington crossing the Delaware)—And after his retreat from Philadelphia he crossed the Delaware. Now, Bobby, why do you suppose he undertook such a dangerous trip?

Young Gotham—Oh, I guess he was willing to do anything to get out of Philadelphia!

FOR CHILDREN

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Hour of Prayer.

Frank G. Tyrrell.

Little Helpers.*

TEXT:—Even a child maketh himself known by his doings.
Whether his work be pure, and whether it be right —Prov. 20:11.

The church has scarcely begun to awake to the possibilities that lie dormant in her children. Little folks are always ready to do something. They have not yet begun to exercise the worldly prudence that chills the hearts of grown people. They are innocent, happy, bright and winsome. Let us give them a still wider place in the affections and in the activities of the church.

SMALL THINGS.

We are prone to ignore small things, when we have a work to do. To be sure, they ought never to content us, neither ought we to despise them. A very little fire may kindle a very great conflagration. A spark, itself scarcely visible, may blow up a man-of-war. It is said that at the launching of a great ship, the engines failed to move her, when a little fellow ran out from the crowd, and putting both hands against her, began to push! Of course the crowd laughed, but the ship moved! Perhaps the little fellow furnished just the ounce of additional energy needed. Many a church is looking to the talented and the wise among her members for succor, when she would do better to enlist the children. They will obey orders; they will follow their leader; they will win their way where their "elders and betters" might fail. Remember the children, they are men in the making.

And has not God always wrought by little things? When has He demanded great armies and proud fleets? The Master set a little child in the midst and made him the type of the kingdom of heaven.

"Little things,
On little wings,
Bear little souls to heaven."

CHRIST'S PARTNER

When the little boy took his lunch of five loaves and two fishes and went out that day, little did he dream that the Master would take him into partnership And yet, when the hungry people are sat down, thousands of them, the Lord took that lunch and blessed it, and gave to the crowd, and they all ate and were filled, and the fragments left made twelve basketfuls. Surely we may make a parable of this. If one lad could thus be used to feed five thousand with the bread that perisheth, why may not children be used to bear the bread of heaven to famishing souls?

This is precisely what the church tries to do, with her Children's Days. The first Lord's day in June, month of roses, is meant to be a children's festival for heathen missions. On this day all the little ones enter into partnership with Christ, and put their gifts into His hands, that He may bless them and distribute to the famishing souls abroad. Who will dare deny the little ones this sweet privilege?

CHILDREN'S PRAISE.

Children can praise the blessed Master, with pure hearts and fragrant lips. Who does not love to hear their fresh voices, in the familiar strains of our hymns, rising jubilantly on the vibrant air, as artless and as sweet as the birds? And yet, when they shouted and sang His praises in the temple, the chief priests and the scribes were angry, and wanted Him to rebuke them. Christ had to remind them of their own Scripture—"Out of the mouths of babes and sucklings thou hast perfected praise." Immediately after this incident Matthew says, "And He left them"; why should He stay any longer with religionists who had no sympathy with children, who were angry when they praised the Messiah?

*Prayer-meeting Topic for May 29.

Walking one day through a London slum Thackeray heard the sound of music. Following it, he soon came upon the singers, a little huddled group sitting on the curb; and what do you think they sang there in that squalor and wretchedness? "There is a happy land, far, far away." And as Thackeray thought how very far away it must be, the tender-hearted cynic burst into tears. And yet, shall we not thank God for the blissful ignorance and confiding innocence of children? May the time never come when the world will be robbed of its children; and again, may the time never come when they will no longer sing. Children's Day in the church ought to be a larger and better day than it now is. And every home ought to have a "Children's Day" about twice a week. We should sing more in our homes, and encourage our children to join us.

For, after all, the church of to-morrow is to come forth from the children now playing and laughing about us.

"Through the harsh voices of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, strong and clear.

That song of love, now low and far,
Ere long shall swell from star to star;
That light, the breaking day, which tips
The golden spired Apocalypse."

PRAYER.

Give us, O Lord, the purity of heart and unselfishness of purpose that mark little children. We cannot thank Thee enough for their prattling voices, their pattering feet, their chubby hands, their quaint endearments. Lord, bless them, and save them, and make them strong for the burdens they shall bear, the battles they must fight, and at last gather them, and all thy tired children, with the lambs of the upper fold, through Christ Jesus, our Savior. Amen.

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Jesus Our Great High Priest.

This is a fitting lesson to follow that of the coming of the Holy Spirit. By the wonderful phenomena of the day of Pentecost, the disciples were assured of the exaltation and coronation of Jesus as the King of Glory. They knew, too, that he was now the Mediator between God and man. Peter ended his argument before the multitude in Jerusalem with the words, "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ." Unto him they must bow in obedience, and through him they might have freest access to the Father. Henceforth, as Jesus had told them during his earthly ministry, they were to ask for everything in his name. They went forth and preached redemption through his blood unto all men, both Jew and Gentile, both Greek and barbarian.

But it was difficult for the Jewish Christians to realize that their old religion, with its impressive ritual and solemn sacrifices, was abolished. Together with their practice of the simple ordinances of the church many of them continued to observe the rites of Judaism, and thus were in danger of lapsing again into mere disciples of Moses. To check this tendency, and to show once for all that the gospel had come as the fulfillment of the law, this epistle was written, whether by Paul, as is generally supposed, or by some other, we shall not attempt to decide. It was evidently written while the temple was yet standing, and therefore before 70 A. D. It was plainly penned by one who was equally familiar with both religions, and who understood clearly the relations they sustained to each other, as type and antitype.

The earlier chapters of the epistle are given to the contrast between the angels, through whom the first covenant was given, and Jesus, the mediator of the second; Moses, the faithful servant in God's house, and Jesus, the faithful Son over the house; the Aaronic priesthood, which was temporary and faulty, and that of Jesus, which was eternal and perfect, and the old and new covenants, between which the same sharp distinctions were drawn. In our present lesson the work of Christ as our High Priest is under consideration. Let us note a few points wherein our divine High Priest surpasses those of the old religion.

His priesthood rests not upon his descent from any family or tribe of earth. He sprang not from the tribe of Levi, of whom all the Jewish priesthood were descendants, but from Judah. Like Melchizedek, in Old Testament story, whose parentage is unknown to any earthly record, our High Priest comes from out the mysterious realms of the unseen world above. He is a denizen of heaven, appearing for a little time upon the earth, and then ascending once more to the land of his eternal dwelling place. As the Son of God he is the Supreme Intercessor, the one True Mediator, who can have no successor, since he eternally abides.

He is "a high priest of good things to come." His intercession secures for us not the partial and formal blessings of our God, leaving half unsatisfied the deepest longings of the penitent heart, but a thorough cleansing of the heart from the love of sin, a purging of the conscience from its guilt, and a redeeming of the life from its destructive power. Christ therefore entered upon his priesthood, not by the way of the Jewish tabernacle, with its material altar, brazen laver, golden candlestick, table of shewbread and smoking incense; but through the sanctuary of a life where sacrifice and holiness were the unbroken habit of the soul, where the light of truth, and the bread of love, and the fragrance of prayer made glorious the one ideal human character the world has ever seen. Nor did he take with him into the unseen holiest of all the blood of any other victim than himself. He was both priest and victim, giving himself freely for us all, offering himself as the Lamb of God, without spot, through whose atoning blood a guilty race might hope to recover the favor of a righteous and holy God.

The priesthood of Jesus tells us that the true dwelling place of God is in heaven, rather than in any earthly sanctuary, built with hands. His only altar is the reverent human heart, whose incense of praise and prayer is a sweet savor unto him. Our High Priest needed to make but the one atonement, for it was the complete offering of a perfect human life. When Jesus ended his ministry among men, and ascended to the throne of God, bearing his perfect humanity into the presence of the Father, the work of reconciliation, so far as divine love could effect it, was accomplished. He had borne the sins of men as a willing victim, that he might show to the children of disobedience the Father's infinite love, and woo them back to trust and love him. His sacrifice was not the price, but the proof, of the Father's mercy. Not to avert God's wrath from man, but to convert "the children of wrath," or "wrathful children," into loving and obedient ones, was his purpose.

By the solemn sanctions of death, and the judgment that follows, we are exhorted to cling close to our High Priest. "It is appointed unto men once to die." We needed no revelation to assure us of this. Four thousand years of human history had made this an unquestioned and unwelcome fact. "After this cometh judgment." Scarcely did we need to be told this, for is not the conscience a sure teacher of this fact? Can the wicked hope to escape accountability for their evil deeds, or hath a righteous man ever suffered for his innocence without feeling that, somewhere and somehow, there would come to him a recompense? The gospel comes to confirm these experiences and intuitions of man. It tells us that, as Christ once died for the sins of men, and has gone to bear them upon his heart before the very throne of the Most High, as the Jewish high priest bare Israel upon his breastplate, so will he return to earth, bringing a full and glorious reward for all them that in faith and love await his reappearing. We bless thee, dear Savior, for the sweet assurance that thou art bearing us upon thy heart even now, in the presence of our heavenly Father. Cleansed by thy precious blood, and upheld by thy Holy Spirit of grace, we wait in hope and joy for thy coming.

*Lesson for June 2. Hebrews 9:11-14; 24-28.

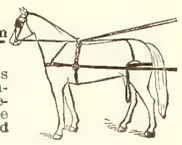


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TOPIC FOR JUNE 2.

How to Get Rid of Sin.

(1 John 1:5-10.)

Perhaps no one of the Twelve had so mastered the Savior's secret of cleansing a life as John. He was the beloved disciple; he was the loving disciple; he realized that love was the fulfilling of the law; he preached love in all his writings; and his very last message to his friends, neighbors, brethren, was, "Little children, love one another."

Here lies the power to oust sin. It is impossible to eject sin, as a landlord does an undesirable tenant. We are told that a landlord once threw a certain fellow out of the house, and had the place all thoroughly swept, painted, scrubbed and repapered; when, suddenly, along came the undesirable tenant with seven others worse than himself and took possession. The last perplexity of that landlord was worse than the first. Now the lesson of that story is not that the undesirable tenant should have been allowed in the first place to remain. But it is that the way to get rid of him was not violent ejection. Improve the neighborhood! If there's an evil thought in the mind, get in such a store of good ones that the undesirable rascal can't stand the company. If there's a constant bitterness creeping into the life, so fill the heart with love and goodness that the bitterness will be sweetened.

Physicians used to believe that the best cure for dyspepsia was to starve the patient. If anything got wrong with the stomach empty it and keep it empty. That certainly cures the disease; but it destroys the patient. It is about as sane as the idea that blood could be purified by letting it. We have now come to believe that all the organs of the body should be kept at work at healthful tasks. And this homely truth of the physical life is of a piece with all the thinking of our age. We believe now-a-days that the sanest way of dealing with our children is not to rob their lives of all brightness and joyous activities and bring them up as little ascetic puritans, but to fill their days full of happy, healthful and loving deeds. Jesus came not to destroy but to fulfill lives.

John uses the figure of light a great deal, and so did Jesus. Light is health-giving; it destroys noxious vapors. They that love the light are of the light; and for them the darkness will flee away. They that love darkness rather than light will find what they love. Fill the life then with light; light of knowledge, light of joy, light of love—most of all the light of love.

A minister told me the other day of a woman who sent for him to comfort her because her husband had gone wrong, was drinking, staying away from home, and was grown quite different from the bridegroom she had loved. Now the minister knew the character of both. Instead of comforting and petting that woman he said:

"Madam, it is your fault. You worry that man, you tease and tantalize and scold and snarl and make his home no place of joy for him. I know him. He's a good fellow. You need to make love to him and brighten his home instead of playing the Pharisee!"

The woman was astounded but, whether you believe it or not, she came to the church the next Sunday, so my friend told me.

What the husband needed to drive sin out of his heart was love: love from his wife and to his wife. What all of us need is just that very thing: love to one another, love to God. Fill the life full—of all possible nutritious and holy and happy activities, thoughts and feelings. There is more satisfaction in them—a vast deal—than in any other sort of activities, thoughts and feelings. And if we are full of good things the others will go away, for there will be no apartments to let.

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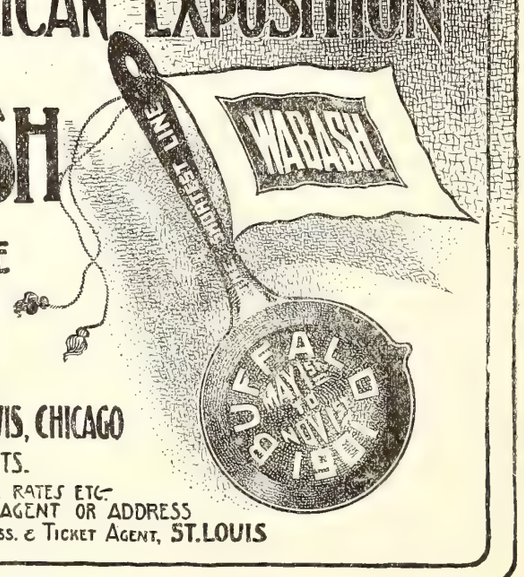
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Drury College at Springfield, which has made such marked progress under President Homer T. Fuller, in the seven years of his administration, has already engaged space in our advertising columns. Drury is in favor wherever known. Some of her graduates are in positions of high honor, and many of them are filling the humbler places with credit. It is well understood that nothing short of thorough work is expected of her students. Results justify such a standard. We are glad to be the medium through which the merits of such an institution are made known.

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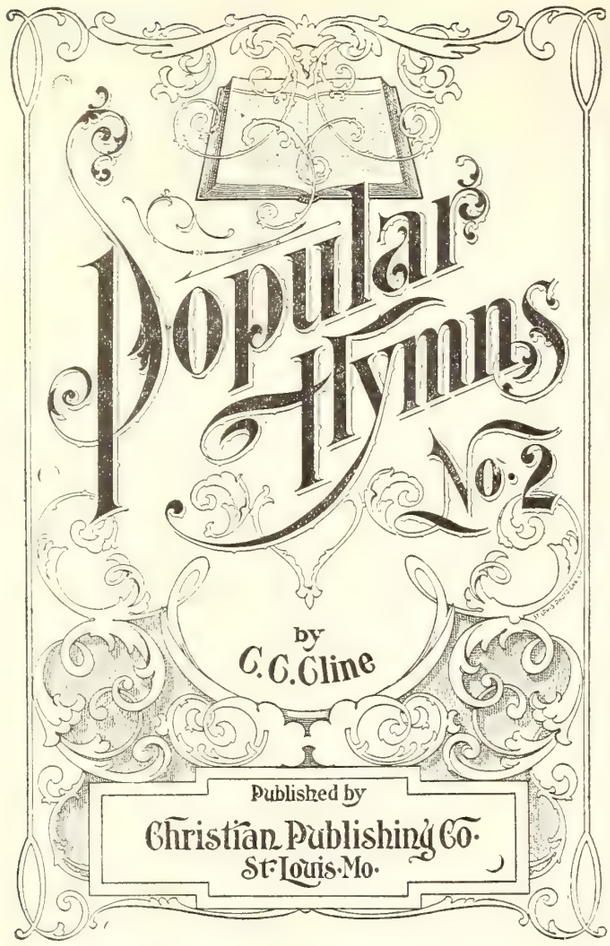
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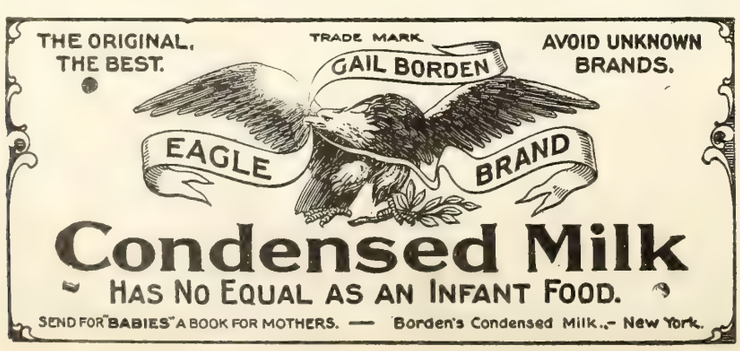
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | May 30, 1901 | No. 22

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IT is a time of college commencements. The subject of education will be in the air for the next month. It needs to be a strong constituent of our American atmosphere, until it shall precipitate in larger endowments and better equipments. It will require all that both education and religion can do to save this nation, now making such rapid strides in material wealth, from bondage to its prosperity. Education liberalizes, widens the horizon, opens up the world of art, of science, of literature, and gives the mind and heart a taste and a hunger for something higher than stocks and bonds, gold and silver, offices and their honors and emoluments. He who gives his money wisely to colleges and universities is helping to disenthrall the nation from a gross commercialism and to multiply the number of its citizens who, by the development of their intellectual and moral faculties, confer distinction upon their country and add to its true glory and wealth. The men and women who are moulding the youth of the country into noble manhood and womanhood are among the world's truest benefactors and deserve the hearty sympathy and support of all who love their country and their fellow men.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

Porto Rican Tariff Cases. The Supreme Court has handed down its long-awaited decision in regard to the colonial tariff cases. For several months the court has had under consideration a number of cases involving the right of the government to collect duty on goods imported from Porto Rico, Hawaii and the Philippines after these islands passed into the possession of the United States. The opinions handed down do not concern all the cases, but primarily only those in regard to imports from Porto Rico. In brief, the court held that duties could not be collected on Porto Rican imports under the Dingley law, but that Congress had a right to enact a special law imposing such a tariff. In other words, the main contention of the administration that the constitution does not follow the flag and that Congress has plenary power to govern acquired territory, is sustained. The cases decided are divided into two classes and two decisions were handed down: first, cases involving the validity of tariff collections under the Dingley law after the treaty of Paris and before the passage of the Foraker Porto Rican tariff bill; second, those arising out of cases occurring after the passage of the Porto Rican tariff bill and involving the constitutionality of that enactment and the general question whether or not the constitution follows the flag. In the first case, it was decided that the Dingley law did not apply to Porto Rico after its annexation under the treaty of Paris because that law explicitly states that its tariff schedule is for goods imported from "foreign countries." Chief Justice Marshall and Justice Storey defined a foreign country as "one exclusively within the sovereignty of a foreign nation and without the sovereignty of the United States." Porto Rico therefore ceased to be a foreign country when the treaty of Paris was ratified, and the Dingley law can not apply to it. All duties which were paid under protest within this period must therefore be returned. This opinion was written by Justice Brown and was concurred in by Chief Justice Fuller and Justices Brewer, Harlan and Peckham.

The Constitution Does Not Follow the Flag. The second part of the Supreme Court's decision is by far the more important. Although Porto Rico is not foreign territory, it is held that this does not make it an integral part of the United States as regards the constitution and the tariff. Domestic territory is divided into the United States proper and the possessions of the United States. The constitution applies only to the former and our insular possessions can be called a part of the United States only in the latter sense. Congress has therefore a right to hold and govern territory indefinitely without regard either to ultimate statehood or to the provisions of the constitution. It is in the exercise of this right that the Porto Rican tariff bill, the Hawaiian territorial government act and the Spooner amendment, giving the President power to organize a civil government in the Philippines, have been enacted. The administration's policy is therefore substantially sustained so far as its constitutionality is concerned. On both of these decisions the court stood five to four and its division was somewhat remarkable. Justice Brown, who wrote both opinions, was the only member who was in both majorities. Of the eight other members of the Supreme Court, four held that the collection of duty on imports from Porto Rico was legal both before and after the passage of the special tariff bill, and four held that it was illegal both before and after. If there is any inconsistency in the two majority opinions as given above, it must be remembered that, with the exception of Justice Brown, the opinions were supported by entirely different persons.

Croesus Out-Croesused. Probably no benefaction on record has ever been received with such surprise, such bewildered astonishment, as Mr. Carnegie's recent gift of $10,000,000 to the four universities of Scotland. The Universities of Edinburgh, Glasgow, Aberdeen and St. Andrews have a long and honorable history, but it includes no record of such bounty as this. No wonder it has caused a great gasp of astonishment throughout the United Kingdom. The money is to be used for making the Scottish universities free to all Scotchmen. But the canny Scots, however much surprised at the magnificence of the gift, are still, with the instinct of their race, apprehensive of evil. The fear has been expressed that, when university education is made free, the number of students may be so increased that the present endowments will be inadequate and it may be necessary to appeal to the public for more money. What a horrible possibility! Think of Harper or Hadley or Eliot hesitating to accept $10,000,000 for fear it might compel them later to "appeal to the public for more money." They welcome any excuse for appealing to the public for money. The Scots will undoubtedly accept the gift, but not without misgivings as to its possible effect on their educational system. One of the most influential Scottish papers, the Edinburgh Scotsman, fears that, when the universities are made free, it will be only a question of time when secondary education also must be made free, and it seems to regard that as a great disaster. Think of that! *Fearing* that it may become necessary to make the common schools free to the public. If Mr. Carnegie's gift shall, as the Scotsman apprehends, lead to a complete system of free education, it will confer a benefit out of proportion even to the vast sum which it costs. Chauncey Depew has recently calculated that King Crœsus, who is commonly supposed to have been a person of considerable financial resources, could not have had at most more than $9,000,000—not as much as Mr. Carnegie has given away in one lump and that within six weeks after giving away twice as much in smaller amounts. Crœsus was doubtless all right for his day, but in this generation he would have been looked upon as a mere lamb if he had ventured into Wall Street, or as a minor donor if he had become a patron of education.

The South Carolina Senators. Just as pacification seems to have been almost accomplished in China, South Africa and the Philippines, and the gates of the Temple of Janus stood a fair chance of being closed for the summer vacation, war breaks out afresh in a new spot. South Carolina is the seat of hostilities and Senators McLaurin and Tillman are the combatants. Both of these South Carolina senators profess to be pure and unadulterated Democrats but neither admits the other's claim and they differ upon almost every point of public policy. McLaurin is a gold Democrat and an expansionist. Tillman is an anti-expansionist and a Bryanite. Relations between the two have been growing more and more strained for several weeks and a crisis was reached when they held a joint debate at Gaffney, S. C., last Saturday. It was less a debate than a free interchange of epithets. After they had accused each other of everything from petty larceny to high treason and had each declared that the other was misrepresenting rather than representing the state, they agreed to resign their senatorships and put the matter to the test of a new election. Accordingly in a joint letter to the governor they both resigned to take effect September 15. In South Carolina senators are practically chosen by a popular primary, the legislature merely ratifying its nomination. So it will be a direct appeal to the people. Both will contest for the long-term senatorship formerly held by Senator Tillman and other candidates who may enter the race are requested to try only for McLaurin's short term. Tillman is hastily getting his rapid-fire, breech-loading pitchfork ready for action and will fight a fast campaign all summer. The precarious condition of McLaurin's health may prevent him from making an equally active fight.

Paying Tribute to Europe. During the past few years the public has become pretty well accustomed to the constant reports that the balance of trade is increasingly in our favor, that the exports from the United States exceed the imports by

several million dollars annually. It naturally occurs to one to wonder how we get the pay for all these things which we export, since the amount of goods and money sent out of a country is always greater than the amount of goods and money brought in. An authoritative answer to that question has recently been given by the Bureau of Statistics. The fact is that we are still paying tribute to Europe in ways which do not appear in the statistics of trade, but which equalize this vast balance of trade. For many years four causes have operated to settle the account. In the first place, during the first period of our rapid development in railroad building, large quantities of American securities were marketed abroad and the money which would otherwise be coming home to pay for our excesses of exports, remains in Europe to pay the interest on these securities. In the second place, much foreign capital is invested in this country and its dividends and earnings must be paid. In the third place, the great bulk of our exports is carried in foreign vessels and the payment of freight therefore takes money out of the country. Finally, the annual rush of thousands of American tourists to Europe means the expenditure abroad of millions of dollars that have been earned at home. These four items which do not appear as affecting the balance of trade do affect the balance of credit. In addition to these items it is to be noted that in the last few years American securities abroad have been canceled and foreign securities have been sold in this country to the extent of many millions. All these payments by America to Europe are made, not by sending cash, but by balancing them against Europe's indebtedness to us for the excess of what she gets from us over what she sends to us. This accounts for the fact that we are apparently year after year sending abroad more American goods than we are getting paid for.

To Explain the Confession. After several days of lively discussion, the Presbyterian General Assembly, which is still in session in Philadelphia, came to a unanimous agreement on the question of creed revision. The minority report, representing the ultra-conservative view, was voted down and for the majority report, the substance of which we have already printed, a substitute was adopted. The measure which was approved by the Assembly provides for the appointment of a committee to prepare and submit to the next Assembly "a brief statement of the reformed faith expressed as far as possible in untechnical terms. The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs and not with a view to its becoming a substitute for or an alteration of our confession of faith." The committee is further instructed to prepare amendments to certain sections of the confession "so as more clearly to express the mind of the church, with additional statements concerning the love of God for all men, missions and the Holy Spirit, it being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our confession and taught in the Holy Scripture." The unanimous agreement to this measure gives promise of a happy outcome to the discussion and certainly the spirit which was manifested throughout this very trying debate is worthy of all commendation. From the standpoint of an outsider, however, it does not appear probable that all the difficulties growing out of the Westminster Confession will be settled by this simple means. The resolution assumes the absolute doctrinal correctness of the Confession, but admits that its language is not sufficiently definite to prevent misunderstanding. The trouble, then, grows merely out of the failure of so many persons to understand what the Confession really means. This seems to us a violent assumption. By this method the reasonable demands of the moderate progressives can be satisfied only by reading into the old creed ideas which nobody has been able to find there during the past two centuries. As it appears to an outsider, there would have been a better chance of a satisfactory outcome if the re-statement had started with a recognition of the fallibility of the Westminster divines instead of an assumption of their inerrancy.

A Cool Reception. When Sir Alfred Milner arrived in England last week he received what was scheduled to be a great ovation, but it lacked warmth. There had been a good deal of popular doubt as to whether he was being brought home from South Africa for promotion or to be replaced by a more efficient man, but the preparations for doing honor to him on his arrival indicated clearly that he was still in favor with the government. Cabinet ministers, peers of the realm and members of Parliament came to meet him as if he came in triumph from a completed work, and the King raised him to the peerage. But in spite of all these demonstrations of official approval, the public, having its own ideas about the value of Sir Alfred's services, paid him very little honor. The crowd which met him at Southampton was distinctly slim and its hurrahs were as thin and unconvincing as the tumult of a stage populace consisting of five supes and three scene-shifters. When the British forces were in sore straits a year and a half ago and there was desperate fighting to be done and beleaguered cities to be relieved, there was plenty of popular enthusiasm for the war. But it is hard for "the man in the street," however jingoistic may be his natural impulses, to maintain any proper degree of enthusiasm over a war which no longer presents a spectacle of heroism and at the same time is wretchedly expensive. The British public is as loyal to its government as any people, but it is too much to expect them to stay enthusiastic for two years over a war of this sort whatever may be the merits of the case. Besides, Sir Alfred Milner's mission in South Africa, which was to assist Gen. Kitchener in making peace with the Boers, was a flat failure and the worse, very likely, for his participation in it. Chamberlain, Rhodes and Milner are the three Englishmen in whom the Boers have absolutely no confidence and Gen. Kitchener will have a better chance to patch up terms of peace alone than with the aid of any of them.

Prof. Herron, of "Social Apostolate" and divorce court fame, was married on Monday to his patroness, Miss Rand.

Brevities. Senator Quay has publicly stated that he will retire from politics at the end of his present senatorial term. It is not often that we can say "Amen" to his political utterances as heartily as we do to this.

King Otto, of Bavaria, who has for some time been insane, is reported as worse. He is Bavaria's second insane king within fifty years.

A concerted movement of the British forces in the northern part of the Transvaal is reported to have resulted in the capture of a thousand Boers and a large quantity of supplies.

The native judges who have been put on the bench in the Philippines have not proved a success. They are well enough educated, but their idea of justice is Spanish.

The Sultan of Turkey has abandoned his contention for the abolition of the foreign post offices in Constantinople and besides will apologize for detaining and opening Austrial and Russian mail-bags.

The Shah of Persia is said to be dying. The Czar will send condolence and flowers and meanwhile will keep his eye open for a chance to shove his boundary along a few versts while nobody is looking.

The episode in May corn is over and Mr. Phillips, the successful young speculator, is said to have cleared about a million dollars. It is the sort of money-making which must always be accompanied by an equal amount of money-losing for some one else.

Mrs. McKinley's condition has improved sufficiently to make the long journey from San Francisco to Washington. The trip has been made with no considerable stops and the party is by this time nearing the capital.

Ex-Gov. Tanner, of Illinois, died suddenly last week. He had been prominently identified with the politics of his state for twenty years and was a man of considerable strength, especially as an organizer. He was in no sense a statesman, but was a capable machine politician.

It seems practically certain that on Tuesday of this week the Cuban Constitutional Convention will virtually accept the Platt amendment. It has already rejected by a vote of 19 to 9 the minority report recommending the rejection of the amendment.

The Morgan-Hill syndicate may soon control railroad and steamship lines forming a complete belt around the world. It already has a line of trans-Pacific steamers, railroads which cross the continent, and the newly acquired Leyland line from New York to European ports and Alexandria. There is needed only a steamship line from Alexandria through Suez Canal to Hong Kong.

The English yacht "Shamrock II," owned by Sir Thomas Lipton, which was entered for the international yacht race, had a serious and dangerous accident last week in a storm on the Solent. King Edward and the owner were on board at the time but escaped unhurt. Sir Thomas, who is highly esteemed in America as a sportsman of the best type, has requested a postponement of the race to enable him to make necessary repairs on his boat.

Are We Ready to Advance?

We say there are a million and more people in this country content to be known as Christians or Disciples of Christ, and who are committed to the plea for Christian unity and to the work of restoring the Christianity of the New Testament. That seems a strong army and we naturally feel that we may expect much from its operations in the next decade. But there are some questions to be considered before we are prepared to estimate the probable conquests of this army a million strong.

It is thought to be wise, when a great campaign is impending, for the commanding general to carefully inspect his army, consider the health of his soldiers, their equipment, their discipline, their food-supply and the efficiency of the officers who have immediate charge of them. Something like this would seem to be necessary on our part in planning for an aggressive campaign against the powers of darkness. We have the word of Jesus Christ for authority that it is wise before going to war to consider well our own strength and weakness as compared with the enemy with which we are to come in contact, and over whom we hope to gain the victory. Following are some of the questions which seem to us to demand the careful consideration of local churches, of district, state and national boards and conventions:

1. About what proportion of our membership are so thoroughly converted to Christ as to feel the obligation daily to live and to labor in harmony with His will?

2. How many of them have a clear knowledge of the principles of our religious reformation, and know why they are what they are?

3. How many are receiving anything like continuous, systematic instruction and training in the things of the kingdom of God, and are growing in grace and in the knowledge of the truth.

4. In how many homes is there regular religious instruction and worship, where the children are being trained for God?

5. How many of these million reformers take any religious journal urging this reformation, and acquainting them with what is being done, with what has been already accomplished, and with what is being planned for the future, so as to enlist them in active sympathy and co-operation?

6. How many are actually contributing, with regularity, according to their ability, to the support, not only of their local church, but to our missionary, educational and benevolent enterprises?

Other questions might be asked, but these will suffice for the present. When we have sat down and carefully considered these questions, we will be prepared to make something like a proper discount from what might be expected of us from our numerical strength. A faithful probing in the direction of these questions would also moderate any spirit of boasting that might be indulged in, and would certainly indicate, unmistakably, some lines of work which are greatly needed to fit us for a successful, aggressive movement against the wiles of the devil. It will not suffice for us to compare ourselves with others and to feel content if we conclude that we are as good as our religious neighbors. We are committed to a very high standard of religious life. How do we compare with that standard? That is the question we must face, individually and collectively.

Numbers is something, of course, but it is not the chief thing. Thoroughness of conversion, consecration to Christ, unity of effort, enlightened zeal, a membership whose lives illustrate the truths for which we plead, congregations whose order and worship, discipline and activities, furnish concrete examples of what we are trying to realize—these are the factors of supreme value. Charged with a mission so important, as we believe, to the triumph of Christianity in the world, let us not do ourselves and the truth we hold in trust the injustice of overlooking these essential conditions of a successful advance against the forces of evil.

Historical Method in Bible Study.

The organization of the International Sunday-school Committee and the introduction of the system of uniform topics was undoubtedly the most important improvement that has ever been made in Sunday-school methods. The present system of lessons, however, has two great defects which are now becoming so generally recognized that the Committee will doubtless soon take some step toward removing them. The first, which is inseparable from an arrangement which has one lesson for students of every grade, is a lack of proper adjustment of the lesson to the attainments of the pupils. Every teacher feels this and knows that the difficulty is only partially removed by the use of graded lesson helps. The lessons themselves must be graded, so that primary teachers will not be driven to distraction by lessons on the doctrines in the epistles, and advanced classes given Bible stories which, in the hands of the average teacher, can only become texts for arid and unprofitable homilies which add nothing either to knowledge of the Bible or interest in it.

In the second place, the present system fails to recognize that a large part of the Bible is history and must be taught as such. It is true, of course, that the ultimate object of the Bible-school is not instruction in historical facts but the inculcation of religious and moral truths. It is also true that the ultimate object of all education, whether in science or literature or history or any other so-called secular subject, is the development of character; but this object cannot be attained by a method which substitutes moralizing for instruction. Similarly a system of Bible teaching cannot, in the long run, be religiously and morally effective unless it fulfills this first condition—that it shall embody a rational method of historical instruction. The present practice of selecting as lessons a few verses here and a few verses there, to the practical exclusion of all that goes between, is wholly indefensible when applied to anything beyond the primary class. For the youngest pupils it is allowable to select those passages which are most picturesque and, to their minds, attractive, without regard to historical connection. But for all higher grades, a method which relegates nine-tenths of the narrative to comparative oblivion as "connecting links" outrages every known principle of historical instruction. Why should a method be applied to the study of the history of Israel which would be absurd if applied to the study of the history of England? No teacher of the latter subject would think of selecting half a page here and half a page there in Green's History, for example, as the subject for a minute exegesis, with a little easily-uttered moralizing at the end of every sentence and passing over the intervening pages and chapters hurriedly with a word or two about "connecting links."

With the next quarter, the study of Old Testament history will be begun at the beginning and it will be a good time for teachers to remember that telling the story of the few verses assigned as a lesson, with illustrative anecdotes and moral deductions, is not really teaching the lesson. Unless, as the outcome of this study, there is a more comprehensive and systematic acquaintance with the development of the Hebrew people and the gradual unfolding of God's purpose in their history, the work will not have accomplished what it should. The responsibility rests primarily with the teacher. The lessons as at present arranged do not encourage the employment of good historical method, but they do not render it impossible if the teacher be capable.

Preach the Gospel.

There is no evil easier to condemn than the evil of sensational preaching, and it is a real and lamentable evil which needs frequent rebuke. A little epidemic of criticism directed against sensationalism in the pulpit sweeps over the country periodically, often finding its most zealous advocacy strangely enough in the daily press, which is jealous of any encroachment upon what it considers its own proper domain. The criticism usually ends with the positive exhortation to the sensational preachers to quit their sensationalism and "Preach the Gospel," and no admonition could be more wholesome or more appropriate.

There is no question about the fact that there is only one thing to preach, and that the Gospel. But one is sometimes inclined to doubt whether those who so lightly deliver this comprehensive exhortation really understand all that is involved in their utterance. "Preach the Gospel." Surely, but the Gospel is a vast message. It is simple, but it is far-reaching. It may be preached in many ways. Apparently the only way in which the preacher to-day can meet the common idea of preaching the Gospel is to take a text and expound from it certain doctrines, enforcing them by appropriate illustrations and ending with practical applications.

If the preacher announces that he will preach on Browning's "Saul" or Tolstoy's "Resurrection" or on "Religious Conditions of To-day," there are always those who will cry out that this is not preaching the Gospel but preaching about literature and current topics, and the preacher is fortunate if he is not dubbed a sensationalist. But why? Browning's "Saul" is itself a sermon, an argument for divine love and personal immortality, and contains as much Gospel as any sermon which the preacher is likely to construct independently on that subject. Tolstoy's "Resurrection" is a sermon in the form of fiction on the duty of brotherly love

toward all men. The story of it is simply illustrative like the anecdotes which all Gospel preachers employ. As for preaching on present religious conditions, it occurs to us that Christ very frequently made the religious conditions of his day the starting-point for preaching the Gospel.

By all means let us avoid sensationalism and let us avoid substituting lectures on literature or politics for the preaching of the Gospel. But it is well enough to bear in mind that one may find in a poem or a novel a forceful statement and illustration of Christian truth, the exposition of which is by no means a lecture on literature; and it is even possible, though more difficult, to treat of national affairs in the pulpit in a manner which will be really preaching the Gospel.

Notes and Comments.

It is well, no doubt, at times, to appeal to the element of fear in man's nature to turn him away from the paths of iniquity. The Scriptures are not without their terrific warnings against the consequences of sin. At the same time we think it is safe to say that the appeal to the higher motives is more effective as a rule, and should be more relied upon as a means of winning men to a better life. The old-fashioned preaching gave entirely too much emphasis to fire and brimstone and not enough to the love of God. In Parkman's "Jesuits in North America" he relates that "a Jesuit ordering pictures from France to use in the Huron mission orders many of souls in perdition in various styles. Of souls in bliss he thinks one will be enough!" This illustrates about the proportion of emphasis which has been given to the two classes of motives in the past. Sinai has its place in the process of saving men, but Calvary is the great drawing power by which men are to be saved.

"Anyone who travels much," said Phillips Brooks, "and sees the past and the present of the world on a large scale comes, I think, necessarily to attribute a wider and more solid power to *sentiments* and *feelings*, to affections, superstitions and antipathies in human history—things that seem shadowy and unreal—than he was used to do. What have they done? Nay, rather, what have they not done?" Nothing is more common, we think, than to underestimate the power there is in sentiments and feelings. In religion, in education, in government, in industrial enterprises, as well as in social and domestic life, they play an important part, and to overlook them is to neglect one of the strong factors in achieving success. Men are not governed so much by their heads as by their hearts, and sentiment is often more puissant than cold reason in determining one's course of action.

Our crude interpretation of the Bible and our failure to test even its utterances by the teaching and spirit of Christ have led many well-meaning people to cast unjust reflections on the character of the Almighty. "You do good to your friends," said Le Jeune to an Algonquin chief, "and burn your enemies. God does the same." There has scarcely been an atrocity committed among men that has not at times been justified by reference to the Bible. Slavery, polygamy, persecution, sectarianism, have all claimed the sanction of religion, and have sought to shelter themselves under the protection of the Bible. This all comes, of course, from an abuse of the Bible, and ignorance of the proper method of studying it—an ignorance, we regret to say, that is not wholly extinct.

It is a strange fact, which some one has noted, that "when the number of any public body exceeds forty or fifty, the whole assembly has an element of joyous childhood in it and each member revives at times the glad mischievous nature of his school-boy days." This is true, as every one has observed who has attended conventions of various kinds, whether political, educational or religious. Even some of our ministerial institutes become so hilarious that it requires a stern presiding officer to keep them within the limits of decorum. Every one is familiar with the fact that an anecdote which would scarcely provoke a smile in a small group will convulse a large body of men, including "grave and reverend seigniors" with uncontrollable laughter. This is probably the contagion of mirth. But however we may account for the fact, the fact remains, and the unknown author quoted above may be right in supposing that it is a revival of the "glad mischievous nature of school-boy days."

The Saturday Evening Post recalls the fact that when President McKinley was invited to visit Hawaii the point was raised that it was contrary to precedent for a president to leave the United States during his incumbency, and suggests that here is another knotty point for the Supreme Court to decide—whether or not Hawaii is part of the United States in this sense. The question can be settled without all that trouble. Whether the archipelago is a part of the United States or not, the most ardent expansionist certainly would not claim that the two thousand miles of Pacific ocean which one must cross to get to it is a domestic sea. If we are going to have the United States scattered around all over the globe, we must either annul the precedent which confines the chief executive within our boundaries, or buy up connecting strips of the high seas, or limit the president to one particular section of our dominion.

It is conducive to an all-round, dispassionate view of the amusement question to note what amusements other good people consider dangerous. The game of checkers has no particular sulphurous odor upon it for most of us, as some other games have, but a contemporary, in answering a querist who asks, "What should be done with an elder who plays checkers and maintains that there is no harm in it?" says: "The proper way would be not to have that kind of an elder. He should be required to give up the ministry or his checker-board. Think of Peter or Paul playing a game at checkers. Men who give the proper attention to preaching the Word have no time to waste with vain, worldly games." It is absurd, isn't it, to think of the apostle Paul playing checkers? But not more so than to think of him wearing a long-tailed black coat and white tie, or riding on a trolley car. A great many of these absurdities that are pointed out to us in such connection are not moral incongruities but mere anachronisms.

A new plan for Christian union is suggested by a contemporary representing a denomination which maintains that only the Psalms of David can be legitimately used as hymns in public worship of the church. If all denominations would give up their human and man-made hymns "by which divisions are perpetrated and their opposing doctrines are disseminated" and would use only the inspired hymn book, then peace and unity would prevail in the religious world. How easy it is to condemn things which common sense declares to be good by applying to them our good old phrase, "human and man-made." It is a low view of man which would condemn anything and everything simply because it is "human and man-made." No machine can be made fool-proof, and no maxim can be made proof against narrow interpreters.

That was a very hard hit against the city government of New York which Dr. Parkhurst gave it recently when he said: "There are more children started hellward by the city government every three months than are saved to God and decency by the churches in a year." We wonder if that isn't true in other cities than New York. If it is even approximately true, is there any much greater sin than for church members to be indifferent about their civic duties or to divide and neutralize their strength by partisan votes instead of concentrating it against the "hellward" tendencies the in city?

Dr. Lyman Abbott recently defined the New Theology as the belief in the universal Fatherhood and love of God and in His desire for the salvation of all men, so that if all men are not saved it is because God's purpose is frustrated. Some of the Universalists have quite unnecessarily hailed this as a triumph for their position. It would be if God had not created man as a creature who can frustrate His purpose in some particulars. In the matter of salvation, God has put it into the power of each man to block the divine plan so far as he is concerned.

Bishop Potter has been defending the ministers against the charge that they take too long vacations. The defense would scarcely be necessary in this part of the country, but all that he says about the laboriousness of the calling is quite true. Most ministers work seven days in the week, and their day's work is limited by no eight-hour law. "Two months' vacation is none too long for the average preacher." True. But how about the poor editor who has to get out fifty-two issues a year, vacation or no vacation?

A Presbyterian paper says, apropos of the revision controversy, that if a statement of belief is adopted it will have to have "more Calvinistic snap and definiteness" than some of the proposed substitutes. The present creed certainly does have a good deal of fire in it.

The Westminister confession is supposed to interpret the Bible, and the new statement is to explain the confession, but still each man must interpret the new statement for himself. Is the situation improved?

The Advance (Congregational) of Chicago makes a well-meant attempt to report the discussion of evolution at our Lexington Congress, and concludes by saying that "it was agreed with essential unanimity that the doctrine of scientific evolution is as a theory of religion untenable." Two criticisms may be passed upon this: First, that no one at the Congress any more thought of considering scientific evolution as a theory of religion than of so using the nebular hypothesis or the law of gravitation. It was a question of the compatibility of scientific evolution and Christian faith, not of the substitution of one for the other. Second, that while there was "essential unanimity" in the conclusions as to Christian faith, there was no unanimity as regards evolution.

Questions and Answers

I note your explanation of Hebrew 10:26, in your issue of April 18. The answer to my question is too general to meet the condition of mind of one who has stumbled and fallen over the passage. May not the meaning be that the Jews, to whom the letter was addressed, were accustomed, even after having accepted Christ, to resort to the sacrifices under the law for pardon when they had sinned, and that the writer tells such that having once received the knowledge of the truth, that is, having accepted Christ, there is no more sacrifice for sin required, but that, through Jesus Christ as Advocate, they are to seek and receive forgiveness of sin?

Homestead, Okla. *R. S. Smedley.*

The epistle certainly does teach what is stated by our brother, but the particular passage in question seems to deal with something more serious than a mistake concerning Jewish sacrifices. There seems to have been a disposition on the part of some of these Hebrew Christians to turn away from Christ after they had known the truth and to reject him. These are warned that when they have once "trodden under foot the Son of God" and have "counted the blood of the covenant an unholy thing," there "remaineth no more a sacrifice for sin, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." This probably refers to deliberate apostates from Christ, who can no longer rely upon the sacrifice of Christ, nor upon any other to come after him. Christ is God's final appeal to men.

I have read with much interest Mr. John Augustus Williams' article in the Christian-Evangelist of last week on the "Infallibility of the Bible." He has shown us conclusively, I think, that there is no infallibility in the Bible. Now what I would like you to explain through the columns of the Christian-Evangelist is, What are poor, weak, sinful beings, as we are, to do? Are we to turn back to an infallible church composed of fallible men, or are we to rely upon nature, reason and intuition for our guide through this world of sin, sorrow and death? Please tell us. *H. N. Allen.*

Saginaw, Mich.

How would it do as a last resort, then, to turn to Christ as an infallible Savior, seeing that there is no infallible church and no infallible book? Is it too much to suppose that God intends to drive men to Christ, who alone can save, by refusing infallibility to all other men and to all aggregations of men and all the productions of men? The Bible is an infallible guide to *salvation* because it is an infallible guide to Christ, who alone is able to save. No prophet or apostle ever counted himself infallible, but their united testimony concerning the things that pertain to religion does point out the way of salvation so plainly that any earnest seeker after truth need not err therein. Roman Catholics have relied upon an infallible church, and later upon an infallible pope. Protestants have appealed to an infallible book, not always stopping to limit the special mission of the Bible, as inspired writers do, to the matter of salvation. Our appeal is to an infallible Christ, who alone is the object of faith and the Savior of men.

Recently when we had the Lord's Supper for our Sunday-school lesson there was in the notes on the same this statement: "This is the feast of the Passover." Please give proof of this statement.

C. S. Harmon.

We have not the notes at hand which are referred to, but we presume the remark quoted was intended to discriminate between the Passover and the Lord's Supper, which occurred together at the time the institution known as the Lord's Supper was introduced. It is generally understood, we believe, that the Passover feast was eaten one day ahead of the usual time that year for reasons growing out of the conjunction of events.

Editor's Easy Chair.

No one is wholly uninfluenced by his environment. Hence if there should appear any academic flavor in the Easy Chair this week it may readily be accounted for from the fact that these lines are written within the walls of a college. It is not a mere college building, with its bare recitation rooms and halls, but a real college *home*, with its parlors, reception rooms, sitting room, sleeping rooms, study rooms, and last but not least, its *dining* room, as well as recitation rooms, halls, etc. It is a college for young ladies. We have been permitted to look through some of the rooms of the young ladies, typical of all the others, and can but express our admiration and surprise at the up-to-date comforts and conveniences they contain. And then the broad hallways, the library, the parlor and reception rooms, elegantly furnished, complete an almost ideal home for young ladies while securing an education. Do not imagine we are at Wellesley or Vassar or any other eastern school. We are writing in one of the classic halls of Christian College in the Athens of Missouri—the beautiful town of Columbia.

What other kind of institution in all the world can draw together a body of as fine-looking young women as a college, particularly a *Christian* college? There is something about the pursuit of learning and the development of character that goes on with it, under Christian influences, that imparts a sort of supernal charm that is more than mere physical beauty. It is the mingling of the intellectual and the spiritual which gives to womanhood its crown of glory. It renews one's youth, somewhat, to come in contact with this fresh young life, when it is under the inspiration of high ideals and starting forth in life to do its share of the world's work. Especially does it renew and strengthen one's conviction in the transforming power of Christian education, to look upon these concrete illustrations of its influence in developing the intellect, cultivating the heart, beautifying the character, and in imparting high and worthy motives. What on earth or in heaven is to be compared with this character-building—this development and consecration of all our God-given faculties? This is the true aim and end of all education that is worthy of the name. Indeed, it is the true end of all institutions among men—homes, schools, churches, governments and every subordinate organization having a divine sanction in the beneficent character of its work. Everything antagonistic to this supreme end is antagonistic to the divine purpose, and should be abolished.

Not only is it true that the end crowns the work—*Finis coronat opus*—but it is perhaps a greater truth that the end gives direction, character and inspiration to the work. This makes it impossible for any education to adequately serve human needs that is not controlled and shaped by Christian motive. The end of all human and divine training is a perfected and glorified manhood and womanhood. Christianity alone furnishes a perfect ideal of character, and hence it alone can inspire any adequate education for man. We cannot limit our view of man to this world alone. He was intended to be a citizen of another world. His life is not completed here. He has aspirations, hopes and intuitions which reach out into the everlasting future. Education should at least furnish us with the ideal and motive of life, and should give us a start in that intellectual and moral development which has only its beginning here, but its sublime consummation in "the world to come." We are at best only fragments here of what God is seeking to make us, and will make us if we allow Him to have His way with us. In Jesus we see the complete man—the end which will crown all our work.

The little city of Columbia, capital of Boone, does not rank high among the cities of Missouri in population or in business, but it is and must remain the educational center of the state. This means that it is the center of the influences which mould the life of the people. The real wealth of a state consists not in material things, such as mines, manufactures, trade and commerce, but in the enlightenment—the mental and moral character—of the people. The State University is moving forward by leaps and bounds. The legislature is dealing more generously with it and the increase in its patronage and its growth in all that makes a real university have been remarkable and most gratifying. Christian College and Stephens College, both of them for young ladies, are located here, the latter being under the auspices of the Baptists. The magnificent new buildings of Christian College, together with the improved curriculum and the high degree of efficiency in the splendidfaculty which Mrs. W. T. Moore and Mrs. L. W. St. Clair have gathered about them, together with the atmosphere and order which pervade the school, easily place it among the leading institutions in this country for the education of young women. Add to these facts the additional one that we have $50,000 endowment for a Bible College for the benefit of these thousands of students who gather here and it is easy to see why Columbia holds so regal a place in promoting the future greatness of the state.

Chaplains of Congress

By Edward B. Bagby

Meeting a member of Congress on the street one day, I asked, "How is the new chaplain getting on?" "It is a case of the blind leading the blind," he answered.

If the political vision of our legislators is as darkened as the physical vision of their spiritual leaders, the country has some ominous pitfalls ahead.

Henry M. Conden, the present chaplain of the House of Representatives, lost his eyes in one of the battles of the Civil War. William H. Milburn, the Senate chaplain, became blind as the result of a blow received in childhood.

Dr. Milburn is better known in connection with this office than any of his predecessors. This is due to the fact that he was the youngest of the chaplains having been elected at the early age of twenty-two, to the length of his service, having held the office for eleven years in the House, and eight years in the Senate, and to the remarkable episode that secured his first election.

In 1845, as a Methodist circuit preacher, he was traveling on the Ohio river between Cincinnati and Wheeling. On the boat were a number of congressmen on their way to Washington. The young minister lingered near them hoping to catch some scintillations of wisdom and add to his store of knowledge. He was, instead, greatly shocked at their reckless speech and habits. They swore outrageously, drank villainous whiskey and played cards incessantly. On Sunday, Mr. Milburn was asked to preach. When he arose to speak, he saw the offending Congressmen in the audience. "Cry aloud and spare not," seemed the divine message to him that day. In closing his sermon he turned to the group of lawmakers and told them that he had supposed that the representatives of the nation at its capital were representatives of its character as well as of its intellect.

"But," he said, "if I am to judge the nation by you, I can come to no other conclusion than that it is composed of profane swearers, card players and drunkards. As a preacher of the gospel I am commissioned to tell you that unless you renounce your evil courses, repent of your sins, and believe on the Lord Jesus Christ with your hearts unto repentance you will certainly be damned."

He retired to his state-room reflecting upon his temerity in thus arraigning distinguished men, every one of whom was considerably older than himself, and wondering what the consequences would be. There was a rap at the door, a gentleman entered and said:

"I have been requested to wait on you by the members of Congress on board, who have had a meeting since the close of the religious exercises. They desire me to present this purse"—containing about $75—"as a token of their appreciation of your sincerity and fearlessness in reproving them for their misconduct; they have also desired me to ask if you will allow your name to be used at the coming election of chaplain of Congress. If so, they are ready to assure you an honorable election."

In the beginning of our legislative history the employment of chaplains met with considerable opposition. It was thought that this would provoke discord among rival sects and was not consistent with the absolute separation of church and state.

The American Congress met for the first time, Sept. 5, 1774. When Mr. Cushing moved that the sessions be opened with prayer, it was opposed by Mr. Jay, of New York and Mr. Rutledge, of South Carolina, on account of the different religious sentiments of the members.

Samuel Adams said, "I am no bigot and can hear a prayer from any gentleman of piety and virtue, who is at the same time a friend to his country." It was in accordance with his motion that Mr. Duche, an Episcopal clergyman, appeared next day and read prayers in the established form and then read the collect for the 7th day of September, which happened to be the 35th Psalm. John Adams details these facts in a letter to his wife and adds, "You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning. After this, Mr. Duche, very unexpectedly to everybody, struck out into an extemporary prayer which filled the bosom of every man present. I must confess I never heard a better prayer. Episcopalian as he is, Dr. Cooper never prayed with such fervor, such ardor, such earnestness, such pathos and in language so elegant and sublime, for America, for Congress, for the Province of Massachusetts Bay and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that Psalm."

It seems as if, in that day as now, the good effects of earnest prayer are soon forgotten. When the convention met in May, 1787, to frame a constitution, there were no chaplains and no prayers. June 28, 1787, Benjamin Franklin arose and according to the report of Madison, said, "In this situation, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? In the beginning of the contest with Great Britain when we were sensible of danger, *we had daily prayer in this room* for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the measure of establishing our future national felicity, and have we forgotten that powerful friend? Or do we imagine that we no longer need assistance?

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that *God governs* in the affairs of men, and if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured that "except the Lord build the house they labor in vain that build it." I firmly believe this, and I also believe that without his concurrent aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little political local interests, our projects will be confounded and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war and conquest.

"I, therefore, move that henceforth prayers, imploring the assistance of heaven in our deliberations, be held in this assembly every morning before we proceed to business." The motion prevailed.

While there have been since the beginning skeptics and profane and bibulous men among our congressmen, the majority have been firm believers in God and the efficacy of prayer and have been profited by the ministration of the chaplains.

Those elected to the chaplaincy have usually been residents of Washington and had only a local reputation. In looking over the list I find some names of national note: William Linn, the first chaplain of the House, a pulpit orator of much power; Jesse Lee, whose ardent and abundant labors earned him the title, "Apostle of Methodism"; Jared Sparks, the most industrious historian up to his time; T. H. Stockton, brother of the novelist, Frank Stockton; C. P. McIlvaine, bishop of the Episcopal Church, whose ability was recognized in this country and England; in the Senate, J. P. Newman, who organized the great Metropolitan M. E. Church of this city, and served three terms as its pastor. He was known as "Grant's" pastor and was famous as a pulpit orator and public lecturer. The name of another Methodist bishop, Thomas Bowman, appears in the list. There is also Byron Sunderland, Cleveland's pastor and for sixty years minister of the First Presbyterian Church of Washington, and J. G. Butler, a leader among the Lutherans. The religious affiliation of the chaplains has been as follows: in the Senate fourteen Episcopalians, ten Methodists, nine Presbyterians, six Baptists, and one representative of the Congregationalists and Lutherans, respectively. In the House of Representatives there have been fifteen Presbyterians, twelve Methodists, seven Baptists, six Episcopalians, four Congregationalists, two Disciples of Christ, and one each from the following, Unitarians, Universalists, Lutherans and Methodist Protestants.

In the list of chaplains kept in the library of Congress, I noticed that the denomination of F. D. Power is recorded as "Christian (Campbellite)," while mine is given as "Christian, Disciples of Christ." I called the attention of Mr. Spofford to this and told him I was glad to see this evidence of a better information in regard to our people. "What is the correct designation?" he asked. "We call ourselves simply Christians or Disciples of Christ." "I shall be glad to make the correction," he said, "for I do not think that we should call ourselves religiously by the name of any man."

English Topics.

Protesting Too Much.

England is engaged in two wars. One is known to all the world. That will, I suppose, come to an end ere long. But the war at home, the religious conflict, seems to be a war in which, as the Scripture says, "There is no discharge." The Romanizing Ritualism of which so much has been heard for half a century is fast becoming a national scandal and a chronic calamity. Certain people who would otherwise never be heard of have become notorious on both sides of this extraordinary ecclesiastical quarrel. Clergymen of the most commonplace calibre are managing to thrust themselves into cheap fame by creating commotion through papistic intonations in Protestant churches. And other men have started a reputation by their stormy opposition to these mongrel priests. Lord Beaconsfield, in a famous parliamentary speech, declaimed against the Ritualist "celebration" of the sacrament as "the mass in masquerade." The Church of England is now being rent and torn by a distracting feud. None of the Dissenters are interfering. They are all looking on in wonder, speculating as to the possible evolution. Will the great and venerable Anglican Church become the scene of a violent disruption, or will it lapse into absolute popery, or will it be disestablished and disenthroned by an indignant nation? Who can tell? At present all is chaos. W. John Kensit, the now notorious bookseller of Paternoster Row, is busily fulfilling his self-imposed vocation of bishop-baiting. His latest performance was another program of protest. He brought a big load of Puritan churchmen with him to denounce the appointment of the new bishop of London, in Bow Church, Cheapside. There was a rough riot, for bishop Winnington Ingram is accused of favoring the High Church party. He certainly does. He is undoubtedly of Ritualist tendencies; and so are at least 8,000 out of the 25,000 clergy of the Anglican Church. But some of us, while sympathizing with Mr. Kensit's aims, believe they will signally fail. The Protestant Anti-Ritualists should go straight for freedom and demand the severance of the church from the state. This the Kensitites will not do. They want to eat their cake and have it—to be state churchmen and yet to be free from state authority. Impossible!

The Adoration of Bishops.

Curious developments are ensuing. It is often said that the English "dearly love a lord." Perhaps it might still more appropriately be said that they "adulate a lord bishop." There is something curiously obtuse about this blind and servile adoration of church princes. The chief ambition of thousands of pious young men is to become a bishop. But the human soul is a curious psychological complexity. People bait the bishops and yet beatify them; they extol a prelate and at the same time execrate him; they load him with maledictions while they arrange his apotheosis. A dignitary in lawn sleeves with crozier and mitre is a social idol. The average English bishop is a demigod of the drawing rooms where duchesses love to entertain the literary, social, scientific, artistic, musical, dramatic and ecclesiastical "lions." A live lord bishop, right reverend father in God, wherever he goes has English society cringing at his feet; while at the same time half the clergy take a fierce delight in flouting and snubbing their spiritual superiors and in treating their decrees with contumely. In short nothing can be more unlike a New Testament and apostolic bishop than one of these modern English prelates. Nevertheless half of the English people simply assume that the Church of England is the true Church of Christ, descended by direct lineage from the days of Paul. So popular and intelligent a clergyman as the Rev. E. A. Stuart, one of the most eloquent of London preachers, gave a lecture which lies on my table. This so pleased his audience of cultured people that they clamored for its publication. This precious production actually claims to prove that the Church of England originated in Ephesus under the preaching of Paul! I mean to say that this kind of current fact furnishes a painful demonstration of the difficulty which we reforming pioneers of gospel restoration have to deal with. England has been elaborately educated all the wrong way and we have to undo the evil work of centuries. Glorious is the enterprise; but the undertaking is stupendous. It will succeed at last, for this reason, that the Church of England will be destroyed by its own corruption. The truth is going to be built up on the ruins of error. Pioneers must be patient. Truth can afford to wait!

Some of Our Churches.

I turn from the strange Church of England chaos to point out once more what is taking place in our own spiritual circle. The truth as it is in Jesus is indeed a beautiful thing. More and more do I love to watch the development of this reformation in our land. Our preachers are good men and true. They are ministers to be proud of. Each of our brethren is fighting a good fight. On this occasion I will allude to two of them. We are in danger of losing one of our most estimable pastors. Our Brother Johnson, minister of the Church of Christ, Southport, has announced that he contemplates removing to America. Should this project "materialize," then we shall have in the United States a band of our preachers, once among us here in England, as large as the number still remaining among us. Moore, Earl, Garrison, Richardson, Van Horn, Buckingham, Hodkinson, Ireland, Powell, Gliddon, Martin, Haley, Troy, Foster—what a galaxy of stars! But these have all pushed off at a tangent from the orbit in which they revolved awhile and now shed their light over another continent. I knew, loved and honored them all, and often long to see and hear these brothers in the work. The English work has not been made easier by this series of removals. It is not wonderful that another preacher should have felt impelled to follow the westward drift. But there are compensations. American preachers of fine calibre are with us in several of the vacated places. If the report of Brother Johnson's removal should be definitely confirmed, then a preacher will be needed at Southport and I shall have some interesting things to relate in my next concerning Johnson and Southport—an honorable man and an honored church. Also as I am hearing some good news from several other churches there will be a pleasurable record for me to register in another of these letters.

WILLIAM DURBAN.

Wherein do We Differ From Others?

By A. W. Kokendoffer.

The aim of this paper is a summary of the points wherein we (Disciples) as a religious organization differ from others. Statement rather than argument is purposed, and results more than processes are to be sought for. Possibly an outline of what we are by comparison; a resume of what has been wrought out parallel, rather than in conflict, with the denominations, would better suggest the scope of this effort.

There are several points worthy of emphasis in which we differ, if not from all at least from many of the leading religious bodies. As already suggested, we may run parallel with some, while marking sharp contrast with others. In but few of these points, possibly, do we differ from all others, and yet in all points taken as to the entire doctrine and polity of the church, we are sufficiently distinct as to stand out as a separate body.

First. The movement itself differs, and from all others, in that *restoration* and not *reformation* was the supreme ambition of the pioneers. This word and the spirit of it belong exclusively to the Disciples. No such inspiration was ever possessed by others. If so, it was neither permitted opportunity of expression nor recorded upon the pages of any history. The Disciples, if for no other reason, at least for this, merit recognition at the hands of religious thinkers everywhere.

By *restoration* we mean "a complete return to apostolic doctrine and life as a model for the church of to-day, a reinstatement after a divine pattern rather than an attempt to reform any existing church that may or may not have diverged from the path plainly set forth in the chart." In this we think we are unique as well as biblical, since the Scriptures allege that other foundation can no man lay than that is laid.

Martin Luther essayed to reform the Roman Catholic Church; Henry VIII of England, through a base and selfish motive, sought only a change of its head; John Calvin wrought to modify the modifications of Luther; John Wesley profoundly shook the formalism of staid English episcopacy, desiring nothing more. So we might continue to enumerate the many efforts at reformation, through Methodist and Baptist and Presbyterian folds, but these will suffice. In sharp contrast here the restoration movement of the nineteenth century.

The *second* point of difference is the *beginning* of *the church*, a favorite theme of many of our earlier preachers, sometimes lost sight of in the newer conflicts that have arisen. On this the Christian world is not a unit. By some the church is asserted to have had an existence in the days of Moses and David. By others John the Baptist was its originator in proclaiming that the kingdom was at hand. The Disciple urges that the day of Pentecost is the birthday of the church, and rightly, too, from the Scriptures. In Matt. 16:16 the Christ says: "On this rock I will build my church." This is future; the church not yet built. In Acts 2:47 believers were being added to the church daily. This is past. Between these stand Pentecost and the out-pouring of the

Spirit and the fulfilling of the promise and beginning of apostolic effort after the resurrection, and most surely the beginning of the Church of Christ.

The *third* note of divergence is sounded in the mention of the *name* by which we are known. We step lightly here since there is not perfect harmony in our own ranks. But if we are broken into bands we remain in calling distance and joyful fellowship prevails, since we insist on Bible names and recognize as Head of the church not man, but Christ, whose name we are to wear, whose honor we are to preserve, and whose Sonship we are to confess before the world in doctrine as well as life. Therefore the Christian Church, or the Church of Christ, or the Church of the Disciples, designates this peculiar people.

Fourthly, the creed. The position here of the Christian Church needs but bare mention. The very core of the book is the truth that "Jesus is the Christ, the Son of God." This truth is our creed. To confess that admits the candidate into divine favor, and therefore into the favor of the church. It has no other article of faith. If sometimes the Bible, both Old and New Testaments, is recognized as the creed of the church, it is because the Bible is an amplification of the one thought, because it declares by prophet and apostle that Jesus, the Son of David, the Man of Sorrows, is also the Son of God. Therefore with the Bible as the handbook of information and of truth, and the Star of Bethlehem as the beacon light of hope, the weary pilgrim takes his journey home.

The *fifth* point is *conversion*, which involves our surrender, our turning to Christ and our confession of his name before men. This has been a term to juggle with and it has been successfully done. Mysticism and uncertainty have beclouded the air, have held control, have driven on unconscious of the simple and specific directions of the book. Without controversy, Luke in his gospel and in the book of Acts, and Paul in the Roman letter, are plain and succinct in their statements of faith in Christ, repentance of sin, confession of his name and the candidate's right to the waters of baptism, from which he comes both as a rejoicing convert and disciple of the Lord. So that a mere yet earnest presentation of these facts to be believed and commands to be obeyed with no admixture of human confusion is the one position alike of apostle and the Christian Church.

Baptism as the *sixth* point of difference follows naturally. This is the strong point of the Christian Church. It insists on one baptism and that by the immersion of a penitent believer as the consummating act in the forgiveness of sins. There are those who practice immersion but use what they regard as other methods. Then there are also the trine immersionists. There are also those who immerse only, but do this because of the remission of sins, through faith and prayer and make this but an ordinance of admission into the church. The Christian Church is positive and biblical in following Rom. 6:3, 4; Col. 2:12, and Acts 2:38, in that they bury the believing candidate in water in order to the remission of his sins and his possession of the Holy Spirit and its gifts of joy.

Again, the celebration of the *Lord's supper* on every first day of the week deserves mention. Here, if not obeying a command, we are at least following precept and example. The early Christians, beyond doubt, met on the first day of the week to break bread. No other day is appropriate. Friday is the day of the crucifixion and broken fellowship and gloom. Saturday he is in the grave, the triumphant resurrection not dreamed of by his own. But on the first day of the week there is new life and joy and fellowship and the assurance of the effectiveness of the atoning blood. In this, though somewhat alone, we most assuredly follow biblical footsteps. If an error, it is on the side of loyalty and love, and not the dereliction of a duty.

We mention last for emphasis *Christian union* as practically the very genius of our plea at the beginning. Our brethren thought it a thing not incredible that God's people should be united, even though it might be equivalent to raising the dead. They thought the basis of union was the word of God. They doubtless believed that God has brought them into the kingdom for such a time as this.

But while all has not been accomplished that was hoped for and confidently expected, yet much has been done, and the work in this particular has not been in vain. It was believed that the religious world was stumbling over the terms of faith and opinion. Hence they urged for union in matters of faith. "In essentials, unity; in non-essentials, liberty." What God has set forth as his will men should be required to accept and do. Faith in Christ demands this. Without this there could be no unity of faith. Further than this we cannot go without requiring unity of opinion and that is not only impossible but unauthorized by the word of God. In this grand leadership we have followed successfully and happily.

Is It Faith or Doubt?

By W. T. MOORE

A habit of speech is sometimes accepted as expressing a truth, when there is really no truth in it. In some way we have come to speak of the present as an age of doubt until almost everyone accepts this characterization as just without much if any questioning. Is this habit sustained by the facts of the case? Let us see how this is.

Not long ago Henry Van Dyke called this an age of doubt and published a book to meet its needs; and now Amory H. Bradford has published another book in which he strongly contends that this is an age of faith. Can both of these views be true? Certainly not in the sense of the men who use them. Dr. Van Dyke evidently means that this is an age wherein doubt is the most dominant influence of the times in which we live, while Dr. Bradford just as evidently gives the controlling place to faith. The latter takes a very hopeful view of the present outlook and leaves the reader with the assurance that the sun still shines in most places, and even where it does not shine *upon us*, it is still shining behind the cloud, however dark that cloud may be. Dr. Van Dyke preaches the gospel of pessimism and Dr. Bradford preaches the gospel of optimism. While some will not agree with the whole of Dr. Bradford's contention, it is probable that nearly all will feel the force of the facts he presents and the sunny brightness of the atmosphere he creates. One of the points emphasized by Dr. Bradford is the large proportion of men of science who are ranging themselves on the side of the Bible and the Christian religion. In literature he finds a similar encouragement.

Now all this sounds very well; but over against this optimistic view may be set the pessimistic wail of Mr. Frederic Harrison in the December number of the North American Review. He thinks that nearly everything is going in the wrong direction. He regards the Bismarckian policy, inaugurated some thirty years ago, as the parent of most of the evils to be found now in the political world. He enumerates a long list of eminent names in literature, and then asks, have we any names to compare with these in the literature of the present day? He reckons that the last twenty-five years have been almost barren in producing any great literary works.

Now if this were exactly true it would still prove very little. It is always very easy to compare a past age with the present to the disadvantage of the present; and especially as regards eminent men. The men of the past have finished their work, and we have their history before us, while the men of the present are performing their work and very little of their history is written. Comparison in such a case is almost ridiculous. Exactly the same kind of thing will happen at the end of another twenty-five years. The men of the present will then be superior to the young men of action who are at that time in the field and making a name for themselves.

This is just the way some estimate our young ministers. They are compared with the old men who have already made their characters and impressed themselves upon the age in which they lived. Our young men are in the formative stage, and cannot, therefore, be legitimately compared with those whose characters have already been made. It can safely be affirmed that the preachers of the present day will be the great preachers of twenty-five years hence, though they do not compare favorably with the preachers of twenty-five years ago.

Mr. Harrison's contention is not justified by the facts of the case. It may be that Dr. Bradford has not sufficiently reckoned with the shadows in giving us his view of the coming days. He certainly does not care much for a dark background for his picture of the present. All the same, his view of the matter is much more refreshing, and we believe much truer to the life, than anything Mr. Harrison or Dr. Van Dyke says. It is very easy to grumble. Surely no one needs to be encouraged in the art of fault-finding or murmuring. The Israelites served an apprenticeship at this business during their wanderings in the wilderness; and it is evident from the history of their case that they made nothing by it. It was altogether unprofitable. So it will ever be.

Doubtless there are many things in our civilization that could be improved. There are also some tendencies that ought to be overcome if possible. Church life is not what we would like to see it. Undoubtedly things do not always go well in the political world. But in spite of these things the general trend is upward and onward. We are making progress in almost every direction; and in nothing is this progress more evident than in religious matters. While we are not entirely rid of doubt, and may not be for years to come, still it is unquestionably true that the present is an age of faith rather than an age of doubt. This is certainly a very encouraging fact; and is also a distinct promise that the coming days will be better than the days that are past. We believe that the world's brightest destiny is yet in the future. We are just now living on the dividing line of two ages. From this line the darkness recedes while the dawn of a glorious light is breaking on the future. Blessed is he who has eyes to see and will see.

Truth and Union.

By D. G. Porter.

I am interested in the question raised between Dr. Moore and some of the other brethren at the Lexington congress. It is a difficult question. I do not wonder that Mr. Campbell got on the fence. That is the thing to do if you do not know which way to go. I am on the fence now both as a Baptist and a Disciple, but with a strong inclination to jump on what Dr. Moore would probably call the wrong side. Let us consider for a moment what the question is and how it originated. Certain pedobaptists, disgusted with the divisions and contentions of sectism, struck out for Christian union. They formulated a principle, and, as we believe, the true principle, on which the union was to proceed. They said in effect, "We will insist upon nothing that the Scriptures do not plainly require." This principle led them directly out of the line of union with pedobaptists and into the line of union with Baptists. Then the Baptists drove them out of their company and they stood alone on what they conceived to be the true principle of union, a principle which they had adopted against their own inclinations and former practices and with the sole end in view of the union to which truth only could lead.

Now what shall they do? Shall they profess union or readiness to unite with those who reject what they believe to be the only practicable rule of union? Certainly not. That would be to abandon their whole contention. But shall they judge those who differ from them? Certainly not. Whatever they think of the errors or duties of others, they must not judge them. Baptists, in theory at least, forbid the Lord's table to pedobaptists. Disciples wisely say, "You know where and why we differ, but we cannot judge you. Let every man examine himself." That is undoubtedly the true course. Let us in no wise relax our testimony to the truth upon which we believe the only possibility of real union depends; but do not offend and repel others by assuming to be judges over them.

But the case is more difficult for us than for the fathers. In their time a large majority of even intelligent pedobaptists believed that both sprinkling and infant baptism could be sustained from the Scriptures. Now that belief is substantially abandoned but they seem to persist nevertheless in what their fathers would have thought an evil way and at the same time talk loudly about union. This fact certainly does not make the duty of standing for the right and the truth any the less important. But indiscriminating fellowship with pedobaptists in so-called union movements does inevitably have the effect of relaxing the force of our testimony in favor of the truth and of union built upon it. For this reason a too free and indiscriminate participation in Y. M. C. A. and Y. P. S. C. E. movements is beginning to be looked upon with distrust by many, as to some extent nullifying the effect of our main contention and for which alone we exist as a separate body. This accommodating spirit prevails so widely in England that in a large majority of Baptist churches no discrimination is made between Baptists and pedobaptists even in the matter of church membership or church offices, and as a consequence the force of their denominational testimony is practically *nil*, though some of the strongest men in the English pulpit are Baptist preachers. And if there is anywhere a determination to disregard the plain requirements of Scripture with regard to baptism, which amounts to positive and reckless wilfulness, it is to be found among the pedobaptist nonconformity of England.

So it easily appears that there is a difficult question here and a discriminating balance should be kept between the two extremes. There is probably as much danger of "slopping over" with union gush as there is of offensive, crude, unwise assertion.

But the Disciples are not "the whole thing," and one reason why they are not is probably because they have not the whole truth. The Campbells and their adherents made a grand start and their followers in the faith have considerably improved their positions in certain points; but God has doubtless "yet more light to break forth out of his holy word" for them as for others. We shall all do well to maintain an attitude of expectancy with regard to that light.

Waterbury, Conn.

B. B. Tyler's Letter.

A district missionary convention was held in Longmont, about forty miles north from Denver, last week. The attendance was large, when the number of congregations and members in the district is considered. There are in Colorado, all told, less than five thousand Disciples of Christ; but you are to remember that there are only about six hundred thousand people in the state. This is a better showing than seven thousand Disciples in a population of six millions. But did it ever occur to you that quality rather than quantity influences men? A small membership of a high grade is worth more, for practical purposes, than a large membership of a low grade.

The cozy little meeting-house at Longmont was well filled during the day and in the evening its seating capacity was tested. The work of the Sunday-school and of the Societies of Christian Endeavor was considered, as well as missions. Thursday afternoon was devoted to the Christian Woman's Board of Missions. The interest reached its highest point in this session. The writer could not be convicted of speaking extravagantly were he to use the word enthusiastic in describing this session of the Longmont district missionary convention. A society auxiliary to the Christian Woman's Board was organized in the Longmont church, with two and twenty members, and a dozen subscribers to the Missionary Tidings were obtained. In the evening an address was delivered by G. K. Berry on "The Disciples of Christ"—their history and some of their peculiarities. This discourse was a fitting climax to this convention.

The following preachers were present: Leonard G. Thompson, corresponding secretary and evangelist of the Colorado Christian Missionary Society; J. E. Pickett, president of the Colorado Christian Missionary Society; G. K. Berry, late of Ionia, Mich., pastor now, pro. tem., of the Christian church at Fort Collins, the seat of the Colorado State Agricultural College; T. J. Van Horn, recently from Missouri, now pastor of the Longmont Christian church; J. M. Lowe, late of Iowa, now pastor in Boulder, the seat of the Colorado State University; E. F. Harris, for a number of years pastor of the Christian church in Longmont; W. T. Hunt, who presided over the convention, the efficient bishop of the Loveland diocese; Samuel R. Wilson, the patriarch of the assembly, pastor in Windsor, where a new house of worship will be dedicated in a few months, and B. E. H. Warren, whose home is at Oakes, Col., and who is doing good work in the surrounding region. This is as clean and noble a company of men as can be found in the ministry in the United States. There is not space in this letter to speak in detail of the several addresses and discussions—nor is it necessary after what I have said of the men who were present. They were of a good quality, intellectually, and their spirit was faultless. Prominence was given to the word and its study.

I wonder why it is that the young people in a Christian Endeavor convention speak so well. Thirty or forty years ago, boys and girls, young men and young women, did not express their thoughts as they do now. To begin with—they had not such thoughts as have the young people of to-day. Now they seem to know what they want to say and proceed, without apparent embarrassment, to say it in good style. Two or three papers read in the Christian Endeavor part of the Longmont convention possessed such decided merit that I wanted to ask the writers to let me have them for publication in the CHRISTIAN-EVANGELIST—when I remembered that the office editor is puzzled to know what to do with the good things already on hand, and I did not ask for them. But how are the young people able to do such excellent work?

G. K. Berry, mentioned above, has recently published a book of sermons, designed especially for young preachers, entitled "The Truth Condensed." The author says, modestly, that "these sermons are sent out as helps." The "introduction" contains "A Word to Young Preachers," which reminds me of a practical talk I heard three or four years ago by President McGarvey to the students of the College of the Bible at Lexington, Ky. Bro. Berry is not an aged man, as one might infer from "A Word to Young Preachers." He is only forty-seven years old. R. E. Dunlap, of Seattle, writes the story of the au-

thor's life in an entertaining style. This unpretentious little volume, properly used, doubtless will be helpful to those for whose benefit it was especially prepared.

When it became known that the bishop of the diocese of Laramie would deliver a discourse in the Episcopal church five or six of our preachers, who were in the convention, went to hear him. It was Ascension day, in the ecclesiastical calendar, and the sermon was on the return of our Lord to his home in the heavens. The congregation consisted of eight women, two little girls and one man, besides the choir, and five preachers from our convention. I learned that the man in the audience was a Baptist and that his home is in New York. Two women and a man were in the choir. The text of the discourse was Heb. 9:24—"Christ entered into heaven itself now to appear before the face of God for us." The sermon was a plain answer to the question: "Why did the Christ ascend to heaven?" The answer was, (1) To resume the glory which he had with the Father before he came to the earth; (2) to appear before the face of God for us; (3) that the Holy Spirit might be sent to his people as an abiding guest; (4) that he might from his throne in heaven the better rule his church on earth; and (5) that he might prepare a place for his people.

The service was quite elaborate, as is the custom in Episcopal congregations, including an impressive celebration of the Lord's Supper. Such an audience assembled to hear a bishop seemed to outsiders rather discouraging; but not a note of discouragement was heard. The service and sermon were as if an audience of a thousand persons was present. There is a lesson in this.

Do your work as well as you can without complaining. If the audience is small do not scold. Preach to a small audience as if it were a great congregation. Do your best every time. God only knows what the result may be. Jesus sometimes preached to a single person. What the Master said to Nicodemus, to the Samaritan woman and to the Rich Young Ruler, was deemed worthy of preservation in the Living Oracles. I am glad that I heard Bishop Graves. I not only heard a good, plain, practical, helpful sermon, but obtained a valuable hint as to how to bear myself when the congregation is small.

There is no doubt in my mind that there is a rising tide of interest on the subject of missions among us. A note, just to hand, from Benj. L. Smith, the indefatigable secretary of the American Christian Missionary Society, says that there was a gain in the offerings the first week in May, over last year, of $500. He is already thinking about and planning for a profitable observance of Forefathers' day. Let all pastors determine to make it a high day. The Central Church, Pueblo, Chas. S. Early, pastor, has arranged, I hear, for a week of missionary meetings. These meetings are to prepare for the annual missionary offering. This congregation has one day in the year sacred to the cause of missions. This way of preparing for the day is excellent.

Bruce Brown, of the Central church, this city, recently baptized two Chinamen. Yee Kung Toy is a bright boy eighteen years old. Bro. Brown thinks of sending him to Drake University. Yee Kung Toy's life has been in peril because of his determination to be a Christian. His faith is steadfast under trial.

What Most Interests Me Now

By J. S. LAMAR

XII. The Temptations.

Perhaps very few persons have duly considered that the union of the Divine and the Human in one Personality puts the true and consistent life of such a Being beyond the limits of human imagination to conceive. No impostor could have met its demands—no uninspired writer have fabricated its story. Human fancy might conceive and portray a man, representing his life and work as those of a man; and, however grotesque the imaginary being might be, it could form some sort of idea of a god, living and walking among men; but a Being who was *both*—in whom dwelt all the fulness of God, and all the weakness and trials of men—how *he* should act and speak, so that the man should not be lost in the God, and so that the God should be clearly manifest in the man—this was the problem whose extreme difficulty, now that it is solved for us, can hardly be realized. To human thinking, in order to be truly man he must have man's infirmities, feelings, sufferings and temptations, and to be truly God he must not have them. Who but the Infinite Being could have led such a life? who but the Infinite Spirit have inspired and indited the story of such a life?—a story whose beautiful simplicity and honest candor, whose unstrained statements and surprising reserve, whose depths and whose heights have made it the admiration and the wonder, the delight and the glory of the ages!

In the light of all that I have said, I come now to select a few of the facts in the unexampled Life which impress me as being peculiarly pertinent and significant.

That the tempter, "the spirit that now worketh in the children of disobedience," would come to him, was what we might have looked for; but that he could be tempted is an amazement. Doubtless it made him realize more profoundly than he had yet done the depth of his humiliation in taking upon him our nature. Doubtless, too, as he experienced the terrible force, and realized the subtle wiles of the tempting spirit, he felt in himself how sorely the world needed a divine helper. The tempter came to him, we may be sure, not in an outward form, visible and audible, but as he came to mother Eve, and comes to all men, through the lower nature by suggestions to the mind, arising in it mysteriously as his own thought. Understanding this to be the meaning of the inspired text, we may paraphrase it thus: The tempter said to him, that is, by an internal and inaudible suggestion to his mind, If you are the Son of God, as the voice at Jordan declared, you have been sent here to perform a great and arduous work; you cannot do this without health and strength; hence you must have food. Is it certain that you *are* the Son of God—and left here in this wilderness to perish with hunger! The case demands proof a little more positive than the voice you heard, which might have been misunderstood. A matter of so great importance ought to be settled beyond a doubt. And now you can easily get rid of all uncertainty, and so enter confidently upon your mission. Here are stones, if you are the Son of God, you made them stones—now turn them into bread to sustain your life, for you are very hungry, and sorely need it. Such and so powerful was this first temptation. But instantly he repelled it by remembering the Word of God: It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I am in this world as a man, and I must show, not how a mere animal, but how a *man* must live; and I must illustrate for him the way of life—of the true life.

Next (as recorded by Luke), the devil led him up and showed him all the kingdoms of the world in a moment of time, *i. e.*, caused him to think of them, and suggested: You have come to establish a kingdom—you will need men and money and power and glory. As things are, the world cannot appreciate an invisible kingdom, nor be influenced by unseen and far-away glories. Your standard is all right, but too exalted for men in their present condition. Lower it a little just for a time. First draw men to you by the offer of splendid earthly reward, and then you can mould them to your will and make them instruments suitable to your purpose. Of course you will have to devote yourself to the spirit of the world in order to win the world, but for one like you it will be only for a moment—just the briefest yielding to the world, and this to save the world, and all shall be yours. No, never! The thought is false; the suggestion is from the father of lies; get thee hence, Satan; this would really be worshiping you, and it is written for *man*, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Finally, he led him in fancy to Jerusalem and placed him on the pinnacle of the temple, suggesting: You may possibly get on without the help of the world, but of course you must have the countenance and support of God's own chosen people. Remember the kingdom you are to establish is to be the kingdom of God—made up of his people, animated by his Spirit and ruled by his Word. This is his house; those people down yonder are his worshipers, and many of them are great and learned and influential. Besides, they have the oracles of God—they are familiar with the prophecies, and they are all looking and longing for the Messiah, but of course you can not expect them to believe that you are he without a sign. Give them one. Cast yourself down from this height, and light among them unhurt. This will satisfy them and be absolutely safe for you, for it is written, "He shall give his angels charge concerning thee."

"Yes, it is so written, but it were base infidelity to act upon it thus; it would be daring God to fail to keep the letter of his promise; it would be distrusting *him* while relying upon the form of his word; and again it is written, Thou shalt not tempt the Lord thy God." Thus the victory was complete.

The inspired record of the temptations in the wilderness is very brief, narrating simply the essential facts without color or comment. In this form the story could best be preserved and transmitted, and in this alone it is authoritative. But while the paraphrase I have given is only meant as an expository comment, still, this

expansion of the original or some similar treatment of it—perhaps some view which any reader may take for himself—seems necessary in order to realize the actuality of the temptations, and especially to perceive their intellectual subtlety and force—insinuating, plausible, veiling the bad with a seeming good, apparently on the side of God and truth and worthiest motives, while essentially they were every one an assault through the lower nature upon the higher. In itself there would have been nothing wrong in making loaves of the stones—later on, when it subserved a benevolent purpose, our Savior did multiply the loaves by his creative power—but in the wilderness the case was totally different. The temptation was to *subordinate his higher nature to the demands of his lower;* it was *for the God within him to be subjected to the service of his flesh.* So with all of them—the appeal of the three was through the "lust of the flesh, the lust of the eye and the pride of life,"—and he, first of all mankind, knew and taught and felt that they were "not of the Father but were of the world." Still, he conquered as *man,* but in the *strength of God*—the strength of perfect trust and unfaltering steadfastness—thus opening the way for us all to conquer in the might of the same Strength, secured through the same unwavering faith.

Finally, I wish to say that if Christ was really clothed with our nature, if he was truly the Son of Man, so that he could be, and actually was, tempted in all points like as we are, yet without sin; and if he knew no sin, notwithstanding the possession of this whole and entire human nature, it seems to me that a fact so phenomenal and lustrous should be duly and reverently weighed and considered in estimating the speculative dogma of *hereditary and total depravity and corruption.*

Sources of Campbell's Theology.

By Ira Billman.

The purpose of these papers is to lodge a protest against the growing disposition in some quarters to represent Campbell as a dealer in secondhand wares. The issue in a former paper was joined on the question whether he was the disciple of any human leader and should so be called. A million and a quarter Christians say: no one is to have the name of any man thrust upon him against his protest and the teaching of the Word of God. Any possible statement that may be made to the contrary is not only "irrelevant," but perverse. If this position be not already established, so that Campbell may not innocently be called a Lockite, against his serious convictions, then all of us, despite our conscience on the subject, should be called Campbellites. It is our logical name.

The discussion of the Sources of Campbell's Theology will be helped by a clear understanding of the meaning of two important words. Theology and religion are not one. They do not range the same field. They are not of like nature. A man does not need to be a theologian to be a Christian. In brief, religion is a revelation, theology is a fabrication. Religion was here long before theology came, and got on pretty well without it. In advance of its coming Paul said: "Whatsoever things are pure, lovely and of good report, think on these things." Since coming it has been principally busy making immoral distinctions between morality and religion.

Says the author of "The Fact of Christ": "The primary fact on which Christianity is based is neither theological nor ethical, but personal." It is the thought of this paper. The religion of Christ, Christianity, is a message, not a philosophy, a revelation, not a theology. In its essential nature it is a gospel and not a set of abstract deductions of the reason. It is a summary of facts which have occurred by divine intervention with a view to human salvation. The Christian minister, therefore, is neither a philosopher nor a theologian, but the herald of a divine message. For this cause, Revelation speaks by divine wisdom of "the angels of the churches." The theme of gospel preaching, therefore, is Christ—a person and not theories or theologies.

Surely the brainiest man of his day had reason for slighting theology. In this way he taught: "No man will be saved by the belief of a theory or lost by the disbelief of a theory." And what else is theology but theory? Such masterful handling of a great subject is hardly in harmony with our reviewer. He says: "Campbell evinced no special genius for philosophy, since he neither ignored philosophy nor originated anything in it, he must have been a Disciple." This does not argue that Campbell's was not an essentially philosophical mind, as he was the only man of his day able to withstand the philosophical Goliaths of sectarianism, theology, Catholicism and infidelity. A principle of reasoning that holds good in philosophy must obtain in theology. In the words of our reviewer, Campbell evinced no special genius for theology, since he neither ignores thelogy nor originated anything in it, he must have been a Disciple. It follows from this argument that Campbell, being only a disciple of other men's theologies, and thus having no theology of his own, there can be no "Sources of Campbell's Theology." The very name is misleading.

But let us hear Campbell himself on the subject. His writings abound in disclaimers that his teachings had any sources in the human systems of his times. He says: "The reformation we plead is not characterized by new and original ideas or human inventions, but by *a return to the original ideas and institutions.* We can assure our readers we have been led to these conclusions by the simple perusal, the unprejudiced and impartial examination, of *the New Testament alone.*" Christian System, p. 230. Campbell certainly knew what he was writing about, and he says the only sources of his teaching, of whatever kind, were the New Testament. In another place he writes: "We want the old gospel back sustained by the ancient order of things, *and this alone* rests on and proceeds from *the testimony of God and not from the reasonings of men.*" C. S. 234-5. Again he affirms: "We have taken the Living Oracles as our creed, our rules and measure of faith and practice, and in this department have no additions, alterations or amendments to propose." C. S. 274. What could be more conclusive than the following? "There is not a spiritual idea in the whole human race that is not drawn from the Bible." C. S. 15.

The explanation of Campbell's treatment of theology is, that he despised it as Christ did the traditions of the elders. He not only refused to be branded with its trademark, but characterized its venerated terminology as "the language of Ashdod." It was because he had no theology that he built no theological school—no parrot cage in which to train a succeeding race in the classic, "Polly wants a cracker." The very name of theology was so distasteful as to be seldom used. He speaks of it as "unprofitable and foolish dogmas." "Theoretic, scholastic, metaphysical, speculative theology," he calls "moth-eaten systems." Christian Baptist, p. 246-7.

There is no possible way of belittling the meaning of this well understood attitude of Campbell toward theology, but by confusing the terminology of the subject, and making it appear that the theology of man and the gospel of Christ are one and the same thing. Till then, to talk about the "Sources of Alexander Campbell's Theology," is as absurd as it would be to write a book on the human origin of the teaching of Paul or the wisdom of Christ.

Evansville, Ind.

[The writer of the above article would save himself much unnecessary trouble if he would bear in mind the distinction which he so carefully makes, in the beginning of his essay, between religion and theology. Let the reader get that distinction clearly in mind and then ponder this fact: Bro. Billman starts to show that Campbell had no human sources for his *theology,* and he does it by showing that he had no human source for his *religion.* The argument fails to connect with the thesis. We are not saying that theology is the power of God unto salvation, but that it is a useful science, as botany and chemistry are. Bro. Billman's statement that "no man is saved by belief of a theory or damned by disbelief of a theory," is very true—but not to the point. The question under discussion is not, How is man saved? but, Has theology any possible value, granting that it is not a means of salvation? Did Campbell have a theology? If so, how did he get it?

We suggest again as we did in connection with Bro. Billman's former article, that the *a priori* method of dealing with questions of fact is not apt to lead to conclusions of much value. To determine whether Campbell had a theology, look into his writings and see if there is theology in them; don't stop with quoting what Campbell said about the essentials of salvation. Similarly, the only way to determine whether Campbell was a Lockian is to study the writings of Locke to find out what Lockianism is and then study the writings of Campbell to see if it is there.

It is almost incredible that anyone should interpret the admonition to "call no man master" as applying not only to religion but to all departments of human learning. Yet Bro. Billman evidently so holds. It is clear enough that when Campbell is called a disciple of Locke, it is meant that he was a disciple *in philosophy.* Bro. Billman's shrewd argument then is this: If Campbell was anybody's disciple in philosophy, then we are his disciples in religion—i. e., Campbellites. But drop the matter of philosophy for a moment. Campbell doubtless held our common view regarding the solar system and so was a disciple of Copernicus; but no—"call no man master."

And he probably was a disciple of Newton to the extent of believing in the law of gravitation. Far be it from him; "call no man master." Was he a disciple of Locke in holding that all the materials of knowledge came to man through the senses and that all knowledge is the product of sensation and reflection? He certainly did express those ideas—but impossible, "call no man master." What this use of "call no man master" really means is: never learn anything from anybody; never go to school.

We ask the indulgence of our readers for having devoted so much space to a matter in which most of them may find but little interest. The views expressed by our contributor in regard to discipleship and the interpretation of this much abused phrase "call no man master," were so unique that they had a certain curious interest which entitled them to a hearing.—EDITOR.]

Disastrous Leagues.

By C. H. Wetherbe.

The truth is plainly taught in the Bible, and confirmed by the history of both individuals and nations, that it is extremely hazardous for God's people to form leagues with the enemies of the Lord and the cause of righteousness.

There is oftentimes a peculiarly strong temptation to those of God's people who, in a certain locality, are numerically weak to form some kind of a league with the people of the world, for the purpose of strengthening themselves and for the better carrying on of their work.

For the sake of success, whether it be religious or temporal, the Lord's people have made a compact with worldly forces, and for a while they have secured a kind of success. But such success has been only superficial, and at the expense of spiritual power and best prosperity.

In the political campaign of last autumn, Mr. Bryan made a league with Tammany Hall in New York. There is reason for believing that Mr. Bryan convinced himself that this league would go far towards giving him success in the election. But the sequel shows that it was a disastrous league. I do not inject politics into my articles for religious papers, but I beg to refer to this political league now, for it has at least one lesson which I regard as being especially significant. That organization represents the worst elements of the great metropolis, and indeed of the whole country, and it was this practical league which did a vast deal to arouse the better elements of the great parties and array them against Mr. Bryan.

Since the election I have been thinking of the history of the Israelites in regard to the times when they formed leagues with very wicked nations, for the purpose of fortifying themselves and waging successful wars.

In the second chapter of Judges we are told that an angel of the Lord spoke these words to the Israelites, speaking for God: "I will never break my covenant with you, and ye shall make no league [covenant, R. V.] with the inhabitants of this land." God forbade the Israelites from forming a league or covenant with that wicked people.

We also learn that King Asa made a league with the King of Syria, and they and their armies went on a siege of conquest; but note the result: "Hanani, the seer, came to Asa, King of Judah, and said unto him, Because thou hast relied on the King of Syria and hast not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand." That was a disastrous and losing league. Let churches ponder this lesson.

Alexander Campbell.

By Aaron Prince Aten.

The age had waited for his advent long;
For time had come and gone on weary wing
Since one before, a stalwart man of God,
Had risen with an unction from on high
To do the church's work of great reform.
From out the darkness and from captive chains
Had Luther led the beauteous Bride to light,
But mists had shadowed o'er again her form
While darkening gloom had gathered thick once more.
So now in His good time whose hand of might
Directs the ways of angels and of men,
And clears the clouds from all the earthly skies
And darkened souls of mortal men as well,
Bursts into being one whose mighty mind
Could grasp the work awaiting him so long;
Whose arm of mental might could reach the depths
And rescue from Pollution's touch the Church.
With faith deep founded in eternal things
And rising into realms unknown to sight;
With courage greater than the conqueror knows
Who faces death upon the field of blood;
With knowledge matchless of the word of life,
And keenest insight into sacred lore;
With grace of godliness upon his soul,
The heavenly gift from hand of love divine;
With wisdom from the fountain infinite
To guide amid all dark and devious ways;
And, crown of all, the universal love,
The pattern of the perfect attribute
That crowns the glory of the godhead great—
All these were his to fit him for the work
So needing some tall spirit of the earth,
And for whose coming did the people wait.
With sword of Spirit grasped by arm of might,
Behold him challenge Error's countless hosts
And rush where angels well might fear to tread.
Behold the victories of the cross once more,
And rising up again to glorious life,
A church revivified from touch of death.
Grand man of God, though dead thou speakest yet,
And still beyond the years thy work shall last,
And waves of influence from thy mighty life
Shall break in blessing on eternal shores!

ElDorado, Kan.

A Sermon in Nature: Acorns.

By J. H. Fuller.

Acorns are diminutive in size but vast in their possibilities. In nothing do antecedent and consequent differ so much. The cause seems wholly inadequate to the effect—the origin out of proportion to the history. But herein are expressed the laws of the universe. The first great allusion is to the potentiality of an unseen force. The oak and the forest are not palpable to the senses in the acorn; nevertheless, they are in it in a potential way. An acorn in the soil amid moisture and sunshine is the condition precedent. Behold it there awhile, and by a strange combination of powers, out of it will rise the oak like mist up from the ocean bosom.

In this is seen the finite become all but infinite by conformity to its own necessary conditions—its own best nature. Because an event in its beginning is unpromising is no proof that the final issue will be a nullity. It is thus of character, of the history of inventions, of governments and business enterprises in general. Many a dull-looking mind or personality, like the acorn, needs only its own proper conditions to make it capable of weathering all the storms. Like the acorn it is responsive to such environment and not to any other. The mighty oak comes from the tiny acorn according to law.

Another matter arises. Who put a forest in so small a compass? It could not have gotten there of itself. Moses says: "In the beginning, God."

Lastly, silently the acorns fall to plant the forest, but when an oak falls, the whole forest resounds and thunders to the leafy dominions what has happened.

Eureka Springs, Ark.

A Revival of Righteousness.

By J. V. Coombs.

Some months ago I wrote a note for the CHRISTIAN-EVANGELIST in which I made the statement that because a man is good is no reason why his false theories should not be exposed. The editor entirely mistook my purpose and wrote a reply upon right living. I agree with the editor, the great demand of this age is a revival of righteousness. It is apparent to all observers that within the last few years worldliness has filled the churches to an alarming extent. Theatre-going increases, church-going decreases. The theatre last year cost $41,000,000 while we sent $5,000,000 to foreign fields.

In Middleton Mass., on Lord's day morning, a preacher of one of the fashionable churches auctioneered off a fine quilt. Trilby socials, and grab-bag gambling tricks are common. A young man in Indianapolis admitted he lost all his money playing cards at a church festival. I am sure that our people are as free from all these things as any religious society, yet we are aping these society churches.

We have college presidents who give balls at their homes. We have college professors who entertain with cards. A few weeks ago a mother said to me: "I sent my daughter off to our girls' school, thinking that she would be under religious influences, instead of which the managers of the institution used unfair means to get her to dance. Because she did not dance, she was ridiculed even by the managers." I was in a town last winter when one of our Endeavor girls had returned from this same girls' school. She went away a devout worker. She came back a dancer, and for five months she had not given one hour's time to the church, but had organized dancing clubs. If these schools are going to teach dancing, let them put it in their catalogues, so that our mothers will not be deceived.

Did you, reader, ever stop to think how little of your time you give to Christ? What has your life been worth to the world? What have you done to bless those with whom you associate? There is something better for us than all this mad rush for society recognition. Do good.

Current Literature.

In **Dr. North and His Friends**, the author introduces as a minor character a young woman who asserts that her profession is teaching the art of conversation. Dr. S. Weir Mitchell might say that the purpose of his novel is the same, if a novel must have a purpose. Certainly there is little enough in it besides conversation, and the conversation itself is of the most delightful and improving sort. There is virtually no action and no plot worth mentioning. The reader who finds himself in this extraordinary and delightful company of Dr. North's friends expects these very remarkable people to do some remarkable things. But they never do anything beyond taking dinner together and running off to Mount Desert Island for summer vacations and ultimately, some of them, going for a trip to Europe. One is inclined to complain at first that the story is never going to get anywhere, but one soon ceases to care whether it gets anywhere or not. It is enough to linger in the society of these charming people and hear them talk. They talk of all sorts of things. The ordinary conversation in a novel is sadly limited by the author's conviction that he must make every item of it lead up in some way to the culmination of his plot. But Dr. Mitchell recognizes no such limitation and he makes his people say things that are worth saying on their own account. Naturally they discuss a good many topics in the course of their dinners, drives and strolls.

The only approach to plot is in connection with a young woman who is afflicted with a peculiar type of double personality. In one state she is in love with an impulsive and eccentric artist and writes him love letters which might be compared to the Englishwoman's, while in her normal condition she is unconscious of what she has done and considers him just a good friend. It is embarrassing for the artist. In the end, the reader is led to believe that she shakes off this duality but maintains her affection for the man whom she had previously loved in her sleep, and that it all comes out happily. Nobody but a doctor could have written such a book and yet, in spite of this uncanny bit of double personality, the whole book is sound and sane and very well worth reading. (Century Co. $1.50.)

There have been some remarkable instances of novels containing vivid and accurate descriptions written by persons who had never seen the localities in which the plots were laid. Tom Moore's "Lalla Rookh" and, in more modern times, Miss Runkle's "Helmet of Navarre" prove that the thing can be done. Still, the normal and natural way for an author to get local color is to go and get it where it grew. George Horton, who wrote **Like Another Helen**, a romance of the Græco-Turkish war of 1897, was for several years United States Consul at Athens and he knows the ground as Lew Wallace knows Constantinople. There is nothing either heavy or pretentious about the story. Its scene is laid in Crete and its leading characters are a Swedish lieutenant and a young Harvard graduate, who are both members of a filibustering expedition which is wrecked on the coast of Crete, and a Cretan girl of the village in which the filibusters take refuge. A Turkish captain leads his company against the village to capture the girl for his harem, and the conflict for the possession of her person furnishes the occasion for plenty of good fighting. The story does not touch upon the real war of independence but only upon this little eddy of war. The Turk eventually gets the worst of it.

The novelist's skill is scarcely equal to the task of making the girl other than a graceful lay figure about which the story moves, but the Harvard man and the Swedish lieutenant are individual and vital. The former occupies the chief place as hero in the early part of the story and duly falls in love with the Greek girl—or thinks he does. But he has too much New England prudence to be a permanent success in the role of romantic hero and, when he has reason to believe that the girl has become infected with leprosy, he quits the whole business and takes the first steamer for Trieste. As a matter of fact, the leprosy was a false alarm and the Swede, who is really the finer character and is more deeply in love with the girl, goes back to "yust take his chances" with the supposed leprosy and the Turks. (Bowen-Merrill. $1.50.)

The American interest in the Philippines, the imbroglio in China and the completion of the trans-Siberian railway have given an enormous stimulus to the production of books about the far east. There are books of travel, books of history, books of prophecy and political essays. Among the most useful of these, though perhaps not the most readable, is **The Awakening of the East**, by Pierre Leroy-Beaulieu. It is a solid compend of information about the recent history and present condition of Siberia, China and Japan. Henry Norman, who writes the introduction, commends it as entirely accurate, and so it is apparently in all points which come directly within the scope indicated. The author's statement, however, that "the Finns rarely if ever emigrate" is far from correct, in view of the fact that thousands of them are coming annually to Minnesota, Iowa and the Dakotas, and that some who most fiercely oppose Russia's aggressive policy in Finland urge the complete abandonment of the land and the seeking of a new home in the west.

In speaking of the situation in China, the author urges the necessity of patience. Reforms must be introduced slowly. Haste will cause the downfall of the already weak government and perhaps anarchy. The policy of the powers should be to go slowly and preserve the integrity of the Empire. The book was written before the outbreak of last July. (McClure, Phillips & Co. $1.50.)

It is a good thing for rich men to give large sums for public libraries in the great cities, but the rural districts have an equal need and should not be forgotten. The American Sunday-school Union makes this a part of its work and wishes to establish circulating libraries for rural townships. A thousand libraries costing from $10 to $50 each could be placed to advantage in a thousand rural communities in the southern states and they would do a work of enlightenment certainly not less than that accomplished by an equal expenditure in a city.

W. J. Stillman, whose "Autobiography of a Journalist," published last year in the Atlantic Monthly, has now appeared in book form, tells of some camping experiences in the Adirondacks with Emerson and Agassiz. One who knows those mountains as they are to-day writes that Ampersand Pond is still as wild and untouched by civilization as it was then and deer still feed upon its margin. "The chief difference is that the land that Stillman and his friends bought in 1857 for $600 could not now be bought for $100,000." In this age of all-pervasive civilization there is no luxury so expensive as a bit of primeval wilderness conveniently located with regard to railroads.

In a poem entitled **The Lady of Nations**, Richard H. McCartney sets forth his ideas as to the literal fulfillment of certain Old Testament prophesies, especially the prophecy of the utter destruction of Babylon which, he says, has not been fulfilled, because the site of ancient Babylon is not at present absolutely uninhabited. The author's point of view is that of the man who maintains that if the Jonah narrative is not history, then the resurrection of Christ must be fiction. The verse is of very uneven quality, varying from doggerel to moderate respectability. (Fleming H. Revell Co. 25c.)

Protestant Missions in South America is a missionary text-book packed full of information in regard to the field which it describes. Eight capable writers contribute chapters on those portions of the field with which they are best acquainted. The arrangement is such that the book can be conveniently used by mission study classes. It stands entirely alone, so far as we know, as a comprehensive statement of the missionary situation in South America. (The Students Volunteer Movement, New York, 50 cents.)

Three handsome helpful booklets are Beyond the Marshes, by Ralph Connor (25 cents), For Hearts that Hope, by J. G. K. McClure (25 cents) and Effectiveness in Christian Work, also by Mr. McClure (10 cents). The first mentioned is a missionary sketch from the northwest and breathes much of the spirit which has made The Sky Pilot a success. (Fleming H. Revell.)

A volume entitled "Substitutes for Saloons" will soon be issued by Houghton, Mifflin & Co. One chapter is devoted to statements by labor leaders of the attitude of their organizations toward saloons and drink. As the saloon question is closely connected with the labor question this ought to be an important contribution.

A new and revised edition of Maurice Hewlett's "Earthwork out of Tuscany" is in preparation. Many readers of his novels may not know that he is a competent writer on art, but such is the case. The book is a record of his impressions of Italian art and a criticism thereon.

Jonathan and Other Poems is a small volume of hymns and religious poetry by D. W. Whittle. Most of them were intended to be sung rather than read, and are more suitable for the former purpose. The collection was suggested by D. L. Moody. (Fleming H. Revell Co. 75c.)

Our Budget.

—Edgar Price has been called for the third year to the church in Red Oak, Ia.

—Jesse Gresham, late of Wyoming, has been called to Craig, Mo., and is at work there.

—O. D. Maple delivered his lecture on "The Blues" at the Christian Church at Alexis, Ill., May 23.

—H. A. Denton, of Warrensburg, Mo., preached the baccalaureate sermon for the High School of that city.

—Prof. O. C. Hubbell has been called for the fourth year to the principalship of the Fairfield (Neb.) schools.

—Receipts for foreign missions during the week ending May 21 were $2,433.31, a gain of nearly $1,500 over the corresponding period of last year.

—J. W. Holsapple, of Sherman, Tex., expects to visit his old Kentucky home this summer and could hold a few meetings en route or while there.

—C. M. Hughes, who has been kept at home on account of sickness in his family, is now ready for engagements as singer. Address him at Lexington, Ky.

—The annual camp-meeting of the Christian Church of Christ of Whitman county, Washington, will be held at Long Grove, five miles east of Palouse City, June 13-23.

—The first district convention of Illinois will meet at Erie, June 13-16. The convention will be addressed by W. B. Taylor, of Chicago, and Mrs. Melvin Menges, of Cuba.

—J. P. Davis, of Burlington Junction, Mo., preached the memorial sermon there. He recently donated the church one of his lectures which went far toward purchasing a new set of hymn-books for the congregation.

—We have received the following card from Bro. H. A. Northcutt, of Kirksville, Mo.: "My mother died last night. She was 81 years old. She had been a member of the Christian Church 60 years." Bro. Northcutt will have the sympathy of his many friends.

—A provisional program for the International Christian Endeavor Convention, Cincinnati, July 6-10, has been received. It is too long to publish, but we call attention to it again and can assure those who contemplate going that it will be well worth while.

—The deputy warden of the Nebraska penitentiary says there would have been a serious outbreak during the recent burning of the buildings had it not been for the quiet demeanor and efficient aid of the eighty members of the Christian Endeavor Society within the prison.

—The thirtieth annual commencement of the University of Illinois will be held at Champaign, June 7-12. The baccalaureate address will be delivered by President Draper, the alumni address by Congressman James R. Mann and the commencement address by Luther Laflin Mills.

—J. P. Lichtenberger requests us to announce that prospective visitors to the Pan-American Exposition can secure quarters in Christian homes by addressing him at 175 Laurel St., Buffalo. The rates are: Rooms, 50 cts. to $1 per each person; room and breakfast, 75 cts. to $1.25 per each person. For further information address as above.

—The Christian ministers of Kansas City and vicinity give their third annual luncheon at 12:30 P. M., June 7, the menu being served by the ladies of the Forest Avenue Christian Church. J. H. Hardin is toastmaster and a number of the brethren are down for speeches. The occasion will no doubt be a delightful one and we regret our inability to accept the kind invitation extended us to be present.

—Bro. Geo. L. Snively, of Jacksonville, Ill., has resigned his pastorate in that city to become general secretary of the Benevolent Association of the Christian Church, whose expanding work, including the maintenance of three Homes, has come to demand the services of such a man in the field.

—The Board of Church Extension has just issued in No. 38 of Business in Christianity a new collection of church plans which will be of value to all churches contemplating building. This, together with a former collection of plans issued in 1898, will be sent to any address for 10 cents. Address G. W. Muckley, 600 Water Works Building, Kansas City, Mo.

—The School of Pastoral Helpers held its first commencement at the Central Christian Church, Cincinnati, May 12-14. The class sermon was delivered by J. A. Lord, editor of the Christian Standard. An address was delivered by Dr. H. L. Willett. A. M. Harvuot, who more than any one else may be called the founder of the school, presented the diplomas to a class of eight graduates. This was followed by the class reception.

—We are informed by a member of the Compton Heights Church, St. Louis, that the prayer-meeting of that congregation on last Wednesday night was of especial interest. The topic was "Missions," and was discussed by six papers on various fields by members of the C. W. B. M. and Y. P. S. C. E. The literary standard was high and the papers showed study. The attendance was about 100.

—The fifty-ninth commencement of the University of Missouri, including the tenth anniversary of the inauguration of Richard Henry Jesse as president of the University, will be held at Columbia, June 1-5. The baccalaureate sermon will be preached by Rev. J. S. Kirtley, of Kansas City, and Dr. S. S. Laws, former president of the University, will make an address. On commencement day, President Jesse will speak on "The University during the Past Decade."

—Mr. and Mrs. Aden L. Fillmore who have charge of the music at the First Church at Allegheny, have been granted an extended leave of absence by the church. Prof. and Mrs. Fillmore will go to New York City about the first week in June, where Bro. Fillmore will pursue a course of studies in music. Bro. Fillmore has had charge of the music at Allegheny about five years and has built up one of the largest, most efficient and most faithful voluntary chorus choirs in this part of the state.

—The annual convention of the churches of the Sedalia district was held at Warrensburg, Mo., May 13 15. The attendance was good and the program ably carried out. G. A. Hoffmann delivered an address on "Home Missions." H. A. Denton says that "the night addresses of W. F. Richardson and J. H. Hardin were worth crossing the state to hear." Special attention will be given to county meetings during the coming year, as through this means the state work is brought into most vital contact with the masses of the people. C. C. Hill, of California, was elected president and J. H. Allen, of Bunceton, secretary.

Catarrh

The cause exists in the blood, in what causes inflammation of the mucous membrane.

It is therefore impossible to cure the disease by local applications.

It is positively dangerous to neglect it, because it always affects the stomach and deranges the general health, and is likely to develop into consumption

Many have been radically and permanently cured by Hood's Sarsaparilla. It cleanses the blood and has a peculiar alterative and tonic effect. R. Long, California Junction, Iowa, writes: "I had catarrh three years, lost my appetite and could not sleep. My head pained me and I felt bad all over. I took Hood's Sarsaparilla and now have a good appetite, sleep well, and have no symptoms of catarrh."

Hood's Sarsaparilla

Promises to cure and keeps the promise. It is better not to put off treatment—buy Hood's today.

—O. D. Maple writes that C. E. Cannon, now of Chariton, Ia., preached at Cameron, Ill., May 19, while on a visit in Illinois.

—All persons who expect to attend the Missouri Sunday-school Convention in Sedalia, program of which will be found elsewhere in this paper, should send their names in advance to H. B. Shain, Sedalia, Mo., chairman of Assignment Committee. By so doing you will greatly assist the Sedalia brethren in preparing for your entertainment and will possibly save yourself some inconvenience.

—The baccalaureate services of Christian College, Columbia, were held in the Christian Church on Lord's day evening. The splendid auditorium including the lecture room was crowded to its utmost capacity. The young ladies of Christian College were all in white, and the graduating class of thirty-one had white robes and white mortar boards. The spectacle was inspiring. The music was of a high order. The institution excels in its musical training, both vocal and instrumental. A musical entertainment given on Saturday evening was the work of artists of which any institution might feel proud. At the close of the baccalaureate services with the exception of the last piece of music, one of the officers of the church announced that at a meeting of the board of elders on that afternoon, it was voted to give their pastor, C. H. Winders, a vacation of two or three months as he might require, to visit Europe in company with Dr. Moore, who sails next week. This was the sixth anniversary of Bro. Winders' pastorate of the church. He asked the consent of the church to this arrangement and it was unanimously given. This graceful act was gracefully acknowledged by Bro. W. who sails from Boston June 5, on his first trip to the Old World.

van Houten's Cocoa

Known and Prized for its nutritive and refreshing qualities.
A drink for a Prince at less than a cent a cup.
Sold at all grocery stores—order it next time.

—E. L. Poston will deliver the Decoration Day address for the G. A. R., at Cozad, Neb.

—The offering for home missions shows a falling off of $551.59 for the last week. We hope that we shall not have to record any more losses in our missionary collections. They should be larger every week than for the corresponding week of last year.

—The Children's Day offering should be sent promptly to F. M. Rains, Box 884, Cincinnati, O. Send by bank draft, post office order, express order or registered letter. Be careful to give the local name of the school when different from the post office.

—The Western Passenger Association has granted a rate of one fare for the round trip for all points within its territory to our National Convention at Minneapolis, Oct. 10-17, and the same concession will doubtless be granted by the Central Passenger Association. The Minneapolis brethren are exhibiting great zeal and enterprise in their preparations and will make the convention a success.

—We are requested by Rev. J. Wilbur Chapman to announce the Winona Bible Conference to be held at Winona Lake, Ind., Aug. 17-27. The grounds are opened July 1 and the summer school will hold its session July 1 to August 17. Many distinguished men will be in attendance at the conference, including Rev. George T. Purvis, Rev. John McNeill, of Scotland, Rev. James M. Buckley and John Willis Baer. Board is cheap and special railroad rates may be secured. A cordial invitation is extended to all who may wish to attend.

—In connection with its commencement exercises June 9-13, Western Reserve College will celebrate its seventy-fifth anniversary. An address will be delivered by Prof. McGiffert and the baccalaureate sermon will be preached by the president, Charles F. Thwing. The anniversary address will be by Rev. Josiah Strong. That the institution is prosperous and growing is evident from the fact that, in connection with the celebration, ground will be broken for a new building, two corner stones will be laid and a laboratory will be formally opened.

—The American Institute of Sacred Literature has inaugurated a general movement looking to the observance of an interdenominational Bible Study Sunday on Sept. 15, 1901. It is desired to secure at least 2,000 signatures of ministers who will promise to preach on this day a sermon on the subject of Bible study and it is hoped that many will be moved also to organize Bible study classes in their churches. The Sunday-school, as at present conducted, is not satisfactorily exercising the whole teaching function of the church and such efforts as this to awaken a deeper interest in Bible study should receive the fullest encouragement. Those who are interested in this announcement of Bible Study Sunday should send for further information to the American Institute of Sacred Literature, Hyde Park, Chicago.

—The annual boat excursion for the benefit of the Christian Benevolent Association occurs Friday, June 7. The splendid side-wheel steamer, City of Providence, has been engaged for the occasion and will leave North Market Street at 8:30 A. M., foot of Olive Street, 9:30 A. M., and Krauss Street, South St. Louis, 10:30 A. M., for Montesano Park. Tickets sell for 25c for adults and 10c for children under 15 years of age. Dinner will be served on board the boat for 25c. The object of this excursion is to assist the benevolent institutions under the care of the Benevolent Association and to afford an opportunity for social enjoyment and acquaintanceship among the members of our various churches and Sunday-schools in the city. It is hoped that those of our members in the city who can do so will avail themselves of this opportunity for a day's outing and social enjoyment.

—The convention of the Sixth Missionary District of Illinois will be held at Danville, June 18-20. Among the subjects for addresses we note the following: "What are We here for?" J. I. Gunn. "The work of the District Evangelist," R. L. Brown. "City Evangelization," W. B. Taylor. "The Elect Lady," J. C. Coggins. "The Heroism of Humble Service," Edwin Curry. "What an Independent Evangelist can do," E. M. Norton. "Eureka College," Prof. Silas Jones. "Our Young People and Citizenship," H. M. Barnett. "Christ and the Working Man," Fred Jones. "Relation of Church to Social and Civic Reform," F. W. Burnham.

—The religious work of the Pan-American Exposition, as already announced, will center in "Tent Evangelist." A tent 70 feet by 128 feet, with a seating capacity of 1,400, has been secured and will be placed on a lot on the corner of Soldiers' Place and Lincoln Parkway, a prominent and convenient location. A vesper service will be held daily at 7:45, the hour between daylight sight-seeing and the evening illumination. At these services there will be such speakers as Dr. Theodore L. Cuyler, Dr. Francis E. Clark, Rev. Josiah Strong, Dr. Gunsaulus, Edward Everett Hale, President John Henry Barrows, Dr. Lyman Abbott and Dr. Talmage. On Sunday a four o'clock service will be held under the auspices of the Y. M. C. A. The opening and dedication of the tent will take place on Sunday, June 2. In addition to these services, the tent will furnish a place of meeting for many religious organizations and gatherings.

Summer Bible-school at Hopkinsville, Ky.

We have received a circular from H. D. Smith, chairman of committee of arrangements, announcing the opening of a new summer Bible-school at Hopkinsville, Ky., to begin June 16, and continue until June 28, a period of thirteen days. The school will be held in the buildings of the South Kentucky College. Entertainment will be furnished at the college at the nominal price of $3 per week. The following extract from the circular gives the program, and other features of interest:

The school offers a really great program. Rev. J. B. Briney, of Missouri, is principal and instructor in Christian Evidences. He will deliver thirteen lectures in the thirteen days. Rev. A. McLean is lecturer on missions. He will deliver six lectures. Rev. Chas. A. Young will lecture six times. He calls his lectures Book Studies. They present briefly but clearly and with power the great teachings of certain books of the Bible. Prof. Young will also preach to a great mass-meeting on "The Divine Christ." Rev. W. H. Pinkerton, of Paducah, will give three lectures on as many periods of Church History. Rev. J. L. Hill, of Madisonville, will lecture five times on Homiletics. A most entertaining and profitable feature of the program will be a series of conferences on Sunday-school and Endeavor work, the prayer-meeting and other practical problems. These conferences are being arranged and will be presided over by Rev. J. W. Mitchell, the pastor at Earlington. Other lecturers and subjects are as follows: Rev. J. W. Ligon, "Crises in Christianity," and "Struggles for Liberty;" Rev. W. H. Ligon, "The Why, What and How of Christian Union;" Rev. J. C. Read, "The Liquor Problem;" Rev. J. F. Story, "The Gospel of Christ the Power of God;" Revs. J. W. Gant and W. E. Mobley, "Romans."

No charge will be made for tuition. The management believe that they are quite safe in depending upon the voluntary contributions of those who attend the school for its support. Each attendant will be asked to contribute what he may himself judge to be right.

The South Kentucky Christian Preachers' Meeting originated and is fostering this enterprise. This body of earnest men deserve the gratitude of the people of the Christian churches throughout western Kentucky. Their first term should be made a splendid success by the attendance from all parts of this section of those who have long desired the chance to combine in a short vacation rest and culture. Representatives of all religious bodies, it should be added, will be welcomed to this retreat.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

Sample Bottle Sent Free by Mail.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Commencement Week at Christian University.

The following program of exercises for commencement week at Christian University has been arranged and will be strictly carried out. All friends of the institution are most cordially invited to attend these meetings and entertainments.

Zetolophian Annual Supper, on college campus, Friday evening at 8 o'clock, June 7; Concert of Conservatory of Music in college chapel, Saturday evening, at 8 o'clock, June 8; Baccalaureate Sermon by Pres. D. R. Dungan, at Christian Church, Sunday morning at 11 o'clock, June 9; Annual Exercises of Adelphian Society at Christian Church, Sunday evening at 8 o'clock, June 9; Joint Exhibition of Literary Societies, in college chapel, Monday evening at 8 o'clock, June 10; Annual Reunion of Literary Societies, at the college, Tuesday afternoon at 2 o'clock, June 11; Closing Recital of School of Elocution, in college chapel, Tuesday evening at 8 o'clock, June 11; Annual Reunion of Alumni et Alumnæ, in college chapel, Wednesday afternoon at 2 o'clock, June 12; Oratorical and Declamatory Contest in college chapel, Wednesday evening at 8 o'clock, June 12; Graduating Exercises of Senior Class—literary and musical program—in college chapel, Thursday morning at 10 o'clock, June 13; Entertainment of Ladies' College Aid Society, at Miller-Starr Opera House, Thursday evening at 8 o'clock, June 13.

Kentucky University Commencements.

The public exercises of the closing session of the university will be held in Morrison Chapel in Lexington as follows: Society Exhibitions: Phileusebian Society, June 7, at 8 P. M; Periclean Society, June 8, at 8 P. M.; Cornelia Society, June 10, at 10 A. M.; Philothean Society, June 10, at 8 P. M.; Alethea Society, June 11, at 8 P. M.; Cecropian Society, June 12, at 8 P. M. Commencement of the College of the Bible, Tuesday, June 11, at 10 A. M. Class-day Exercises, June 12, at 10 A. M. Commencement of the College of Liberal Arts, Thursday, June 13, at 10 A. M.

All friends of the university are cordially invited to attend these exercises. Graduates of any of its colleges are urged to be present at the important business meeting of the alumni that will be held in Morrison Chapel at 3 o'clock P. M., of Wednesday, June 12, and at the alumni banquet in the gymnasium at 10 o'clock P. M, the next day.

A. R. MILLIGAN,
Acting President of Kentucky University.
Lexington, Ky., May 27, 1901.

Correspondence.

The Log of an Inland Cruise.

It was 9:50 P. M., Wednesday, May 8, when the last bell was rung, Captain Shrodes waved his hand and called "Let her go, John," to the pilot, and the fine steamboat *City of Memphis* backed out from the wharf at the foot of Pine street, St. Louis, and turned her bow down stream. Outside it was wet, chilly and disagreeable, but inside the cabin, ablaze with electric lights, we sat around a parlor stove, cozy and comfortable. The family physician had ordered the writer to get away from the city for at least a short trip, and the latter, with his wife, had elected to make the journey to Riverton, Ala., and return, via the Mississippi, Ohio and Tennessee rivers, offered by the St. Louis and Tennessee River Packet Co.

Shortly after leaving the city we retired for the night to a stateroom as neat, clean and comfortable as any boudoir on shore. Weary from the rush incident to getting away, we slept soundly and did not wake until we were called for breakfast, and found that the clouds had rolled away and the sun was brightly shining.

The steamer left St. Louis lightly laden. At this season of the year the chief freight business of the boat is carrying corn to the South. This cargo of corn was collected at several points between St. Louis and Chester, Ill. Two days after leaving St. Louis we had made only one hundred and fifty miles, but the boat was laden with several thousand sacks of shelled corn, carried aboard on the shoulders of stalwart negroes. Some of the scenery along this portion of the Mississippi is very fine—especially between Grand Tower and Cape Girardeau At Ste. Genevieve, Chester, Belgium, Grand Tower, Cape Girardeau and Thebes we made brief stops, and at midnight Friday night arrived at Cairo, where we left the Mississippi and turned into the Ohio.

When we awoke Saturday morning we found the boat just making the landing at Paducah, Ky., the lively city at the confluence of the Ohio and Tennessee rivers. The stop there was of brief duration. Hitching onto a coal barge, whose cargo was transferred to our boiler deck as we went along, the *City of Memphis* again turned southward into the Tennessee.

The Tennessee river is a beautiful stream. Its scenery charms the tourist; at certain seasons the hunter and fisherman find good sport in, upon and near it, and it is an ideal stream for steamboating. In the Mississippi the channel is forever shifting and the pilot is always on the anxious seat. Week before last he took the boat safely over a certain crossing, with ten feet of water under her keel, but that does not signify that he can take her through the same place this week. Perhaps he can; perhaps he can't. That is why the lead is going so frequently in certain parts of the Mississippi and the passenger who wakens at midnight hears a sonorous negro voice intoning—"Ma-a-ark twain . . . Quarter less twain. . . . Ni-i ine feet. . . . Eight-and a half," etc. There is little of this in the Tennessee, save at very low water. The channel is always in the same place and can be depended upon.

But in one respect the Tennessee is treacherous. We marvelled that we saw no towns. The boat would make a landing and passengers and freight be put off, yet there would be nothing in sight but a rough freight warehouse. We found that all the towns lie back from the river from one to four miles. The reason for this is that the river rises very rapidly, without warning. The farmer dare not leave cattle near the river, for it is liable to rise so rapidly that he cannot get them to high ground. Therefore both towns and farms lie back from the stream, and the steamboat passenger sees very few evidences of civilization.

Saturday afternoon we stopped for a moment at Fort Henry, 90 miles from Paducah. On February 6, 1862, this fort surrendered to Gen. Grant. Fort Donelson, which was taken a few days later (Feb. 16) lies 12 miles away. The embankments of Fort Henry may still be plainly seen.

Early Sunday morning we reached Johnsonville, Tenn., and remained there all day, unloading corn into the railroad elevator. Capt. James Koger, superintendent of the St. Louis and Tennessee River Packet Co., was on board, and he kindly constituted himself our guide and explained to us the destruction of the Union ware-houses and gun-boats, which happened here in 1864. At the time of the occurrence, the eastern bank of the river was lined with ware-houses containing stores for Sherman's army, and on the river lay twenty-four gun-boats. Gen. Forrest slipped up on the western bank, got his artillery in position and early in the morning opened fire, burning the ware-houses and sinking the gun-boats. To-day, thirty-seven years later, there may be plainly seen the evidences of the great fire, and at low water the wrecks of the sunken boats are visible.

Long ago, before there was any Johnsonville, the Indians made this point a great camping-place. Capt. Koger is an authority on Indians and he showed us many evidences of their sojourn there. We found a number of flint knives, arrow-heads, etc., broken bits of pottery, and also the collar bone of some "big Injun," deceased. We are under many obligations to Capt. Koger for his kindness to us. We tried to find a church in Johnsonville, but there were no services on the Sunday we were there.

Sunday evening, having discharged about 4,000 sacks of corn, we left Johnsonville and proceeded still southward. Monday morning we passed Crump's Landing, where Gen. Lew Wallace was camped just before Shiloh, and came to Pittsburg Landing. Here is the battlefield of Shiloh, the scene of a great fight on April 6 and 7, 1862. The steamer waited while we went ashore and visited the beautiful national cemetery which the government has established here and where are buried about 4,000 Union soldiers. It is a place of much natural beauty, lying on a high bluff overlooking the river and under the direction of the custodian, Mr. John W. Shaw, much is being added. Roads and walks, trees, plants and shrubs, expert landscape gardening, etc., are making this one of the most beautiful of the national cemeteries.

Monday afternoon, after passing Iuka, Miss, the scene of another battle, we reached Riverton, Ala., where the boat discharges the remainder of her freight and turns homeward. Riverton is only a small village. The only thing of interest there—besides the exotic whiskers of the railroad agent (we beg his pardon, for he is a most courteous gentleman,) which are visible for three miles on a dark night* and make the electric searchlight on the steamboat look like a cheap tallow candle—is the massive stone work forming the locks and entrance to what will some day be a canal, eight miles long, around the rapids which make the navigation of the Tennessee above Riverton dangerous save at high water.

Just after dark, Monday evening, we left Riverton, and, after a stop at Waterloo, on the other side of the river, turned northward and started for St. Louis At Waterloo, Swallow Bluff and other points the boat paused to take on her cargo of lumber for St. Louis. Paducah was reached Wednesday afternoon, and we spent an hour seeing the town. The "Elks' Carnival and Street Fair" was in progress and the city was full of visitors. St.

*This statement is not made from personal observation, but on the authority of "Sid," the steward of the *City of Memphis*.



GIRLS AT SCHOOL

While they are accumulating knowledge on the profound sciences, are often so ignorant of their own natures that they allow local disease to fasten on them to the ruin of the general health. Backache, headache, nervousness, point to a disordered or diseased local condition which should have prompt attention.

Dr. Pierce's Favorite Prescription may be relied upon as a perfect regulator. It stops enfeebling drains, heals inflammation and ulceration, and cures female weakness. *It makes weak women strong and sick women well.*

There is no alcohol in "Favorite Prescription" and it is entirely free from opium, cocaine and all other narcotics.

"Your letter just received," writes Miss Rose Kilfether, of 43 West Sharpnack St., Germantown, Philadelphia, Penna. "Words fail to express how thankful I am to you for your advice. I must confess that for the length of time I have been using your medicine I have found it to be the most wonderful and best remedy for female trouble that I ever have tried. Sorry I did not know of your 'Favorite Prescription' years ago."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

TWO RACKS TO TEXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Louis was reached at 2:30 P. M., Friday, May 17.

Our trip was enlivened by the company of Mr. and Mrs. Percy Tanner, of St. Louis. They were charming young people who had just been married because they loved each other, and didn't care who knew it. They had to stand a great deal of guying and "jollying," but took it all with equanimity and good humor. Theirs was a runaway match—justifiably so. Mr. Tanner is a successful young business man who has won a beautiful bride.

The trip was further enlivened by the presence, on the return journey, of Mr. William Rhea, of Mt. Pleasant, Tenn. Mr. Rhea is a tall, pale young man with a sad, sweet smile, whose mission in life is the dissemination of information for the benefit and enlightenment of his fellow mortals. He is so full of information that it exudes from him like sweet fragrance from the heliotrope. Two ladies from St. Louis were especially favored by him. "This," he confided to them, as the boat approached Belgium Chute, 85 miles south of St. Louis, "is where the Missouri river runs into the Mississippi. That"—pointing to the *eastern* side of the island—"is the Missouri, and this"—the narrow chute behind the island—"the Mississippi." The ladies accepted this, and, thus encouraged, he continued. He pointed out spots where steamers had sunk, burnt or blown up "and only one nigger out of three hundred and sixteen persons was saved." Or again: "Do you see that tall tree over on the shore? Well, it was under that tree that Gen Grant sat in March, 1861, and planned the battle of Gettysburg." (*Grant! Gettysburg! 1861! In Illinois!*)

The ladies thanked him for his kindness and assured him that he had added much to the interest and pleasure of their journey, but he insisted that it gave him real satisfaction to be able to help them.

We enjoyed every moment of our trip and shall certainly, if permitted, make the same journey on the same boat next year, if not sooner. We traveled over one thousand miles, visited Missouri, Illinois, Kentucky, Tennessee, Mississippi and Alabama, journeyed on three great rivers, had nine delightful days and nights, saw much beautiful scenery and many historic spots, gained several pounds in avoirdupois, and the total cost, including transportation, meals and berth, was only $12.00 for each person! The meals were excellent, the service good; everything was scrupulously clean. This trip certainly offers more for the money than any other we ever heard of.

The officers of the *City of Memphis*—Captain Shrodes, Mate Cox, Pilots Stout and Street, Clerks Baker, Strassner and Potter and Steward Profater, left nothing undone to make us have a good time, and are all thorough gentlemen. Mr. Baker was our guide and escort at Shiloh. This article is no "ad" for the St. Louis and Tennessee River Packet Co. Our tickets were otherwise paid for. But we feel that in this trip we have found a good thing, which we take pleasure in unreservedly recommending to all who read these lines.

ARTHUR O. GARRISON.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 121 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

J. H. GARRISON, *in Christian-Evangelist.*

The foregoing "Creedin Verse" has been printed on a card, just the size here shown, and in the same type, with the reverse side of card left blank for use by ministers in making announcements of special series of sermons, etc. The card may also be used as it is for distribution as a card tract. This has been done in response to several requests from preachers. The cards are of good stiff material, and will be supplied to those wishing them at the following rates:

100 postage prepaid,	$ .40
500 by express,	$1.50
1000 by express,	$2.00

For larger numbers cheaper rates will be made. Address,

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The Ohio Convention.

The forty-ninth annual convention of the Ohio Christian Missionary Society is a matter of history. It is history not to be ashamed of. The women made a good record the past year. They offered $12.409.33 unto the Lord. Of this $10.449.90 was for the national board and $1,959.43 for state work. This is a decrease over the previous year. But that was expected, as there was a special gift of $5,000 the year before. The past ten years the Ohio women have paid $94.425 03 for extending the Master's kingdom. Sixty-four auxiliaries were on the roll of honor. That means they have averaged 60 cents per member for state work. The average per member throughout the state was $2.33.

On the program Miss Frost and Miss Grabiel brought thrilling messages of India's need and opportunity. Thos. Pinkerton maintained the Pinkerton standard on "Motives in Missions." Mrs. Helen E. Moses gave a magnificent address on "Are We Able?" Ohio Disciples always welcome her back home. The official roll for the coming year is: President, Mrs. Atwater, of Cleveland; vice-president, Mrs. S. H. Bartlett; corresponding secretary, Mary A. Lyons; treasurer, Mrs. McMillen; superintendent young people's work, Mrs. Russell.

The O. C. M. S. began Tuesday night. Secretary Bartlett submitted the report of the board. Some things in this report are noted: 59 men were employed. There were 7,411 days of service; 2,132 sermons were preached; 630 people were converted and 509 otherwise enrolled; 49 churches were assisted and five new ones organized; three new Sunday-schools were organized and 30 conventions held; the 75,000 Buckeye Disciples gave for all missions last year, $70,668 15. Of this F. M. Rains receipted for $28,803 90; Benj. L. Smith banked $5,364.71; G. W. Muckley claimed $7,736.04; Ministerial Relief got $1,010.30; the C. W. B. M., $12,409.33, while for Ohio missions, $15,344 17. The stake set for the past year was $15,000; 99 churches raised their apportionment for Ohio missions. We have now entered upon the jubilee year in our Ohio work. The Jubilee Convention goes to Columbus. The inscription upon the banner for this year reads, "2,000 in attendance at Columbus in 1902; 10,000 conversions in the state; $25,000 for Ohio missions and $100,000 for all missions this year."

The attendance at this gathering was about 560 from outside of Akron. The spirit and fellowship were delightful and inspiring.

Notes.

Justin N. Green will preside over the Jubilee Convention next year.

S. H. Bartlett was re-elected corresponding secretary, of course.

I. J. Cahill answered all questions about the great Dayton meeting very patiently.

The new church at Lexington was dedicated May 19. Secretary Bartlett was master of ceremonies; $1,090 was raised, which will pay all bills. This work is only 10 months old. There are 150 members. It is already self-sustaining.

G. F. Crites will do evangelistic work for the state board in southern Ohio, beginning at once. The first point will be Belleville.

Bro. Myers, of Mt. Victory, sees victory in the near future. Fifteen hundred have been raised for a house. The Chillicothe Mission has bought a $1,400 lot and will build this summer. The extension board has granted a loan.

F. L. Lowe has resigned at Rutland and taken the work at Athens.

J. Cronenberger will assume the responsibility for the good behavior of the church at Ashland, June 16.

J. M. Van Horn, as usual, made a good speech. It was his last meeting with his Ohio brethren. We are loth to give him up

It was a delight to see and hear J. Z. Tyler again. Bro. Tyler says if God gives him strength to preach again he will have a message he has never before possessed.

R. W. Abberly, of Columbus, Central, goes June 8, for a two months' visit to his old home in England. Geo. Musson, of Indiana,

will supply the Central Church during June. The church grants Bro. A. this trip.

H. L. Willett's devotional studies of the five chapterless books of the Bible were interesting, instructive and helpful.

A. M. Harvuot took the place of B. L. Smith on the program and spoke for American missions.

G. L. Wharton was sick and not able to be at the convention. On Wednesday night Bro. Willett took his place on the program and gave a eulogy on the Bible which we dare say was never surpassed before an Ohio audience. For solidity, beauty and completeness this address was perfect.

H. R. Cooley has resigned at Cedar Avenue, Cleveland, and taken a place in the cabinet of Mayor Thos. L. Johnston as director of charities. The church is looking for a new pastor

C. W. Huffer presided with dignity and grace.

L. G. Batman so pleased the convention with his address on "Church Finance" that they asked for its publication.

W. R. Lloyd, recently from Kentucky, was welcomed into the Ohio fellowship.

Among the men of gray hairs but young hearts were Robert Moffett, Frank Green, Abram Teachout, Alanson Wilcox, John Encell, Lathrop Cooley, Dr. S. M. Cook and W. S. Dickinson.

All were delighted to hear Dr. Susie Rijnhart and glad to know that her new book on Thibet is now out. Send $1.50 to the Christian Publishing Co., and get a copy. All that needs to be said about the foreign mission address is that Rains made it.

J R. Ewers, of Bowling Green, is the new superintendent of Christian Endeavor work. He also made the Endeavor address.

"What a fine lot of young preachers!" was the exclamation heard on every hand.

J. A. Lord was ready with his note book.

W. W. Sniff reminded the convention of the fourth congress to be held in Cleveland next March.

The hospitality of the Akron people was faultless. The writer was handsomely homed with Bro. Pflenger, who is the largest manufacturer of fishing tackle in the United States. He generously gave me a bass outfit that I hope to test before this is in print.

This was the largest and best convention of the Ohio society.

J. C. B. Stivers has ceased to be pastor at Elyria and is preaching at Wellington.

The Sunday-school of the High street church had up a large banner, "Welcome from the largest Bible-school among the Disciples of Christ in Ohio. Average attendance last month 655."

The state board will foster the new West Side church in Columbus.

Four mission points, Newark, Lexington, Modest and Orwell become self sustaining this year.

A resolution to name an advisory committee of five to help pastorless churches and churchless pastors was laid on the table for one year because a few saw a pope in the far distance.

Jay Egbert, of Buffalo, was a visitor and will likely soon locate in Ohio.

Space forbids further reflections and the train is near the point where this must be mailed, yet the half cannot be told. Jessie Brown Pounds wrote the Ohio song and the convention sang and resang it to the tune, "Throw Out the Life Line." Here it is:

Help Save Ohio.

Help save Ohio, the mother of men!
Patriot heroes her freemen have been;
Knowing the truth that will truly make free,
Heroes for Jesus her children shall be.

CHORUS:

Help save Ohio! Help save Ohio!
Dare not to linger or stay!
Help save Ohio! Help save Ohio!
Souls are in peril to-day!

Help save Ohio, the homeland we love;
Help save Ohio, your sonship to prove;
Land where our fathers have striven and died,
Help save Ohio, the home of our pride.

Help save Ohio, for God and the right;
Save her—the nations look toward her for light;
Let heaven's banner be o'er her unfurled!
Help save Ohio to help save the world!

C. A. FREER.

Columbus, O.

San Antonio, Tex.

The object of my letter to the several Christian churches is to extend my evangelical work among the Mexican race, and to ask of them a noble help in my strenuous efforts to raise it to a higher religious life.

With the means I have on hand it is the hardest work a minister can undertake to increase the number of his followers and assist them in their new faith. The Board of Home Missions gives me a salary of twenty-five dollars per month, of which I have to pay ten dollars for the rent of the house in which it is difficult to seat the fifty members of my congregation. Many of them remain out of doors during the services. With the fifteen dollars remaining I have to assist my family of fourteen members. It is utterly impossible to answer the several calls I have to establish missions in different parts of the state.

With a little help from the many Christian churches of Texas I hope to build a church that would place me on a level with the other Mexican churches of San Antonio, and would command the respect of my new converts. It would also be possible for me to answer the calls and open new missions in the state with benefit for my race and glory for the church. You know better than I do that a church with a capacity for my actual congregation and those to be added is better than a room which has not the character of a permanent and established church.

With a little help from each church of our communion, as I said before, I hope to establish a church of our faith that in a short time will be able to keep me independent of your sacrifice. In the interest of our cause and for the love and glory of our Lord Jesus Christ, I beg of you, my dear brethren, to take into consideration this petition of your humble brother and see with what amount of money you can assist me for this noble purpose without sacrifice to your congregations.

YGNACIO QUINTERO.

514 South Laredo St., San Antonio, Tex.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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New York and Boston

VIA

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LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

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QUEEN ESTHER

By M. M. DAVIS. A charming little volume by one of the most popular preachers and pastors in our brotherhood. Taking the story of Esther as given in the Scriptures, he skillfully enlarges, supplying detail and incident, until he makes a romance of absorbing interest. The book is beautifully printed and bound, is illustrated and contains 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

The Christian Colony.

The Christian colony idea has worked to perfection. The honest poor from all over the United States and Canada are securing homes. About 300 families have been settled on homes of their own. The father has been made a better father, a better husband, a better Christian and a better citizen. Nothing affects a man's heart quicker than material help if he is in poverty.

I was once invited to teach the Bible-class in the great Bethel Sunday-school in Cincinnati. At the conclusion of the lesson I asked: "Do you wish to say anything on the subject or ask any questions?" One gentleman quickly lifted his hand and said: "I'd like to know how to get a home for my family in the Christian colony."

That question to me was the most impressive asked during that lesson session. His question illustrated the deep want of humanity. How can a man be influenced to become a Christian when he is naked, cold and hungry and in reality homeless, and his family in want? I advocate the system of practical Christianity, help the man in a material way, then you can influence him to become a Christian. A Christian's life should be an illustration of his teaching. As Christ, he must live among the common people. They learned how much he loved them by the service he rendered. If we render no service we fail in our mission.

Like Christ, many times a Christian is alone in his missions of mercy. I have been alone to a very large extent in my attempt to evangelize Ontario by colonization. I have asked for preachers, they came; some failed, others remained by the work. Christians, poor in this world's goods, came; many of them remained, and many of them have beautiful homes of their own. I have had brethren to arrive and stand before me and say, "Bro. Burriss, I have a wife and five children in Illinois. I could only make $20 per month, had a house to rent, family to feed, and other expenses. I cannot live; I am utterly without money, but am willing to work." Out of my own pocket I give that man a little money, then I send the wife a little money to keep her from starving, then in two days this brother at a cost of fifty cents owns 160 acres of land and is at work at good wages. Within eighteen months he has his family with him on his own farm, in his own house, with a cow, chickens and other comforts of life, all paid for. To help a man thus is true Christianity. I pray to do a larger work, while at the same time establishing the church in this great mission field.

R. A. BURRISS.

Missouri Bible-school Notes.

In connection with our state convention program we are to have Bible studies by Burris A. Jenkins, of Buffalo, New York, in the mornings and by our own C. A. Young in the afternoons, and it will be worth your while to come prepared to take the outline studies home with you.

Milan is to be represented at the Sedalia convention by Alfred Munyon and one of the busiest lawyers in Missouri, but as school superintendent Bro. Bingham says he cannot afford to miss such an opportunity to better himself for his work, and that is the way hundreds should consider it, and if the ministers will do as did Bro. Munyon many other busy people will be there.

One of the best school reports has come from Maryville, and we are hoping that a goodly number of them will be distributed at Sedalia, as well as reports from other of our good schools. By this means others learn what to do and how to do it, so bring your reports to Sedalia, but in the meantime fill out the blanks sent your school immediately and send them in.

J. E. Davis took the work at Princeton Jan. 1, and the development that has followed demonstrates the wisdom of selecting the best, and the meeting of the apportionment in full for the first time in a good while shows you that the minister has very much to do with the giving of the church and school. Watch it. The average attendance of the school in three months has gone from 40 to 90.

At Ridgeway over $1,000 has been paid on the church debt, leaving only $300, and then another one of our good and efficient congregations will be clear of debt, and R. G. Sears will see somewhat of the fruition of his work and the co-operation of good and faithful men and women of God. A new baptistry was also going in, while the brethren were prompt in their apportionment to our work, for another pastor leads and the brethren walk in the way, thanks to him and them.

To be appreciated the church at Bethany must be seen, especially the class rooms, so arranged as to be separate or a part of the auditorium. Toward the house $11,000 has been paid in one year, leaving only $350, and that is provided. The school membership has increased its average attendance more than 300 per cent., all under the efficient leadership of Pastor F. J. Stinson. Enrollment now 225, the best in the history of the church.

Granger has one of the best audience rooms in northeast Missouri, and will soon have it entirely free of debt, all due to the faithful and energetic work of A. J. Williams, one of the south Missouri boys.

Memphis, J. M. Jayne and Granville Snell just simply head one off by remitting in full. Suppose the cause was never in better condition in Memphis than now, while J. M. Jayne is reaching out to all parts of the county, helping to build at Granger, then at Gorin, and now offers $50 toward a new house in the northwest part of the county. What a power such men are for good.

H. F. DAVIS.

Missouri Mission Notes.

During the last few weeks there has been quite a number of church rallies. The First Church in Kansas City, Marshall, Slater, California and Louisiana, and next Lord's day comes the one at Monroe City. All these are held in the interests of mission work, not foreign missions, nor home missions, nor state missions, but purely and simply missions. The one at the First Church in Kansas City will net not less than $1,400, which is a great victory. It was the privilege of the secretary to be present at Marshall, Slater and California. In Marshall Bro. Wharton rallied the mission forces in great shape, and the result was fully up to his expectations. In Slater, R. L. Wilson, the pastor, was putting in his best endeavors, and was assured of a great success which of course came to him because he and the church were working and praying in the same direction. On last Lord's day and the evening before it was my privilege to be with Bro. C. C. Hill at California. He had begun the rally for missions, preaching himself on Sunday night. Then Bro. B. F. Hill on Monday night, J. P. Pinkerton on Tuesday night, Mrs. J. L Moore on Wednesday night, Claude E. Hill on Thursday night, G. A. Hoffmann on Friday night, so when I came on Saturday little remained to be done except to put the crown on the splendid work that had been done. Bro. Hill said he would not cry if he got $50, he would be satisfied if he got $80, and he would be exuberantly happy if he got $100, and when at the close of the services he counted up the returns and found that they had $150, he was the happiest man in the whole town. In fact, the entire church rejoiced in the splendid contribution for mission work. It was far beyond anything this church had done before, and when we add to this sum the $25 they have already given to state Bible-school work, it was indeed a manifestation of the deepest interest in mission work. Great credit certainly belongs to Bro. Hill for all this. He has been leading his people to see the larger interests of the church in a new light, and they have been very willing that he should lead them. So, when a good leader and faithful followers come together there is no possibility of failure. It certainly was a great victory. More and more every year is the mission rally idea taking hold of our churches. So far, my observation has led me to believe that it is a splendid way to enlarge the knowledge of the people concerning all our mission interests, thus deepening their interest in all these great enterprises, and as a matter of necessity, their liberality thereto. A rally conducted right is a splendid thing. A rally misconducted will be a failure and so will any plan.

The convention of the Sedalia district met this week at Warrensburg. For several years this convention has not been a great success in point of attendance. This year, however, it was 50 per cent. better than it was last year in this regard, and the program was full of interest from start to finish, the leading addresses being delivered by W. F. Richardson and J. H. Hardin, the praise of which was on every tongue. The report of the year, as made by Bro. Blalock, the secretary and evangelist, was that one meeting had been held resulting in the reorganization of the church at Malta Bend. This certainly was a wise expenditure of the small amount of means that had come into the treasury, but outside of this nothing had been done. The treasurer reported an indebtedness of $200, and like the man in the parable, he had "nothing wherewith to pay." There was some talk during the convention of abandoning the organization, but Bro. Wharton, the president, advised against it, and his counsel prevailed.

I wish to ask the preachers in the state a very heart-searching question. There are many churches in the state that have not as yet done anything whatever for state work. I want to ask you my brethren, have you done *all in your power* to get your church to do all that it could for this work? If not, will you not at once, or as soon as opportunity affords, present this urgent matter before the congregation? I pray you by all the needs of our work, and they are great and many, by the destitute fields that are crying for our assistance, do not neglect this but present it at once.

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Evangelistic.

ARKANSAS.

Ft. Smith, May 20.—Your readers have already been advised of the results of our meeting here, directed by Martin and Easton. The meeting continued for eight weeks, and 163 persons came forward. About 125 were candidates for baptism. S. M. Martin's methods and preaching never were better adapted to any community than to this city. Prof. Easton's chorus work was a great help. Our cause has now entered upon a new phase of its history in this place. We are unable now to care for our members in our present house. At the beginning of the present year lots were purchased for a new building, and this enterprise will now be vigorously prosecuted. Our new converts are readily finding themselves at home in our church life. Our old members have been aroused and a new conception has dawned upon them of duty and opportunity. Since the meeting closed 13 have been added, all but one by confession. Our membership is now about 450.—E. T. EDMONDS.

COLORADO.

Colorado City.—We have had five additions here in the last two Sundays and the church is growing in every way.—FLOURNOY PAYNE.

ILLINOIS.

Bloomington, May 22.—Good audience Sunday evening. Two additions, making 12 added for the last five services.—JOHN D. AUSTIN, Christian mission.

Effingham, May 20.—Bro. H. Y. Kellar has been seriously ill for the last four weeks. He is a little better at this writing. Bro. Beckelhymer, our 7th district evangelist, occupied the pulpit here Monday night and preached a rousing sermon, even with a broken arm; yet he works uncomplainingly. —A. A. HIBNER.

INDIANA.

Decatur, May 20.—Two added at my appointment at Decatur, Ind., yesterday. They have recently remodeled the church within.—AUSTIN HUNTER, Chicago University.

Shoals.—Have closed my work at Fairfield, Howard Co., Ind., and at Buck Creek Chapel Ch., and have removed to Shoals, Ind. Have taken charge of the church here for full time. Began my work on May 19. All lines of work in fairly good working condition. Will observe Children's Day and organize the Juniors at once.—A. W. GEHRES.

Thorntown, May 24.—In a three weeks' meeting at the Englewood Church, Indianapolis, there were 18 accessions. I assisted the last two weeks; Bro. S. W. Brown, pastor.—LILLIAN PEARL PERRIN, singing evangelist.

IOWA.

Albia, May 20.—Indebtedness on our new church, $4,000, all provided and a handsome surplus. Eight additions while Bro. Carpenter remained.—R. H. INGRAM.

Bedford.—My fourth year will soon close here and while I have received a call for the fifth year it is not my intention to remain. This a splendid field for a good man and I would like to see a good preacher and pastor installed by the time I leave. Ten added at our regular services the last three Lord's days, making over 200 during my four years' work. Last evening I delivered the baccalaureate on "Higher Views of Life" to 1,300 people in our new church.—J. WILL WALTERS.

Des Moines, May 20.—I recently held a series of meetings at Nelson, Neb., which resulted in 11 additions to the church, the liquidation of a debt of nearly $2,000 and the dedication of an excellent new house of worship. My next meeting is with Leslie Wolfe at Lewisville, Minnesota, beginning May 25. —SIMPSON ELY.

KANSAS.

Kingman, May 21.—Twenty-three to date. Interest growing.

KENTUCKY.

Bardwell.—Bro. R. O. Rogers, our pastor, has just closed a six weeks' meeting. Eighty-five additions, nine from the Baptists, one from the C. P. Church; fifty-two baptisms. Bro. Rogers has been with us since last October two Lord's days in each month. Already we see the good results of his untiring energy and patience.—ANNICE R. DAVIS.

Frankfort, May 21.—My brother, Lloyd Darsie, of Paris, Ky., recently held us a brief meeting of two weeks, with 33 accessions, nearly all of them by confession. The meeting did us all great good spiritually and our community will long remember the compact, forceful and winning sermons of the preacher and will always welcome him when he returns.—GEORGE DARSIE.

MISSOURI.

Albany, May 20.—I have just returned from Oxford, Mo., where I spent last Sunday, May 19. It was my pleasure to baptize three married persons and receive them into the Oxford congregation.—C. E. POMEROY.

Cameron, May 21.—Two additions May 19 and two May 12.—S. J. WHITE.

Elsberry, May 24.—E. J. Lampton has been with the church at Linn Knoll for 17 days. His work was, as it always is, of the highest order. All churches that need toning up, write the board to send Bro. Lampton. Additions: 4 by letter, one reclaimed and two by confession and baptism.—W. W. RUMSEY.

Memphis, May 26.—Four additions recently at Memphis. Our church adjourned services to-day to attend the dedication of a house of worship for our people in Garin, of this county. A. J. Williams is the pastor there.—GRANVILLE SNELL.

Richland, May 23.—My work at Richland is moving off nicely. I took two confessions and one by statement at Linn Creek last Sunday. I will go there once a month this year. Hope to finish their house soon. I will preach at Stoutland on the first Sunday in June, have dinner on the ground and baptizing in afternoon.—J. R. BLUNT.

St. Louis.—Three accessions at the Ellendale church, L. B. Coggins, pastor. One addition at Fourth Church, E. T. McFarland, pastor.

Savannah, May 27.—One valuable addition yesterday from the Presbyterians. One wedding since last report.—A. R. HUNT.

MONTANA.

Kalispell, May 20.—Forty two additions to date in our meeting.—LAWRENCE WRIGHT.

NEBRASKA.

Gering, May 21.—The meeting here of three weeks closed Sunday night. The audiences were good all the time and the last night the court house where we held the meetings would not accommodate all who came. Twenty-one was added, 16 by confession and baptism, two reclaimed and three by relation and three were from the Methodists, Episcopalians and Baptists. We begin at Chadron Thursday night.—R. A. GIVENS.

Tekamah, May 21.—We dedicated the beautiful new church here yesterday; value $2,000; raised $1,400, the amount necessary to clear them from debt. Prof. Reeves from Cotner University and Pastor Hollingsworth from Craig were present and assisted us in many ways. A. G. Smith is the pastor. There are some splendid brethren here who have made and are making great sacrifices. Twenty-two additions in all.—C. C. ATWOOD AND WIFE.

Ulysses.—A. L. Ogden, Bible-school evangelist, spent the 12th at Geneva doing business for the board, and arranged a meeting to be held there in June. He is now near Ord in a meeting. J. S. Beem closed his meeting at Miller after two weeks, having 23 additions. The church was reorganized with 33 members. He is now at Burwell in a meeting; expects to hold a tent meeting soon after the Burwell meeting. Atwood closed at Tekamah on the 19th, but remained over for

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the 26th; 22 additions and the house dedicated. A. W. Henry begins a meeting again at Wakefield on the 26th. They were interrupted in the winter by smallpox. Smallpox has closed the churches at Hebron temporarily, and Bro. Schell was at Wymore over Lord's day the 19th. The convention of No. 3 at Fremont was well attended and was very excellent all through. The preachers were nearly all present, besides several from without. Notable among them was the movement to send the different preachers to the unoccupied places in the district, with a view to ascertaining what can be done to start the work in them. Places were listed, assigned to the men nearest, and the canvass is to be reported within a month. S. T. Martin was elected president, Howard Cramblett, corresponding secretary for the ensuing year, and the next convention will be held at south Omaha. No. 3 stands well in the lead in the matter of payments on apportionments this year, and it will be a lively district that can overtake them before the close of the year, June 30. Not only do they lead in the amount given, but in the proportion of those giving.—W. A. BALDWIN.

OHIO.

Brilliant, May 23.—We have in our Lord's day school three members of one family who for years have been regular in their attendance. Alton Bruney, age 19, has been present every Lord's day for nine years; Oliver Bruney, age 14, every Lord's day for five years; Nellie Bruney, age 12, every Lord's day for three years. The prizes given by the school have been in the Bruney family all these years. This certainly is a remarkable record.—WILLIAM STIFF.

Columbus, May 20.—W. 4th Ave. Church, four additions at regular services yesterday; two by letter and two by confession and baptism; 233 in Bible-school.—M. E. CHATLEY, pastor.

TEXAS.

Amarillo, May 20.—Three confessions and two by letter last two Lord's days.—VOLNEY JOHNSON.

Lockhart, May 15.—One addition by confession and baptism at our Sunday service last Sunday.—J. J. CRAMER.

San Antonio, May 20.—Evangelists Wilson and Huston closed their work with us May 15; 122 were received into the church during the six weeks of their work. Of these 29 were by letter or statement. Two were from the Roman Catholics, four from the Baptists, five from the Methodists and one from the Episcopalians; 89 were baptisms, four could not be baptized owing to parental opposition after confession was made; 66 of these were between the ages of 9 and 16, and more than two-thirds of the entire number are from the Sunday-school. The religious community was stirred and that not by mere sentimentality, but by the same character of preaching that carried conviction and conversion on Pentecost. This can be counted the greatest victory any single force of our faith has won in this state. There have been larger ingatherings in two or three instances, perhaps, but in the face of terrific odds, in a city desperately and notoriously wicked, with Catholicism rampant and the record of years of terrible struggle, with the morale reduced to nothing, the gospel sword wielded by these valiant captians won the greatest victory ever won in Texas.—GEO. B. RANSHAW.

UTAH.

Salt Lake City, May 20.—Five added here the last two Sundays.—W. H. BAGBY.

CHANGES.

W. M. Taylor, Highland Park Station, Chattanooga, Tenn.
J. D. Lemon, Burlington to Gridley, Kan.
G. Lyle Smith, Terrell to Paris, Tex.
A. Neese, Alexander to Scott City, Kan.
David Walk, Sherman to Waco, Tex.
L. H. McCoy, St. Louis, Mo., to Essex, Ia.
W. C. Dimmitt, Benjamin to Sherman, Tex.

PROGRAM

OF THE

Twenty-Sixth Annual State Convention of the Missouri Christian Bible-school Co-operation

TO BE HELD IN SEDALIA, JUNE 10-13, 1901.

(Monday noon to Tuesday noon Endeavor Session, under the auspices of Claude E. Hill, state superintendent.)

Monday, June 10.

1:30 P. M.—Christian Endeavor. An Endeavor Greeting, by Melville Putnam, Sedalia. The Response, by Miss Lou M. Lane, Holden. Conference, "The Pledge," G. D. Edwards, Nevada, leader. (1) "The Preface," by Miss Jennie Shannon, Warrensburg. (2) "The Promises," by Miss Mattie Bandon, Lexington. (3) "The Keeping," by Miss Rena Reid, Slater. State Superintendent's Report and Address, by Claude E. Hill, Pleasant Hill. (Round Table.) "Christian Endeavor," E. T. McFarland, St. Louis, leader. (1) "Is the Endeavor Evangelistic?" by J. T. McGarvey, Edina. (2) "Does It Help the Pastor?" by J. M. Vawter, Lawson. (3) "Is it Beneficial to the Church?" by C. P. Smith, Richmond. (4) "Does It Quicken Missions?" by Miss Rose Collins, Maryville. Address, by A. N. Lindsay, New Franklin.

7:30 P. M.—Song Service Address, "The Coming Endeavorer," by S. B. Moore, Moberly. Address, "Christian Endeavor Optimistic," by L. J. Marshall, Palmyra.

Tuesday, June 11.

8:00 A. M.—Bible Study, B. A. Jenkins, Buffalo, N. Y. Open Conference, "Is it Well with the Juniors?" Mrs. H. S. Gilliam, Maysville, leader. Report of State Superintendent of Junior Work, by Miss Mary E. Hughes, Independence. Symposium, "Who Can Help Christian Endeavor?" conducted by E. H. Kellar, Carrollton. (1) "Can the Pastor?" by T. M. Pratt, Kansas City. (2) "Can the Church?" by Barclay Meador, St. Louis. (3) "Can Christian Endeavorers?" by F. B. Elmore, Tarkio. Conference, "The Master Calleth for Thee," conducted by Louis S. Cupp, Huntsville. (1) "To What?" by Geo. L. Peters, Mound City. (2) "To be Done How?" by F. J. Stinson, Bethany. (3) "To be Done Where?" by Miss Virginia Jones, Garden City. Query Box, conducted by R. H. Waggener, Kansas City.

1:30 P. M.—Bible-school Session. Bible Study, C. A. Young, Charlottsville, Va. President's Greeting, by C. M. Chilton, St. Joseph. Reports. "Salute the Brethren." (Round Table.) "Our Country Bible-schools," conducted by J. H. Bryan, Montgomery City. (1) "Their Discouragements," by Harold E. Monser, Speed. (2) "Their Encouragements," by Geo. E. Prewitt, Brunswick.. Conference, "Our Growth," conducted by W. N. Briney, Paris. (1) "In Schools," by T. A. Abbott, Kansas City. (2) "In Membership," by G. A. Hoffmann, St. Louis. (3) "In Equipment," by J. E. Davis, Princeton. (4) "In Work," by F. L. Cook, Sedalia.

7:30 P. M.—Song Service. Address, W. F. Richardson, Kansas City. "What Think Ye of it?" by the convention.

Wednesday, June 12.

8:00 A. M.—Bible Study, by B. A. Jenkins, Devotional. Reports. (Round Table.) "Wherein Does the School Help?" conducted by J. H. Hardin, Liberty. (1) "The Home," by W. G. Harwood, Dover. (2) "The Pastor," by C. H. Strawn, Paris. (3) "The Church," by Hugh J. Puckett, Kansas City. (4) "The Community," by D. P. Gribben, Kansas City. Address, "A Twentieth Century Bible-school," by J. H. McAllister, St. Louis. Symposium, "Vacations," conducted by J. W. Evans, Lathrop. (1) "Their Hurtfulness," by R. H. Emberson, Columbia. "Their Helpfulness," by J. H. Coil, La Belle. Address, "Charging the Battery," by F. G. Tyrrell, St. Louis.

1:30 P. M.—(Primary Session, under auspices of State Primary Superintendent, Mrs. Mary Wisdom Grant, St. Louis.) Bible Study, C. A. Young. Devotions. (Round Table.) "Our Work." (1) "Is it Hindered?" by Mrs. Alice Petts Wright, Creighton. (2) "Is it Favored?" by Mrs. Myra Lindsay, Butler. (3) "Is it Succeeding?" by Mrs. M. F. Wills, Centralia. General Discussion. "Practical Primary Work," by J. N. Dalby, Sedalia. (Round Table.) "Who Should Help Us?" conducted by Miss Hattie Gibson, Pleasant Hill. (1) "The Pastor," by Miss Elizabeth Gill, Mexico. (2) "The Superintendent," by Miss Anna B Hord, Grayson. (3) "The Parents," by Mrs. Laura Ramsey, California. Paper, "The Work to be Done," by Miss Catherine Farsons, Union Star. Paper, "My Way of Doing It," by Mrs. A. M. Yocum, Raytown. (Round Table.) "Are We Undershepherds?" conducted by Mrs. Jennie Conway, St. Louis. (1) "How?" by Mrs. Emma Chandler, Belton. (2) "Where?" by Miss Charlotte Schumacher, Cameron. (3) "When?" by Miss Inez Terry, Lamonte.

7:30 P. M.—Song Service and Devotions, led by J. W. Ferrell, Lamont. Address, "The Making of a Man," by D. W. Moore, Springfield.

Thursday, June 13.

8:00 A. M.—Bible Study, by B. A. Jenkins. Devotional. Business. (Round Table.) "General Exercises," C. S. Brooks, New London, leader. (1) "Their Value," by Edmund Wilkes, California. (2) "Their Variety," by W. D. Cree, St. Louis. (3) "Their Abuse," by L. C. Wilson, Neosho. (Round Table.) "Home Preparation," conducted by W. H. Harris, Grant City. (1) Do We Have It?" by James A. Gordon, Marshall. (2) "Should We Expect It?" by C. E Powell, Fulton. (3) Can We Get It?" by R. M. Talbert, Farmington. General Discussion. (Round Table.) "The Teacher," conducted by W. H. McClain, St. Louis. (1) "As an Officer," Mrs. Lou E. Shelton, Lamar. (2) "As a Trainer," by Davis Errett, Canton. (3) "As an Instructor," by W. N. Stagner, Camden Point. Bible Study, C. A. Young.

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Done by order of the Official Board, Oct. 2nd, 1898.

ATTEST { ED. SELLS, Ch. Clerk. A. R. WOOD, Chairman,

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FOR SALE—Volumes of Millennial Harbinger for 1833, 1834, 1837 to 1839, and 1842 to 1857. For particulars address Mrs. John A. Brooks, 3217 E. 7th St., Kansas City, Mo.

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FOR SALE—A shoe shop, with fixtures and stock. Proprietor died last week. A splendid opening. Address G. A. Hess, Pastor Christian Church, Greene, Iowa.

THE Christian Colony in Ontario—colonizing for evangelistic purposes Poor, deserving family men desired. Free, 160 acres of land. Address, with stamp, R. A. Burriss, Port Arthur, Ont.

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Family Circle.

The Angel's Gift.

An angel stood by a cradle-side
Where lay a child in the flush of sleeping,
And softly the watchful angel sighed,
"What gift shall I give to this young life's keeping?

"The gift of gold? It will drag him down,
Perchance, to the world and its lower level.
The gift of pleasure? A soulless clown
Is he who knows but the feast and revel.

"The gift of fame? It is passing bright,
As over the pathway in youth it flashes,
But the flame dies out ere the hush of night,
And leaves but a handful of whitening ashes.

"Ah, child!"—and the angel smiling spoke,
"That thou mayest taste of the joy of living,
One single blessing I dare invoke:
God grant thou shalt cherish THE GIFT OF GIVING!"

—*Jessie Brown Pounds in The Missionary Voice.*

"Exactly Square."

"It's a good place to load up when you once git to it," said the homespun station-agent, "but 'tain't every driver that knows how to set his wagon. Never knew but one man that could back his team up to that platform without swearin'."

"Likely his horse had got used to it!" muttered the travelling pedler. He was wondering if the man meant to be impertinent. Evidently he had overheard him letting out profane epithets and cursing his patient beast.

"Wal, I dunno," said the station-agent, "George Dean had fourteen horses, and sometimes he come with one team and sometimes with another. Never knew him to swear at 'em."

The pedler was cross. In the course of his business as a seller of small wares he had driven to this little country railway-station to take in a consignment of goods. He was a self-righteous man, who prided himself on being always "exactly square"; and the peculiar remarks of this blunt depot-master irritated him. The man had a good deal more to say about George Dean as he helped load the boxes into the wagon. "He was the squarest man I ever did business with," he concluded.

"Well, what's the matter with him now?" asked the pedler, finally. "Has he backslid? I notice that you always speak of him in the past tense."

"He's dead," said the man. "Died a year ago. But there won't anybody round here forgit him very soon."

The pedler was glad to escape. But when he drove away there was one more man who couldn't forget George Dean, the young market farmer who "never swore." Had he known that another sermon from the same Christian text lay on his road he would have gone another way. Religion and religious subjects were matters which he usually avoided.

As dark came on, he stopped at a large and well-kept country homestead, and secured the privilege of putting up for the night. As Providence would have it, the place was the home of the late George Dean, and he was the guest of George Dean's parents.

The vexation of discovering where he was changed presently into something like awe. What singular fate had sent him there? He could not prevent the bereaved mother from talking about her son; and when the hired team drivers chimed in with their hearty testimony he had to listen; how good the young man had been to his parents; how scrupulous in his duties to his fellow men; how loyal to the laws of God; how kind to his dumb animals.

"He never would drive his team horses to church," said his mother. "He bought Townie for light carriage work. The others always rested over Sunday."

The uneasy guest carried all this to bed with him and lay awake. What a difference between "exactly square" as he regarded it, and exactly square as George Dean had considered it! And he had heard enough to explain why. He caught himself envying a man he had never seen. Then the envy turned to admiration and self-reproach.

"You couldn't ha' put up here if it hadn't been for George," said one of the hired men the next morning, as he harnessed the pedler's horse. "He built that addition o' purpose to 'commodate travellers."

It was years before Wightman, the pedler, in his circuits through New England, stopped again at his Berkshire county lodging-place. He was not a self-righteous man now. A higher rule of life than his own had become his law, and the travelling trader was known as "the pedler evangelist."

During a long stage journey the driver remarked to Abraham Lincoln—not knowing his passenger, and finding that he would not drink, smoke, chew or swear—"I've a pretty poor opinion o' folks that haven't got any small vices. I always suspect they make it up in big ones."

Others have repeated that bit of cheap sophistry. The truth is that the lives which really rebuke wickedness and shame conceit are always pure in the "minor morals."

—*Youth's Companion.*

Self-Support at College.

We hear much of the increasing expensiveness of college education and the luxury of college life, but there is less said about the fact that, even in the most expensive and aristocratic colleges, many students earn their way during the whole course. Though the average expenditure of the college student is probably greater now than ever before, the opportunities for self-support are also greater and more students are taking advantage of them. In the Century for June, a college number, Alice K. Fallows writes on this subject. She says:

Any one who visits a certain little meat-shop in a side street of Boston on Saturday night, when the rush of trade is greatest, will find there an extra clerk, distinguished from his fellow-clerks only by an unusually intelligent face. Like them, he wears no coat, and he manages his long white apron as easily as they. His smile and quick repartee make him popular with the waiting throng, and he saws through the bone of a porter-house steak, wraps up the meat, and hands it to its owner as quickly and deftly as a professional. If the customer will go to a dingy grocery-store a little farther down the same street, he will find another man backed up against a kerosene-barrel, patiently rehearsing the price of eggs, butter, and soda to a bulky matron of the middle class, keeping his temper when she informs him that all these commodities are two cents cheaper at a rival store, and even smiling a cheerful good-by when the virago slips four cents' worth of codfish into her basket as the result of twenty minutes' haggling, and squeezes through the door.

If the same customer happens to be in Harvard Square the following Monday, at the end of a collegiate hour, he will probably feel like the victim of a modern fairy-tale, when he recognizes in two students, swinging across the yard with note-books in their hands, the butcher and the grocer of Saturday night.

In the modern development of undergraduate self-support, such metamorphoses from student to workman and back again are so common that a stranger within half a day's distance of any one of the well-known colleges for men is likely to meet with a similiar experience. The students themselves take these transformations as a matter of course, but the conventional visitor in a large college town may be permitted a start of surprise when he learns that the tactful person at an evening party, who looked after the comfort of the guests effectively and unobtrusively, and who set the social wheels in motion skilfully when they threatened to run down, was in reality a student, earning a dollar or more an evening for his services. It is rather disconcerting also for one with carefully regulated social ideas to discover in the class orator at commencement the night clerk of his hotel. But a nation which allows one of its sons to work his way from canal-boy to president could not, if it wished, escape a reflection of democratic ideals even in its most aristocratic educational institutions.

The opportunities for self-support vary in the different colleges, according to their size and location. Occupations practicable for students in a small town are soon exhausted. For this reason the self-supporting student in Princeton, Williams, Dartmouth, Amherst, Leland Stanford, Jr., and some other colleges must make the best commercial use possible of the college public, and not rely too greatly on the limited supply of outside work. But the man earning his way at the Chicago University, Columbia, Yale, or Harvard has a whole city full of possibilities to choose from, if the college body itself proves unremunerative. When the prospective student of one of these universities consults the list of undergraduate industries from the safe vantage of his own home, indeed, he feels as bewildered as a woman before samples of all the dressgoods in a store. His choice at first seems unlimited. But only a few encounters with the actual difficulties of earning his living serve to reverse his ideas of his own importance, and to make him

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thankful to do the first profitable thing his hands find to do.

The freshman, particularly, discovers before him a very hard row to hoe. Lack of capital, ignorance of the college public, its supplies, and its needs, a scarcity of friends and acquaintance—all these things he must contend against. Upper-classmen may be choosers, but freshmen, like beggars, must be content with what they can get. They may be among the fortunate ones whose high grades are to be rewarded by scholarships later on. But this vague possibility will not keep the wolf from the freshman's door-mat in the meantime, and he will have to bestir himself or go hungry. Fear of hunger is a strong motive, and it drives hard bargains with its victims; but an expedient that would be a tragedy in the life of an older intellectual man becomes a pastime to the student who looks on it as a temporary measure, and he shovels off sidewalks blithely, and cleans furnaces to a song.

A Legal Complication.

To the Indian all beasts are free as food except buffalo—this animal king he must not slay. But with the killing instinct, that has come down through long generations of living by the hunt, strong upon him, he realizes not the full value of this law, and evades it when he can.

The present year a half-breed killed three buffalo on the Athabasca. A policeman stationed at Grand Rapids found this out and arrested him.

They had to wait until a magistrate turned up to try the case. A Hudson's Bay factor arrived, going down the river with his trading boats. Every factor is a magistrate, but in this case there were complicated contingencies. The half-breed was the only pilot who could take his boats through the rapids; if the factor fined him for killing the buffalo and consficated the hides, the breed pilot would most surely sulk and clear out. This was a serious problem. But if he tried the case the buffalo skins would be his by right of perquisite.

In the morning the boats had gone down through the rapids; there was no magistrate to try the case; also there was no culprit, for the breed, who was at large under summons, had gone with the factor. Later, when the Hudson's Bay man returned, a scrip commissioner, who was also a magistrate, showed him three large, black, curly-haired buffalo robes, worth $100 apiece.

"Yes, I tried the case," said the commissioner, "and paid the breed's fine, which was only fifty dollars."

The factor sighed. He was a victim to his duty; but the commissioner would have to smuggle the robes out, for though he might keep them in his possession in the territory, the law would not allow him to export them.—*Saturday Evening Post.*

Brown: "That's a handsome umbrella you've got there, Robinson."

Robinson: "Yes."

Brown: "About what does it cost to carry an umbrella like that?"

Robinson: "Eternal vigilance."

For Nervous Headache
Use Horsford's Acid Phosphate.

DR. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Expensive Ugliness.

By tradition rather than necessity, says Charles M. Skinner in the Saturday Evening Post, the modern factory is a paragon of ugliness. The owner appears to think that he has fulfilled his duty to his employees if he has provided running water and fire escapes. It is not so greatly to his discredit that he does no more, because he has accepted custom in such matters, and if, now and then, he hears of improvements in other mills or in the way of running them, he dismisses the subject as the whim of sentimentalists, as of no practical consequence, and as a probable drag on business. Experience has proved this view to be a wrong one. The best protection against labor troubles is interest in the laborer. This interest need not and should not take the form of condescension and charity, which are demeaning and humiliating to their object, but should be a practical service which is no more called in question than is the workman's right to air, water and protection against danger from the explosion of chemicals or the escape of noxious vapors.

We see the beginning of a change in the work that has been done, in a noted instance, in a factory in Dayton, O., as well as in a hundred other shops in this country that have followed the same methods more or less closely; in the model houses built for mechanics near the great gun works of Krupp in Germany; in the improvements in and about the mills and shops of a maker of cocoa in England, of a maker of pickles in Pennsylvania, and of a maker of silk in Connecticut; and in no instance has the employer repented his interest or generosity. For it is not generosity—it is investment. By stimulating the interest and loyalty of his working people the employer increases the output of his shop and betters its quality.

The things to be done need not involve great labor or expense. To keep the floors and windows clean does not appear to be a difficult undertaking; yet in a majority of factories in this country the floors are covered with oil and dirt, and the windows are so grimy as to make a sort of twilight, which is not only trying to the eyes but is depressing to health and spirits; and a dispirited man never works as does one who is cheerful. Soap and sunshine, therefore, are prime agents in the creation of comfort and content. But it is possible to do more than this. In one of the factories in Manchester the waste steam, which ordinarily passes into the air, is used to heat a greenhouse, and the flowers started there are taken to the mill, every weaver having his or her own window-box or pot of plants, while choicer blossoms from the conservatory are sent to employees who are ill at home. In a Massachusetts factory the waste steam warms a pond and supports a fine growth of water lilies, as well as the noble Victoria Regina. In certain cases the owners of shops have trained ivy, woodbine, wistaria, honeysuckle and morning glory over the otherwise bare and unattractive fronts of their buildings, and have even so concealed the lower parts of unsightly telegraph poles and fences.

Reading-rooms, smoking-rooms, rest-rooms, the cost-price restaurants and other benefits have added to the comfort and satisfaction of employees, and thereby to their activity and efficiency. The old-fashioned overseer pooh-poohs the idea of allowing any of his people to sit or lie down for five minutes if they are ill or tired, but a brief rest often puts heart into a man and enables him to finish his task. In such case, it is economy to let him have it. It is sometimes argued that pleasant surroundings detract from the attention that should be given to work—as if a person ever worked the worse for being clean and warm, and having plenty of air and light! This is the objection made by the sort of men who paint their factory windows to prevent their people from losing time by looking into the street. The fact is, that many persons are so irritated by these marks of distrust that the very object of them is defeated. The workmen are constantly, if unconsciously, casting about to see into the street that has been forbidden to them, and the dull walls reflect only their indifference, or hate.

There is yet another reason for concessions to the mill hands, and it is based on the present public interest in all schemes of betterment. The destruction of city slums, the increase of kindergartens, the establishment of free lectures, the appearance of the university settlement and of such institutions as Hull House, in Chicago, the substitution in reformatory cases of the indeterminate sentence for fixed terms of imprisonment, the legislation that enforces safety in mines and sweat shops, are tokens of the widening of a Christian spirit, and the improvement of factories is but in line with these reforms.

NOT HEREDITARY

In the main, consumption is not hereditary; it is infectious.

Low vital force is hereditary; which gives consumption its chance. An infection starts it.

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We suppose it needn't be more than 5 per cent, if people would take fair care and Scott's emulsion of cod-liver oil.

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Little Willie—"When is Decoration Day, pa?"

Papa—"I believe your mother will tell you it is Easter Sunday."

Mr. Isaacstein—Misther Goltstein, dit a shentleman gome in here a leedle vile ago mit hees hat all smashed und dirty, und puy a new one?

Mr. Goldstein—Vell, maype he might, I dunno.

Mr. Isaacstein.—Vell, if he dit, I glaim a bercentage.

Mr. Goldstein—Vy is dot?

Mr. Isaacstein—Pecause it vas mine leedle Ikey vat trowed der panana peel on der sitevalk.

The Inner World the Outer Makes.

By Ira Billman.

We form within, the mould of all we see
Without. The midnight sky a star-bright rhyme
Reveals to him, who first from earthly slime,
In crystal fountains of immensity
His thought has bathed. Thus immemorial tree
And mount, whose shadows trail sublime
The landscape, like eternity through time,
Show vaster heights within the soul to me.

O spirit! with such giant, awful powers
To push the sky back in the deeps of space
And hang it there outspread, as jeweled lace
About the shoulders of my fair, sweet hours;
Keep pure, be great, so that thy greatness may
Reflect infinity upon life's way.

Evansville, Ind.

Cinders and Tears.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry; I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball and then tucked tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp her fingers.

"No, you can't. Of course it hurts, I know. But just stand here a minute and keep your eye shut—the tears are coming. Be patient, Miss Hester; just a minute now, and it will be out."

And she was right. After a brief space of intense pain, tears flowed, and with them the cinder flowed out. We gathered up our bundles and went on.

"A simple remedy, Fanny. I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"Oh, hurts and things. I don't suppose you get many of them, miss; but any one who works as I do gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying about 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"'Rub my eyes with my elbows,' you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because they don't know any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why it's all over, you know."—*Michigan Advocate.*

The Man Who Killed the "Pork Bill."

Former United States Senator Thomas H. Carter, of Montana, who finished his senatorial term a few weeks ago by spectacularly killing the $50,000,000 River and Harbor bill, and who has since been appointed by President McKinley as head of the St. Louis World's Fair Commission, is still only forty-six years old, but has had a varied career.

He was born in Ohio, received a common school education in Illinois, and gradually worked his way still farther westward till he reached Montana, acting as farmer, railroad man, school teacher and politician in turn. Although from such a distant and sparsely-settled part of the northwest, he was chosen before he was forty years old to be chairman of the republican national committee. He had already been delegate from the territory of Montana to Congress, and when the territory became a state he was made its first representative at Washington.

An incident of his service in the House of Representatives illustrates his aggressive nature. It was in the discussion of the McKinley tariff bill in 1890, when various industrial interests were striving with might and main to secure benefits through duties on the importation of raw materials into this country.

Coming from a mining state Mr. Carter was very anxious to secure all the protection he could for his constituents, and he proposed a duty on lead ores imported from Canada and Mexico. The suggestion did not meet with sufficient demonstrations of approval to satisfy the westerner, who began a speech in support of his claims for Montana.

His breezy style and rich humor caught the House and set every one laughing. Hardly stopping for breath he rushed on with his appeal, and—strange to say—the House began to listen closely as well as laugh.

Finally Mr. Carter turned to his chair, in the semi-concealment of which, under the broad-brimmed white hat which was a part of his picturesque make-up, were two large cyclindrical rolls of paper. Grasping these he swept up the main aisle, talking all the way, to the semi-circular area in front of the speaker's desk.

All eyes were on him now. Every one was on the qui vive for the climax of the eloquent westerner's speech. Taking in each arm one of the huge petitions—for such they were—and approaching the first aisle on the Democratic side, he gave a mighty swing to his right arm and sent the great paper roll twisting and unwrapping itself down the aisle, while he held on to the free end. Turning as quickly to the other side of the chamber he gave a left-arm swing that likewise astonished the Republicans regarding the number of workers who had signed the petitions.

"There you are!" exclaimed Mr. Carter. "Thirty thousand men call for this legislation!" It is hardly necessary to add that he secured the protective duties desired.

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With the Children.

J. Breckenridge Ellis.

PETE.

XVI.—Who Nap Was.—(*Continued*).

"No, Nap," said Mr. Gudger, "no; neither will Mr. Brown nor Mrs. Morris give you another hundred." "Oh, *won't* they!" cried the tramp; "Well, I just guess they *will*. I guess Mrs. Morris will. If she refuses I'll tell her secret to the town." "No you won't, Nap," said Mr. Gudger calmly. "I say I will, and if you don't lemme loose, I'll tell it right now, and you'll see what a secret it *is!*" "We're not going to let you loose, Nap," said Mr. Gudger; "are we, Mr. Brown?"

"Certainly not," said Edgar.

Nap wiggled wrathfully in the spring wagon, but he could not get up. "Look ahere, gents, you don't know who I am. I'm Mrs. Morris' brother, that's who I am. Now, you take these handcuffs off of me and apologize as befits you." "Oh, no," said Mr. Gudger, "you're not her brother, and we're not ready to apologize yet; are we, Mr. Brown?"

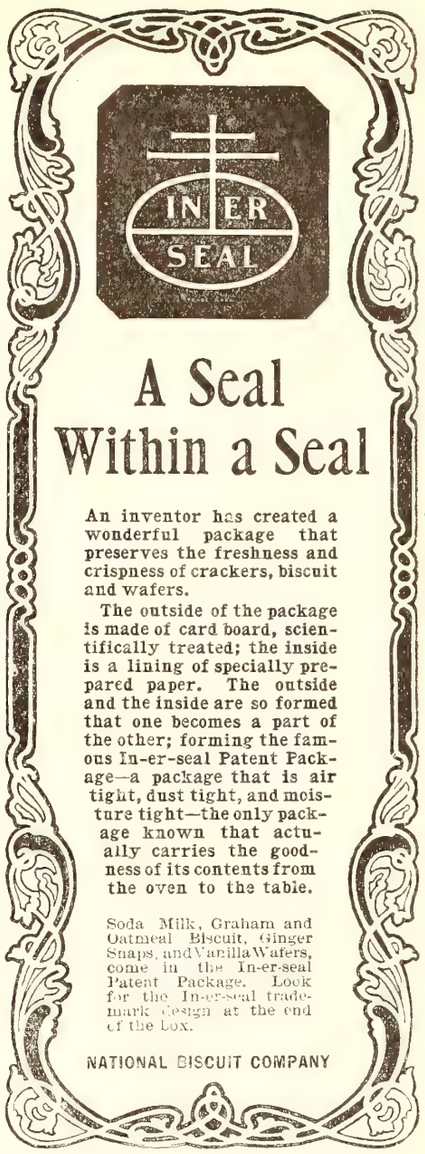
"Well," said Nap, "I am not exactly to say her brother, but I'm her brother-in-law, her husband's brother; at least his half-brother; that's who I am. And I'm uncle to Pete and Madge and Jennie. That's what I am; *uncle!* And Mrs. Morris is my sister Maude—that's what I call her. And I'm her brother Nap. And I'm the girls' *uncle* Nap. I'm a gent in hard circumstances, that's what I am. Now you know who I am, and that's just *part* of the secret." "We don't believe this part," said Mr. Gudger, "do we, Mr. Brown?" "Not a word of it," said Edgar, "it's ridiculous."

"You just listen, then," said Nap. "Sister Maude (that's Mrs. Morris)—" "You call her that again," said Edgar, "and I'll throw a third bucket of water over you." "Well, gents, Mrs. Morris, her husband's name before he died was Jack. And he was my half-brother, older'n me, and so it come about and in the course of events it was, that he got to be my guardeen, him being twenty-one, I not more'n fifteen. I'm free to confess I was a wild un; I couldn't be made to go to school—you may 'ave noticed that my language at times shows a need of patching. But I was as good-hearted a boy as ever lived, yes, gents. All I needed was to be drove and *made* to take my school learning. Payrents both dead, and guardeen a mere boy as we have seen. Jack never liked me. He wasn't but a half-brother, and that half was spilte with jealousy and dislike of me. I took naturally to business. My doting was to be working, early and late, yes, gents. I was that industrious, it makes me tired, now, and want to sit down to rest, just recollecting how industrious I was. Well, my pore ma had left me a snug sum an' it was a thousand dollars for to set me up in a business. I didn't keer which just so it was business; work; industry; that was me. Now, what does this here half-brother and guardeen of mine do but take that there thousand dollars that he palpably had no manner of right to, and squander it hisself on hisself. He done that; Jack Morris; Mrs. Morris' husband. Why did he do it? Well he had gone into a little speculation, and he was about floored and he thought he could save hisself and git out alive. But he lost my thousand and all *he* had, and there we was, us two boys without cent. He got it hushed up in court, somehow, so they didn't send him to the pen such as he should have been sent. Then what did we do? Gents, *my* sperrit was broke. As for Jack, *he* hired out as a day-laborer, and delved and toiled and saved and scraped and scrooged and sweated, and got on his legs again, and riz in the world, and married sister Mau—I mean Mrs. Morris. But me, I had, as I mentioned, no sperrit. I just sickened at the thought of work. Where was the inducement? I was a gentleman; so I just drifted and went on the road, and travelled without paying for my transfers, and never soiled my hands with menial labor, gents. I was a broken tree, a fallen tower. And my brother Jack done it! And sister—Mrs. Morris *knows* Jack ruined my life a-committing that crime of squandering my thousand; and that's why she dassn't refuse me a pittance now when I come humbly to her door a-begging for a crust; her a-sitting up in state in a house of her own; me, a *tramp*, a nobody, a castaway! She won't call me 'Brother Nap,' nor do her girls know I am their lovin' uncle; they never heerd of poor Nap as was their father's brother."

There was an ominous silence, and then Edgar said: "After her husband became prosperous, why didn't you go to him and demand your money with interest?" "Because I stood on my dignity; and besides I had fallen so low I didn't keer for nothing but to be left alone. I got to love my low haunts, my evil companions. But now I am of a mind to live a respectable life, and be the gentleman I am. Asides, I lost track of Jack, and just come onto the fambly by accident." "I guess *that's* the real reason," said Mr. Gudger. "Well, Jack he moved away, and I *did* lose track of him," confessed Nap, "or I'd made it hot for him, yes, gents! And you kin go and ast Mrs. Morris if ev'ry livin' word of this ain't so. She *knows* it all from Jack. *She* knows his sin and his wronging of his defenseless half-brother; and I give you lieve to ast her, more I *invites* you to ast her. She dassn't deny a syllable."

"Nap," said Edgar gravely, "your earnestness and fearlessness convince me that you have spoken the truth." "I thanks you, sir," said Nap, "and you are a gentleman same's me." "But," said Edgar, "from what you have said, it was no fault of this widow, and you must not disturb her with what cannot be helped." "If she *is* a widow, Mr. Brown, she's a widow on my thousand dollars. I only ask for a hundred, because I'm square; but I'm going to have as much of my rights as I demands. I don't ast for all my rights, but such rights and so many of 'um as I does ast for, I 'low to git." "Now, Nap," spoke up Mr. Gudger, "we've listened to you, and you'll listen to *us*. You'll not demand a cent of Mrs. Morris. In fact, you'll leave this country tonight, if we conclude to let you leave it, and if you come back, you'll come back to the halter. I suppose you understand this language?" "I understand," said Nap with dignity, "that halter is language for horses, and not gentlemen." "Yes, Nap—horses and *murderers*," said Mr. Gudger. "Nap, I'm a detective. Mr. Brown has employed me to trace you down. Now this is what we know about you." Mr. Gudger cleared his throat and continued with evident relish.

[TO BE CONTINUED.]



Customer—"What is that porterhouse steak worth?"

Marketman (weighing it): "Ninety-five cents."

Customer—"I'll take that pumpkin over there. I'm a vegetarian."

The following is inserted by special request of the subscription manager, who says he knows some cases to which it might apply:

A subscriber to a certain paper died and left fourteen years of subcriptions unpaid. The editor appeared at the grave as the lid was being screwed down for the last time and put in a linen duster, a thermometer, a palm leaf fan and a recipe for making ice. Editors, as a rule, are not prosperous, but they are kindhearted and considerate.

Two shopmen hired bicycles lately, and took a spin into the country. When they were perhaps ten miles out they decided to have a race. One of them got far ahead of the other, and in dashing around a turn, ran into a pile of stones. The wheels were demolished, and the rider found himself lying among the spokes. An old woman who happened to be passing was met by the second rider. "My good woman," said he, "have you seen a young man riding a bicycle on ahead?" "No," said the woman, "but I saw a young man up the road who was sitting on the ground mending umbrellas."

Hour of Prayer.

Frank G. Tyrrell.

Uplifting Power of Christ.*

TEXT:—And I, if I be lifted up from the earth, will draw all men unto myself.—John 12:32.

The uplifting power of Christ is the power of sacrifice. For the very next verse explains the text as a reference to the manner of his death. No force in the world is comparable to it. He who touched a far away and insignificant part of the world but briefly in his three years' ministry, and died in ignominy, and rose again, is the greatest moral energy in the throbbing, expanding life of this twentieth century.

Christ Made Known.

"When ye have lifted up the Son of Man, then shall ye know that I am he" (John 8:28). He walked in comparative disguise. All men wondered of him, as they had concerning John the Baptist. Apparently there was little about him by which he could be identified as the Messiah, save to those who possessed unusual clearness of vision and strength of faith. Yet there were times when his works flashed forth the secret of his power, and even the most stubborn ought to have been convinced. But the genius of Christ was awaiting its full disclosure. That could come only when all things were fulfilled; when finally they had "lifted up the Son of Man," then they should know; for it was by the revelation of his power he was to be recognized. And what a testimony the crucifixion is to his divinity! The veiled skies, the trembling earth, the rent rocks, the opened graves, and the heroism of the silent Sufferer, wrung from the lips of the heathen soldier the exclamation, "Truly this was a Son of God!" and sent the mob back to the city beating their breasts.

And from that day to this, Christ is made known by heroic sacrifice. Suffering is the sign manual of his presence.

*Prayer-meeting Topic for June 5.

A Savior, Not a Judge.

"For God sent not the Son into the world to judge the world, but that the world should be saved through him" (John 3:17). It was in need enough of judgment, and worthy of condemnation. For ages men had done despite to the Spirit of love. And yet in the midst of rebellion and desperate transgression, there comes the angel chorus of "Peace on earth, good will to men," instead of thunderbolts of wrath. The functions of a judge and of a savior are vastly different. The judge ascertains the guilt or innocence of the accused, and passes sentence. The savior clears the accused of guilt, and sets him free. In this we see the uplifting energy of Christ. A sentence of condemnation would have depressed still further the saddened, wicked world; but the tender sympathy, the inquiring, searching love of the Son of Man awoke the angels of penitence and hope, and lifted the world out of despair.

A noble Christian woman went to a low resort to try to rescue a poor girl. She was met at the door by one of the ferocious and desperate bullies that guard such places. She was alone, and not altogether unafraid, but taking her well-filled purse from her pocket, she suddenly placed it in his hands and said, "I do not like to take my purse about here; will you please keep it for me until I return?" The man was speechless with amazement, and the tears sprang to his eyes. In the very vestibule of hell he was found and wholly trusted by a lady! He proved worthy of that confidence. Oh, for fewer judges, more saviors!

Low, But Not Lost.

The world is yet in need of this uplifting energy. Our homes are not all filled with it, and those that have it are not altogether blessed by it. Business is in far too many cases still conducted on the plane of pure selfishness. The ethics of competition are not the ethics of the gospel. Governments are incarnations of force. Ideals are low; conduct is low; the world swings slowly along through its March. Our own hearts are comparatively cold and icy. But there has been an immeasurable uplift, proving that the world is salvable. When God, inspired by His own infinite love, gave His only begotten Son, He did not take up a hopeless task. It is His world, not the devil's. And He is gradually lifting it up out of the shadow of sin into the light of life. Age after age scores new triumphs. Each generation leaves far behind some vice, some collective or individual sin.

"The world is rolling freedom's way,
And ripening with its sorrow;
Take heart! who bears the Cross to day,
Shall wear the Crown to-morrow!"

Shall we not see to it that as followers of Christ we make our lives instruments for the exercise of His uplifting power?

Prayer.

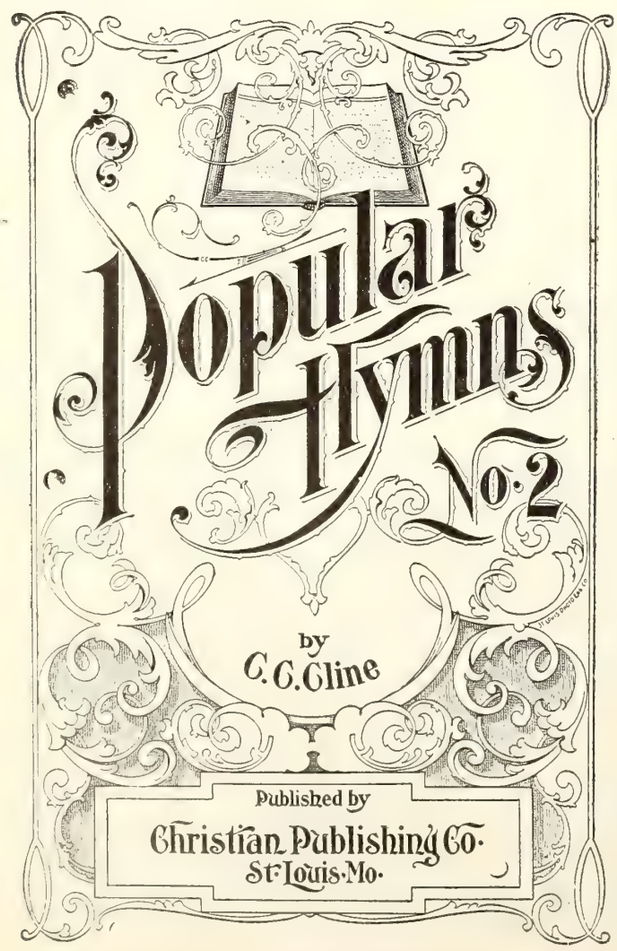
We praise Thee, O God, for Thy gift of love; for the forgiving grace of Thy Son our Redeemer, and for His mediatorial reign. We thank Thee for the nobler manners, purer laws, higher ideals which He has brought into the world; and we pray for the rapid extension of His influence in our own hearts and homes, in our own land and all lands, till the world shall be full of His glory. Amen.

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Sunday-School.

W. F. Richardson.

Jesus Appears to Paul.*

After the death, resurrection and ascension of Jesus Christ, and the establishment of the Christian Church on Pentecost, no event of history is so fraught with interest to the cause of Christianity as is that of the conversion of Saul of Tarsus. Though the gospel was first to be preached to the Jews, the sequel showed that the nation generally was unwilling to receive it, and that the larger triumphs of the truth were to be realized among the Gentile nations of the earth. Among the original apostles there seems to have been none with the mighty grasp of intellect, the broad spirit of catholicity, needed to comprehend fully the universal scope of the gospel, and to lead the company of chosen ambassadors out from their Jewish prejudices into the clearer understanding of their saving mission to the whole human race. Saul of Tarsus was just such a natural leader, and the Head of the Church laid hold of him for that purpose.

Saul, whom we know best by his later name, Paul, was a famous advocate of the strictest school of Judaic interpretation and life. He was, as he himself says, "a Pharisee of the Pharisees," a member of "the strictest sect of our religion." His thorough knowledge of and zeal for the law had brought him honors from his people. If not a member of the Sanhedrin, the highest Jewish council, as seems probable, he was at least a trusted servant of that body, to whom had been committed the work of stamping out the heresy of the "sect of the Nazarenes." He was an approving witness of the killing of Stephen, and it was his delight to arrest men and women who were suspected of faith in Christ, and try to force from them a denial of their Master and to punish the faithful with imprisonment and death. It was due to him, in part at least, that the death of Stephen was followed by a bitter persecution of the Christians in Jerusalem, which resulted in the flight of most of them from the city. He "ravaged the church," we are told, the word used being that which describes the ruthless uprooting of the vineyard by the tusks of the wild boar.

This Jewish inquisitor, whose cruel pursuit of the innocent reminds us of the infamous career of the Duke of Alva, the Catholic persecutor of the Protestant Netherlands, was not satisfied with driving the followers of the Nazarene from Judea. "Being exceedingly mad against them" he "persecuted them even unto strange cities." Securing from the high priest and Sanhedrin at Jerusalem letters to the rulers of the synagogue in Damascus, he started for that ancient and important city to arrest and bring back to Jerusalem any Christian refugees that might have sought shelter there. Several days were consumed in the journey, and the impatience of Saul to reach the city is suggested by the fact that his company was on the road at noonday the last day of the journey instead of resting in some shady spot, as was then and is still the custom of travelers under the hot Syrian sky. They were nearing the strong walls of Damascus and he hurried forward to reach their shelter as soon as possible.

Suddenly the whole company stood still, arrested by the bursting of a great light upon their eyes, which blinded and terrified them. Even the blazing mid day sun seemed to lose its brightness in the glory of the supernal world that shone about them. They fell to the earth and on their ears fell a sound which but one of them could distinguish. Into the soul of the proud persecutor there entered the majestic voice of the Divine Visitor who thus had robed himself in light, and he heard the words, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads." These last words seem to me to prove that Saul had been fighting against some unwelcome thoughts, which pressed upon him in his contact with the disciples of Jesus. It is difficult to see how such a man could behold the patient and cheerful sufferings of those who believed in Jesus without receiving some impression of the possible truth of his claims. By many it has been confidently asserted that the beginning of Saul's conversion dated from the death of Stephen, and that the prayer of the martyr cast into the soul of his persecutor a seed of truth which had begun to germinate. Augustine declared that the church owed Paul to the prayer of Stephen. However this may be, it is certain that the first words of Jesus struck dismay to the soul of Saul. Recognizing the voice as not of earth, and beholding a glorious form above him he cried out, "Who art thou, Lord?" The voice replied, "I am Jesus of Nazareth, whom thou persecutest!" Ah! Saul, the blows you struck the saints in Jerusalem were felt by the Lord in heaven. You have not been fighting against men, but God. A sudden conviction of the folly and sin of his whole course of opposition broke upon him and his spirit was crushed into complete submission and abject repentance. "What shall I do, Lord?" is his humble question, in which he voices the language of the truly believing and penitent soul for all time. The proof of every professed conversion is to be found in such an entire submission to Jesus.

But the Savior has committed to men the ministry of grace in the gospel, and he will not himself declare the terms of pardon to any man. Saul is therefore bidden to go into the city, where he shall be told his further duty. Led by the hand, blind and helpless, he who had thought to enter the streets of Damascus as a proud and relentless punisher of the disciples of Jesus, now humbly came seeking peace and pardon in his name. A humble disciple, named Ananias, is bidden to go to the house of one Judas, in the street called Straight, and instruct the penitent in his duty. With amazement he hears that this man, whose coming to Damascus had been heralded as a dread visitation of wrath upon the followers of Jesus, had seen the face of the Lord and heard his voice, and that he was a chosen vessel to bear his grace unto the Gentiles. Gladly did he come to the fasting, praying Saul and minister graciously to his broken and contrite spirit. "Brother Saul, receive thy sight," is his sweet and kindly salutation. The blind eyes were at once opened and the Apostle to the Gentiles again heard the story of his commission as a witness of the Christ to all lands. Then he is commanded to be baptized, in accordance with the command of the Lord Jesus, and his soul is filled with the sweet assurance of his forgiveness and acceptance with God. The mighty tide of his influence is turned into the channel of righteousness and a new era begins for the Church of our Lord Jesus Christ.

*Lesson for June 9, Acts 22:6-16. Parallel passages, Acts 9:1-22; 26:9-20.

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JUNE 9.

How to Enter Christ's Family.

(Matt. 12:46-50).

It is a very thrilling moment in Shakespeare's Henry V, when, before the battle of Agincourt, the gallant young king harangues his ragged and weary troops. Read the passage and see how he fires them by declaring that it is St. Crispin's day, and whoever fights with him that day and for him sheds blood, shall be forever called a brother to the king!

Brother of a king! How much that means in a country where monarchs are revered. To be of the same household with majesty; to be of royal blood; to partake of royal prerogatives! This is great honor.

Not one of us but may belong to the royal family of the greatest of kings. Not one of us but may, without shedding blood at Agincourt, become a brother of the king. How? By "doing the will of my father who is in heaven."

That will, first and foremost of all, is the allying of ourselves with his cause. No man can hope to be considered a brother of the king who does not come close to him and enlist under his banner. Are you trying to be a Christian and yet live away from the church? It is impossible to be one of Christ's and not let it be known

Are you trying to live a Christian and yet carry your church letter in your pocket or in your trunk? It is sometimes more difficult to convert a hardened letter carrier (not postman!) than it is to make a new convert out and out. One might almost say: "There is joy in the presence of the angels over one letter carrier that repenteth more than over ninety and nine new converts."

After letting the world know where one stands, it is not necessary *to stand!* We must do the will: we must be faithful over the few things; we must take heed lest we fall; we must be of the same kind as Christ, if we are to be his kin; we must be gentle and strong, kind and resolute, loving and courageous, harmless and shrewd. All these qualities shall come in greater or less measure to one who desires to do the will of the Father.

It is not brotherhood by blood which brings us into the family with Christ. It is brotherhood by obedience. How hard a lesson it is to learn to obey. Particularly does this seem hard for us independent Americans. Obey! Obey! and then shall ye be brothers of the king.

Nor is it a blind obedience, unreasoning, to which we are called. It is an eminently reasonable faith which is ours, a reasonable service.

It may not be a complete obedience, either. We may be slow and stumbling and halting. But the essential thing, after all, is the will to do his will. Here lies the real secret of our kinship with Christ. It is in the aspiration. With the poetic expression of this truth, by Ansor E. Cheaten, one of the members of my church, I close this article.

TWO JUDGES.

Man, his quick, impulsive judgments giving,
Trusts alone his narrow sense of sight;
He doth judge my loving by my living—
Is the judgment right?

Thou, O Christ! my every act art proving
By a test no human eye can see;
Thou dost judge my living by my loving—
I am safe with Thee.

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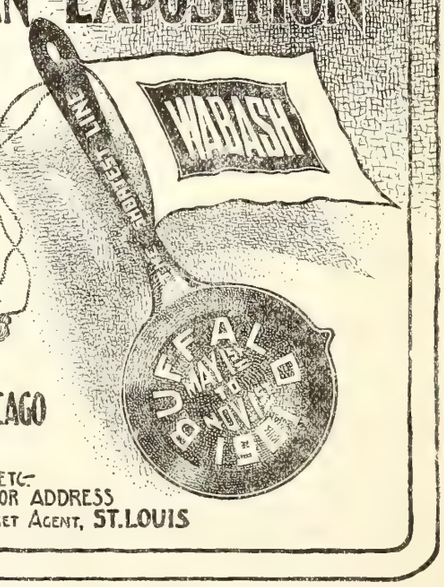
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MARRIAGES

BURMEISTER—SEITZ.—Married at the parsonage, Arcola, Ill., April 11, 1901, John Burmeister and Miss Della Seitz, both of Arcola. L. T. Faulders officiating.

GIDEON — STEELE.— Married Sunday evening at the home of Dr. A. M. Collins, at Shelbyville, Ill., Mr. G. W. Gideon, of Clinton, and Mrs. May Steele, of Middlesworth, daughter of Mr. and Mrs. John Holt.

KELLER—DIXON.—Married at the bride's home in Arcola, Ill., May 15, 1901, Wm. L. Keller and Frances M. Dixon. L. T. Faulders officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BRITTIN.

Nancy D. Mallory was born near Riverton, Ill., Sept. 17, 1836. She was married to Henry Brittin Dec. 9, 1856. To this union were born eight children, seven sons and one daughter. She departed this life May 17, 1901. A large audience gathered at the Church of Christ to pay their last tribute of respect to their departed sister. Sister Brittin was a silent power for good. The strength of her faith gave power to her character, which was a rich legacy to seven of her children who live to mourn their loss. J. LEMMON.

Athens, Ill.

CARPENTER.

William Shannon Carpenter was born in Guernsey Co., O., Feb. 14, 1839. He fell asleep in Jesus at his home near West Prairie, April 3, 1901, at the age of 62 years. In 1861 he came to Linn Co., Iowa. He enlisted in Co. A, Iowa Infantry, and served till the close of the war. He was married, Nov. 28, 1867, to Miss Nancy Jordan. To this union was born one son who, with his mother, survives him. In June, 1868, he united with the church at Lafayette, being baptized by the lamented John Martindale. He was a man of sterling worth, prompt and vigorous in all he undertook to do, upright in his walk, and zealous for the cause of truth and righteousness. He was a subscriber to the CHRISTIAN-EVANGELIST for thirty-two years. J. M. CROCKER.

JOHNSON.

Flora H. Rome was born in Cameron, Ill., Oct. 6, 1858. About 25 years ago she was married to Geo. Johnson. To them were born six children, of whom five are living—the oldest about 25, the youngest a girl of 12. Mrs. Johnson spent the most of her life in Cameron and Monmouth, and died at the latter place May 19, 1901. Funeral services in the Christian Church, Cameron, Ill., conducted by the pastor. O. D. MAPLE.

ROTH.

John Roth was born in Loit Kirkby, district of Schlesing, Germany, March 22, 1861, and died at his home in Greene, Ia., May 14, 1901, of pneumonia. Bro. Roth was a member of the Christian Church, and was at the time of his death chairman of the official board. He was one of our faithful ones, of whom we can say, "to know him was but to love him." He leaves a wife and an infant son and a whole community of sorrowing friends.

G. A. HESS, pastor.

Greene, Ia.

STEVENSON.

John Dinsmoor Stevenson was born in Meigs Co., Ohio, July 11, 1825, and died in Alma, Neb., May 12, 1901. He obeyed the gospel when he was 18 years old, and at once became an earnest worker in the church. The largest portion of his Christian life he served as an elder in the different congregations where he lived. My acquaintance with him began a quarter of a century ago. At that time he lived in Lee county, Iowa, and had his membership in the Lost Creek congregation and was one of its elders. In 1882 or '83 I held a series of meetings for the Lost Creek congregation, which resulted in 21 accessions to the church, four of whom were his children. In 1884 Bro. Stevenson moved to Hardan Co., Neb., and settled first on a farm; afterward in Alma the county seat. He soon made a move for a church in Alma, and became one of its elders and remained such to the day of his death. He was a fine singer, loved to sing, and loved the church above everything else in the world. He was laid away on May 15, a very large procession following his remains to the cemetery. Such a life as his is well worthy of our best imitation. C. P. EVANS.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii June 6, 1901 No. 23

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THERE are doctrinal statements, which puzzle and bewilder, which are in reality excrescences on the faith and must be cast away by the natural and healthy action of the system. There are doctrinal statements, which once were true and did vast good and yet were only temporary aspects of the truth. There are men living by them still, as men are still seeing the light of the stars extinguished in the heavens long ago. The time will come when these temporary statements will disappear, and when their light goes out it will be of all importance that they recognize the sun by whose light these accidental and temporary points of its exhibition have been shining. This sun of all truth is the person of Christ. The characteristic of our modern Christianity, which correlates it with all apostolic times, is the substitution of loyalty to a person in place of belief in doctrines as the essence and test of Christian life. This is the simplicity and unity by which the Gospel can become effective. These are the ideas of Christianity which are in conflict to-day,—one magnifying doctrine whose great sin is heresy; the other magnifying obedience. The superiority of this method, whose essence is the personal relationship with Christ, lies in this—that it offers "the highest picture of the combination of stability with progress while the intellectual conception is always sacrificing stability to progress or progress to stability."

—Phillips Brooks.

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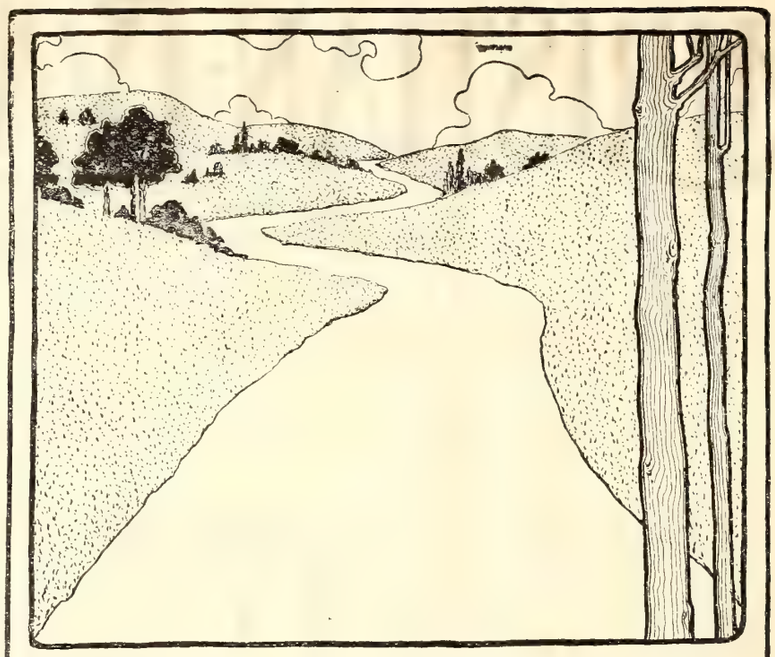
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, June 6, 1901. No. 23.

Current Events.

Our Trade With Spain. It is gratifying to note that commercial relations between Spain and the United States, which were seriously disturbed by the war, seem to have been fully restored. It is not improbable that our exports to that country in the fiscal year 1901 will be greater with a single exception than in any preceding year. According to a statement from official sources we learn that exports from the United States to Spain in the nine months ending with March, 1901, were valued at $11,879,349, against $10,081,920 in the corresponding months of last year and $7,091,043 in the corresponding period of the fiscal year 1899. The figures for the year up to this time indicate that the total exports from the United States to Spain in the fiscal year 1901 will be about $16,000,000, while in 1891 the exports to Spain were $14,619,335, in 1880 $14,657,884, and in 1883, the one year in which the fifteen million dollar line was exceeded, $16,931,287. On the import side the figures of the present fiscal year are largely in excess of those of 1899, though slightly less than those of 1900, which were the largest since 1891. The annual imports from Spain into the United States since 1891 have ranged from $3,500,000 to $6,000,000, averaging about $4,500,000, while for the present fiscal year they seem likely to exceed $5,000,000. In the fiscal year 1899, which felt the full effect of the war between the two countries, the exports from the United States to Spain were $9,077,807; in 1900, they rose to $13,399,680, and in the present fiscal year will closely approximate $16,000,000.

The South Carolina Situation We have already mentioned the fact of the resignation of the two South Carolina senators who propose to fight it out in a political campaign during the summer and appeal to the people. Gov. McSweeney, however, takes a different view of the situation and after having duly considered the matter and taken time to feel the public pulse, he has notified the senators that he does not accept their resignations and asks them to recall the same. The reasons he assigns for this course are that the state needs a rest from political excitement and that as a campaign is fixed a year hence, it seems most undesirable to plunge the state into a political ferment during the present year. He reminds them that the office they hold is a very high one not to be lightly laid down and thinks they might have acted hastily in the excitement of the moment. Senator McLaurin has indicated his willingness to withdraw his resignation in a letter, but at this writing Senator Tillman has not withdrawn his resignation. Senator Tillman has written the governor insisting on his resignation being accepted. What the outcome of the matter will be is not yet clear. The governor has intimated, however, that if the resignations are not withdrawn he will accept same and appoint their successors. If the governor adheres to this purpose it will likely result in the withdrawal of both resignations. The situation in South Carolina, as indeed throughout the south, is one that requires calm reflection and investigation, we should think, rather than a heated political contest.

Allies Leaving Pekin. At last, the indemnity question having been agreed upon between China and the ministers of the allied powers, it is reported that the troops are evacuating Pekin, excepting the usual legation guard. It has been a long story, fraught with many delays, and the world will not be sorry that there are signs of its coming to a close. The American troops left some time ago and now the others are following our example. The Emperor and Dowager Empress are said to be arranging their plans to return to Pekin. The really critical stage of the situation as concerns China has now been reached. Will the government be able to maintain order throughout the empire and put down the frequent uprisings of mobs in the various provinces? This is the problem that now confronts China. If she can do this all will be well. If she should fail her failure would be the signal for the return of troops from the allied powers of Europe. This would mean a protracted stay of these troops with an additional indemnity for China to pay or the partitioning of China among the European nations, so long talked of. The latter result is perhaps the most probable. China's future, therefore, is now in her own hands, and it behooves her to summons all her power to establish law, enforce justice and maintain order if she would maintain her territorial integrity and assume her place among the nations of the earth.

Passports to Filipinos. Two Filipinos appeared at the American Embassy in London and applied for passports as American citizens. This raised a new question which Ambassador Choate referred to Washington. Secretary Hay cabled back authorizing him to issue passports to the Filipinos "as residents of the Philippine Islands, and as such entitled to the protection of the United States." This settles an important point in reference to the status of the people of the Philippines, Porto Rico and Guam. They are entitled to the protection of an American passport, and that means that this government will protect their rights in all lands whithersoever they may travel. This is a substantial gain to the people of these islands and will help them to realize at once some of the substantial benefits of being under the flag of the United States. The decision indicates further what has been obvious enough from the beginning, that this government has no desire or purpose to shirk the responsibility of protecting the people of these islands in all the rights of their person and property. Whatever may or may not be true as to the constitution extending itself over these islands by virtue of their cession to the United States, there can be no question but that the spirit of the constitution and of our American institutions as respects the common rights of man must go wherever our flag goes and remain wherever it remains, insuring justice and liberty to all who take shelter under its ample folds.

Britain Warned. For some time the papers have been full of accounts indicating the alarm which exists in Great Britain and other European countries concerning the growth of American trade in Europe. Recently Lord George Hamilton, Secretary of State for India, has added considerably to the excitement on this subject by very bluntly telling the nation why American goods are being purchased in increasing quantities in Europe, namely, that they are "better and cheaper than British goods." The English papers in commenting upon this remarkable statement do not deny its truthfulness, but on the contrary accept the warning as timely and proceed to point out the reason. They generally agree in holding the trades unions responsible for this state of things. A London newspaper is quoted as saying "we affirm our conviction that to the ignorance and tyranny of trades unions the decline of our manufacturing supremacy is primarily due and we have no hesitation in saying that the methods employed by trades unionists to-day are thoroughly unscrupulous and dishonest." It is said that this sort of language in the conservative English press is quite unusual and that it indicates the beginning of "a campaign of reform, regeneration and rejuvenation which it behooves America to take note of." The particular way in which the methods of the trades unions work against the manufacturing interests of England is indicated in a statement from the London Globe which declares that in this commercial conflict "unless the methods of trade unionism, as understood and practiced in this country, are modified, the Americans will beat us out of the field. It cannot be otherwise so long as the leaders of working men persist in thinking that the way to increase the profits of labor is by restricting the output and protecting the lazy and inefficient, and hampering the freedom alike of the employers and those employed by selfish, antiquated rules. A capable, energetic, industrious workman is, in effect, discouraged, and his superior abilities secure but little advantage for him over the skulker." The Globe contrasts trade

unionism in that country with the same thing as it exists in the United States to the credit of the latter, saying that "its aims and methods are utterly different from those favored by mouthing demagogues of a John Burns-Keir Hardie type." "American trade societies," it adds, "desire the keeping of the wage rate, but they have the sense to see that this can best be accomplished by insuring that the higher the skill and the greater the industry of the individual worker, the larger is the reward which he obtains." We are not prepared to say that trade unionism in this country always and everywhere deserves this compliment, but it is probably fair to say that such is its general aim and spirit.

An Extra Session. An interesting problem has been raised by the recent decision of the Supreme Court in the case of Porto Rico. It was held in that decision that duties collected on goods after the island came into the possession of the United States and before the Foraker act were not constitutional or legal and must be returned. This naturally raises the question as to the status of the Philippines in reference to duties. The question is, whether the Spooner act, which conferred upon the President the authority to organize civil government in the Philippines, carried with it the right to fix a tariff on goods shipped from the United States into the Philippines and on those shipped from the Philippines into the United States. The cabinet has had the matter under consideration and the question has been referred to Attorney-General Knox, who, it is said, has expressed the opinion that the President does not possess the power under the Spooner amendment to the army appropriation bill to fix the tariff. This has raised the question of the necessity of an extra session of Congress to deal with the matter. It is said that the President is considering very carefully the situation and will only call an extra session as a last resort. Senators and Representatives are scattered over the United States and Europe and an extra session will play havoc with their summer plans. The President is naturally anxious to throw the responsibility on Congress where it really belongs, but it is not improbable that some way will be found by which an extra session may be avoided and the rights of all parties conserved. A decision of the Supreme Court in reference to the Philippines, which has been postponed, would serve also to clear up the question, but this is not likely to come before the autumn.

A False Prophet. Among the modern frauds which have imposed themselves upon society in the name of religion, none perhaps has set forth more preposterous claims or made greater demands upon the credulity of the public than what is known as "Zion" with John Alexander Dowie as its head and founder. There are indications that this particular fad is coming to a head by reaching such a colossal height of mendacity as to kill itself. In the presence of a large audience in the auditorium at Chicago on last Lord's day evening, he is reported to have said: "I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in religious garb. I am he that is the living physical and spiritual embodiment of Elijah, and my commission on earth a third time has been prophesied by Malachi, by God himself, by his Son Jesus, by Peter, and 3,000 years ago by Moses. All who believe me to be in very truth all of this will stand up," and over three thousand persons rose to their feet and greeted the declaration with cheers and handclapping. This, according to the special dispatch in the daily press, was the culmination of a frenzied speech in which he defied everybody and everything not in Zion. He told the people that he did not take counsel of them in his methods of government; that he had come to "proclaim theocracy pure and simple, a government of God, by God and for God," and that he would "never rest until all other forms of government have been driven from the earth." Democracy he denounced to be a failure and the government of the people, by the people and for the people as "mere twaddle." "Listen," he added, "to the first message of the prophet. You must pay your tithes and offerings into the store-house of God. Accursed be ye if ye would seek to rob his house of its fulness by not obeying this his will sent through Elijah." Mr. Dowie has never neglected the "tithes and offerings" and he has taken especial pains to see that these were under his own control. That such a man with such blasphemous pretensions can obtain a following at this late period is a sorrowful commentary on the degree of civilization attained by the masses of the people.

The Platt Amendment. The administration has notified the Cuban Constitutional Convention, through Gen. Wood, that its action in accepting the Platt Amendment with certain explanations injected by the Cubans, will not answer the purpose. The fact that the delegates who visited Washington and consulted with Secretary Root and others concerning the meaning of the several particulars of the aforesaid amendment should have supposed that these explanations might be made a part of the official document, indicates their lack of understanding of the fundamental principles of our government. Otherwise they would have known that no explanation of the Secretary of War, or of Mr. Platt, or of the President himself can modify or change an act of Congress. What influence this action of the administration will have upon the Convention is not yet known. The conservative party who favored the adoption of the amendment had great difficulty in passing it even with these explanations attached, and only succeeded in carrying it by one majority. This raises a doubt as to whether the Convention will be able to pass the amendment at all with these explanations expunged. It is probable, however, that the more these representatives of the Cuban people think over the import of the various provisions of this amendment the more they will see their perfect reasonableness, and that they are more in the interest of Cuba than of the United States. Especially when they come to understand that this government is not trifling with them, and that the troops will remain in the island until the amendment is accepted, will they feel disposed to accept the conditions imposed in this amendment. It is not strange, perhaps, that these newly emancipated people should be very jealous of their national rights and very ambitious to walk alone. But a more sober wisdom and a little experience will teach them the value of having such a friend as the United States to look to for guidance and protection.

Corn is King. George H. Phillips, the corn king, has contributed an article to the Saturday Evening Post which shows that he has given a great deal of study to his favorite cereal. It will be gratifying to the farmers to learn that according to Mr. Phillips, who backs up his statement by abundant statistics, the price of corn will never go down again in this country to what it has been in the past, and that it is not likely that it will ever go below 40 cents per bushel. This statement is based on two facts: First, that practically all the area suitable for the growth of corn in this country is under cultivation; second, there has been but little variation in the last few years in the amount of corn produced. There are about 83,000,000 acres devoted to corn in the United States. It is a certain fact that there has been a great increase in the consumption of corn both in this country and in Europe. Many of the foods made from cereals have corn for their basis and this has vastly increased the consumption in this country. The people of Europe are just beginning to understand the possibilities of corn as a food. The Paris Exposition did much to enlighten the people of Europe on this subject. As this is likely to increase the demand from abroad it is altogether probable that Mr. Phillips is right in predicting a better price for corn in the future. The value of the corn crop in this country is more than twice that of the wheat crop and more than all other cereals combined. No other country in the world can cope with the United States in the production of this great cereal.

Oil Discovery. The discovery of petroleum at Beaumont, Texas, proves to be something more than a seven-day wonder. The area of the oil field is being constantly increased by the sinking of new wells, and capital is pouring into that state to develop its hidden wealth. It is not improbable that the whole state will be profoundly affected in its industrial life by the discovery of this hitherto unknown source of wealth. It is likely to result in the development of other resources of that wonderful state, whose undeveloped wealth exceeds, perhaps, the most sanguine expectation of its own citizens. Already steps have been taken for developing mineral deposits in western Texas, and for the utilization of the timber which is contiguous to the oil fields. In many other parts of the country companies have been formed to sink wells in the hope of striking oil or some other kind of hidden wealth. The Texas gushers have had the effect of quickening the imagination of the people generally as to the possibilities which lie beneath the surface of the earth, and the result will likely be the discovery of oil or mineral or coal or gas in various parts of the country, and so adding to the sources of our national wealth.

An Undenominational Journal.

The conviction is spreading among the more intelligent class of Christians that a religious journal to accomplish the best results should be undenominational in character. We believe this to be true, and yet we think there is likely to be some confusion of thought as to what constitutes denominationalism in a religious paper. It is our purpose in this article to state what we conceive to be some of the essential features of an undenominational paper.

We have an increasing appreciation of the value of what is known as secular journalism. It is well-nigh impossible to exaggerate the influence of an able weekly or daily journal, devoted to the discussion of the living topics of the times as well as to a faithful report of the world's news. We have always felt, however, that if we had capital at our command and should embark in the enterprise of publishing a daily journal, we would make it strictly non-partisan. There is, however, the same liability to misapprehension here as there is in the field of undenominational journalism. By a non-partisan paper we do not mean a paper that takes no side of any great question before the country, and aims to make itself acceptable to all parties by maintaining a neutral tint and not committing itself on any question of public policy. On the contrary we mean a paper that deals with every political question *on its merits* and without regard to what any political party may say or think concerning it. It would be "independent in all things and neutral in nothing." Its attitude would be condemned and approved alternately by every partisan journal in christendom, but far more condemned than approved by the mere partisan journalists, who would not appreciate its point of view. We do not see how any great journal can wear the collar of any party and render the highest service to the country.

The ideal religious journal is also non-partisan or undenominational. It does not follow, however, that it would be largely patronized by members of all denominations. Its very advocacy of those principles which make for unity may be and is an offense to those ardent sectaries whose chief end and aim is to build up their ecclesiastical party. At this age of the world, however, a religious journal breathing the spirit of catholicity would naturally find a constituency among the broader-minded people of various religious bodies.

Nor does it follow that a religious paper to be undenominational must be non-committal even upon those questions which divide christendom. It must express itself freely but charitably on every question that affects the welfare of men and the glory of God. There have been certain papers and Sunday-school series which have posed as undenominational by maintaining a sort of colorless character or neutral position on all those questions about which religious peoples differ. They skip the hard places in biblical exegesis and deal in "glittering generalities." This is not the type of undenominational paper which we would commend. Many of these have the appearance of being non-partisan for "revenue only," rather than for truth's sake.

What, then, should be the character of a religious journal which has a right to be known as undenominational?

1. Its object should be the building up of the kingdom of God, and not of any particular sect or denomination. It should not limit its view of the religious world to the interest of any one denomination, but should seek to take in the whole church of God on earth. It should give its readers an intelligent idea of what is being thought and done in all the religious bodies of christendom.

2. It should have a message for the times. If it is truly catholic in spirit, as it must be, it must plead for a closer union among the people of God and indicate, according to whatever light it may have, the way in which this unity may be realized. It must stand for a united rather than for a divided church. It must utter its convictions clearly, though courteously, of course, on all the questions which have to do with the well-being of the church universal. Any cowardly shrinking from the utterance of truth which needs to be declared, for the sake of popularity, would be unworthy of a religious journal standing for the truth and the truth alone. It must depend for its constituency upon those who believe the message which it declares and who are in harmony with the object it is seeking to accomplish, rather than upon party fealty.

3. It must be broad enough in spirit to recognize the Christian character and work of all who are seeking to follow Christ and to do his will; otherwise it has no plea for Christian union that the world will care to hear. It must be tall enough to see what is going on in the religious folds about it and to recognize and report the same to its readers. It is a poor compliment which a religious paper pays to its constituency when it supposes them to be indifferent to all the religious movements of the times except those with which they are directly connected. It has been the curse of denominationalism that it has kept the various religious bodies in ignorance of the real spirit, aim and work of other disciples of Christ who follow not with them.

It will be recognized by all who have any practical acquaintance with the difficulties confronting religious journalism that it is not an easy matter to realize such an ideal. Lack of capital, of space, of a sufficient constituency, are some of the obstacles that stand in the way of its realization. Manifestly such a religious journal must be a growth, to be fully reached when the times are ripe for it. It is not without its dangers as well as its difficulties. There is danger, as we have already intimated, of mistaking neutrality for catholicity, and so minimizing the message with a view to making it unobjectionable. But we believe that a wise, persistent course along the line indicated above, turning neither to the right nor to the left, but striving simply to declare Christ's message to the world, is bound to win, in the long run, a constituency of free spirits who love truth more than party and Christ more than creed.

Unity in Public Worship.

It will be admitted by all devout minds that the purpose of each part of the public worship in a Christian assembly is to bring Christ to men—to hold him before the thought, the feeling and the will of those present, so as to excite true worship in them and to lead them to more Christ-like living. If this be so we have in that fact the unifying element in our public worship. It is the failure to recognize this truth, or to understand its significance, that produces that discord, that sense of unfitness, which we often feel at the close of a public service.

The application of the truth above stated could hardly fail to produce that unity of feeling and thought so essential to effective worship. It would answer such questions as these:

In what spirit and with what demeanor should a congregation assemble for public worship, whose supreme aim is to bring Christ to the needy souls who thus gather? What should be the character of the songs to be sung and the manner of the singing and the singers? How should the minister pray, and with what previous preparation, who desires to bring Christ to waiting hearts? In what manner and spirit should the communion service be observed in order that it may best subserve the end for which it was instituted? In what spirit and with what previous preparation should believers partake of the emblems consecrated to the sacred purpose of conveying Christ to men? What should be the character of the sermon and of the man behind the sermon, in order that Christ may be brought to bear on the minds and hearts of the people? What part should a congregation take in a public service that is to bring Christ to men in such a way as to elevate and save them?

Any average congregation can be depended on to answer the above questions with reasonable correctness if it seriously undertakes to do so and feels the necessity of having every feature of the public worship serve the end we have mentioned. The chief trouble is there is too little thought given to this subject, and the real end of coming together for public worship is lost sight of too frequently in the midst of so many subordinate aims and ends. It is this fact that leads us to call attention to the real end of public worship and to the unifying effect of holding it constantly in mind.

A Great Educational Gift.

This is the day of the College and the University. Everything is tending to largeness in solving the educational problem. In harmony with this tendency the gifts of the last few years for educational purposes have never been precedented in the history of the world. Within the past five years, not less than $150,000,000 have been contributed to the endowment and equipment of Colleges and Universities. This vast sum will probably be augmented by still larger bequests during the next decade; and if this forecast should be justified then surely the twentieth century will prove to be a red letter period in the history of education.

However, it is not a very encouraging fact that, so far, very little, comparatively speaking, has been given to western colleges and universities. This is not what the logic of facts ought to lead to. The great west is a coming empire. It must continually increase, even if the east does not decrease. The center of power and influence of the United States must necessarily rapidly gravitate towards the Mississippi valley. We must, therefore, have, in the near future, some great educational insti-

tutions west of the Mississippi river which will equal, if not surpass, all others of the kind to be found anywhere in all the country.

This is also the age of woman's opportunity. Never before in the history of the world has she had such a chance to become an influential factor in all the affairs of human life. Herein is her responsibility, and to meet this responsibility she must be educated, and this education must be somewhat commensurate with the demands of the age.

Looking at these two facts, viz: the day of the college and the day of woman's opportunity, Mrs. W. T. Moore and Mrs. L. W. St. Clair, co-principals of Christian College, located at Columbia, Mo., have taken a step which practically assures to the great west at least one college for women of the type indicated by all the signs of the times.

It will be remembered that two years ago the trustees of Christian College made over the property to Mrs. Moore and Mrs. St. Clair, in fee simple, on condition that they would erect new buildings, etc., etc. These buildings have been completed, and the past year has been the most successful in the history of the college. These two women, out of their own private resources, have expended or provided about $75,000 in improvements, making the whole property worth, in round numbers, not less than $100,000. They have now re-deeded this splendid property back to the trustees to be held in trust by them for educational purposes, for all time.

This generous gift on the part of these two consecrated women was announced by C. H. Winders, president of the board of trustees, at the commencement exercises, held May 29. It was, at the same time, announced that plans were in course of development by which it was hoped a much needed new chapel will be added, during the coming collegiate year, to the well-appointed and handsome buildings already on the grounds. For this purpose a scholarship of $5,000 has been promised and it is believed the balance of the money required—$200,000—will soon be raised in scholarships. When this chapel is finished the accommodations and equipments will be among the best in the United States for the education of young women.

Such generosity on the part of two of our Christian women, and such utter consecration to the work of Christian education, ought to inaugurate a new era among us as respects liberality to the cause of Christian education. Neither Mr. Carnegie nor any other donor to any of the institutions of learning, so far as we know, has made a gift to education that can be compared with this in generosity. These men have given out of immense fortunes, sums which though large within themselves, are after all but a small part of the great fortunes of their donors. But these women who, by their energy and wise management, have created a property worth $100,000, including the campus, that was turned over to them and into which they have put all their resources, donate it all back to trustees to be held in trust by them for Christian educatian forever. All honor to their heroism, their liberality, their consecration to the cause of educated womanhood! They have erected for themselves a monument that will endure when the gilded mausoleums of the rich shall have crumbled to dust, and when the very names they were intended to commemorate shall have perished from the memory of man. If the example which they have set before us shall be contagious the cause of education among us will make vast strides forward within the next decade and the cause we love will be far better equipped with trained men and women to carry it forward to permanent victory.

Notes and Comments.

We call special attention to the appeal elsewhere from J. T. Boone, minister of the First Christian Church, Jacksonville, Fla. The disaster has been overwhelming. The need is great. The appeal is urgent. If brotherhood means anything it ought to show itself in a crisis like this. Help your stricken brethren. Reach out a hand to them to help them up out of the ashes of their desolation. Let us bear one another's burdens and so fulfill the law of Christ. Brother Boone and his congregation have manifested the spirit of Christ and the spirit of unity in all this trying ordeal and they deserve not only the sympathy but the material aid of their brethren everywhere in erecting such a building as they had planned for and as will meet the demands of our cause in that city for a generation to come. Any contribution sent either through B. L. Smith, secretary A. C. M. S., Cincinnati, or directly to Brother Boone will be reported and credited to the general board. Promptness in extending aid is of the greatest importance as will be seen from the appeal itself.

Is it not often a lack of faith in the power of truth or a cowardly mistrust of the people that causes preachers to withhold from their congregations truths which they steadfastly believe in their own hearts? It is not unfrequent that you hear some preacher say, "I believe that is true, but it would not be safe to say so publicly." Is it not safe to tell the truth? Is it really safe to withhold the truth from the people? In making a plea for candor on the part of preachers, Phillips Brooks once said: "A large acquaintance with clerical life has led me to think that almost any company of clergymen gathering together and talking freely to one another will express opinions which would greatly surprise and at the same time relieve the congregations who ordinarily listen to these ministers." A preacher can stand almost anything better than a well-grounded suspicion of insincerity. Above all things let us seek to be honest with God, honest with our own souls, and honest with the people to whom we minister.

There is, of course, the necessity of adapting our teaching to the needs of the people. Jesus recognized this truth when He said to His disciples, "I have many things to tell you but ye are not yet able to bear them." It is one thing, however, to adapt our teaching to the needs of the people, giving them to understand that there are other truths to follow in due time, and a very different thing to make the impression that we hold opinions which we have long since surrendered as untrue, because we fear that our hearers, who are often ahead of us in their religious views, could not stand the truth which we rejoice in as a private possession. Perfunctoriness and professionalism are the most dangerous as they are the most common evils which threaten the ministry. Every capable minister should teach his congregation that Christianity rests upon certain fundamental facts and truths, and that its safety, or the safety of the church, is not endangered by any changes in theological views, such as have been constantly going on since the birth of Christianity.

The recent divorce gained by Prof. Herron's wife, on the ground of his desertion, has been followed by his marriage to Miss Rand, daughter of the lady who has been his chief patron and benefactress for several years. It was generally believed at the time that the divorce had for its real reason the desire to marry Miss Rand and this suspicion has been confirmed by the marriage. The officiating minister on the occasion had little to do, as it was decided to dispense with the usual form of ceremony as Prof. Herron holds a peculiar view in reference to the marriage institution. Thus the whole case—the non-support of his wife and children followed by his divorce, and this by marriage to one whose wealth he had profited by, together with the manner of the marriage—has served to place Prof. Herron out of the ranks of honored and influential reformers. It is with profound regret that many of his friends have witnessed his moral downfall while claiming to be the prophet of a better era. The incident furnishes a timely warning to all social reformers to keep within the lines of Christian faith, of sound biblical interpretation and of Christian morality. This world can well afford to dispense with any reformation that proposes to dispense with the teaching of Christ on the fundamental truths relating to the family and to society.

The relation between doctrine and life is very close. It is in this fact that the importance of sound teaching lies. Doctrine by itself, abstractly considered, is of no great consequence, but as a means to an end it is of exceeding great value. When the lives of church members are frivolous and worldly, when the attendance at prayer-meeting is small and fluctuating, when the meetings on Lord's day are irregularly attended and there is lack of spirituality and devotion in the worship, the preacher ought to take it as evidence that there is something wrong in his preaching. A church whose pulpit does not abound in preaching that probes to the center, in food for the spiritual life, is likely to have a membership spiritually lean and inefficient. What a church is doing or is not doing is the true standard of measuring the value of what the preacher is preaching from his pulpit. The life is the commentary on the sermon. The church is the sermon illustrated. This is only true, of course, where the preacher remains long enough at one place to influence the life of the church. No church ever makes any great progress with a rapid succession of preachers, as there can be no continuity of teaching in such a congregation. We can never correct the life of the pew except as we improve the teaching of the pulpit.

Editor's Easy Chair.

If we had a special friend residing on some other planet who was planning to visit our part of the earth, and we were anxious that he should have a good opinion of this round clod upon which we live, we should probably want him to visit us in the month of June. At no other season of the year, perhaps, does this part of our terrestrial ball present a fairer appearance than in the glorious month upon which we have now entered. "Then, if ever, come perfect days." We cannot imagine that even angelic eyes, accustomed as they must be to look upon supernal glories and splendors which mortals have never seen, could be displeased with the June roses, whose fragrance fills the air at this season, or with all the beauty of flower and foliage, of sunlight and shadow, of stream and forest and lake, fanned by soft breezes and canopied by the over-arching sky. Any visitor from another sphere who should not enter into hearty appreciation of all this would certainly not commend to us his own country nor the kind of beings who inhabit it. Heaven may have something more beautiful than anything which June presents on earth; but if so the human mind hath not conceived of it, neither hath it entered into the heart of man. We have an idea that the earth is about the best place in the universe for human beings like we are in the present stage of our development. When we shall reach a higher stage of intellectual and moral perfection, no doubt there will be other spheres, scenes and associations better adapted to us than these here, and into those we shall be transplanted. The gardener grows a certain plant or flower in one place until it reaches a certain stage of development and then transplants it into a larger and better place where it will have opportunity to reach the highest perfection of which it is capable. So we think our heavenly Father deals with His children.

Any view of life which looks upon human beings as we see them here, even at their best, as anything more than fragmentary, is inadequate. Man's whole environment on earth suggests limitations. He was never intended to reach his highest and best estate in this present world. Life is too short and has too many drawbacks to admit of such complete development as will fulfill God's intention or satisfy the aspirations of our own heart. The wisest and the greatest men of earth have been most conscious of their imperfections and of the incompleteness of their lives. No one at his best feels that he has reached the highest point of attainment of which he is capable. There are always suggestions and intimations of something higher and better for him than he has ever yet realized. It would be difficult if not impossible to vindicate the wisdom of creating such a being as man and placing him here in a world like this, with its discipline of temptation, trial, adversity, defeat, sorrow and suffering, if this brief earth-life is all there is of man. There are desires, aspirations, longings after the ideal and the perfect, which have no fulfillment here. Why these, if there is nothing beyond? It cannot be. Our lives have their beginnings here but their complete fulfllment awaits other and better conditions, where, in duration unmarked by setting suns or waning moons, they may attain that perfection for which they were designed, and for which we sigh. Meanwhile let us press on toward the goal, making the most of the life that now is as the best possible preparation for the life that is to be.

The minister on Sunday was speaking of the burning bush as one of the sacred places in the life of Moses, and he said that every true and earnest life has its sacred places. This is no doubt true. That was a sacred place in the life of Jacob when, as a young man, fleeing from his father's house and sleeping with a stone for a pillow at Bethel, he saw a vision of a ladder reaching from earth to heaven with angels ascending and descending. He always understood that God was there and his life received an impetus there which it felt ever afterwards. Again on his return from the house of Laban many years afterwards he wrestled with the angel at the ford of Jabbok. That too was a sacred place, and from that time he was called Israel because he had prevailed with God. No doubt Jacob cherished the memory of these sacred places and often spoke of them to his sons down to the end of his long life. Saul on his way to Damascus, John in the Isle of Patmos, Nathaniel under the fig tree, are other familiar illustrations of these sacred scenes and places in Bible history. Nathaniel's case is an illustration of the fact that the Lord sometimes looks upon us in our thoughtful moments when we are not conscious that we are the objects of special divine attention. Nathaniel was probably in one of those thoughtful moods that sometimes come over one in which he was trying to look at his life in its relation to God, in order to ascertain if he were fulfilling the measure of his obligations. Perhaps his thoughts were engaged with this wonderful Galilean Prophet of whom he may have heard something, and he was wondering whether God had indeed sent a fresh message into the world and if so what it was. In any event Christ said to him when he came to him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." There was something in this remark that made Nathaniel exclaim, "Thou art the Son of God; Thou art King of Israel."

Is there a reader of the Easy Chair who cannot remember some point in his life when God seemed especially near? Can we not all recall some sacred places along the way we have come in which we seemed to be conscious of God's nearness and to have reached a clearer vision of some truth or duty? It may have been when some sin had aroused our conscience and made us pause and think. It may have been when some special kindness from parents or friends, or some gracious providence, awakened gratitude in our heart, and we were led to think of duty and of destiny. It may have been at the death-bed of a father or mother that we were led to look at life in a different way from which we had been accustomed to look at it, and there came new purposes and higher aspirations into our hearts. Or, if not before, certainly at the time of our conversion, when we resolved in our hearts to cleave to Christ, and to be His follower forever, there was then a sacred place to which we look back even yet with tenderest memory. We cannot have too many of these sacred places in our lives. If we could arrange to have more time for meditation and self-examination in which to ponder the meaning of life and its incidents, no doubt there would be more of these sacred places, as we journey on our pilgrim way. Is it not possible to live in such relation to God that each day will bring its sacred experiences until all places and all times become sacred?

Questions and Answers.

Referring to a question asked and answered in last week's CHRISTIAN-EVANGELIST, Bro. H. N. Allen complains that part of the question, and the one it seems upon which he relied especially as indicating his position, was omitted. The question was condensed, as we often are compelled to do, by omitting such parts as seem to us unnecessary to the main issue. The part omitted in Bro. Allen's question was that which related to the division of sentiment among Christian people as to the meaning of the phrase, "He that believeth and is baptized shall be saved," as set forth in the article of John Augustus Williams. The point of the question, as we understand it, is, if we are not certain about the meaning of so plain a statement as that quoted above, what is there upon which we can rely? To this we reply that we are well satisfied in our mind as to the meaning of that biblical phrase. We suppose Bro. Williams is quite well satisfied in his mind as to what it means. He simply stated a fact which we all must recognize and acknowledge, that the religious world does differ in its interpretation of this passage. That is only saying that we have no infallible law of interpretation by which we can secure infallibly the meaning of Holy Scripture. We must rely on our own judgment, on such laws of interpretation as we can find, on such help as we can get from every source, and reach our conclusion and act upon it. The point which Brother Williams had in view was, that even granting an infallible book, we have no infallible interpreter, or infallible rules of interpretation, which is, of course, true. It by no means follows, however, as our honest and earnest querist seems to think, that everything is involved in uncertainty. On the contrary, the way of life and salvation is pointed out so clearly in the Bible that no one need err therein, who honestly desires to know and obey the truth. It is strange—this longing for something infallible that will dispense with the use of our reason and with the necessity of research and investigation. It is this desire that has carried thousands into the bosom of the Roman Catholic Church. Others, rejecting the Roman Church, seek for infallibility somewhere else. But there is no infallibility offered to us except the infallible Christ who is "the same yesterday, to-day and forever." It is the glory of the Bible that it reveals to us this infallible Teacher and omnipotent Savior of men. To know Him, to trust Him, to follow Him—this is eternal life. The fact that men may differ about the meaning of this or that saying of the Master does not mean that there is nothing certain, but only that we are fallible in our judgments and our methods of interpretation. But he that serves Christ according to the best light that he can get, the same, we doubt not, will be accepted of Him.

The Exposition of all America

By BURRIS A. JENKINS.

It was the day of formal opening. It was the twentieth of May. The whole city of Buffalo, with its four hundred thousands, went streaming toward the wide birch-lined avenue where the parade was to pass. Up from the slums crawled long lines of Poles and Italians; out from their cottage homes streamed thousands of workmen's families; along the shaded asphaltum echoed the hoofs of handsome carriage horses or hummed the wheels of the automobiles. All stores were closed, all business stopped. Buffalo tried herself on that great first day. Thousands upon thousands of happy, prosperous Americans blackened thickly the sidewalks and lawns, and even half the causeway, on the line of march.

They come! The bands sound in the distance! The dull boom of the drums comes faintly. Then the regiments swing by, the same regiments, the fighting 65th and the 74th, that marched away not so many months ago to fight for the honor of Pan-America against oppressors.

"There's Teddy!" The shout echoes along the way. Hats are waved, handkerchiefs flutter, yes and hearts; even women's voices are raised in gentle cries as the Vice-President appears. He stands in the open carriage, where President Milburn, of the exposition, is seated smiling. Colonel Roosevelt bows and smiles from side to side with that smile that all the caricaturing of the funny press cannot rid him of. He is the same Teddy, who was our governor, who was also our rough rider, and of whom most New Yorkers say: "Teddy, with all thy faults we love thee still."

Then follows a long stream of carriages —will they never pass?—bearing the swarthy faced visitors from Spanish Americas, fair-haired Canadians, and the great delegation from St. Louis representing the Louisiana Purchase Exposition, President Francis at their head; there are the senators and representatives from Albany; there are the mayor and city fathers of Buffalo; and—

"Where is Mark Hanna?" The question keeps coming up; voices whisper it all around you. And there is Mark! There is no checked suit with dollar marks all over it; but there is the well-known face—with dollar marks on it? *Quien sabe?* (We must be Spanish to-day, to our limited ability.)

There are the Mexican troops, picturesque to the last extreme, infantry with mausers, and cavalry with cutlass and sombrero; dark, lowering fellows from the ranch and the plaza. Then there come all sorts of queer Honduras, Brazilian, Chilian, Patagonian—I am not sure about Patagonia!—Cuban, Porto Rican fellows and the rest. There are toreadors for the bull-fights, guitarists for the soft serenade, senoritas with black veils and fans and—eyes, such eyes, for the moonlight tete-a-tete. Is this the United States? sober Buffalo? Or are we under the Tropic of Capricorn?

Now for the Indians. Such a gathering of the tribes has, I am sure, never been seen in America. The Senecas are there —our own Senecas from the reservation just out of Buffalo. The Sioux are there, horrible fellows. The Iowas, the Tuscararas, the Apaches, little devils! the Blackfeet, the Pawnees, the Cherokees, and the names of all the rest are fluttering upon the little flags at the head of each delegation. Director-general Buchanan has fulfilled his word that this should be the most widely representative of any council of the nations that America has ever seen. Feathers, scalps, human scalps, fur of otter and mink and beaver, crest of turkey and eagle, paint, paint, paint—all are there. The bison shows his appropriate head, the bear his claws. Scars are plentiful on the memorable Indian faces, scars of actual rebellion against—against extinction! Squaws ride stolidly astride, and here and there a beautiful half-breed, with fringed deer-skin skirts, smiles into our faces.

Then follow all the features of the midway. There are the pretty Japanese women in the jinrikshas, pulled by pretty Japanese fellows in green tights; the jugglers and the umbrellas, the bamboo poles and the flags of all nations from whom secrets of civilization have been learned by fair Japan. There is the royal car of Cleopatra, drawn by a score of dusky Lydian slaves, Cleopatra who has, they say, pocketed 500 dollars for showing herself this day to public gaze. Pity but a part of the five hundred should have been spent for clothing. There comes the animal show, and all the little children cry out at the zebras, at the undulating camels, at the chubby little baby elephants, at the lean tiger and his leaner showman. And so it winds on. What matters the rest? You can see it all on the midway.

At noon the procession reached the great entrance. It is rare that a parade moves on time and arrives on time, but this did to the dot. President Milburn does things in that way. And that gateway to the park just at the end of the avenue of elms is, to my mind, the finest approach to an exposition ground I have ever seen. To most such shows you come through a line of shanties, restaurants, booths and hucksters' wagons, and indeed, to the Pan-American you come through such sordid ways to some of the other entrances. But not so to the imposing great gate. The park way, which, in other times, is our boulevard lined with greenery, is at this point divided by the wall of the grounds. A large part of the park itself, full of birches, beeches, elms and flowering shrubs, is, for the time being, made over into the Pan-American. There will be no lack of shade and flower and foliage on these grounds. Your eyes will not ache at unrelieved and dazzling white. The great pillars of the gate way reach their heads up into the trees which

"Are caught and cuff'd by the breeze."

On these two pillars are engraved the list of countries participating; two long lines, alphabetically arranged, the United States modestly taking a low station.

Inside the grounds in the great music hall the formal opening of the exposition took place. Suffocation-full it was. There was band music, there was shirt-sleeve diplomacy in the speeches of Colonel Roosevelt and Senator Lodge who seemed to defy the old world to competition with United America; who declared that the United States would lend a hand to every struggling American nation, and who looked forward with optimism to the great future. Then the huge Orpheus Club, a German Choral Society, arose and sang to the leadership of their own orchestra, such music as gave a foretaste of what will come in June when the Saengerfest takes place, when thousands of German singers, in the greatest armory in the world, that of the 74th, will join in song. Indeed, when the song was done, Senator Hanna whispered in awestruck fashion: "That is sublime! That is sublime!" There is hope for men who respond to music. Then there were poems by local poets—Messrs. Rogers and Almy.

After the formal exercises, upwards of 100,000 people streamed into the midway, took to the gondolas and the launches on the great park lake—a lake not made for the occasion—plenty of water in Buffalo and all about—or ate their lunches in the courts or byways of the grounds.

At night came the illumination. It was such a sight as should command a separate article. It is enough now to say that when about eight o'clock the twilight had gone and the red streak to the westward over Niagara river had died away, a mysterious little switch somewhere was turned, the entire Spanish city from end to end flashed into a dazzling dream of light. Every dome was chained with incandescence. Every turret was set with yellow stars. And as for the great electric tower, nearly four hundred feet of galvanic fire, a solid obelisk of mysterious light pointed up into the dark sky. It is from outside the gates that the best idea of this wonderful illuminated whole can be obtained. From any high window in Buffalo one can see the city of fire on the northern horizon. That whole side of the dome of night is reddened by the glare. And upon one who is just outside the grounds, the effect is startling, breathless, uplifting. One aged Disciple who was there declared he wanted our soprano near him to sing "The Holy City."

Buffalo realizes the greatness of the work that has been done here in the past year. This exposition is, as one of the poets of the day phrased it, a tribute to King Toil. It is an achievement of which the city and the state are proud, and to which they point saying, "Come and see."

A Brooklyn paper says:

The exposition loses nothing by comparison with the expositions of Chicago and Paris. It vindicates Buffalo's claim to be one of the great cities of the world and shows what can be done when brains, industry, energy and public spirit unite.

The New York Sun says:

Buffalo has reason to be proud of herself. She will find her reward in the multitudes that will come to see her spectacle. She will have to hump herself to feed and

lodge them all; but she will do it and do it well.

Buffalo has no fear but she can take care of her guests. Our Disciples have no fear but they can entertain their brethren. It is to open homes she invites all comers. The pride of the city is aroused, and she is not ashamed of what she has to show, even besides the exposition, Niagara river and Lake Erie.

The Eastern Conference.

By S. T. Willis.

The third annual conference of the Disciples of Christ in the middle Atlantic states at Plymouth, Pa., May 21-23, was, all in all, perhaps the best one yet held. The delegates were warmly welcomed by Pastor C. W. Harvey and the Plymouth church and royally entertained in their hospitable homes. The program was an interesting one throughout, and though a few changes were made, they all seemed to be for the improvement and not a detraction. Those who stayed away are to be pitied for what they lost—their loss was greater than that sustained by the conference on account of their absence. The convention sermon by Bro. Rutledge, of Philadelphia, was inspiring as the address of welcome by Bro. Harvey was cordial. President Dr. Montgomery was detained on account of sickness, but his message was read to the convention. The writer is corresponding secretary and presented a report which showed the good work of the past year. The new church at Newark, N. J., was organized and pushed forward largely on account of the existence of the conference. It was through the intercession of the conference officials that aid was secured from the American Christian Missionary Society and the Church Extension Board. The Plymouth conference expressed a desire for more hearty support of and co-operation with the American Christian Missionary Society. Among the addresses, Bro. R. W. Clymer, of Scranton, gave us one on "Our Forces, Men, Money and Doctrine," which was thought-provoking in character; the incomparable A. McLean favored us with two addresses, "The Perpetual Increase of Christ's Kingdom," reassuring and strong, and an account of his circuit of the globe, which was both instructive and highly entertaining. Bro. McLean's presence in the conference was a rich blessing to us all. E. R. Edwards, of Syracuse, presented a suggestive discussion of "The Place of Emphasis in Present-day Preaching," and conducted a helpful symposium on the same. R. A. Smith, of Philadelphia, conducted the Y. P. S. C. E. session with enthusiasm and dispatch, and Bro. J. D. Dabney, of Dumore (Scranton), presented a pointed paper on the "Sunday-school Evangelization of the Cities," and conducted a question-box on Sunday-school work. Bro. R. P. Shepherd, of Newark, N. J., delivered a forcible address on "The Present Situation and Our Plea for Unity." The writer gave an address on "The Religious Condition of the East." Among others taking part in the discussion were John L. Keevil, E. E. Manley, M. C. Tiers, H. C. Frick, J. P. Zimmeran, M. E. Genge, H. C. Webber and others whose names I do not at this moment recall. The executive committee was located at Philadelphia, with Dr. E. E. Montgomery, chairman; S. T. Willis, corresponding secretary. The other members of the committee are G. P. Rutledge, R. G. Frank and Peter Ainslie. The officers of the next convention are George P. Rutledge, chairman; B. A. Abbott, vice-chairman, and E. L. Kelland recording secretary. The place of the next conference was fixed at Troy, N. Y. The conference decided to raise about $700 to assist the Newark church in making its first payment to the Church Extension Board, and recommended that the executive committee apportion the churches in order to raise all necessary funds.

But perhaps the most far reaching effects of the conference will be found in the Atlantic Christian Building League, the establishment of which was provided for at the Plymouth convention. Steps were taken toward the formation of this league at the suggestion of Mr. E. L. Kelland, who had discussed the matter previously with the corresponding secretary and was appointed to bring the matter up at the conference. The convention authorized the formation of the league with Robert Christie as chairman, E. L. Kelland secretary, Clarence Hershey treasurer, and S. T. Willis, B. D. Denham, John L. Keevil and M. E. Harlan as members of the board of managers. The purpose of the league is to help new congregations to secure church homes. Each person becoming a member of the league promises to pay $1 toward each new church recommended by the officers of the league. Help will not be granted to old congregations building new and expensive houses of worship, but the intention is to assist new mission points to secure places in which to worship, when they are unable to bear their own burdens. It is hoped that at least 2,500 persons will be found to become subscribers to the pledge of the Building League and thereby $2,500 may be secured toward each new church building of the Disciples of Christ in the Atlantic states of this conference territory. This would do much toward solving the problem of planting new churches in the east. If any one reading these lines desires to become a member of the Atlantic Building League, they may do so by writing Mr. E. L. Kelland, 35 Mechanic Street, Newark, N. J. The outlook for the conference work is brighter than ever before, and it is the purpose of the management to push its interests to the front with all possible energy.

The territory in which it proposes to operate is a large one. Almost one-third of the population of the United States is here; the wealth is around us in great abundance; the people are willing to hear the simple gospel. They will accept it. Twenty-six of the one hundred largest cities in the United States are around us here in the east, and each one without a church of the Disciples of Christ. It certainly is time that we were preaching the gospel to these cities also. Let all the Disciples of the east co-operate in extending the cause of Christ our blessed Lord in their midst, and the Most High will prosper their efforts in his name.

The Christian Soldier

By CHARLES E. ROBINSON.

Late of Co. I, 20th Kan. V. S. V.

Forasmuch as the soldier is used in many passages of Scripture as a type of the Christian, and people who have never served in the army do not well understand the analogies that exist between the modern soldier and the follower of Christ, it seemed good to me, having served as a warrior both for my country and my Savior, to set in order a few illustrations wherein the resemblance between the two is made clear.

The man who becomes a soldier from patriotic motives must love his country so well that he is willing to leave his friends, his relatives and his family, and take up the duties and hardships of war. Jesus saith unto them who would be his followers: "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple," and "Whosoever doth not bear his own cross and come after me, can not be my disciple."

When a civilian enlists in the army he loses his personal liberty. He is separated at once from the places and the people with whom he has been familiar. He is arrayed in new garments unlike those to which he has been accustomed. His companions are new; his occupation is new and his manner of living is entirely different from what it has been. How similar to this is the change experienced by every sinner who enlists in the service of the Lord Jesus Christ. "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they are become new." (2 Cor. 5:17. Revised Version.)

A solemn obligation is taken by every man who enlists in the army. He solemnly swears, not only that he will support the Constitution of the United States, but also that he will faithfully obey every officer that is placed over him. Henceforth he is not his own, but belongs to the government which he serves. He can no longer do his own will or act according to his own judgment, if it conflicts with the wishes of his commander. To him, disobedience is perjury. Moreover he is obliged to treat his officers with great respect, and at all times when the occasion demands, he must acknowledge their superior standing and authority by a salute. The Bible is full of the obligations which we owe to our divine sovereign, and his commands made known to us through inspired officers are to be explicitly obeyed.

"Fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:5, 6).

The soldier receives from his country, not everything which he desires, but everything which is necessary for his welfare. For nothing does he need to be anxious. His medicine, his arms, his shelter, his clothing and his food are all bountifully

supplied and his wages are paid besides.

In a similar way does our heavenly Father provide for those who love and trust him.

"Be not therefore anxious, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you" (Matt. 6:31-33).

"The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing" (Ps. 34:10).

Many good lessons for Christian workers may be learned from the experience of the soldier. He seldom gets sick or disaffected when pursuing the enemy. There is exercise and interest and excitement in that, but when he lies in camp or barracks he is subject to all the temptations and diseases known. He becomes restless and sickly and discontented simply because he is idle. Are Christian soldiers not like him in this respect?

With every regiment there is a band of music. It takes a prominent part in all important ceremonies; plays at guard-mount and dress parade and leads the column of troops in all reviews. It frequently gives a concert in the evening, and by its continued playing of national and patriotic airs, it greatly affects the zeal and enthusiasm of the soldiers.

We naturally supposed that when the fighting began the band would be right with the firing-line, playing with all its might and filling with patriotic ardor the very air that we breathed. But never a strain did we hear. The battle began with no other music than the sound of the guns and their missiles; and no other encouragement than our own sense of duty and the words and presence of our officers. The band were helping to care for the wounded and bringing ammunition from the rear.

Now the services of the church are, to the Christian, what the band of music is to the soldier. They inspire him with love and enthusiasm for the cause of Christ. When he hears the hymn of praise, the earnest prayer and the soul-stirring sermon, he is ready to say with Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." But the test of his steadfastness does not come while this encouragement is ringing in his ears. He is far from his adversary when he feels so strong in the Lord. It is in the hour of despondency, or weakness, or evil surroundings that the enemy of souls is sure to be on hand. But the captain of salvation is ever present with his soldiers, and obeying his commands, they never lose a battle.

When the army is lying in trenches, each company at night sends out a guard in advance of its position. They go about three hundred yards toward the enemy and there get under cover, if necessary making a small redoubt. Two men watch while the others sleep. In silence they sit and listen and look in every direction. A treacherous foe is somewhere in front and an army is sleeping in the rear. The penalty for falling asleep on duty is death, and yet it is hard to keep awake. Everything is so quiet. There are other sentinels at some distance to right and left. It is hard to realize continually that danger is present. It is hard to keep in mind the fact that the sentinel is responsible not only for himself but also for the safety of others.

How many who profess to be Christians are drowsy or sound asleep in positions of similar responsibility. "For none of us liveth to himself and no man dieth to himself" (Rom. 14:7).

B. B. Tyler's Letter.

The world moves. A knowledge of this fact is important, even to preachers. Forty years ago the Disciples of Christ were delivering discourses and writing articles for the papers on the time and place of the beginning of the Church of Christ. They affirmed that the church began in Jerusalem on the first Pentecost after the ascension and coronation of the Messiah. This position was controverted. The time and place of the beginning of Christ's church was a subject of debate less than forty years ago. Sermons on the time of the setting up of the kingdom, on the birthday of the church and the conditions of admission, were common a third of a century ago. The world, on this question, as on almost every other, has moved. See the current comments on the Sunday-school lesson for May 26—"The Holy Spirit Given"—the second chapter of the book of Acts.

The Rev. Dr. A. E. Dunning, editor of The Congregationalist, in The Sunday-school Times, as an illustration, speaks, in his notes on this Scripture, of "the birthday of the church," of "the Beginning of the Christian Church;" and Professor Frank K. Sanders, Ph. D., in the same paper, speaks of "The Inauguration of the Messianic Era of the Spirit." Dr. Dunning also speaks of "The Founding of the Church" in his comments on the lesson for the last Lord's day in May. And he says to teachers, "Show how much we need the baptism of the Holy Spirit, how it is promised to all who will repent and be baptized for the remission of sins." Here "the gift of the Holy Spirit" is confounded with the baptism in the Holy Spirit—but let that pass. There is evident a great advance over the former teaching and the old style of speech. As another illustration of progress in the same direction, a better understanding of the second chapter of Acts, the Rev. F. N. Peloubet, D. D., in "Peloubet's Select Notes," on the Sunday-school lessons, speaks of "the beginning of the new dispensation" and of "the birth of the Christian Church." Dr. Peloubet also suggests that instead of a study of the first eleven verses of the second chapter of Acts the entire chapter should be studied, i. e., the Holy Spirit given and the immediate result—the conversion of three thousand persons. "We have here," he says, "the picture of the First Christian Church."

Even the secular papers have learned the lesson that our fathers with such diligence endeavored to teach. The Denver Republican, in its issue of May 26, says: "To-day is Pentecost Sunday, the birthday of the Christian Church."

Let these illustrations suffice. The position here set forth is no longer a matter of debate. Do not spend time either in preaching or in teaching on the day of the beginning of the Church of Christ. It began in Jerusalem on the first Pentecost after our Lord's return to heaven. Assume this as an indisputable fact and proceed.

At that time and in that place, how did men become members of the church? Those who gave instruction on this subject were guided by the Holy Spirit. Not Simon Peter, with the eleven, but the Holy Spirit required those who would enter this fellowship to repent of their sins and recognize Jesus as Lord by being baptized. But is there anything in this for us? The directions here given are for all people and for all time. Hear these words: "To you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." This brings the call to repentance, the command to be baptized and the promises of remission and the gift of the Holy Spirit, down to date.

"See what the Disciples have done!" I am not so certain that this is the place in which to utter this exclamation. Neither Dr. Dunning, nor Professor Sanders, nor the venerable Peloubet, nor The Sunday-school Times, knows much about the Disciples and their teaching. It is more probable that the persons named never heard of the discussion referred to. They live and have always lived in the east and the debate as to the time and place of the beginning of the church took place in the middle west. It is pretty certain that they never so much as heard of it. Who, or what, then, produced the change if not the Disciples and their teaching? What produced the change? A study of the book.

This is one of the good results of the uniform system of lesson study in our Sunday-schools. But it is only one of many excellent results. It is barely possible that the International Sunday-school lessons have had their day and will be superseded by a superior system; but let us as we bid adieu to the system, if to it we must say good-bye, recognize the fact that it was an enormous advance beyond the previous no-system system. To enumerate in full the indisputably good results of the present system of Bible study in our Sunday-schools would fill a small sized volume. If it must go let us say, as it departs, that it was a step in the progress of the church and has been to countless millions an unspeakable blessing.

And do you not think that it is better to attribute the change above mentioned to the word than to the influence of any single body of men? All that can be desired in the way of intelligence concerning the Christian religion will come, if the people can be persuaded to study, for themselves, the inspired word. Is not this true?

I do not, therefore, disparage the Disciples and their influence in what is here written. I merely honor the word.

I am writing of progress. One word more. The United Presbyterian Church has 918 ministers, 911 congregations and 115,901 communicants in the United States. It is one of the smallest of the dozen or more Presbyterian bodies in this country. The General Assembly met recently in Des Moines. See what they are doing in preaching the gospel to the whole creation. The board of foreign missions received last year $162,727. It is proposed to spend during the next twelve months

$65,000 in India, $70,000 in Egypt and $5,000 in the Soudan. The receipts of the board of freedman's missions last year were more than $55,000. The Woman's Missionary Society received more than $37,000. The aggregate missionary contribution of the little United Presbyterian Church was $255,719. In this fact I rejoice. This is, to me at least, good news. Paul, you remember, was glad when, in his day, the Christ was preached "whether in pretense or in truth." Ought we not much rather to rejoice when, in our time, to the East Indians and the Egyptians and the Soudanese, the Christ is made known, even if with the preaching of the Christ there is a bit of lame and out-of-date theology?

But here is a mystery. The United Presbyterians, like all others of the great Presbyterian family, subscribe to the doctrines formulated by the Westminster Assembly of divines about the middle of the seventeenth century. They profess to believe—and do you doubt their sincerity?—that the number of the elect cannot be increased, nor can it be diminished. By all that they can do in India, Egypt and the Soudan the number of the elect will not be increased. On the other hand, if they do nothing no one of the elect will fail of eternal life. Then why give money? Why work?

Here is another mystery equally great. There are those who profess to believe that salvation is conditional, that it is possible to increase the number of the elect by the preaching of the gospel, but who give nothing to the cause of missions. Verily, this too is a great mystery.

What Most Interests Me Now

By J. S. LAMAR

XIII. The Doctrine of God our Savior.

While I cannot in brief space set forth the teaching of Christ with any detail, I shall seek to summarize its more prominent lessons under the following heads:

1. God in his relation to man.
2. The way of man's approach to God.
3. The nature of God's kingdom.

1. Men could never have understood the oracle, "God is love," if it had come to them only in words. Their imagination could not have compassed its breadth and length and depth and height. It would have semed far away, intangible, unreal. Christ taught it in word and in deed. He brought it home to the heart. It was embodied in his person; it was manifested in his character; it was illustrated in his life; it was glorified in his death. He displayed its tender compassion, its long-suffering forbearance, its pity and forgiveness; but he exhibited also a love that hated the false life, the hollow lips, the hypocritical mask, the idolatry of self. This divine love showed righteous indignation and anger to the base and the viperous, but an outstretched hand and a gracious welcome to the poor in spirit, the humble, the meek, the penitent, the honest and the sincere. In numberless ways he speedily flooded the world with this new and heavenly light. In seeing that it was a *Father's* love, men felt that they could draw nigh to him. It gave them a new faith, new hope, new courage, new aspiration. God was close by, he was propitious, he was accessible, he could be freely approached. His heart could be read in their own fatherly feelings, in their own brotherly sympathies, in all that was truest and noblest and tenderest within them. His face could be seen in the smiling beauty of the landscape, in the radiant sweetness of home, in neighborly intercourse, in innocent pleasure—in all of life's varied states and conditions. Everywhere he had been brought near, not as a dreadful Power and a harsh Ruler, giving minute precepts and imposing heavy burdens, but as a gracious Friend, a ready Helper, a loving Father, a forgiving and almighty Savior. This in substance was the first great lesson taught—taught in words, but exemplified also in the life and character and work of the Teacher.

Never had it been so taught before. No man, however genuinely pious, however truly inspired, could have taught it. Never man spake like this man. It was only the Son that knew the Father—only the Son, therefore, that could reveal him. Only God *in* man could reveal God *to* man.

2. In order for man to draw nigh to God he must also know himself, and especially what constitutes distinctively his true manhood—manhood as it was created and meant to be rather than what humanity had come to suppose it to be. The prevailing notion had sprung from below—from the animal and carnal part of the nature — and was radically false. The pampering of fleshly lust and passion, the devotion to worldly ambition and the aggrandizement of self—all these, in God's sight, were degrading, they were not manly, they were prompted and fostered by the beastly part of us. It is the higher nature that distinguishes man from brute and that gives him the image and likeness of God. Hence the teaching of Christ on this subject was in direct contrast with that of all the world. The true man is he who, realizing his degradation and failure, feels poor in spirit, is distressed by his short-comings, is meek and lowly in heart, hungers and thirsts after righteousness, is merciful to his neighbor, and who by renouncing the world and subjecting the flesh to the spirit becomes pure in heart, and thus sees God. By the expansion and illustration of these cardinal elements of a true humanity men were taught to know themselves, to realize their possibilities, to have a higher and worthier motive, a better and higher aim, and to long for a true fellowship with God.

Thus prepared, they could appreciate the way of approach to him. Briefly, they must begin over again, become as little children, rule by serving, become great by renouncing greatness, go up by going down, deny the self to find the better self, and lose the life to obtain everlasting life.

3. In harmony with these amazing lessons and coincident with their practical acceptance comes the kingdom of heaven. This is portrayed without one uncertain or hesitating stroke. No man has ever seen it or anything like it, and yet it is described with perfect confidence and unstinted fullness of detail—its origin, its characteristics, its subjects, its obstacles, its enemies, its growth, its victories, its ultimate glories—all are known and all are revealed. It is a kingdom which is not of this world and which cannot be seen by the eyes of this world. Its subjects are not born of blood, nor of the will of the flesh, nor of the will of man, but of God—born from above, born anew, born of water and of the Spirit—a kingdom in which the divine principles and truths taught by the Teacher sent from God must dwell in the heart, mold the character, and direct the aspiration and the life of every subject. In this as in all his teaching, so antagonistic to worldly principles, so suppressive of carnal desires, so independent of human support, so confident of the divine, and so perfectly assured of the final result, he demonstrated that he was one with him whose thoughts are high as heaven above ours, and whose ways are absolutely and wholly divine.

It was because the incarnated and personal word was in the beginning with God and was himself God, knowing his eternal purpose and all his thoughts and ways—that he could speak with divine authority and perfect knowledge, revealing God to man and man to himself, while he established and opened the kingdom of heaven to all believers.

The Bible Alone Sufficient.

By W. T. Moore.

In studying the pioneers and their plea, as represented in the Bethany C. E. Reading Courses, nothing perhaps more forcibly strikes us than the contention which our pioneers made for the Bible and the Bible alone as a sufficient rule of faith and practice. What was the ground of their faith? Why did they regard the Bible in this light?

Doubtless, they were influenced to make their plea for the Bible and the Bible alone mainly on the ground that human creeds, from a historical point of view, could not be defended. Some of their objections to these creeds may be enumerated as follows:

(1) Human creeds are without any divine sanction and should not, therefore, be made tests of Christian fellowship. Doctrinal statements may be published for public information, just as sermons are preached or essays printed, but all such statements should be limited entirely to the sphere of education and should not have any binding force on the conscience of any one.

(2) Human creeds substitute philosophical speculations as objects of faith for the personal Christ, who is the only object of faith presented in the Scriptures. In this way knowledge is made to usurp the place of faith, and this is directly opposed to the teaching of the divine word. Knowledge is important, but it must occupy its rightful place. It belongs not to faith, but must be added after we have faith.

(3) Human creeds have not brought unity to the church. On the contrary, they have proved to be schismatical in their tendencies, as the history of the church abundantly shows. This fact alone ought to condemn these creeds, even if there were no other objections to them; for anything that hinders the union of

God's people cannot be regarded with favor.

(4) No human creed can be perfect, because it is the work of man and must, therefore, bear the impress of his weakness. No man can comprehend the whole scope of human need. Only divine wisdom can meet all the conditions of such a case. Even a number of men can provide for nothing wider than their own narrow circle, and for no other day than that in which they live. This at once limits the usefulness of human creeds to the men who make them.

(5) Human creeds are tyrannical. They limit free investigation. They make progress difficult, and often stand right in the way of the noblest aspirations of the soul. This is a very serious objection. Freedom of thought must be maintained at all hazards. Doubtless, this may sometimes be attended with evil, but there is really no evil commensurate with that which practically destroys all progress.

(6) Human creeds constantly need revision. No human work can stand the test of all time. Some of the religious denominations are just now agitated over the revision question. Such agitation will continue to go on, and in the meantime the salvation of the world will have to wait. We want a creed that is perfect.

(7) There is no need of human creeds. The church already has a creed—a divine creed; consequently it is disrespectful to our heavenly Father and presumptuous on our part to substitute anything for that which divine wisdom has prepared.

This last point was insisted upon with great earnestness by the fathers of the reformation. They made much out of the fact that we cannot improve upon the book which God has himself given us for our guidance in religious matters. They earnestly contended that this book was all sufficient for everything which relates to faith and practice.

Of course they did not mean by this that no other book should be studied, or that no other information should be prized. On the contrary they urged the widest possible scope of reading of all good books; but this reading was held to be subordinate to the great matter of understanding the will of God, and this will, they contended, could not be found anywhere else than in God's word.

To the contention that human creeds are necessary in order to shut out heresy, it was confidently stated that these creeds have been faithfully tried in this respect and have been found to be failures. As a matter of fact they do not shut out heresies at all. The whole history of the church demonstrates that these creeds are hinderances rather than helps to union. Hence the one proposition that *Jesus is the Christ the Son of the living God*, is the only thing that should be submitted definitely to our faith; and when this proposition is heartily accepted, then all that the Christ says, either in his own words or through his inspired apostles, is binding upon his followers; and nothing else is binding so far as our religious life is concerned.

This view of the matter is both simple and comprehensive. It makes faith *personal* rather than *doctrinal*, and specially honors him upon whom the church is built. At the same time it is sufficiently comprehensive to embrace everything needful for the best interests of every human soul. No wonder this plea for the Bible alone and the faith which it reveals became a powerful force in the hands of our pioneer preachers.

Summing up the whole case, the following points were regarded as conclusive in favor of the contention that the word of God is a sufficient rule of faith and practice:

(1) The religion of Christ is a revelation, and as such we are shut up to the book wherein it is revealed for all we know or can know of its faith and practice.

This view of the matter helps very much to simplify the Christian life. Every question relating to that life can be appealed to the one book. Whatever is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," must be found in the "all Scripture" "given by inspiration of God." Hence, "where the Scriptures speak we speak, and where they are silent we are silent" was, when legitimately understood, the logical result of the assumption that the Bible alone is a sufficient rule of faith and practice. This simplicity of the plea, which the Campbells and their co-laborers made, became a strong tower in the maintenance of their cause.

(2) This Bible-alone doctrine appeals strongly to the popular heart. The people felt safe when they were assured that all they needed in order to salvation could be found in the grand old Book. This book was in almost every house and was easily obtainable at a very small price. They could not be sure if their salvation depended upon even human interpretations of the one book if these interpretations had to be expressed in human creeds. It was found that these creeds did not practically settle anything. They had to be interpreted by those who accepted them; and consequently they only confused the public mind and so added to the difficulty of reaching an infallible result. It was claimed by the Campbells that the Bible was more easily understood than the creeds, and though each person had to interpret the Bible for himself with such assistance as he could procure, this was much better than an authoritative interpretation in the form of a human symbol.

In any case the plea for individual interpretation emphasized the importance of personal liberty with respect to the greatest matter which concerns the human race. It was recognized that there were difficulties which must be met in any view of biblical interpretation; but it was claimed that the view which placed the responsibility upon the individual in finding out what his Bible teaches, was of great value in accentuating the importance of Bible study as well as individual liberty.

(3) As a working basis the Bible-alone notion is entitled to very high claims. It has been shown to be eminently practical. As to the question of Christian union it offers the best solution, if indeed it does not offer the only solutiou. "Beware of the man with one book" is doubly emphasized if that one book is the Bible. This one book thoroughly furnishes unto all good works. What else do we need? Certainly nothing so far as the practical Christian life is concerned. Consequently as a working basis the plea which the pioneers of the Disciple movement mad with respect to the all-sufficiency of the Bible has proved to be highly satisfactory wherever it has been thoroughly tested.

It now remains to be seen whether the rising generations will be true to the plea which their fathers so distinctly emphasized. There is no reason to fear. Whatever changes may come it is not probable that human creeds will again become potent factors in the religious life of the world. The trend is all in the opposite direction. We may, therefore, confidently affirm that the battle against human creeds has been fought and won.

Columbia, Mo.

The South Kentucky Missionary Convention.

It was a bright, beautiful morning on May 29, as we floated down the broad Ohio from Rockport, Ind., to Owensboro, Ky. The Christian Church here has a good, large building with a membership of over 500. R. H. Crossfield, active, strong and capable, ministers to this congregation. Some one has said that he is like President E. V. Zollars, "a steam engine in boots." He is doing a great work for this church and they highly appreciate it. With such a pastor and such a congregation the convention of the South Kentucky District on May 28-30, was in good hands.

The south Kentucky missionary district is composed of thirty-three counties with a population of over 600,000. It is said that we have 30,000 Disciples in this district and yet in several of these counties our people are quite weak. This was the 27th annual meeting of the brotherhood of the district. When the district was first organized there were less than 8,000 members and now nearly four times as many. The reports show that 74 churches and 140 Bible-schools have been organized. There have been over 9,000 additions and 46 new houses of worship built. The amount raised for this work is near $150,000. This is no small work for a district to do and is much larger than some states are doing with a larger membership. The work for the last year indicated that three churches and 13 Bible-schools were organized, 676 additions to the church and a total of $11,794.94 was raised. To the work of J. W. Gant these splendid results are largely due. He has been in this work for near twenty years. During the coming year Brother E. J. Willis is to be associated with him in this work.

The addresses of the convention were on practical subjects and all were well received. The ladies had one half day of the convention and several excellent addresses were delivered. Among these was the address of Sister Harrison, Lexington, Ky., to the large audience at night. Our brethren in Kentucky have a great field open to them and if they modify some of their methods and remain true to the gospel of Christ our membership and strength would soon double in the state. We met with a number of the south Kentucky preachers and we found them all alive and active in the service of our Lord. Among them were two who belong to old Missouri, H. D. Smith, Hopkinsville, and J. W. Mitchell, Earlington. E. W. Thornton also labors in this part of the state, but he was not at the convention.

G. A. HOFFMANN.

JOYS of JUNE

By Olive Thorne Miller
Author of "Nesting Time," Etc.

"The bobolinks sing in the sun-glowing meadows,
The piping of plovers is heard in the leas,
But the cuckoo delights in the cool leafy shadows,
Where the nest and its treasures are rocked by the breeze."
—*Thomas Mason Earl.*

To one who has the love of birds in the heart these perfect days of June are full of inspiration and delight; so many secrets of bird-life to discover; so many tender home scenes to watch. From the wild-eyed mother sitting on her nest, resolute, though full of terror, to the venturesome infant of a few weeks, calmly making his first excursion into the world, and afraid of nothing—there are so many things to see, so much to learn. The world is full of joy.

In the first part of the month bird life seems a little subdued, for nearly all the home-makers are absorbed in their domestic duties. But singing is in its glory. It may not perhaps have the rapturous quality of courtship, but if it lack the agitation and the ardor of those days, it is full of a serene happiness that is more satisfying, and here and there one shall see the singer patiently waiting on bush or tree for his home duties to open.

After the middle of the month nests begin to brim over with their lively loads, and one may watch the life and training of Young America in nests instead of nurseries. The comfortable theory of the old-time ornithologists that young birds need no education, but come out of the egg fully equipped for life, knowing as much as their grandsires, has long been exploded. It was comfortable because it explained everything so easily, without raising any embarrassing questions about the relation of the lower orders to the human race. Interesting experiments have been made in rearing birds from the egg, to discover how much instruction the young require to fit them for life, and it is now well known that they have their regular training, more or less severe as seems to be necessary. The rosy gull, for example, nesting in communities, has very early to teach her little family to stay at home and not gad about too soon, seeking society, of which it appears that the whole tribe is fond—even in the cradle. Dr. Roberts, who studied a colony of rosy gulls in Minnesota, found that as soon as the nestlings could crawl, they started out, with the social tendencies of their race, to see their neighbors. Their visits were welcome too. They were cordially received, either by a bird still sitting upon her eggs, when she coaxed them to cuddle down beside her, or by a mother already blessed with a large family, who cheerfully received them into her nursery, and readily undertook their support with her own. Some nests were like orphan asylums, swarming with tender younglings. But the deserted mothers did not take their loss quietly. When one found an infant on its travels she snatched it up by the back of the neck, flew up a little, and gave it a toss toward the home it had abandoned. Sometimes several such flings would be necessary to reach the home, and occasionally the Doctor found one whose tender neck was bruised by this rather rude treatment. But what else could she do? Children must be taught!

Not all nestlings begin their schooling so soon as this, for birds living in higher and solitary nests cannot get out so early, and have usually no neighbors to visit. With these, instruction begins—so far as mortals on the ground can discover—with the attempt to fly. I hope one need not say at this late day that bird mothers do not usually, if ever, drive away, push off the nest, or otherwise force their younglings out into the world. The larger number of little folk whom I have seen leave the nest have taken flight while the parents were absent, and those seen when parents were near have been marked by the exhibition of the most tender anxiety, and help whenever it could be given, and the utmost distress if the youngster failed in his attempt and came to the ground.

Stories have several times been told like this, from a lady I know. A mother bird, finding her nestling afraid to try his wings, flew under the twig on which he was crouching, and in some way got him on her back and flew off with him. When at a little distance she suddenly gave a great swoop and actually left her burden in the air, upon which he took to his own wings and came safely down.

All who have watched birds carefully have seen them teach the young to find food, to bathe, to follow, to sing, to fear danger and other things. Birds brought up from the nest by people never learn some of these lessons. For example, birds so reared are not afraid of the human race. I could give many authenticated instances of this. Then they do not know their native tongue, nor understand the calls of their own mother, and do not sing their father's song. A chewink or towhee bunting reared in a house, sang the song of an ortolon confined in the next cage, and refused to learn the song of his family when placed next a singing chewink. A captive young robin learned the song of a mocking-bird, and a young blue-jay did the same.

Not only has the fact of the training of the young been brought to light, but it has been proved that birds are creatures of habit, and live regular lives. In Alaska last summer on the Harriman expedition, Dr. Fisher was interested to observe that although the sun did not set till eleven o'clock at night, the birds paid no attention to the vagaries of that luminary, but went to bed according to custom at eight o'clock, in broad daylight of course. If they were disturbed in their slumbers they appeared half awake and bewildered as they do in the dark.

One may sometimes see a case of discipline, like a droll one seen among the domestic inmates of a yard in Michigan last summer. With the regular poultry was placed a small party of ducks, and a little pond for their use. The head of this family was a personage of dignity who loved quiet, and the usual emotional announcement of a fresh egg was exceedingly offensive to his sensitive ear. When an indiscreet hen became too gushing, he flew at her, caught her by the neck, dragged her—protesting at the top of her lungs—into the pond and ducked her well.

One of the delights of late June is to make the acquaintance of nestlings at home when the mother is absent, speaking to them quietly, moving slowly, and if touching them at all, only with the gentlest touch of a finger. The young usually show no fear and will often answer one's quiet talk. I have held conversation in this way with humming birds in the nest, stroking them with my finger, and have talked with, or to, clear-eyed mourning dove babies, fluffy little blue-jays and others. Very soon after they leave the nest they are taught not to permit such familiarities.

It is most interesting to see the processes of training that are obvious to us, such as to fly compactly in a flock. The wing exercises, for example, of sandpipers, who fly as one bird—as dwellers on the seashore know—showing one moment all silvery breasts flashing in the sun, and the next instant grey backs that blend with the ocean color and make them almost invisible. This wing practice may be seen over the solitary marshes or low lands of which they are fond, and one realizes that perfection of flight is a matter of much practice, and not of instinct.

Strange stories are told of young trained by birds of another species to adopt the habits of the foster-mother, as a bird of vegetarian proclivities reared by a captive bird of prey being taught to eat meat—sorely against his inclination and against all the traditions of his race.

Not much less bumptious and self-assertive than the young of the human species are these young folk of the nest. Like our own juniors they know much more than their elders, and no doubt they feel equally competent to instruct and train their parents in the way they should go. "I don't know how they talked when *you* were young," said a modern bread-and-butter Miss of tender years, whose mother corrected her grammar, "but *now* we say 'I done.'" "I don't know how you old folks feel about it," said the manner of a young crow—exactly with the air of the young Miss—"but *I'm* not a bit afraid of that big creature coming this way." But the whole flock rose as one bird, with shrieks of warning as I appeared, and the young bird was startled into flight with the rest, though I am certain, from his calm and interested manner, that he fully meant to accord me an interview.

I have indicated but few of the special joys of June among the birds, for, as our Nature-Seer, Emerson, has well said:

"Wary Nature knows her own,
. . . . . .
And to her son will treasures more
And more to purpose, freely pour
In one wood walk than learned men
Can find with glass in ten times ten."

Brooklyn, N. Y.

First Twentieth Century Missionary Conventions.

The readers of the CHRISTIAN-EVANGELIST will bear in mind that the next conventions of the Foreign, Home and Women's Missionary Societies are to be held in Minneapolis next October 10-17. There is coming to be a general belief that in some respects this is to be the most important convention in our history. The time, the place, the purpose, all conspire to bring about this grand result. When the Kansas City Convention last year selected Minneapolis, there was some misgiving that perhaps Minneapolis was not sufficiently central to the great body of Disciples. Such fears are rapidly being dispelled.

The banquet given some time ago by the ladies of the Portland Avenue Church of Minneapolis to representatives of the Commercial Club, editors of the daily press, and railway officials and their wives, was prolific of the best results. The Commercial Club has generously provided the Exposition Hall, holding 6,000 persons and capable of being heard in for speakers of even moderate voice. In the building arrangements will also be made for committee and rest rooms, commodious lobbies for visiting and headquarters, and rooms for post office, information bureau, etc. A large restaurant and dining-room immediately adjoins the hall and under the same roof—in fact all the accessories to a large attendance are to be provided.

The daily press of that city is eager to print anything concerning the convention, and especially facts in our history none too well known. The railroads of the Western Passenger territory have united in granting the one fare rate for the round trip. This has never been granted heretofore by this association, and is the greater surprise because of the fact of its denying as favorable a rate to any other convention with one exception this year. These railroads seem to believe that our membership should and can be taken to the northwest in large numbers. Assurances are quite positive that the Central Passenger Association will grant the same rate, and the Minneapolis Transportation Committee are confident that the one fare rate will be made to apply to all parts of the United States and Canada.

Thus far no missionary convention ever started out with brighter hopes of success. The Minneapolis Convention ought to be a large one. That it will be enthusiastic need not be doubted. We start out in the new century with new hopes and new undertakings and consequently with new responsibilities. This convention will not be so much to recount what has been done as to anticipate the great things to be yet done.

The world is coming closer together in everything, even in religion. A united Christianity, based upon our plea for unity, must begin in a stronger degree its march over the world. Every Disciple who can possibly arrange to go should attend the first twentieth century missionary conventions of the Christian churches next October.

All committees arranging excursions or delegations should write Dr. D. O. Thomas, chairman of the Executive Committee, or Mr. Thos. F. Branham, chairman of the Transportation Committee, or Mr. Geo. G. Halbert, secretary and chairman of the Advertising Committee, for any information or co-operation desired.

Harnack on the Resurrection of Christ.

[As of ten asthe resurrection of Christ becomes the theme of general discussion, there are not a few who raise their voices against the doctrine of the bodily resurrection. However, for most of us we still believe that Jesus came from the grave, and that these boasting lines are not true:

"Far hence he lies
In the lone Syrian town,
And on the grave with shining eyes,
The Syrian stars look down."

It is interesting to know what such a man as Prof. Harnack believes on this important question. The following quotation is from his recent book, "*What is Christianity?*" (Eng. Trans. p. 160 ff.)

This most eminent of German theologians and church historians of the present day is clear and definite in his belief in the resurrection of Jesus, though he places the emphasis upon the different parts of the evidence in a not wholly familiar manner. The physical resurrection alone of Jesus would be of little worth apart from the stupendous spiritual awakening which followed it. The two together he makes the abiding ground of our hope.

A. L. WARD.]

"Jesus was proclaimed as 'the Lord' not only because he had died for sinners but because he was the risen and living one. If the resurrection meant nothing but that a deceased body of flesh and blood came to life again, we should make short work of this tradition. But it is not so. The New Testament itself distinguishes between the Easter message of the empty grave and the appearances of Jesus on the one side and the Easter faith on the other. Although the greatest value is attached to that message, we are to hold the Easter faith even in its absence. The story of Thomas is told for the exclusive purpose of impressing upon us that we must hold the Easter faith even without the Easter message: "Blessed are they that have not seen and yet have believed." The disciples on the road to Emmaus were blamed for not believing in the resurrection even though the Easter message had not yet reached them. The Lord is a spirit, says Paul; and this carries with it the certainty of his resurrection.

"The Easter *message* tells us of that wonderful event in Joseph of Arimathæa's garden, which, however, no eye saw; it tells us of the empty grave into which a few women and disciples looked; of the appearance of the Lord in a transfigured form, so glorified that his own could not immediately recognize him, it soon begins to tell us, too, of what the risen one said and did. The reports became more and more complete and more and more confident. But the Easter *faith* is the conviction that the crucified one gained a victory over death; that God is just and powerful; that he who is the first born among many brethren still lives.

"Paul based his Easter faith upon the certainty that 'the second Adam' was from heaven, and upon his experience on the way to Damascus of God's revealing his Son to him as still alive. God, he said, revealed him 'in me'; but this inner revelation was coupled with 'a vision,' overwhelming as a vision never was afterwards. Did the apostle know of the message about the empty grave? While there are theologians of note who doubt it, I think it probable; but we cannot be quite certain about it. Certain it is that what he and the disciples regarded as all-important was not the state in which the grave was found, but Christ's appearances. But who of us can maintain that a clear account of these appearances can be constructed out of the stories told by Paul and the evangelists, and if that be impossible, and there is no tradition of single events which is quite trustworthy, how is the Easter faith to be based on them? Either we must decide to rest our belief on a foundation unstable and always exposed to fresh doubts, or else we must abandon this foundation altogether, and with it the miraculous appeal to our senses. But here, too, the images of the faith have their roots in truth and reality. Whatever may have happened at the grave and in the matter of the appearances, one thing is certain: *This grave was the birthplace of the indestructible belief that death is vanquished, that there is a life eternal.*

"It is useless to cite Plato; it is useless to point to the Persian religion, and the ideas and the literature of later Judaism. All that would have perished and has perished; but the certainty of the resurrection and of life eternal which is bound up with the grave in Joseph's garden has not perished, and on the conviction that *Jesus lives* we still base those hopes of citizenship in an eternal city which make our earthly life worth living and tolerable. 'He delivered them who through fear of death were all their lifetime subject to bondage,' as the writer of the epistle to the Hebrews confesses. That is the point. And although there be exceptions to its sway, wherever, despite all the weight of nature, there is a strong faith in the infinite value of the soul; wherever death has lost its terrors; wherever the sufferings of the present are measured against a future of glory, this feeling of life is bound up with the conviction that Jesus Christ has passed through death, that God has awakened him and raised him to life and glory. What else can we believe but that the earliest disciples also found the ultimate foundation of their faith in the living Lord to be the strength which had gone out from him? It was a life never to be destroyed which they felt to be going out from him; only for a brief span of time could his death stagger them; the strength of the Lord prevailed over everything; God did not give him over to death; he lives as the first fruits of those who have fallen asleep.

"It is not by any speculative ideas of philosophy but by the vision of Jesus' life and death and by the feeling of his imperishable union with God, that mankind, so far as it believes in these things, has attained to that certainty of eternal life for which it was meant, and which it dimly discerns—eternal life in time and beyond time. This feeling first establishes faith in the value of personal life. But of every attempt to demonstrate the certainty of 'immortality' by logical process, we may say in the words of the poet:

" 'Believe and venture; as for pledges,
The gods give none.'

"Belief in the living Lord and in life eternal is the *act* of the freedom which is born of God."

Current Literature.

Clifton Johnson is already well known as a man who can handle well both pen and camera. His "Among English Hedgerows" has led many a fireside traveler into a pleasing and intimate acquaintance with some of the humbler, but not the least delightful, phases of English life; and in **Along French Byways** he has given the same sort of intelligent and sympathetic treatment to the French peasantry and the scenes among which they live. For the average traveler, as for the historian, it is doubtless true that "Paris is France." But one who knows how to ramble and roam through the country, talking with its people, touching its life and picturing its scenes, can find things in rural France which are quite as well worth while as the cafes and boulevards of Paris. Mr. Johnson is not above saying a good many things which are among the commonplaces of travel and there is not infrequently a touch which one is tempted to characterize as amateurish, though the author is certainly no amateur. But this is more than compensated by his constant enthusiasm for his subject. Heaven defend us from the blase traveler who has seen it all and will not compromise his dignity by enjoying or admiring anything! Mr. Johnson has seen much and with most of it he is frankly pleased. And so is the reader. Among the best chapters is that on the village homes of the Fontainebleau painters. (Macmillan Co.)

Readers of the CHRISTIAN-EVANGELIST are well acquainted with the name of J. Breckenridge Ellis as a writer of stories for children and there are few who have not admired the extraordinary fertility of his imagination. But he is a writer of other books than juveniles. "Shem," an Old Testament historical novel, and "The Dread and Fear of Kings," are the best known of his more pretentious works. His most recent book is **Garcilaso**, a romance of old Spain. In a historical setting which includes the conquest of Granada from the Moors, the Spanish Inquisition and the discovery of America, it is not to be wondered at that so inventive a writer can find an ample supply of incidents for the working out of his clever plot. Aside from the fact that the story is ingeniously constructed and admirably written, it has one or two more unusual virtues. The description of the workings of the Inquisition and the attitude of the faithful toward it—a tension which arose between friendship and the inherited ideas of religious duty—reveals a true insight into history of the time. It is easier for the writer of a historical novel to be correct in the historical incidents which he employs than to be true to the period in depicting types of mind and points of view, and in the latter respect Mr. Ellis has scored a distinct and notable triumph. His characters think and speak, as well as fight, like fifteenth century Spaniards. There is genuine literary skill displayed in those apparently accidental touches by which the old hidalgo, Garcilaso—proud, brave, boastful, ignorantly religious—displays both his virtues and his vices in telling the story of his life. The story is full of episode and action, involving among other things a description of the voyage of Columbus and his triumphal return. (A. C. McClurg & Co. $1.25.)

By the happy accident of the time and place of his birth and still more by the qualities of his mind, Thomas Wentworth Higginson has become the intimate biographer of more American men of letters than any one else ever has or perhaps ever will. Possessing too much dignity of character and independent worth ever to become a Boswell, he writes not the life of one man but the literary history of his time in the form of biographical essays. He is a man who seems divinely intended to have illustrious contemporaries and to make the most of them, and in his book, **Contemporaries**,—now no longer strictly new, but by oversight not hitherto mentioned in these columns—he gives delightful sketches of such men as Emerson, Olcott, Parker, Whittier, William Lloyd Garrison and a dozen others, the men who constituted his intellectual environment. There is nothing formal or formidable in these essays, but they cast that sort of side-light upon events and characters of the past that makes history not a picture but a vital and moving scene. Col. Higginson has, of course, done original and creative literary work of a high grade, but he will be longest and most appreciatively remembered as one who, having many friends upon the highest pinnacles of literary fame, caught the light of their personality on the mirror of his own peculiar genius and reflected it down to those of us who dwell in the valley. (Houghton, Mifflin & Co. $2.)

Prof. Richard G. Moulton has probably done more than any one else to call attention to the fact that, however unique the Bible may be as an inspired guide to religious truth, it has certain characteristics as literature in common with the other literatures of the world; that it contains, indeed, literature of various kinds and of the highest order. The literary study of the Bible is distinct from the devotional, theological and historical study of it and is not intended as a substitute for any of these methods. Prof. Moulton's work entitled "The Literary Study of the Bible," which has given currency to this conception, has met with wide popularity—no wider, however, than it deserved. He has recently issued another book entitled **A Short Introduction to the Literature of the Bible**, in which the same subject is treated by a somewhat different method and in briefer compass. The present volume is in no sense an abridgement of the former, though it covers much of the same ground. It is particularly suitable for use as a text-book for either private or class study. As the author says, we have studied the Bible in almost every conceivable way, have dissected it, have written commentaries upon it, have done everything with it—except read it. His work is intended to stimulate the intelligent reading of the Bible. One cannot read intelligently without noting whether he is reading prose or poetry; if the former, whether history, philosophy, oratory or fiction; if the latter, whether lyric, epic or dramatic. Ordinary books are so printed that the literary form is indicated to the reader's eye at a glance; but the Bible, "the worst printed book in the world" in spite of its India paper and limp morocco, is put up in such a way as effectively to conceal the literary form. This makes necessary such works as this to introduce the reader to the Bible as literature. It is a convenient little hand-book which cannot fail to be highly useful either to the reader or to the student. Most of the more technical matter which the student needs, but which would impede the progress of the general reader, is conveniently arranged in the form of appendices. (D. C. Heath & Co. $1.)

The Life of Mrs. Booth, the founder of the Salvation Army, by W. T. Stead, is a remarkable story of a remarkable life. That Mr. Stead, the editor of the Review of Reviews, should have undertaken to write it, is evidence that he considers her one of the history makers of the past century. Unlike the biography by her son, the present work is of necessity written from the standpoint of an outsider, so far as the work of the Salvation Army is concerned. But Mr. Stead has a keen appreciation of that work and tells the story of its founder's life in the vivid style which he always commands. (Fleming H. Revell. $1.25.)

The magazine number of the *Outlook*, June 1, contains among other articles of interest the report of the Presbyterian General Assembly by a staff correspondent, the country club and its influence on American life by Gustave Kobbe, an illustrated article by Booker T. Washington on Chickens, Pigs and People, The Forester and His Work by Charles W. Ayres and a continuation of the able series of articles by Lyman Abbott on The Rights of Man. Mr. Jacob A. Riis continues his interesting series on The Making of an American. The whole number is well illustrated and maintains in all its departments its usual standard of excellence.

Fresh at Night.

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—Welcome June!

—Let Children's Day be continued until all the schools have been thoroughly canvassed.

—June is about the last of the active months before summer vacation begins. Let us make the most of it.

—The Missouri State Bible-school Convention at Sedalia, June 10-13. One fare for round trip on M. P., M. K. & T., Burlington, Wabash and Frisco. No excuse now for not going.

—The Missouri Pacific and M. K. & T. have granted a rate of one fare for the round trip to the Sunday-school convention at Sedalia. Tickets will be on sale June 10, 11 and 12, good for return until the 14th.

—Levi Marshall, of Hannibal, Mo., writes that C. C. Redgrave recently gave his illustrated lecture "In the Footsteps of the Pioneers" at that place. It is everywhere spoken of in the highest terms.

—Prof. Goodnight, of Eureka College, recently preached at Cameron, Ill., where his father, T. E. Goodnight, of Meridian, was formerly pastor. O. D. Maple, of Cameron, will preach the annual sermon for the I. O. O. F., June 8.

—The commencement exercises of Add-Ran Christian University were held May 31 to June 5. The baccalaureate sermon was preached by Addison Clark and the commencement address was delivered by C. McPherson.

—H. S. Earl, of Irvington, Ind., expects to visit England during the coming summer, spending three or four months visiting our churches in that country and especially his old fields of labor where he spent nearly twenty years of his life.

—Young women under thirty years of age, of good moral character, sound health and a common school education, are wanted to enter a hospital training school as pupils with a view to becoming graduate nurses. Apply to Mrs. O. C. Shedd, 4011 Pine Street, St. Louis.

—Charles Forster, of Kimberlin Heights, Tenn., whose name has appeared more than once among the contributors to the CHRISTIAN-EVANGELIST, will spend the summer vacation in pastoral work at Athens, Pa. His home is in Birkenhead, England.

—Sherman Hill will close his work at Hampton, Ia., June 30, after a three years' pastorate and will spend a few weeks at Pendleton, Kan., in resting and reading. Bro. Hill will not be allowed to rest long enough to rust. Such men are in demand.

—The Mothers and Babies' Home, a department of the work of the Benevolent Association of the Christian Church, has found it necessary to rent a larger house and establish a training school for nurses. Last year they cared for one hundred and eighty-eight babies, gave temporary shelter and employment to one hundred women and sent thirty-five babies into good homes. The Home is located at 2821 Chestnut St., St. Louis.

—Dr. S. R. Wood and wife, of Bowling Green, Florida, are in the city visiting friends and will remain until autumn, as they have many friends in Missouri. The doctor is seventy-three years of age and retains much vigor and a deep interest in the things which pertain to the kingdom of God.

—Dr. H. L. Willett, of the University of Chicago, delivered the address at the commencement of Christian College, Columbia, Mo. J. C. Reynolds characterized it as "easy to hear, pleasant to listen to, pure in diction, sound in teaching and modest and attractive in manner."

—J. M. Van Horn preached his farewell sermon to the church at Warren, O., last week. He has been with the congregation for eleven years and the relation has been a happy one on both sides. During this time the congregation has grown from 450 to 994 members, has paid off all debts and has now no outstanding financial obligations. Bro. Van Horn goes to Worcester, Mass.

—The Fourth Church of Christ of Akron, O., W. D. Van Voorhis, pastor, will dedicate its new house of worship June 16. The present building, which is but the Sunday-school room of the permanent structure, will cost about $5,000, and is located on one of the most desirable sites in the city. The congregation is the child of the state board and of the First Church in Akron and hopes soon to be more than self-supporting. L. L. Carpenter will be master of ceremonies at the dedication.

—The Bible Assembly and Summer School of Drake University begins June 17. The assembly includes courses of study lasting one and two weeks and evening lectures by Knox P. Taylor, I. N. McCash, D. H. Bays, George H. Combs, C. R. Scoville, W. F. Richardson and others, in addition to some of the regular Drake instructors. The summer school will continue for nine weeks and will offer courses in Church History, Christian Doctrine, New Testament Greek, Hebrew and Oratory. For rates and further information address A. M. Haggard, 980 26th St., Des Moines, Ia.

—The receipts for foreign missions from October 1, to June 1, amount to $101,279.21, or a gain over the corresponding eight months last year of $4,436.03. It is hoped the returns from Children's Day will amount to at least $45,000. They ought to amount to $50,000. If we reach $200,000 this year we must gain $15,563.97 in the next four months. This can be done if all will unite in a strong effort. The receipts for foreign missions during the month of May amounted to $10,361.67, or a gain over the corresponding month last year of $1,785.04.

—On June 16 the new church at Wilkinsburg, Pa., will be dedicated. This is the outgrowth of a mission Bible-school started in a hall last November by Henry F. Lutz. A five weeks' meeting was held in the spring by Bro. Lutz and 86 members were gathered, many coming from other churches in Pittsburg. A church was organized April 30 and bought the old Presbyterian church which, with necessary alterations, will cost about $15,000. The cause in Greater Pittsburg will be strengthened by this new organization.

Scrofula

This root of many evils—

Glandular tumors, abscesses, pimples and other cutaneous eruptions, sore ears, inflamed eyelids, rickets, dyspepsia, catarrh, readiness to catch cold and inability to get rid of it easily, paleness, nervousness and other ailments including the consumptive tendency—

Can be completely and permanently removed, no matter how young or old the sufferer.

Hood's Sarsaparilla was given the daughter of Silas Vernooy, Wawarsing, N. Y., who had broken out with scrofula sores all over her face and head. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. He writes that she has never shown any sign of the scrofula returning.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Ask your druggist for it today and accept no substitute.

—We are informed that the congregation at Dresden, Kan., is without a pastor and would like to find a good man who can combine preaching with farming. Charles Hopper of that place suggests that there is also a good opening for a drug store or a hotel.

—At the close of the service last Sunday evening the Christian Church in Columbia, by a unanimous vote, granted its faithful pastor, Eld. C. H. Winders, a much needed vacation of two months in which to visit England. The church and congregation further showed its appreciation of his services by bearing the expense of this trip. Rev. Winders expressed his gratitude in a few well chosen words, and promised his congregation that they should receive some benefit from his contemplated journey, in the shape of renewed effort on his return.—*Columbia Statesman.*

—The most notable event of the week at Christian College was the announcement on Wednesday evening of the magnificent gift of Mrs. L. W. St. Clair and Mrs. W. T. Moore, of the Christian College property, free from incumbrance, to the trustees in trust for educational purposes forever. Two years ago the trustees made over the college property to Mrs. Moore and Mrs. St. Clair upon consideration that they should expend certain moneys in the construction of new buildings. When this was done the property was to become absolutely owned by them. These buildings have now been completed, the past year has been the most successful in the history of the college and these two noble-spirited women, out of their own private resources, have expended or provided about $75,000 in improvements, making the whole property worth about $100,000. It is this entire property which Mrs. Moore and Mrs. St. Clair have now re-deeded to the trustees, and have assumed all outstanding obligations. This gives to the trustees for education a magnificent property and adds to the esteem in which these good women are held in Missouri for their consecration and liberality. This generous gift was announced at the commencement Wednesday evening by C. H. Winders, president of the board of trustees. It was stated, also, that plans were under consideration for the erection of a new chapel during the coming collegiate year. For this purpose a scholarship of $5,000 has been promised and it is believed the other $25,000 needed for the erection of the building will be secured soon.—*Columbia Herald.*

van Houten's Cocoa

is of Unequalled Value as a Household beverage. Economical in use. Easy to make—Easy to Digest and of Exquisite Flavor.
Sold at all grocery stores—order it next time.

—Missouri Bible-school convention next week at Sedalia.

—St. Louis will send a large delegation and other places will no doubt do as well.

—Drury College, Springfield, Mo., lays the corner stone of its new Science Hall on Wednesday of next week. The editor of this paper will deliver an address on the occasion.

—Bethany College sends us a neat program of its commencement exercises, showing the graduating class of 13. The exercises occur June 16-20.

—It will be remembered that the steamboat excursion for the benefit of the Christian Benevolent Association takes place on Friday of this week on the City of Providence.

—The assistant editor of this paper is spending a few days on his wheel exploring some of the beauties of southeast and central Missouri. The wheeling habit is hard to break.

—The Central Board of the Christian Churches of St. Louis and vicinity meets on Thursday evening of this week at the Mt. Cabanne Church and has some important matters for consideration. We are getting in line for an aggressive movement.

—The Illinois Christian Missionary Convention announces its next meeting at Springfield, September 9-12. This early announcement indicates that they are preparing for a great convention in the "Sucker" state.

—J. H. Smart, pastor of the church at Winchester, Ill., was called this week to southwest Missouri by the death of his mother, who died in her eighty-sixth year, and favored this office with a call going and coming.

—A. M. Harvuot, Central Christian Church, Cincinnati, attended our ministers' meeting on Monday morning last, on his way south to fill some appointments for Secretary B L. Smith, who was detained at home by his wife's ill-health.

—V. B. Brecht, superintendent of the Sunday-school of the First Christian Church of Philadelphia, writes that his school was apportioned $75, but that at the time of writing it had reached $130 with more to follow. This speaks eloquently for the Philadelphia school and should stimulate others.

—The Moody Bible Institute of Chicago will offer a special summer course beginning June 4, for pastors, evangelists and Christian workers generally. It is open to both men and women and no tuition fee is charged. For information apply to R. A. Torrey, 80 Institute Place, Chicago.

—We are receiving many inquiries and commendations of our new books "Reformation of the Nineteenth Century," "The Spiritual Side of Our Plea," and others. We are glad to commend these works to all who would make a fuller investigation of the history and principles of the religious movement urged by the Disciples of Christ.

—The different branches of the Presbyterian churches in this city have planned to hold evangelistic services during the summer in four large tents to be erected in the northern, southern, western and central parts of the city. This is a capital idea and might well be followed by other religious bodies. This movement is in harmony with the recommendation of the late General Assembly at Philadelphia.

—The Northeast Iowa District Convention was held at Marshalltown, May 21-23. The attendance was fair and the program contained many excellent addresses. Special interest centered in those of C. C. Smith, I. N. McCash and W. B. Craig. The following officers were elected for the ensuing year: President, R. C Sargent, Mason City; vice-president, W. H. Scott, Marshalltown; secretary, J. T. Nichols, Vinton.

—We are glad to learn that children's day has been generally observed throughout the country. It is not too late for any tardy school to fall into line.

—C. A. Young, Charlottesville, Va., was on a flying visit to the city this week and reports Christian Century, Chicago, progressing finely in its new departure.

—In an article on the Presence of Christ, in the Christian Century, J. M. Campbell says:

What is the proper attitude for the saints of to-day? Is it that of looking with straining eyes to a shut heaven which still retains the absent Christ? Or is it that of looking up into the face of the Christ who has come, and whose loving Presence broods over every heart? When we look to heaven to find Christ we look too far away. "Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down" (Rom. 10:7). The Lord has descended from heaven and is inseparably united with his people. Instead of going back of his Presence, and waiting with heart breaking agony for his long delayed appearing, they are to rejoice in his Presence as a blessed certainty. Instead of looking up into the silent heaven listening for some message from the Master, catching the inspiration of his Presence, they are to look around and see the world which he surveys, and answer in his name to its calls for help. Those that look to the heavens are in danger of overlooking the things that have come from the heavens. Those that keep gazing heavenward are in danger of looking away from the things that are close at hand.

"If I kept my eager eyes
Always uplifted to the skies—
Some little thing
Beneath my feet might lying be
That needed tender care from me."

He looks too high who looks above the duty that is near and the Christ who is present.

—We have given our readers our own view of the action of the late General Assembly of the Presbyterian Church in Philadelphia relating to the revision of their Confession of Faith. We desire, however, that our readers shall have an account of that Assembly and of its action on this and other important matters from the pen of one who was a prominent actor in that Assembly. We have, therefore, asked the Rev. S. J. Niccolls, pastor of the Second Presbyterian Church of this city, to write an article for us on this subject for our next week's issue, which he has agreed to do. It is our policy to keep our readers in touch with what is going on in every part of the kingdom of God, believing that they are interested in all that has to do with the growth of Christian thought and the development of spiritual life in any part of the church universal.

—Goldwin Smith is reported as saying: "The only Protestant Church of much importance to which the New World has given birth is the Universalist, a natural offspring of democratic humanity, revolting against the belief in eternal fire." This only means that according to Mr. Goldwin Smith the most important thing in religion is to protest against "eternal fire." Few men write with a greater air of omniscience than Mr. Goldwin Smith, but the narrow limitations manifest in the foregoing statement do not suggest infinity. To him the birth of a movement looking to the restoration and revitalization of Christianity, to the emancipation of the minds of men from the bondage of human creeds, to the exaltation of Christ in whom alone we have religious freedom by which to investigate all truth and test all systems, and to plead for the unity of a divided christendom through personal allegiance to Him, is not to be compared with the protest against "eternal fire." This goes to show that whatever omniscience Mr. Smith may possess does not include religion.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.



Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.



Home of Swamp-Root.

The Infallible Book.

In reading the CHRISTIAN-EVANGELIST of May 16, I was astonished to read an article by John Augustus Williams, "Infallibility of the Bible." I do not believe his doctrine, and ask for a short space to tell why. He creates doubt, makes half statements and leaves the whole as extremely uncertain. When he asks: "Are there no mistakes or inaccuracies of statement in the Bible either of fact or doctrine?" the inference is clear that the Bible is full of mistakes. This is wholesale. It is dangerous. It puts God's word in a false light. Possible errors in the selection of books of the Bible are also implied.

The whole article seems to me to be calculated to do injury to the book. Must we therefore claim a perfect book in every sentence, word and letter? No. But when you say there are errors you should not leave it there. Point out the little differences. Show that they are exceeding few; that where there are many little differences in the manner of expression that mostly the thought is identical. That it is absolutely word for word in every case is not required. It is not desired. Such would not strengthen belief. But to openly contradict one statement of Scripture by another is certainly a great difficulty. I have been a reader of the Scripture for a long time and I have not found the blundering fallibility that others seem to see, and then after stripping it of all its honor and letting out all of its life blood, to tell its friends that such treatment has really done it good and exalted it, is a statement that will not pass unchallenged. Throwing doubt all over God's word is certainly not very strengthening to believers. With wholesale statement there should be pointed out the specific parts and passages that are so lame and worthless. Begin now and mark the passages. Tell us where the contradiction is, how many radical errors there are, what they are, where they are. Such work will be found less easy than reckless wholesale statements.

T. F. WEAVER.

Correspondence.

Texas Letter.

Rev. Rufus C. Burleson, D. D., LL.D., President Emeritus of Baylor University, Waco, died at his home in that city, 3 o'clock A. M., May 14, in his 78th year. Dr. Burleson was among the first men of the Baptists of the South, and one of the most valuable pioneers of the Lone Star State. His native state was Alabama, and he graduated at Nashville, Tenn., in 1840. In 1848 he came to Texas and began his splendid career as preacher and educator. When he landed at Galveston he knelt on the beach and vowed that his life should be consecrated to the cause of religion and education in this state, and no man ever kept a vow more faithfully. When tempting offers came to him from the older states, with princely salaries attached, they were promptly declined. In 1885 he was elected president of Baylor University and the school prospered under his administration. Just three years ago he was made President Emeritus and retired on full pay. Baylor was his life work, and that great institution is a fit monument to his memory.

He was an ardent Southerner, and a chaplain in the Confederate Army, but when the war was over he hoisted the old flag over his school and did all in his power to restore harmony.

He was devoid of fear. Being a pronounced prohibitionist, he offended some ruffians, who placed a pistol in his face and ordered him to drink, but he drank not. And a divorced man attempted to force him to officiate at his marriage, but failed.

G. Lyle Smith succeeds J. N. Crutcher at Paris. No better choice could have been made by the Paris church.

Allen and Huston, who have been assisting Pastor Ranshaw in a meeting, have closed it with 122 additions. This, under the peculiarly difficult conditions, is a great victory for San Antonio. These evangelists are now at Waxahachie assisting A. E. Ewell.

T. E. Shirley is a rare man. The world has but few like him. He is not rich, but only what men would call in "good circumstances." He has always been a staunch and liberal friend of the church and all her enterprises—especially her schools. When Add-Ran University was at Thorp Springs he was a friend in every emergency, and when it was moved to Waco his friendship continued. And when he saw the great need of a home there for our girls he led the movement which in a very short time gave us one of the most complete and handsome buildings of its kind in the brotherhood. During all this time he not only gave much of his valuable time, but he also gave thousands of dollars.

But the best is yet to be told. For twenty-nine years he has held a responsible position with one of our railroads. The other day he told the officials that he had to leave them. They in sorrow asked why. He told them he had another position. They asked if the pay was better. He answered no, and told them it was a labor of love, that he was going into the field as financial agent of Add-Ran University, without salary, to pay her debts and raise an endowment. And this is not all: he heads the list of givers with another thousand dollars.

In the light of all this, am I not right in calling him a "rare man"? How many do you know who would give up a liberal salary against the protest of his people, and then with a thousand dollars as a "starter," go into the field at his own expense to raise the money needed by the school?

This is good news, and it will send a thrill of joy throughout Texas, and it will be felt all through the church. It means that the debt on Add-Ran will be paid, and all other means needed will be forthcoming. It will encourage to enthusiasm the friends of the school, and it will give confidence to business men as to its management, and soon other liberal givers will come to the front. Thank the Lord for T. E. Shirley.

Judge T. J. Brown, of our Supreme Court, and an elder in the church at Austin, is being urged to enter the race for governor of Texas. This high honor, for which many strive and agonize, however, seems to have no charm for Bro. Brown. But whether it has or not, we rejoice to see such men in demand.

J. S. Myers, pastor of the Tabernacle church of Ft. Worth, is publishing "The Ft. Worth Christian." It is a handsome monthly, and cannot fail to be of much interest and value, especially to his own people.

M. M. DAVIS.

Dallas, Texas.

In St. Louis.

Children's day is usually made much of by the St. Louis churches. Some have not had their observance yet, but all have it scheduled. The Fourth church made an offering June 2nd of $47 for the cause at Jacksonville, Fla. This congregation is getting ready to adopt institutional methods. Compton Heights church raised $600 on their debt May 26th, and there have been 17 additions in the four Sundays since Mr. Jas. N. Crutcher was installed.

J. A. Bennet has been suffering from a severe attack of inflammatory rheumatism, on account of which his installation as pastor of Tuxedo church had to be postponed. At last accounts he was much improved. J. H. Garrison delivered the baccalaureate sermon at Christian College, Columbia, May 26th, and F. G. Tyrrell performed the same office the same day for Wm. Woods College at Fulton. The latter institution has had the best year in its history. President J. B. Jones has worked unsparingly, day and night, and kept the college full. They have done their usual amount of purely benevolent work, and proved their right to confidence and support.

W. E. Garrison is wheeling through Missouri—at least a part of it. He will soon have eclipsed Bayard Taylor as a traveler and writer. These notes are written just as the churches are preparing for their annual steamboat excursion to Montesano Park. Friday, the 7th, is the great day. There is every prospect for a pleasant time.

All eyes in Missouri are turned toward Sedalia. A special effort is being made to interest the brethren in the Bible-school convention, and it is hoped that not less than 50 will go from St. Louis alone. The Missouri Pacific will be the choice of a number of the delegates, who will find special arrangements made for their comfort. Our friends and brethren from the southeast have been invited to join us. If we expect to continue to receive favorable rates from the roads, we must exert ourselves to attend. Sedalia is an almost ideal place for such a gathering. Every worker needs the stimulus of the convention. Or if he does not, then the convention needs him. When the conductor shouts "All aboard!" at your station, see that you get aboard.

Thursday, June 6th, is the date for the initial meeting of the central board of the St. Louis churches, and Mt. Cabanne Church the place. Something is incubating. One brother has dared to remark that after trying to compel other religious bodies to practice union, we propose to engage in it ourselves! It is to be hoped we shall like the experiment, and make it permanent.

H. F. Davis met with the preachers last Monday. Melvin Putnam, of Sedalia, preached at Jacksonville, Ill, June 2nd. Since he is determined to leave Sedalia, we hope the Jacksonville church will persuade him to stay with them, as that is near St Louis. Bro. Putnam's work in Sedalia is spoken of in the highest terms, and he holds a warm place in the esteem of his brethren. G. E. Ireland, of Wabash, Ind., will visit St. Louis shortly, and preach for the church at Carondelet.

FRANK G. TYRRELL.

Which is Right?

In December I submitted to you four questions. They were on subjects of practical importance and of great interest. Your answers were not satisfactory to me.

You say that a Christian ought to obey the laws, help to enforce them, and vote intelligently and conscientiously. In this we are agreed.

You say, "Many Christians do vote for parties that are not pledged to the destruction of the saloon. They do not regard themselves in such cases as voting for the saloon, but on other issues. In a direct issue with the saloon they would probably vote against it."

Take the last presidential election. Here is a Christian. He will vote "intelligently and conscientiously." He knows that the Democratic party stands for license. He knows that the Republican party is a license party. He knows that the Prohibition party opposes license. He knows that the liquor traffic is a curse and a crime. He prays to God to destroy it. He knows that no issue compares with that issue financially or morally, and yet he casts his ballot with one of the old parties. "In a direct issue with the saloon he would probably vote against it." Yes, it is almost certain that he would. In a local option election he would stand with the Prohibitionists and assist in pouring shell and shot into the saloons. But if the Democratic or Republican party should come up and reinforce the enemy, he would desert at once and defend the saloons.

The Democratic and Republican parties unite in standing by license. The Prohibition party opposes license. Which is right?

To tell men the truth, to make them see that voting for liquor-licensing political parties is, in fact, protecting and perpetuating the license system and the legalized saloon, is not "uncharitable and unjust," but is charitable and just and Christian.

I have never impugned any man's motive. I believe that the best way with honest, intelligent men is to show them their error and reveal the truth. Turn on the light. All intelligent and honest men will be grateful.

L. A. CUTLER.

Louisa, Va.

Where's the Use?

Drugging with Coffee and Keeping Sick all the Time.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says: "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away.

I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down." Health is worth more than all the coffee on earth.

Missouri Bible-school Notes.

Some of my first work as a minister was near Centre, then Olivet, and no young man ever had better or truer friends, those who encouraged and stood by one, than I. The older people have nearly all gone home since that time, but their children are here and are as true to Christ and his church as were their fathers, and my going to them is as a feast to one hungry. Our rally this year was fine, Superintendent Robt. Keithley seeing that all other schools in the town were invited, that thorough preparation was made and that the rally was well advertised. In his kindness and in overseeing our Bro. Corwine was with us, and all in all, it was a great day. No man goes to Centre in the Lord's work that does not receive warm welcome at the "Central," for such are the Brashear and Wicks families that they do all possible to further the kingdom of God. Have tested them many times in these years of service and always find it so. The liberality of the membership is general and to our work they are free, God bless them for it.

The railroads with their usual liberality make us the one fare rate and the best way we can return the favor is by very large delegations, and every worker ought to make it in his and her way to meet with us. Bro. Abbott has worked harder than any of you think to secure this rate and one of the ways to compensate him is by attending the convention.

Do not fail to write H. B. Shane, Sedalia, asking that you be assigned a home, and if you can not go, then write him again. It is but due these brethren that we do all possible to help them in this arduous task.

In the death of J. T. Plunkett, the Bible-school cause everywhere lost a devoted friend, for such he was indeed. To his faithful helpmeet, we send tender sympathy, for her loss and that of the little one is great.

Sheldon is one of the growing bands of Christian workers, and in our efforts with the children, we have no closer companionship than with these people. In their efforts for us this year, they have surpassed all previous years, encouraged by Sister Peck.

I love to work with H. A. Oldham and this year it was especially so, for it did seem as if all things were ready. The church will soon be freed of its cumbersome debt and then, under his leadership, advance will be rapid.

J. I. Orrison was a few years ago clerking behind the counter, now he is one of our most acceptable and successful preachers, has been with Christian Union six years and in that time their development has been remarkable. At my visit every department of the church was in good condition, while the brethren were planning to meet all apportionments, but to our work, they paid up all back dues and were urgent that I come again.

The cause does not lag at Grand Pass, for two men are at the head financially, and when there is any deficiency, they meet it; verily their reward will come. J. I. is leading the hosts here and they are following bravely.

Pike County is one of our best friends, and this year every school but one has given to our work. B. W. Bryant and his Christian wife co-operate with a noble band and are always pleased to help the cause of God. Annada is one of the mission points, but a fine work is being done for them, D. G. Hinton leading. Paynesville is near by and continues her oversight of the work.

Corinth is where J. H. Allen and his better half work for Christ, and she is a sister of T. A. Abbott, so that many see whence his zeal and good work. With much heaviness in the family work, Sister Allen never neglects the church nor the Master, as a devoted disciple of the Son of God.

Every one of you come to Sedalia, coming early and staying late.

H. F. DAVIS.

Commercial Bldg., St. Louis.

Jacksonville's Appeal for Help.

TO THE DISCIPLES OF CHRIST:—*Beloved:*—You know of the Jacksonville fire. About 180 blocks, a space of one and one-half miles in length and nearly a mile wide, 640 acres, in the heart of the city, burned, and in all that district not a house is left standing. Ten thousand people are without homes. Ninety-three of our own families, about one half of our membership, were left homeless. Not one of them saved household goods, few, clothing, and many only what they had on. Every church except two or three small ones in the suburbs burned. Others will rebuild. With your help we will erect a building that will be a credit to the city and the brotherhood. We regret to make this appeal, but believe that the cause of Christ demands it and that his disciples will cheerfully respond.

We heartily endorse the letter in the CHRISTIAN-EVANGELIST of May 16, page 613, and the one in the Christian Standard of May 18, page 625. We believe the brotherhood ought to be called on to build one church only, and are willing that any committee selected may settle the whole matter, and we will abide by that decision We also agree that whatever money is sent us direct shall be reported to Bro. B. L. Smith, and all credited to the general board just as if it had come through the hands of the secretary of the board All we want is to build for Christ and his church.

In less than three years our congregation has grown from 150 to 350 members, and the Bible-school from 36 to an average attendance of over 200. With a good house, and that right away, we can easily be the strongest and most influential people in the city. We have Charles Reign Scoville engaged for a meeting to begin the first of November. We ought to have our new building ready by that time. The First Church appreciates the many expressions of sympathy already extended. All gifts will be thankfully received and properly acknowledged. Feeling sure you will respond as liberally as you can we thank you in advance.

Leaving ourselves in your hands, and imploring your best gifts for the cause of Christ we are, your brethren in Christ.

J. T. BOONE.

Jacksonville, Fla., May 21, 1901.

Iowa Notes.

E. L. Coons, traveling salesman and pastor of the church at Mt. Pleasant, is doing a great work, for which we rejoice. There were 11 accessions to the church at regular services on May 12th and 19th.

Bro. Adams has taken the work at Oradel, Marion county, for half time. He reports one confession May 26th.

The work at Bedford continues to prosper under the efficient ministry of J. Will Walters. There were 10 additions to the church during the month of May, and 200 during his four years' ministry, besides the erection of a $10,000 house. He will not remain at Bedford much longer. Some Iowa church ought to secure him. We don't want him to leave our state.

Vernon Herrington has closed his work at Minburn to accept the work at Colfax.

D. S. Domer, of Pleasant Plains, Ill., has taken the work at Brandon.

Bro. J. T. Shreve is expected to take charge of the work at Oelwine soon.

F. M. Kirkham will preach at Corydon again to-morrow, June 2nd. F. B Sapp, late of San Jose, Cal., will preach at Corydon, June 9th.

J. K. Ballou is preaching at Lone Tree.

Jasper N. Smith is preaching for the churches at Pekin and Hedrick

J. H. Painter, who now lives at Eddyville, is available for preaching at least a part of the time. Bro. Painter should be kept busy. We have no clearer thinker or purer man in Iowa than Bro. Painter. It is true that he is a little hard of hearing and a little older than he was a few years ago, but his mind was never clearer, his judgment better or his heart warmer than it is to-day. If you need a pastor and are in reach of Eddyville, call on Bro. Painter for regular work or for supply.

The church at Audubon will be dedicated to-morrow, June 2nd, and at Moravia, June 9th.

The central district convention was held at Pleasantville last week from Monday night to Wednesday afternoon. The Pleasantville brethren entertained us royally. Meals were served in the old church building that stood just across the street from the new church where the sessions were held. Bro. F. D. Farrell, the wide-awake pastor, had everything in readiness. The attendance was not large, but all pronounced the convention a success. The officers for the next year are J. E. Denton, president; C. E. Wells, vice-president and G. L. Brokaw, secretary.

Dear Brethren: Many of the churches in Iowa have done nothing for state missions. Do not neglect this important duty. Will you not at once, or as soon as opportunity affords, present this work to your congregation? Some of our congregations have done well and many of our preachers are becoming enthusiastic for the work, but we need the help of all. Many struggling congregations are in need of assistance and open doors in new fields are begging us to enter. Will you not respond with a generous offering for the work?

B. S. DENNY, Cor. Sec.

Home Study Courses.

Rapid courses by mail in the Bible, Greek, Philosophy, Hermeneutics, Christian Evidences, etc., leading to diploma and degree. Terms $1.00 per month. Circulars free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Muscle

Does not make the man. "*The blood is the life,*" the vital force of the body. So it not infrequently happens that the man who looks to be a picture of physical strength falls a sudden victim to disease. A proper care for the blood would prevent many a serious sickness.



The cleansing of the blood is perfectly accomplished by the use of Dr. Pierce's Golden Medical Discovery. It drives out the impurities and poisonous substances which corrupt the blood and breed disease. It increases the activity of the blood-making glands, and so increases the supply of pure blood. It builds up the entire body with good sound flesh.

There is no alcohol in "Golden Medical Discovery" and it is entirely free from opium, cocaine and all other narcotics.

The dealer who offers a substitute for the "Discovery" does so to gain the little more profit paid by inferior medicines. There is nothing "just as good" for the blood as "Golden Medical Discovery" therefore accept no substitute.

"I took five bottles of 'Golden Medical Discovery' for my blood," writes Mr. William D. Shamblin, of Remy, Cherokee Nation, Indian Territory. "I had 'ring worms' on me and I would burn them off and they would come right back, and they were on me when I commenced using 'Golden Medical Discovery,' and they went away and I haven't been bothered any more."

Dr. Pierce's Pleasant Pellets cure constipation.

Missouri Mission Notes.

Lord's day, May 26, was spent in Gorin, dedicating their new house of worship. A little over one year ago the state board employed Bro. A. J. Williams to go to Gorin and preach once per month, with the purpose of organizing a congregation and building a house of worship. During all this while Bro. Williams, with great energy, splendid consecration and untiring industry, has been laboring toward the consummation of his purpose, and last Sunday he was made supremely happy in seeing that for which he has labored and prayed so long realized. Too much praise cannot be given him for this great work that he has done. It has been accomplished in the face of the largest difficulties, which seemed at times to threaten its success, but he never gave up for a single moment, but with sublime confidence and trust labored on. Dedication day was as beautiful as a day could be and the people came twice as many as the church would hold, and we had morning and afternoon services. There was $700 to raise, and by dint of sacrificing on the part of both pastor and congregation the whole amount was provided for and the church was dedicated unto the Lord. Bro. Granville Snell and his excellent wife came from Memphis, bringing a large number of people with them, and he was full of helpfulness in all the services. Prof. Stagner led the song services, and of course it was excellently done. We missed the presence of Bro. J. M. Jayne, of Memphis, who was away from home engaged in a murder case at Monticello, Lewis county. We called him up by 'phone, however, in the morning, and his pledge of $50 made in that way gave inspiration and helped to raise the needed amount amazingly. The whole service from beginning to end was a delight. A large delegation came down from Wyaconda and your secretary went there and preached at night. This is one of the places in northeast Missouri to which my feet turn with a great deal of eagerness and where I always find that which makes my heart glad. Bro. Reuben Rogers and Bro. John P. Gustin made me very much at home.

One of the hardest tasks that I have had for some time was to secure the usual

RAILROAD RATE TO THE STATE BIBLE-SCHOOL CONVENTION.

The Missouri Pacific, the M. K. & T., the Frisco, the Wabash and the Burlington have authorized one fare for the round trip, and we confidently expect the Memphis, the C. & A., and the Santa Fe to also agree to making the rate. Tickets will be on sale June 10, 11, 12, good to return including June 14. This is a splendid concession on the part of the railroads, and the Missouri Pacific as the initial line led the way as usual, for without their leadership in this matter the rate could not have been obtained. *It was absolutely impossible to get the rate any sooner.*

Every indication points to a good convention at Sedalia. Such reports will be made by the men in the field and by the efficient secretary, Bro. H. F. Davis, as will make the heart glad as we think of this blessed work of saving the children in Missouri for Jesus. Do not forget to write to Bro. H. B. Shane, of Sedalia, and tell him you are coming and how many are coming with you. If you want entertainment you should at least give him this notice, as I am sure you will.

Bro. Lampton is now at Hamilton. He closed his meeting at Linn Knoll with seven additions, and we have letters from Bro. Rumsey, the pastor, and Bro. Barton, one of the elders, telling of the good work that Bro. Lampton has done for them, but this is true in every place to which he goes. He is doing a splendid work for our cause.

Bro. Gaylor is now at Carl Junction. A lot has been bought and a congregation organized and building will begin at once. The success of Bro. Gaylor is almost phenomenal. Such men need and deserve the largest support on the part of the brethren.

The money for state missions in the last week has come in very slowly, and you can put as much emphasis as you please upon the word "very" and you cannot make it too strong. We must have a revival of interest, and we are sure that we will. The messages to us indicate that such will be the case, but let it not be too late.

T. A. ABBOTT.

420 East Ninth St., Kansas City, Mo.

Southeast Kansas Notes.

The third district convention has just been held this week in Parsons and was well attended. W. S. Lowe, of Topeka, Mrs. Rogers, state organizer of the C. W. B. M., Mrs. Louise Kelly, of Emporia, and Bro. Chenault, of Ft. Scott, president of the state board, were among those out of the district in attendance at the convention.

Bro. Willis F. Jordan, a preacher of some ability who came to us from the Methodists about six years ago and who has held pastorates since at Pittsburg and Caney, Kan., and recently at Newport, Ark., came to Oswego a few weeks ago and held a meeting for our people, after which he and his wife joined the Methodist church in the same place.

Bro. J. R. Charlton, our lawyer preacher and evangelist, of Caney, started for Colorado Monday, where he is to hold a meeting.

Bro. C. E. Pile, of Parsons, was elected president and Bro. John Longston, of Independence, secretary of the third district for the coming year.

The writer is to assist Bro. C. F. Sanderson, pastor at Chariton, Iowa, in a series of meetings beginning June 1.

Bro. Pile delivered the memorial address at Parsons last Sunday, and he acquitted himself most magnificently. W. E. HARLOW.

Parsons, Kan.

The Female Orphan School.

The Female Orphan School of the Christian Church of Missouri, located at Camden Point, closed a very creditable year's work with its usual commencement exercises last week.

This school has now been in operation full thirty years. In that time it has graduated 172 daughters of the brotherhood, among whom each year there have been some who could not have stood with their sisters on commencement day had it not been for the provision whereby they were made beneficiaries in whole or in part. These graduates and many young ladies who, for some cause or other, dropped out before commencement, are now gracing some of the happiest homes in all the world. Some are teaching in various portions of the country. Bro. M. S. Hardesty, treasurer of the board of trustees, in looking over the entire list of graduates, finds that he now personally knows of the whereabouts of 81 of the number.

The exercises on the closing day, Thursday, were attended by hundreds of people. They came from miles around. "Sweet girl graduates," of whom there were nine, were never in happier vein. Miss Carrie Davis, of Crockett, Tex., as valedictorian, had for the subject of her essay "Soul forces manifest in life." The salutatorian, Miss Ella Shafer, of Edgerton, Mo., had chosen the subject, "The stage and the actor." President A. O. Riall in presenting the diplomas protracted his remarks into a farewell address. After an acceptable service to this school extending through five years, he retires, to the regret of the brethren, and is to be succeeded by Bro. E. L. Barham, who comes from Waco, Tex., and is expected to reach Camden Point after June 10 to enter upon his duties.

Bro. J. H. Hardin, of Liberty, delivered the commencement address. He spoke upon the subject of the "Womanly woman and the other kind." His address was well received. Bro. R. H. Fife, of Weston, and Bro. T. H. Capp, of Plattsburg, were among the visiting brethren present.

As a fit climax to the exercises a basket dinner was spread on the campus by the sisters. The multitude chatted and ate and declared it the best of all the commencement days in the history of the school. Usually many hold to the adage that "the old days are best." The scenes and incidents above referred to yesterday, for once at least, refuted the adage in the minds of all who were permitted the joys of this commencement.

Expressive of their regret at the withdrawal of President Riall, the following complimentary resolution was passed by the Board of Incorporators:

Resolved, That the board of trustees of F. O. S., of the Christian Church of Missouri, bear the following testimony concerning the character and ability of our outgoing president, A. O. Riall. He has been pleasantly and profitably associated with us during the last five years and leaves against the expressed unanimous wish of the board. Both as a man and a citizen he is invaluable to any community: as a Christian, a lever of the church, intensely interested in all its affairs; a leader in ability and practice. But it is in position of president and in the character of teacher we desire to speak especially. He brings to his work a well trained and cultured head and heart pregnant with good sense. During his administration of our affairs the school has been well managed and our curriculum greatly elevated. Under his able leadership the school has come to a standing and reputation never before attained; as a teacher he is scholarly and earnest, and holds the interest of his students and invariably possesses their esteem and affection. We desire to commend him as a teacher and a Christian gentleman, and any community is fortunate to secure him.

A VISITOR.

Annual Meeting.

At the annual meeting of the Alumni Association of the School of the Evangelists held at the recent commencement the following officers were elected: P. P. Hasselvander, East Radford, Va., president; Oren Orahood, Covington, Ind., first vice-president; R. C. Moore, Corbin, Ky., second vice-president; L. Rollings, Pelham, Tenn., corresponding secretary; J. E. Denger, East Springfield, O., secretary and treasurer. Interest in the association is growing.

L. ROLLING Co,sr. Sec.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Cincinnati Letter.

The School for Pastoral Helpers has completed its initiation. A year of successful work, the ability of the class just graduated, the undeniable demonstration of works as shown in the experience of the churches already employing these young ladies, justify the answer Mr. Harvout and his associates have been trying to make to the need they discerned in the work of the city church. This year the teaching was largely a gratuity on behalf of the instructors, but the success of the year's work has brought some gratifying answers to the appeal for funds and the future is assured. The experiment is being watched by sociological and city church students over the country and will doubtless result in enlisting another army of profitable workers.

The winter's work in the churches is now a matter of history. It is one of industry and only ordinary results in way of conversions, but very successful in other ways. The churches are in the best organic condition of years and marked by a fellowship that prophesies great success for the Scoville campaign next winter.

Vernon Stauffer is the new pastor at Richmond St., yet he is not at all new, for four years of successful work in the hardest field in the city made him one of the first among us. Your scribe is just leaving the Norwood church for some months' travel and study in Europe. This pastorate is coterminous with the history of the church which has a most propitious future. It is already noted for its missionary zeal. The congregation is happy in being able to secure Bro. P. Y. Pendleton for the pulpit during the summer. He is a member of the congregation and will minister to them until autumn, when a pastor will be called.

Several of the pastors will spend their vacations in the University of Chicago and return with an enlarged horizon and a renewed energy for the year to come.

ALVA W. TAYLOR.

San Antonio, Tex.

The object of my letter to the several Christian churches is to extend my evangelical work among the Mexican race, and to ask of them a noble help in my strenuous efforts to raise it to a higher religious life.

With the means I have on hand it is the hardest work a minister can undertake to increase the number of his followers and assist them in their new faith. The Board of Home Missions gives me a salary of twenty-five dollars per month, of which I have to pay ten dollars for the rent of the house in which it is difficult to seat the fifty members of my congregation. Many of them remain out of doors during the services. With the fifteen dollars remaining I have to assist my family of fourteen members. It is utterly impossible to answer the several calls I have to establish missions in different parts of the state.

With a little help from the many Christian churches of Texas I hope to build a church that would place me on a level with the other Mexican churches of San Antonio, and would command the respect of my new converts. It would also be possible for me to answer the calls and open new missions in the state with benefit for my race and glory for the church. You know better than I do that a church with a capacity for my actual congregation and those to be added is better than a room which has not the character of a permanent and established church.

With a little help from each church of our communion, as I said before, I hope to establish a church of our faith that in a short time will be able to keep me independent of your sacrifice. In the interest of our cause and for the love and glory of our Lord Jesus Christ, I beg of you, my dear brethren, to take into consideration this petition of your humble brother and see with what amount of money you can assist me for this noble purpose without sacrifice to your congregations.

YGNACIO QUINTERO.

514 South Laredo St., San Antonio, Tex

Dedication at Parkersburg, West Virginia.

The church at Parkersburg, W. Virginia, has just completed a new and unique house of worship. One of its peculiarities is that it has a roof-garden, which will make a most delightful place for worship during the hot weather of the summer season. Lord's day, May 26, was the time set for its dedication. There was an indebtedness of $5,200 to provide for. The day was a very unfavorable one, as a drenching rain was falling all day and far into the night. However the giving was generous even to a fault, if generous giving is ever a fault. There was great rejoicing.

L. L. CARPENTER.

Wabash, Ind.

Central Christian College.

The commencement exercises of Central Christian College begin May 31, with a baccalaureate program of rare merit. Bro. R. A. Gilcrest, of Centerville, Ia., preaches the sermon, college chapel.

Monday, June 3, the elocutionary department, Miss Hardin, principal, will give a miscellaneous entertainment of readings, music, pantomime and statuary.

Tuesday, the John S. Allen Literary Society gives its annual entertainment. This is made of burlesque operettas, music, debates and general literary exercises.

Wednesday, the annual musicale of the music department, E. H. Williams, director.

Thursday, June 6, commencement, address, orations, music. The climax is reached in this entertainment. There are twenty-five in the graduating class; the largest class in the history of the college.

We had arranged to inaugurate our commencement exercises with an address by the Hon. William Jennings Bryan. This was to be followed by another by the Hon. Jonathan P. Dolliver, U. S. Senator from Iowa. But owing to the general smallpox scare, resulting in attempts to quarantine neighboring towns, it was thought best by our board to have these two distinguished gentlemen to come to us later, and we have arranged accordingly. Mr. Bryan has promised to come in September. This will give us a pronounced opening for next year.

The ministerial department of the college has proved very successful. The work in the English Bible, New Testament Greek, Hebrew and Sacred History has been very gratifying. Our students are in demand and they are successfully preaching the gospel. All have engaged to preach full time, more than paying all their college expenses. The young men and young women in the different college courses have proved studious and exemplary. There seems to be a star of promise and encouragement rising in the sky of Central Christian College.

J. W. ELLIS.

Albany, May 24th.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Prevention of Disease.

Keep the Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh, is from wholesome food, *well digested.* It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive, the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it *has time to ferment.*

Stuart's Dyspepsia Tablets cure indigestion and increase flesh because they digest flesh forming foods like meat, eggs, etc.

Sold by druggists at 50 cents per package. Absolutely safe and harmless.



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$20 to $40 Weekly and expenses, **Men and Women**—at **home** or **traveling.** Our agents and salesmen **made** over **$600,000.00** last year supplying enormous demand for our famous **Quaker Bath Cabinet** and appointing agents. Wonderful seller. **No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC.**
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Made from the Best Glove Kid, in Black, Wine, Tan, and Chocolate. Just the thing for House Cleaning, Gardening, Driving, Wheeling, Outing Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9
Write for terms to agents.
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TWO RACKS TO TEXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its
Red River Division
...To...
Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

BEDFORD, IND., June 3.—Our meeting closed; 26 days, 130 additions.—JAMES SMALL.

COLORADO.

Salida.—Rev. F. F. Walters, late of Anita, Ia., has taken up the work at this place, having commenced the first Sunday in May. The church had been without a regular pastor for seven months, and work in all departments had grown very lax Most of the membership had grown discouraged, and some had even ceased to lend their support. Bro. Walters was called in February, but could not begin his work until May. The very thought of again having a pastor inspired new hope in the membership. The church building was repaired and everything put in readiness for the coming of the new pastor. The audiences have been very good at all services. We are especially proud of our mid-week prayer-meeting, having an average attendance of 30. Bro. Walters is an energetic, earnest and sincere worker. He has much ability in music and personally drills his chorus. Add to this the labor of a consecrated wife, and we bespeak for them a very successful pastorate.

GEORGIA.

Atlanta, May 30.—Twenty-five have been added to the roll of the First Church since I began my labors here, March 31. The outlook is very bright. I am delighted with this city and its people.—S. B. MOORE.

ILLINOIS

Bloomington, May 27.—Two more additions yesterday. Good interest and good audience.—JOHN D. AUSTIN, Christian Mission.

Gibson, June 1.—One addition to the church at Center Ridge last Lord's day by confession. The church will observe Children's Day on to-morrow.—P. F. YORK.

Jacksonville, May 27.—Our auditorium and lecture room were both crowded at both services yesterday, our pastor, George Z. Snively, preaching. There were three additions yesterday and one at prayer-meeting. Two of them were by confession, one restored, one by letter. Bro. Snively delivers the Decoration day address at Prentice, Ill.—J. W. BROCKMAN.

INDIANA.

Elwood, May 29.—One hundred and forty-eight added since Jan. 1, 1901. Eighty-six accessions during Bro. T. A. Hedges' revival last February. There have been constant additions, almost at every service, for the last 8 months. Sunday-school growing in numbers and interest. We have three splendid Christian Endeavor societies, the best International Christian Endeavor in the state. Five young men from the church are preparing for the ministry—their names are worthy to be recorded—Raymond Lines, Frank Werking, Ernest Dawson, I. I. Shaw and Chas. Stafford. They were in college this last year and are thoroughly consecrated to this blessed service. They are made of the right spirit and say, "Woe is me if I preach not the gospel." Men only ought to preach when they cannot help it. Two other young young men here are prayerfully thinking of consecrating their lives to this glorious and self-denying calling. May all our preachers be vigilant to call out choice-spirited and devoted young men for the ministry. Brethren, it is a noble thing to give worthy young men to the cause of Christ and missions. We are also training some good girls for useful service in the Master's vineyard. All departments of church work are moving along nicely. Church now has over 600 members, will soon have been here five years. The new church erected two years ago has proven a great blessing to the work. Bro. Geo. F. Hall, of Chicago, recently gave us some splendid lectures and sermons. Many of our churches ought to hear him. He is a fearless orator in defense of the right. We are busy now with Children's Day.—L. C. HOWE.

Vincennes, June 1.—We had 15 additions here last Sunday, 12 were by baptism and three by statement. We were all made glad this week by a princely donation made by C. B. Kessinger, in the form of a building site for our new church. The lot was purchased by Bro. Kessinger for $2,000 cash money. Bro. Kessinger is our Sunday-school superintendent. We rejoice and push forward.—WM. OESCHGER.

INDIAN TERRITORY.

Chickasha, May 27.—We had three additions yesterday, making 17 for the month of May. We had 18 additions in April, making 35 additions at our regular services during the two months. This week we will order circular pews for the Chickasha Church which will cost $500. We finished a well for the church last week that cost over $30. Pulpit chairs, new paper for the walls, etc., is now the talk of the congregation. We have already sent $30 to Bro. Smith as an offering for home missions, this being the first offering ever sent from the Indian Territory for that work. Our church hopes to send him $100 during the year. We are busy and full of hope.—JOHN A. STEVENS.

IOWA.

Ames, June 1.—Ames, like other small towns, has been having in her opera house a low grade of entertainments. Our church here has just raised a higher standard and greatly pleased the people by bringing to our city Dean Frederic Howard, of Drake Conservatory, and his great chorus of sixty from the Central Church in Des Moines. Mr. Harvard has few equals as a director of large chorus choirs and as a trainer of the human voice. Drake University may well be proud of the dean of her conservatory.—JAMES R. MCINTIRE.

Waterloo, May 27.—One more baptism last Sunday. Others have recently made the good confession and may be immersed next Sunday.—JOE S. RILEY.

KANSAS.

Kingman, May 27.—Closed here on May 26, with 37 additions. Will remain in the city for a few weeks until we can secure a pastor. V. E. Ridenour was with us for two weeks. Address me at Topeka, Kan.—D. D. BOYLE.

KENTUCKY.

Erlanger, June 3.—Seventy dollars contributed for general missions at Florence (Ky.) Christian Church yesterday. Evangelist J. K. Hester is with us in a meeting that promises great things.—EDGAR D. JONES.

MISSOURI.

Asherville, May 31.—Fair interest in meeting; three additions. Many more reading to "see if such things be so."—FRED R. DAVIES.

Carl Junction, May 31.—Our meeting at Carl is growing in interest. We bought a building lot yesterday. Have had 35 accessions, six by confession. Everything promising. Bible-school organized.—JOSEPH GAYLOR.

Dixon, May 28.—Just closed a two weeks' meeting at this place, resulting in an organization with 47 members, and $455 raised to build a house, and the work has already begun.—R B. HAVENER.

Fredericktown, June 3.—We are holding a protracted effort in the church here under the leadership of R. L. McHatton, of Kansas City, Mo. Thirty-three additions in eight days; 29 of which were by primary confession. There are still two nights to make a week's work for Bro. McHatton, in which time he has had 29 additions. We look for a goodly number yet.—GEO McGEE

Hale, May 31.—Our county evangelist, R. H. Love, concluded the meeting at Hale Thursday night of two weeks and five days duration, with 29 additions, doubling the membership, setting the church in order and greatly strengthening the cause in the northeastern part of the county. Our county quarterly meeting will be held with the Mt. Carmel Church the last of June.—E. H. KELLAR, Carrollton, Mo.

Joplin, May 27.—During May we have received 12 additions as follows: By letter, six; by statement, four; by confession, two. Our May offering was over $50.—W. F. TURNER.

Nevada, May 27.—One addition at Clayton yesterday. Will be in a position to do some protracted meeting work after July. North Missouri preferred.—S. MAGEE.

Queen City, May 29.—Had three additions May 19 at Darby Church, northeast of Lancaster, Mo., and one addition last Lord's day at Savannah, Ia. These two churches have been doing very little for some time. We have been preaching about three months for Darby and have had six confessions, with good prospects of more soon. They need a church paper and must have it.—J. L. HOLLOWELL.

St. Louis, May. 30.—I have just closed a ten days' meeting with the church at Farber, Mo., Bro. Thomas pastor, with 10 additions. Meeting closed with congratulatory exercises, participated in by all present.—FERD F. SCHULTZ.

Webb City, May 30.—We are in a meeting here since Monday evening. The attendance and interest are excellent, although this is commencement week for the public schools. Prof. C. E. Millard is conducting the music and giving his wonderful illustrated solos. He is truly a master in art and music. The writer has listened to most of America's gospel singers, but Brother Millard excels them all. His work is free from all clap-trap and is sure to be permanent, as it attracts the very best people. His prices may seem high, but they are the most economical, for with such a helper twice as much can be accomplished in the same time as by any other method I have ever known. We expect a great meeting.—E. M. BARNEY.

NEW YORK.

Tonawanda, May 28.—A memorial service was held at our church Sunday morning, attended by a G. A. R. Post and the Women's Relief Corps. There was not a vacant seat in the house. Four additions since last report. Our yearly report of the work of the church shows a good increase in membership, financial gain, church attendance, and Sunday-school roll.—A. M. HOOTMAN.

New York.—The work at West Fifty-sixth Street Church prospers. We will close the present church year without the creation of a deficit in finances, which is the first time this has been done in many years. There have been ten additions during May. Baptized three people last night.—B. Q DENHAM.

NEBRASKA.

Ansley, May 31.—All departments of church work doing nicely. I delivered the baccalaureate sermon to the high school class; also the decoration address to the largest audience of recent years in this place. Please announce the funeral services of Augustus A. Stuckey on May 29.—JESSE R. TEAGARDEN.

Omaha.—There have been 12 accessions to this church already in May. Others are coming next Sunday. Children's day will be observed.—SUMNER T. MARTIN.

OHIO.

Rock Creek, May 29.—R. M. Marshall, of Rock Creek, O., made the memorial address to the G. A. R. at East Trumbull, Ohio.—R. M. M.

Milton Center, May 28.—I began work with the church at Milton Center and Mt. Olive Churches May 1; since that time three have been added to the Mt. Olive Church. The work starts off well.—G. H. CARL.

TENNESSEE.

Kimberlin Heights.—Curtis Countryman, of the School of the Evangelists, is doing gospel

work in the Smoky Mountains of Tennessee. The people he has to deal with, like the Waldenses of the Alps, are hospitable and pure in heart, and also very susceptible to the truth.

TEXAS.

Greenville, May 27.—Our meeting here with C. M. Schoonover has been going on for four weeks. He preached two weeks and called me to his assistance. We now have 70 additions and an unabated interest. Twenty came forward last night, 19 confessions; 27 for yesterday's work.—R. R. HAMLIN.

CHANGES.

W. E. Reeves, Burlington to Leon, Kan.
W. F. Flower, Coffeyville, Kan., to Nowata, I. T.
J. L. Ballenger, Norwalk to 1420 24th Street, Des Moines, Ia.
J. M. Van Horn, Warren, O., to Worcester, Mass.
J. N. Crutcher, Paris, Tex., to 1446 South Grand Ave., St. Louis, Mo.
I. H. Teel, Sturgis, to Paducah, Ky.
Theo. A. Johnson, Wadsworth, O., to Poplar Hill, Ontario, Canada.
J. M. Dunning, Nicolans to 1107 E. 22nd Street, East Oakland, Calif.
E. T. Nesbit, Gibony to Salinas, Calif.
G. H. Carl, Wellington to Milton Center, O.
C. C. Redgrave, Adrian to Ferris, Ill.
W. L. Fisher, New Haven, Conn., to Errett, Mass.
A. Neese, Alexander to Scott City, Kan.
Bruce Wolverton, Haines to Portland, Ore.

Nebraska Secretary's Letter.

Evangelist Ogden is in a meeting near Ord. Will begin at Geneva June 9th. W. F. King is the pastor at Diller. The Valparaiso work prospers under the care of W. L. Harris. Wickham and Givens report 21 additions at Gering in the meeting there, 11 of them heads of families. They are now at Chadron.

One added at York recently. The plans for the improvements on the house of worship have been placed in the hands of contractors.

H. A. Lemon spent Lord's day with the church at Lanham recently. One confession. The quarantine has been raised at Hebron and the church work resumed.

District convention of No. 8 comes at Beaver City, June 11-13. They always have a good program out there, and it is essential that the churches in the district be represented. Write to A. C. Corbin, Beaver City, that you are coming.

The convention of No. 5 was rather better than usual. The program showed thought both in its make up and in the manner of execution. Mrs. Clara Hazelrigg, of Kansas, was present, giving two addresses. The address of welcome by the pastor of the Fairbury Methodist Church was a happy blending of good will and wit. The convention was entertained in the usual hearty manner of that district, though the Fairbury congregation was without a pastor. The district officers are: D. A. Wickizer, Beatrice, president; E. E. Headley, Route No. 2, Fairbury, corresponding secretary. Most of the preachers of the district were present, and a goodly delegation from the churches also.

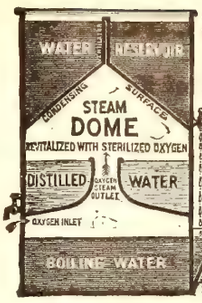
H. C. Holmes, of Pontiac, Ill., was announced to preach for the Fairbury church on the 26th of May.

I have an account of the unsavory reputation of one W. B. Cash, lately of Pierson, Iowa. It was intimated that he was headed west in the company of another man's wife. I take this means among others of warning our churches against him. If he turns up in your community write me for the facts as printed in his home paper.

In view of the above, I wish to take this time to say a word about tramp preachers in general. Everything that is good is imitated and counterfeited. The better it is the more likely of the counterfeit and the more dangerous. This is true of the ministry. As soon as it becomes known that a congregation is without a preacher, it becomes at once a prey to the Wandering Willie of the cloth. He appears from nowhere in particular, and has friends in all the large churches. He sometimes carries credentials from some of them. He finds some brother or sister and announces his willingness to preach on the coming Lord's day, and desires simply the good of the church. He must needs preach and is indifferent to the finances. Forthwith an announcement is made without much consultation, and often without the knowledge of the officers of the church, who may have doubts, but dislike to turn down the appointment of well meaning members. The results are often painful. I feel that it is time for the church officers to definitely understand themselves, and to keep a good safe grip on the church door key. Let it be understood that no one is to be allowed to preach unless well known, until after the elders have had a chance to look into the claims of the would-be preacher. No man who can not give a good account of himself has any right to feel offended if he is not at once put into the most important post in any town, the pulpit of the Church of Christ. It may take a shrewd rascal no more than an hour to upset the confidence of the community in the church.

W. A. BALDWIN.

Ulysses, Neb.



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THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

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Boards.....	.25	2.50	20.00
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Family Circle.

The Temple of Fame.

"How far away is the Temple of Fame?"
Said a youth at the dawn of day;
And he toiled and dreamed of a deathless name,
But the hours went by and the evening came,
That left him feeble and old and lame,
To plod on his cheerless way.

The youth who had failed could never guess
The reason his quest was vain,
But he sought no other to help or bless;
He followed the glittering prize, success,
Up the narrow pathway of selfishness,
And this has been his bane.

"How far away is the Temple of Good?"
Said a youth at the dawn of day;
And he strove, in the spirit of brotherhood,
To help and succor, as best he could,
The poor and unfortunate multitude
On their hard and dreary way.

He likewise strove with adversity
To climb to the heights above;
But his dream was ever of men made free,
Of better days in the time to be,
And self was buried in sympathy—
He followed the path of love.

He was careless alike of praise or blame;
But after his work was done
An angel of glory from heaven came
And wrote on high his immortal name,
Proclaiming this truth, that the Temple of Fame
And Temple of Good are one.

For this is the lesson that history
Has taught since the world began,
That those whose memories never die,
That shine like stars in our human sky
And brighter grow as the years roll by,
Are men who have lived for man.

—*W. A. Edgerton, in Ram's Horn.*

A Wonderful New Geyser.

Tourists to the Yellowstone National Park this season, says the New York Times, will find a new attraction in the shape of a wonderful new geyser which, if the accounts received in this city are to be credited, will rival in magnificence any of the older geyser attractions.

James King, who has been living in the park during the past winter, where he has been employed looking after the property of some of the transportation companies near the Fountain Geyser, about forty miles south of the mammoth hot springs, states that in the early morning of Feb. 18 he was awakened by a terrific explosion similar in noise to that of the explosion of a large quantity of powder. The ground rocked and quivered for some time violently, dishes rattled on the shelves, pictures hanging on the walls were thrown down and the clock was stopped.

Mr. King's first idea was that it was a severe earthquake shock, accompanied, perhaps, by the eruption of a volcano. On going out to try to ascertain the cause, Mr. King discovered that the Fountain Geyser had given birth to a new geyser.

It is located about two hundred feet immediately south of the famous Fountain Geyser, and at the moment Mr. King discovered it, it sent up a solid column of hot water fully five hundred feet into the air, the water gushing forth with a loud roar from a hole five feet in diameter. Mr. King says the thermometer registered about ten degrees below zero, and for one hour and thirty minutes the monster column of hot water shot upward. It then subsided, and has since been playing at regular intervals of about two hours.

Word has also reached this city that Excelsior Geyser, the largest geyser in the park, which has not been in a state of eruption for several years past, began to play on Washington's birthday, and continued in full play for over five hours. The volume of water sent out, which flows into the Fire Hole River, so swelled that stream that it overflowed its banks. The water of the river became so hot from the geyser water that the fish in the stream for a distance of about two miles below the Excelsior were killed.

As Quick as a Telephone.

One night a well-known citizen, who had been walking for some time in the downward path, came out of his home and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him with imploring eyes to spend the evening with her, and had reminded him of the past when evenings passed in her company were all too short. His little daughter had clung about his knees and coaxed in her pretty, wilful way for papa to tell her some bedtime stories, but habit was stronger than love for wife and child, and he eluded their tender questioning and went his way.

But when he was blocks distant from his home he found that in changing his coat he had forgotten to remove his wallet, and he could not go out on a drinking bout without money, even though he knew that his family needed it, and his wife was economizing every day more and more in order to make up his deficits; and he hurried back and crept softly past the windows of the little home in order that he might steal in and obtain it without running the guantlet of questions and caresses.

But something stayed his feet: there was a fire in the grate within—for the night was chill—and it lit up the little parlor and brought out in startling effects the pictures on the walls. But these were nothing to the pictures on the hearth. There, in the soft gloom of the fire-light knelt his little child at her mother's feet, her small hands clasped in prayer, her fair head bowed, and as her rosy lips whispered each word with childish distinctness, the father listened, spellbound:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take"

Sweet petition! The man himself, who stood there with bearded lips shut tightly together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not finished; he heard her say:

"God bless mamma, papa, and my own self. God—bless papa—and please—send him—home—sober, Amen."

Mother and child sprang to their feet in alarm when the door opened so suddenly, but they were not afraid when they saw who it was returned so soon; and that night, when little Mamie was being tucked up in bed, after such a romp with papa, she said in the sleepiest and most contented of voices:

"Mamma, God answers almost as quickly as the telephone, doesn't he?"

How the Chinese Do Things.

Everything relating to the Orient is of interest. The Chinese do everything backward. They exactly reverse the usual order of civilization.

Note, first, that the Chinese compass points to the south instead of the north.

The men wear skirts, the women trousers.

The spoken language of China is not written and the written language is not spoken.

Books are read backward and what are called foot notes are inserted at the top of the page.

The Chinese shake their own hands instead of the hands of those they greet.

The Chinese launch their vessels sideways and mount their horses from the off side.

The Chinese begin their dinner with dessert, and end with soup and fish.

The Breakfast Test.

The breakfast test is one of the most rigorous that can be applied either to looks, temper or manners. It is easy to be glum and snappy and frowsy at the breakfast table when only the family is present. A writer in the New York Ledger says:

"Any woman who looks pretty at breakfast-time *is really so.* It is one thing to be charming at a party, in pale blue silk and tulle, with 'touching up' of all sorts, and under the gas-lights, but quite another thing to be pretty in a dark calico, with the morning sun full in the room, and all the homely accessories of daily life by way of background, and the hair in crimps. There are plenty of girls who are pretty on the seashore, in big shade hats; on horseback, in a 'habit'; in walking costume, with the softening of waving frizettes and black net mask veils; but the family breakfast-table is the test. Yes, it is the test, not only for beauty, but for better things. If the smiles are bright and the speech soft, the movements gentle, and the temper sweet, then you may rely upon the disposition under almost any circumstances. I should advise any young man who had fallen in love, and did not quite know whether he had done wisely, to get 'her' father to ask him to breakfast, and so decide the matter. You see, he will have to take breakfast with 'her' every morning for the rest of their lives, if they do marry, and it is just as well to be on the safe side. By the way, the place to see 'him,' if you really want to know him, is on house-cleaning day, at home, when his mother has made up her mind that smoked beef and bread and butter, with a cup of tea, will do for dinner, and the morning's paper is being used to polish the windows with. If he comes out strong in good nature then, have him."

The Amiable Plutocrat: "But riches do not bring happiness."

The Unamiable Pauper: "But I ain't looking fer happiness. All I want is comfort."

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

Training the Puppy.

Forest and Stream has given some wise talk to boys in regard to bringing up dogs from puppyhood, and turning them into good citizens of the canine world. The writer says:

There are two or three things which you must try to remember in connection with the little animal for which you have taken the responsibility.

You must remember, in the first place, that it is like any other young creature, full of spirits, thinking only about itself, and determined to do those things which seem pleasant to it. Your business is to undertake its education. You must begin by making it fond of you; and that means that you must treat it kindly, play with it more or less, feed it yourself, and, in short, cause it to look to you for all the things that make its life pleasant.

Very patiently, very firmly you must instruct it, little by little in good manners. You must teach it that some things may be done, and that other things are not permitted.

You must remember that this little animal has no knowledge of the English language, and that your words, in a new command, are meaningless sounds. One of your first duties is, therefore, to teach it what these sounds are intended to convey, and the lesson is effectual only by enforcing obedience to the command as soon as it is uttered. Thus if you are teaching the pup to charge, whieh means to lie down, whenever you use the word place your hands on him and gently force him to the ground, his legs all under him and his head flat between his paws; but do not be in haste about it. You may easily confuse and bewilder a puppy, and it is much better to let his education proceed slowly than to make him suffer from unreasonable demands.

One reason why boys, and men also, lose patience with the dogs they are training is that they forget how hard it is for the dog to understand what they mean. Sometimes it does happen that a dog is headstrong and obstinate, but this is very rarely true of a puppy. If he fails to "mind," the failure is good evidence that he is not yet familiar with the English language.

A gentleman took his little daughter to a toy shop to buy her a doll. "Now, what sort of a doll would you like, my dear?" said he, as a large assortment was placed on the counter by the shopman. After some hesitation the little miss replied: "I think I'll have twins, please."

The teacher of a Sunday-school class approached one little fellow who was present for the first time, and inquired his name, for the purpose of placing it on the roll.

"Well," said the youngster, "they call me Jimmie for short; but my maiden name is James."

Burt—What are you doing nowadays, old man?

Rust—Writing a biography.

Burt—A biography? Of whom?

Rust—Oh, I haven't got so far as that. I am now engaged in collecting anecdotes and witticisms. When I have got enough of them it will be time enough to make up my mind upon whom to bestow them.

"Excelsior."

Mrs. Florence Howe Hall, the daughter of Julia Ward Howe and the playmate of the Longfellow children in childhood, tells many stories of the poet. Among others she relates the contents of a letter which Mr. Longfellow wrote to her father, Dr. Samuel G. Howe, telling how "Excelsior" came to be written.

It was a cold winter night, and the poet had gone to bed, when the idea of the poem popped into his mind. He tried to put it aside, but the idea kept haunting him until he arose and jotted down the verses as they came quickly to him.

"The result," he added, "is that I have a severe cold and an attack of rheumatism, but my best friends find less in the poem to criticize than usual."

In the early days before Longfellow's name and fame were national he went into a bank to get a check cashed. The teller looked at the name and said: " 'Henry Longfellow?' I never heard of any such person." Then turning it over, and seeing the indorsement by Charles Sumner on the back, he paid it with no further protest.

It is likely that among the collectors of this age the indorsement by Longfellow and Sumner would bring considerably more than called for by the face of the check.—*Youth's Companion.*

Life is an arrow—therefore you must know
What mark to aim at, how to use the bow—
Then draw it to the head and let it go.
—*Henry Van Dyke.*

Hotel French.

He pulled himself up at the hotel table, tucked his napkin under his chin, picked up the bill of fare, and began to study it intently. Everything was in restaurant French, and he didn't like it.

"Here, waiter," he said, sternly, "there's nothing on this I want."

"Ain't there nothin' you would like for dinner, sir?" inquired the waiter, politely.

"Have you got any sine qua non?"

The waiter gasped.

"No, sir," he replied.

"Got any bona-fide?"

"N-no, sir."

"Got any semper idem?"

"No, sir, we haven't."

"Got any jeu d'esprits?"

"No, sir; not one."

"Got any tempus fugit?"

"I reckon not, sir?"

"Got any soires dansants?"

"No, sir."

The waiter was edging off.

"Got any sine die?"

"We ain't, sir."

"Got any e pluribus unum?"

The waiter's face showed some signs of intelligence.

"Seems to me I heerd of that, sir," and he rushed out into the kitchen, only to return empty-handed.

"Maybe you've got some beef and cabbage and a gooseberry tart?"

"Sure we have, sir," exclaimed the waiter in a tone of the utmost relief; and he fairly flew out to the kitchen.—*Columbia Herald.*

If You Lack Energy
Take Horsford's Acid Phosphate.
It vitalizes the nerves, helps digestion, and refreshes and invigorates the entire system.

Getting a Library.

Starting in a small way fifteen years ago Seattle, Wash., began building up a public library. It was moved from place to place as it grew, until on the night of January 1, 1901, it was destroyed by fire. The next morning the Library Commission telegraphed to Andrew Carnegie. They asked for $200,000. Mr. Carnegie answered: "Atlanta has more population. I gave her $125,000." They answered: "Increase of population 1890-1900, Atlanta, 37 per cent.; Seattle, 88. Seattle's population all white and all readers. Actual revenue for 1900, $30,000. Home circulation 1900, over 150,000 volumes. Will need in five years $250,000 building. Will guarantee annual maintenance $50,000." Mr. Carnegie's reply was: "I like your pluck. You may build to cost $200,000, which I will provide."

A Gentleman.

I was once spending the night in a beautiful home in a large city. At about nine o'clock my host, a gentleman of about fifty-five years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when nine o'clock comes she always knows the hour, and says: 'It is time for Henry to come and bid me good-night.' "—*Will Carleton's Magazine.*

"You know Will was just crazy to marry me," said the young bride.

"Yes; that's what everybody thinks," replied her jealous rival.

Mrs. Housekeep—Now, you've had your dinner; will you saw some wood for me?

Wragson Tatters—Say, lady, I'm afraid.

Mrs. Housekeep—Afraid of work, I suppose.

Wragson Tatters—It ain't that, lady; but I'm a kleptomaniac, an' I'm afraid I'd steal the saw.

Ten years ago, when every one was talking of the Queen's jubilee, a gentleman friend of ours heard the following conversation between two Scotchwomen:

"Can ye tell me, wumman, what is it they ca' a jubilee?"

"Well, it's this," said her neighbor. "When folk has been married twenty-five years, that's a silver waddin'. And when they have been married fifty years, that's a gowden waddin'; but if they man's deid hen it's a jubilee."

Whittier's Dog.

During one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated oratorio singer. The lady was asked to sing, and, seating herself at the piano, she began the beautiful ballad, "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her as if fascinated and listened with a delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went to walk. When she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—*St. Nicholas.*

Though you deal in liquid blacking,
Dismal bluing and such things,
When you have a sale to manage,
Do it as the robin sings.
Put some cheer-up in your business—
Be a chipper sort of man,
And with other lines of notions,
Peddle sunshine if you can.

There's an awful deal of meanness
In this busy world of ours;
But, mixed in with weeds the rankest,
Ofttimes grow the finest flowers.
Wear a posy on your lapel,—
It won't hurt the trade you plan,
And along with other samples,
Peddle sunshine if you can.

—*Christian Commonwealth.*

A Royal Botanist.

The botanist, M. Bonnier, tells the following story, in the Echo de Paris, of the democratic simplicity of the King of Sweden and Norway. He was botanizing near Stockholm, when he met a stranger similarly occupied.

We fraternized together, says M. Bonnier, and then I suggested that we should lunch together at an inn near by.

"No, come home and lunch with me instead," said the stranger, and he led the way to the palace and opened the gate.

I was naturally astonished, but my new acquaintance was most apologetic. "I am sorry," he said, "but I happen to be the king of this country and this is the only place I have to entertain anybody in."

So we went in and lunched, and talked botany together all the afternoon.

On the brink of a creek in Ireland there is—or used to be—a little stone containing a carving of this inscription, intended to help travelers: "When this stone is out of sight it is not safe to ford the river."

Nora, fresh from old Ireland, stared at the baby's toy balloon, which wavered at a place two or three feet higher than her head and was anchored to the back of a chair. "'Tis quare and wonderful intoirely!" she said, raising her hands, "To see it up—and balancin' its own self—and it standin' on a shtring!"

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With the Children.

J. Breckenridge Ellis.

PETE.

XVI.—Who Nap Was.—(*Continued.*)

"Nap," Mr. Gudger, the detective, continued, as he bent over the fettered tramp, "when Mr. Brown here, found you had a sort of a lien on Mrs. Morris, knowing her secrets to such an extent that you could force from her a hundred dollars, he concluded to trace up *your* past history and see if he couldn't find out something dark about *you*. So he hires me to trace you up."

"And welcome, gents," said Nap; "my life is as pure and clear as Haviland."

"So I trace you up just before you come here to Mizzouryville," Mr. Gudger went on; "I find that you come here in company with another tramp; I find that this tramp—let us call him Y—disappeared the night after you arrived here. I find that blood is found in this very ravine, on them stones yonder. I find that you stand possessed of a knife with rusty bloodstains on the blade. I find that this Y has never been saw since you and him come to this place, here building you a campfire. I find that you and him had a violent quarrel that same night, sitting by your fire, and a party of boys out a-swimming heard you and him barking and snapping at each other equal to Dr. Watts."

"It wasn't Dr. Watts as done the barking and biting," interposed Nap, "that ar was one of his figgers in a poem over his name. Which I knowed, gents, in better days. It was thus:

'Let dogs delight to bark and bite,
For 'tis their nature toe;'

and nothing ain't truer, gents. You take a dog and set him out doors on a moonlight night, and he don't ast nothin' better than to bark. It *is* his delight. Now as to *biting*, dogs is diffurnt. They is some dogs—"

"We needn't analize the pome," interposed Mr. Gudger. "It's cloudin' up and fiixin' to rain and life is short. You killed that Y, and you're a murderer, Nap. And we have you in our power! You happen to be a degenerate half-brother of Mrs. Morris. Well, it'll be small comfort to you when you are swinging for this crime!"

"You have handcuffed my hands," said Nap, "and you're sitting on my legs; so if you choose to insult me by your low talk of 'swinging', I got to grit and bear it. Come, let's talk plain. What are you going to do about that other tramp which you have clothed with an algebraic symbol?"

"We'll do this," said Mr. Gudger; "we'll put you in jail, have our trial, hang you or send you up for life, and get shed of you. Now that's the final word. Mr. Brown, will you take the lines and drive for town?"

"Hold on, gents," cried Nap. "I ain't no more murderer than you; not as *much*, for I never *thought* of such wickedness; and you seemed to have growed twins with the thought of bloodshed! I'll tell you where that there Y is. He's alive and hearty. I'll show him to you. Then you'll have to turn me loose. And if I don't prosecute you for disturbing the peace, then they ain't no peace in Missouri, that's all! You take and drive through the woods twell you come to the Creekville road, and in the first left-hand turning after that you'll find a tumbledown cabin with a cellar under; a lovely cellar; Y's in that there dungeon."

After further conversation, Edgar Brown decided to follow the direction and learn if Nap told the truth. They found the road, and at last, the cabin, almost overgrown with bushes and vines. It was a neglected spot, and oh, so dark! Edgar and Mr. Gudger led Nap between them into the cabin. He showed where a trap door led into the cellar. At present it was hidden by an old barrel, filled with broken glass, ashes, and a few bootheels. They made Nap go down first, with his wrists still bound together. They followed. There in the cellar was another man—a tramp. He was all wrapped about with ropes, just like a bundle ready to be sent home. He was obliged to lie at full length. A jug stood near him from which he could drink by putting its mouth in his and tilting it down and down till the water gurgled. And there were some things to eat on a little box. When he saw Edgar and Mr. Gudger, the prisoner cried, "Help, help! Unfasten me before I starve to death!"

"Now listen at that!" cried Nap. "After me begging around town for his victuals, and actually keeping his jug filled with my *own hands!* You ungrateful Y! You greedy Y!"

"What does this mean?" demanded Mr. Gudger.

"It means," said the prisoner, "that I nourished a snake in my bosom and it has turned and tied me up with these ropes. I thought him my friend, and we had a fight and he drawed his knife and stuck it in my arm so I couldn't hold my own; and he drawed his gun and marched me here, a-threatening to murder me if I resisted. But I'll tell you who I am. You may of heard of Mrs. Morris. I'm the half-brother of her poor dead husband!"

"You ain't!" cried Nap. "*I'm* Jack's half-brother, and the uncle of Madge, Jennie and Pete."

"'Tain't so!" shouted the man in the ropes; "I am Jack's half-brother, and sweet little Madge's, and darling Pete's uncle!"

"Gents," said Nap, "now you know why I tied him up here. He's raving crazy, and a-goin' around over the country, claiming to be what he was not born to be."

"Yes, gents," shouted the prisoner, "now you know why that viper tied me up here. *He* knowed I was Jack's half-brother, and he calculated to pam *hisself* off as that gent, and git sister Maude's money! But it's *me* as gets that money."

"You see, gents," said Nap, "he heard me telling of my sister Maude—that's Mrs. Morris—and he 'lowed to pretend he was *me!*"

"No," shouted the other, "he heard *me* tellin' of my sister Maude—that's Mrs. Morris—and the desprit villain schemed to cheat me of my birthright and my mess of partridge."

"Silence!" shouted Mr. Gudger. "This must be untangled. Tell me your name. Who are you?"

"*My* name," said Nap, "is Napoleon Hardcattle, the half-brother as was wronged by Jack Morris, now dead and in his grave."

"'Tain't, 'tain't!" roared the other. "*My* name is Napoleon Hardcattle; and *I* am the half-brother of Jack Morris!"

"Nap is just short for Napoleon Hardcattle," cried Nap.

"I was *always* called Nap!" shouted the second, who was very red and angry. Then Edgar began to laugh; a loud, joyous unrestrained laugh. The prisoner in the ropes glared at him savagely, while Nap smiled uneasily. "Mr. Gudger," said Edgar, when he could get his breath, "neither of these rascals is Napoleon Hardcattle. If I had just known that Mrs. Morris's husband's half-brother was named Napoleon Hardcattle, it would have saved much bother! Why, *I* know Napoleon Hardcattle; I ought to, as he has married my stepmother! I remember now that he had a brother who wronged him out of some money, and now that I think,—it was a Morris!"

(TO BE CONTINUED.)

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Lights in the World.*

TEXT: Ye are the light of the world. . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5:14-16.

Not very brilliant, nor yet very penetrating, but nevertheless lights in the world, are all faithful followers of Jesus Christ. There are some souls that are all aflame with love, that are never opaque, that have no dark side, and in the light of such the world rejoices; but most of us, we fear, are reflectors, rather than luminaries.

A DARKENED WORLD.

The figure presupposes darkness around us. Paul calls the social surroundings of the Philippians, "A crooked and perverse generation." Every city is full of vice and crime. Our ideals are low and vulgar. It can scarcely be doubted that a careful canvass would show that men of uprightness are in the majority, and yet in most communities the vicious minority are permitted to rule. The churches themselves are many of them full of darkness. Tradition tyrannizes over mind and conscience and popery and priest-craft are still the vogue for multitudes of our fellow-men. Paganism mantles many lands. The lights are shining, and the "true light" waxes greater and greater every year, shining with increasing radiance as the centuries roll away, but there are unexplored recesses and unillumined corners into which we must flash the light.

A HIGH OFFICE.

To be a light-bearer is a distinction. To carry the light that guides the benighted, that cheers the belated wayfarer, is a most delightful task. But to be the light and by the simple energy of one's own redeemed nature scatter the shadows and roll back the clouds that hide men from each other and from duty and God—that is to be like Christ. He said, "I am the light of the world," and afterwards, turning to the group of disciples, he said, "Ye are the light of the world." How gracious and beneficent is the ministry of light to the natural world. Darkness has bound the world as with a mystic spell, but the dawn breaks it. Over and over again we see this brilliant triumph of day over night, of light over darkness. Under the tender warmth of the sun the blossoms unfold, the birds awake, the soil becomes instinct with life, and garden and orchard elaborate their fruits. Now the real test of your Christianity is, to what extent are you the bearer of light to the world? Better be the world's light, than the world's bread, or water, or raiment.

A BLESSED RESULT.

Are we living so as to merit this bold and beautiful description? It is easy to see that the prophets, such men as Moses and Elijah, were worthy to be called the light of the world; and the apostles; and John the Baptist, the "burning and shining light;" and the martyrs; and the reformers; but to apply the term to some of us moderns seems not only presumptuous but almost farcical.

Our study of this theme, then, should impress us anew with the dignity of our high calling. Let us not put out the "smoking flax," God forbid! but on the other hand, kindle it anew. Feed the flickering flame; stir up the dying embers! Let your light shine and then in consequence, what? Men will see your good works "and glorify your Father which is in heaven." This suggests that there may be, there must be, a close connection between "shining" and working. May we not fairly say that good works constitute the light? Certain it is that the unbelieving world should not seek in vain for some proof of moral illumination and regeneration in the lives of believers. Give them the chance of believing through you, and so of glorifying God.

WHERE AND HOW?

We are to shine, first of all, in the places to which God has assigned us. We may not like the surroundings; we may fancy our light would be far more brilliant if we were set in a golden candlestick; but just where we are and as we are, we must shine. And then it may be that the Master of the household will set us in a wider sphere. Again, lights burn. To continue to shine, they must be fed. And we are to find fuel for our burning and shining in the word of God. The hand that kindled our light will keep it burnished bright and will feed the flame. As far as possible, let us send the light of consecrated Christian personality into the world, remembering always, "the light that shines the farthest shines the brightest nearest home."

PRAYER.

O Thou Light of the world, shine again upon us and kindle our hearts afresh. Do Thou shine in us, for we are dull and lustreless without Thee. May Thy word be our daily portion, giving us light. Help, Lord, in the warfare against darkness—of ignorance, of tradition, of superstition, and hasten the full and perfect day of righteousness, through the increasing reign of Jesus Christ our Savior. Amen.

*Prayer-meeting Topic for June 12.

Among Our Colleges.

Barclay Meador, Advertising Manager.

In the plan to make liberal use of the advertising columns of newspapers, by which means to give publicity to the value or merit of an institution seeking public recognition, our schools have, perhaps, been slow to acquiesce. However, last season practically all the schools of our church, and many others beside, carried advertisements in our columns. There is already assurance that they will all be represented this year. Readers can expect to find in our school directory some information concerning each one, beginning as early as the 21st of June. We will be glad to supply information beyond what the advertisements contain to those who may apply.

At Canton, where Christian University is so beautifully located, commencement is being held this week.

The unfortunate accident which deprived the school of Bro. Dungan's presence from the day it occurred until two days before the end of May, in its effect yet lingers, though Bro. Dungan is now rapidly regaining strength. With the exception of two weeks he has received his classes in his home and given instruction, even when not able to sit up. He will lean on his crutches for some time yet. His general health is good, and his rapid recovery from a serious accident is surprising and gratifying alike. On the 26th ult. he went some miles into the country to preach. All who have a personal acquaintance with Bro. and Sister Dungan and their son Daniel, will be glad to know that they are delightfully situated in a commodious house on the campus, with a commanding view of Canton and of the river, as well as the country for miles up and down its banks.

Next to Kentucky University, the one over which Bro. Dungan presides has supplied more of the preachers who stand in the pulpits of our churches in Missouri than any other school. This high standard bids fair to be maintained or even raised, under the direction of our good Bro. Dungan.

Drake University at Des Moines, with its 1,700 students, under the master hand of Bro. Wm. Bayard Craig, closed the last week of May, with colors all a-flying. The year has been the best in its history, and prospects are wonderfully bright. All Des Moines, and indeed much of the state, centers a large measure of interest in this young and growing institution. In the midst of all the demands upon his time, Bro. Craig finds time to be cordial even to the point of hospitality, in the exercise of which grace he is duly seconded by Sister Craig. Drake is a young giant whose power is yet to be felt. Commencement is now on, as will be noted elsewhere.

In one year at Central Christian College, Bro. J. W. Ellis and those who have labored with him, not the least among whom are his most estimable wife and his talented son, J. Breckenridge, has made a most satisfactory showing. This school has gone through much that is incident to the life of every school not under the patronage of a wealthy benefactor. The departments have been maintained at a high standard. The students in the Bible department have been in demand to preach constantly and all are engaged for the vacation period. Here, too, commencement will come this week.

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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Sunday School.

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Jesus Appears to John.*

Irenæus, a disciple of Polycarp, who was in his early years a close companion of the apostle John, declares that John was banished to the Isle of Patmos by the Emperor Domitian, during his persecution of the church, near the close of the first century. If this is correct, it was perhaps near the year 96 A. D. when the events of our lesson occur, and the aged apostle had reached almost a hundred years of life. But, even if this banishment took place during the reign of Nero, as many suppose, John was an old man of nearly seventy, and this is the last recorded appearance of the Lord Jesus Christ to any of his personal followers. The hand of Rome was laid heavily upon the preachers of the gospel of the Nazarene, and one by one the apostles became martyrs for their faith. John subscribes himself a brother and partaker with all who suffered tribulation for the kingdom of heaven's sake. The word rendered "tribulation" is equivalent to the Latin "tribulum," meaning the threshing sledge by which the grain was separated from the chaff. No bread can be eaten till the grain is separated and ground. The souls of men can only be fed when the bread of life is ground in the mill of suffering. Sacrifice is the unvarying law of true service, and he who seeks ease and pleasure will turn his neck away from the yoke of well doing. The Man of sorrows is the Minister to sinners.

"I was in the Spirit on the Lord's day," says John. No wonder the voice of God spoke to his soul, and the glory of the Christ burst upon his enraptured vision. The reason why the Lord's day brings to us so little of joy and blessing is because we are not "in the Spirit." Our souls are not in communion with the Lord. We are thinking of the same things, and following the same ends, as have engrossed our minds and hearts during the other days of the week. We have learned, of course, that all time is sacred and all work holy, to the faithful child of God! And yet, the more truly we have done our daily tasks from Monday to Saturday, the more sacredly we have accepted life's duties as a trust from the hand of God, the surer we will be to welcome the Lord's day as a season of spiritual refreshing. The worship and work of the first day of the week will prove the best possible preparation for the tasks of the succeeding days. We are wronging our own souls, robbing our fellow men of the service we justly owe them, and doing despite to the Lord who bought us by his own blood, when we neglect or despise the sacred privileges and obligations of the Lord's day.

The vision was not for the apostle alone, but for the church of Jesus Christ in all ages, to comfort and cheer her amid the doubts and difficulties which she must surely meet. John is bidden to write what he has seen, together with the messages and visions which are about to be vouchsafed to him, and to send them to the seven churches of Asia, which are named by the Lord. There were many times seven congregations of Christians in Asia, and this number is evidently chosen as symbolic of the whole body of believers, the number seven being thus used for completeness throughout the entire book. The various characters and conditions of these seven churches doubtless represent practically the whole body of the church, and the lessons drawn from these specific cases have taught the Christian world for over eighteen centuries.

Awed by the voice like a trumpet, which had spoken to him of the message he was to convey to the people of God, the apostle turned about, to behold Him who had uttered the awful words from heaven. The sight that met his eyes he never could forget. In the midst of seven splendid golden candlesticks, fashioned like those of the temple of Solomon, walked a transcendently glorious figure, whom the eye of the beloved disciple immediately recognized as his Lord and Master. But how changed from his aspect while on earth! A rich robe held his form, reaching down to his feet, and a golden girdle held it close about his breast. His head and hair were snowy white, his eyes shining like a pure flame of fire, and even his feet glistening like burnished brass. He held in his right hand seven bright stars, and a sword that flashed in the light seemed to issue from his lips. His face was radiant and luminous as the sun at noon. The apostle would at once recall the day when he saw his Master transfigured on Mount Hermon, but the glory of that hour was far surpassed by the present vision, and he fell at the feet of Jesus as a dead man, fear and awe combining in a burden too great for unaided human nature to sustain.

Divine grace was sufficient for the hour. The right hand of the glorified One was laid upon his faithful servant, and the Living One issued the blessed proclamation, "I was dead, and, behold, I am alive forever more, and I have the keys of death and of Hades." When the grave received the body of Jesus of Nazareth, it fancied that it welcomed one more victim, but it soon found that it was embracing its conqueror. He, the Lord of life, could not be holden of death. He submitted once to be death's subject, only that he might forever wrest from that cold hand its scepter over man, and deliver them who, through fear of death, were all their lifetime subject to bondage. The grave, and Hades, the unseen world, are now a part of his dominion, and they who trust in him need fear naught in time or eternity. With the sweet Quaker poet they may trustfully sing,

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Amid the churches He still walks, supplying to them their light, and through them illumining the dark pathways of sinful men. In His hand He still holdeth the stars, His messengers of grace, the ministers of His Everlasting Gospel, and they cannot fall, while they trust in and obey Him. Glorious Son of man! Blessed and Faithful Savior! Abide ever with us!

(Lesson for June 16. Rev. 1:9-20. Connection, verses 1-8.)



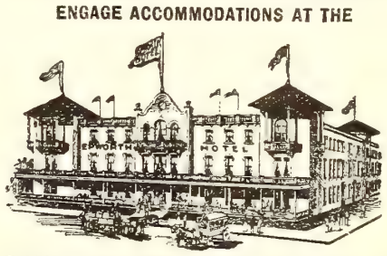
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TOPIC FOR JUNE 16.

Reverence for Sacred Things.

(Exodus 3:1-6.)

It has been said that our day is losing its reverence. Some have thought that we are more given to jesting over sacred things than ever before. And yet, is this not rather a jesting over things that once were considered sacred? Is it not, perhaps, a lack of reverence for what was once thought reverend, but is no longer thought so? One age hallows certain exteriors that another age outgrows.

There was a time, for example, when Greece outgrew old gods and laughed at them. Then certain cried out that Greece had lost her reverence. There was a time when part of Europe outgrew the millinery and mummery of the Roman Church, and then the pope's people cried out that reverence was gone. And now, let us say, the religious world has outgrown the notion of a paradise of gold streets, and quietly smiles at the inactivity of such a heaven. Is this a mark of irreverence?

This can scarcely be called an irreverent age. Though it has lost its respect, perhaps, for some old forms and customs, it is nevertheless deeply respectful toward the essential things holy. There is, for example, deep reverence for the name of Christ. An audience will listen with smiles to a tirade against certain stories of the Old Testament, but will catch its breath in fear when the name of Jesus is lightly spoken.

There is often criticism of worshipers, in this day, because they do not, in worship, assume certain attitudes. Is this criticism just? Is worship a thing of attitude of body or of soul? Is it a question of genuflexion? Grant that our age revolts against attitudinizing in every form, in body in speech, in morals, in charity; is it any the less an age of reverence because it is an age of greater sincerity? God desireth truth in the inward man.

This matter of honesty once firmly fixed in our minds, are there not some things which our age does need to guard? There are some forms, there is some symbolism, worthy to be preserved. There are holy places, and holy of holies. These may not be visible locations but they exist. Such inward reverence should be guarded; and may, for some of us, depend upon reverent, awkward attitudes.

For example, there is no people which more needs to be cautioned against too great ease in the church building than our people. We are sociable. We love to chat. Before service there is a hum of voices; after service, there is a babel. I, for one, would almost rather a congregation should incur the charge of coldness and unsociability by going thoughtfully and quietly out of the sanctuary, than to be thought exceedingly friendly by remaining to visit and laugh and talk.

We need, also, a deepened respect for the earlier portions of our service, the first hymn, the reading, the prayer, all that we bunch together under the business-like phrase, "Opening services." What is the unimportant portion? What is merely introductory? If any part can be dispensed with, let us cut it out, not slight it by being late, by crowding in during it, and otherwise desecrating it. We need to learn from the Episcopalians promptness and regard for the very first word of the service.

This same spirit, in general, carried into all our consideration of religious affairs, will lead us into the right relation—will it not?—to all matters pertaining to the church and to holy things.

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Marriages.

BOULWARE—BEAN.—Married in Paris, Mo., May 21, 1901, C. H. Strawn officiating, Mr. Earl M. Boulware to Miss Della Bean, both of Woodlawn, Mo.

RAY—RUTHERFORD.—Married at the home of Mrs. Maggie Neighbors, in Shoals, Ind., April 29, Miss Elzora Rutherford to Mr. Merlin Ray, A. W. Gehres officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BLANCHARD.

Mrs. Tamson Blanchard, wife of James E. Blanchard, was born June 26, 1837. Died at her home in Wapello, Ia., May 19, 1901. Sister Blanchard had a bright, cheerful disposition, and was a brave, true Christian, always abounding in the work of the Lord. She was a bright light in the Wapello church. She left a husband, two daughters, and a son who is a faithful minister of the gospel. She is absent from the body and present with the Lord. The funeral was preached at the house by J. K. Ballou.

NORTHCUTT.

Lydia Jane Northcutt was born in Kentucky, April 25, 1820, and died at the home of her son, Elder H. A. Northcutt, in Kirksville, Mo., May 22, 1901. She became a Christian over sixty years ago. She was married to Benjamin F. Northcutt when she was twenty years of age. Bro. Northcutt passed to the better land five years ago. She leaves four sons, eleven grandchildren, and four great-grandchildren. She was a true Christian and won the love of all who knew her. Her pure, consecrated life was a great help to others. The funeral service was conducted at Millport by the writer. The large attendance showed the esteem in which she was held by the whole community. She was a devoted member of the Knox City Church.

J. H. COIT.

LaBelle, Mo., May 30, 1901.

STANLEY,

Sister Nancy J. Stanley, wife of Bro. Meredith Stanley, died very suddenly of heart trouble at her home in Anderson, Ind., May 23, 1901. She was 66 years old, and leaves a husband 76 years old, and seven children to mourn their loss. Sister Stanley has been in her usual good health this winter and her death was a great shock to all. She went without warning. It was only last February when I baptized Bro. and Sister Stanley. Bro. Stanley is quite feeble. And he, with the family, have the sympathy of the entire community and church.

R. B. GIVENS.

Anderson, Ind.

TRICE.

Miss Fannie Ellen Minor was born near Lexington, Ky., Jan. 20, 1828. In 1848 her father, J. H. Minor, moved with his family to Missouri and settled in Easton, near which town he bought a large tract of land. Mr. Minor was a man of much more than ordinary ability, and served with honor in the legislature of Kentucky. In 1852, at Easton, his daughter, Fannie Ellen, was married to Elder Samuel S. Trice, a preacher of power in the Christian Church, and a man of sterling worth. They lived near Plattsburg, Mo., until 1874, when they removed to Buchanan county where Elder Trice died in 1876. In 1894 Sister Trice settled in Edgerton, Mo., where she resided at the time of her death, which occurred April 27, 1901, at the home of her daughter, Mrs. J. M. Grayson, of Plattsburg, Mo. She leaves five children, F. C. and J. J. Trice, Mrs. Mattie Corington, Mrs. J. H. Lampton and Mrs. J. M. Grayson. Sister Trice became a Christian early in life, and during the long period of 60 years was a devoted member of the Church of Christ. She was zealous in all the departments of church work, and never failed to do her part. She studied as but few have done the Word of God and was well posted as to the teaching of Moses and the prophets, Christ and apostles and evangelists. Not a year passed that she did not read through one or more times Old and New Testaments. This was not to our sister a task but a great pleasure. She left not to her children gold or silver, but a precious name: and a noble, devoted, spotless Christian life has this blessed mother bequeathed to her children.

WOODMAN.

Almira J. Sylvester was born in the town of Mentz, Cayuga county, N. Y., Jan. 16, 1825 In her young maidenhood she was identified with the Christian Church at Throopsville. She united her fortune with Daniel Abbott, Oct. 15, 1841, and leaves two daughters, Mrs. E. A Crane, of Kalamazoo, Mich., and Mrs. I. E. Barnum, of Denver, Col. In 1842 they settled in southwest Pawpaw, Mich., then an almost trackless forest, where they carved out a fine home, the first settlers in that region. Her husband died in 1878. Oct. 8, 1889, she was married to David Woodman. She was one of the charter members of the Christian Church established near Pawpaw in 1843. Her death leaves only one charter member of the church, Mrs. Eliza Conger. After suffering for six weeks death came as a sweet release May 20, 1901, loved by many and highly respected by all.

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Our waiting eyes shall see.

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J. H. GARRISON, *in Christian-Evangelist.*

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REASON teaches, and all human experience confirms the teaching, that education in the sense of intellectual development—such education as the state can furnish—though highly important, is sadly inadequate to meet human needs. If man be created in the image of God, capable of knowing Him and of entering into relations with Him; if the human soul hunger for the living God, as well as for truth and knowledge, then it follows that education, in its highest, broadest and truest sense, must minister to these higher needs. It is the power and glory of a Christian College that it recognizes human nature in its totality, and in its unity, and seeks to promote an all-sided and harmonious development. Religion is no longer regarded as an exotic—something foreign to man's nature which must be grafted into it by supernatural processes—but as the normal adjustment of a human soul to its spiritual environment, that is, to God, "in whom we live, move, and have our being." It is the natural life of the spirit enlightened and freed from the dominion of evil. This makes it not only a legitimate part of education, but its crowning part, seeing that it gives direction, purpose and inspiration to all our other powers and faculties. This fact must have recognition in any theory or system of education that is to control the future.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

The Cubans still Refractory. By a majority of one, the Cuban Constitutional Convention adopted the provisions of the Platt Amendment, and all would be well if there had not been included with the amendment some *ifs* and *buts* showing a misinterpretation of Secretary Root's explanation of the amendment. The President has decided, with the advice of his cabinet, that the acceptance of these provisions with the interpretation given to them by the Convention does not fulfill the requirements of the Platt Amendment and that we must therefore remain in military possession of the island pending further action. The Convention has been so informed by the Secretary of War and it remains to be seen how much more time the delegates will waste in considering whether or not they will do what ultimately they must do. The vote of 15 to 14 on the measure which was adopted would seem to show that they would not stand anything stronger than that. It is generally believed, however, that this narrow margin was a play to the Cuban gallery and that more votes would have been forthcoming had they been needed. Among the Cuban populace, whose pride is greater in proportion as their intelligence and capacity for self-government are less, the most popular plan is doubtless to establish a government without assistance or advice and without giving guarantees to its sponsor, the United States, for its permanence and effectiveness. To these the Platt Amendment is probably a hard pill to take, but it may prove to be good medicine. It is believed that a good majority of the delegates accept this view of the situation but are willing to please their less enlightened constituents by holding off as long as possible and making what they are pleased to call a "struggle for liberty."

An International Courtesy. The visit of representatives of the New York Chamber of Commerce to England as guests of the London Chamber of Commerce has furnished the occasion for many exhibitions of international friendliness, which have a particularly pleasing significance, coming just now when British statesmen and journals have been so frankly conceding the prospective—and in some cases, the present—commercial supremacy of America, and our own papers have been exhibiting the inevitable and perhaps justifiable tendency to crow over the admissions and alarms of our European neighbors. The war of commerce is fierce but it has its amiable phases, for it does not prevent the representative business men of rival nations from meeting about the festal board and indulging in courteous compliments and mutual felicitations. King Edward entertained the American visitors most hospitably, and all London, from the Lord Mayor to the reporters of the half-penny press, has been both interested and friendly. In fact, it is a notable group of financiers, and the very sight of Mr. J. Pierpont Morgan and Mr. Andrew Carnegie sitting together in company with other millionaires of unknown—and probably much exaggerated—wealth is enough to stir the imagination. It is said that the American visitors will make a generous contribution to the Queen Victoria memorial fund. It would be a graceful and appropriate act. The St. James Gazette goes so far in its expressions of friendliness as to suggest that the two flags be displayed together on the public buildings in Great Britain on July 4. In 1898, when our war was in progress, London was for the first time extensively decorated in honor of Independence Day, but at that time the decorations did not extend to the public buildings. All of this friendly feeling growing out of an exchange of courtesies by the Chambers of Commerce, is significant of the fact that commercial intercourse is an effective bond of peace. Trading nations can not afford to fight each other or even to be unfriendly.

Against Secret Societies. The United Presbyterian General Assembly, which has been meeting in Des Moines, Ia., adopted a resolution not to permit members of secret societies to become members of the church. The resolution may perhaps be interpreted to exclude those members of secret societies who are already in the church. At any rate, it will make it unpleasant for them. One speaker in advocating the resolution said: "We shall not take pagans into the church even if they are called Masons." Such high-handed action as this exhibits a degree of illiberality which is equally out of harmony with the spirit of the times and the teaching of Jesus. It is worse than the error of the apostles when they wished to rebuke those who did good works but "follow not with us," for it is aimed to prevent certain doers of good works from following with them even if they so desire. If Masonry or Odd Fellowship makes men immoral or unbelieving, it will be easy enough to exclude each member individually on the ground of his immorality or his unbelief. But those who passed this resolution would probably claim nothing more than that the system logically involves immorality and unbelief, though it does not always work out this result in each individual. But it is a great mistake to impute to any person all the logical consequences of any position which he takes. Least of all can the church attempt to do so without transcending its function and placing a stumbling block in the way of many whose character and faith are as truly Christian as those of the supporters of this resolution. We are not advocating the secret societies, but we are saying that personal unfitness, and not membership in this or that society, is the only just ground upon which a church can exclude any person from its membership.

The Indians Protest. There appears to be considerable dissatisfaction among the Indians of the Kiowa, Comanche and Apache tribes in regard to the opening of their reservations for settlement. They claim that the treaty which was made with them for the opening of their lands was not fully explained to them, that the acceptance of it was secured by fraud and that Congress amended it in parts to which they have never given their ratification. Lone Wolf, representing the three tribes, has applied for an injunction against the Secretary of the Interior to prevent the opening of the reservations. It is not likely that the injunction will be granted. It is said that settlers are going into the Creek country in large numbers and are buying such lands as the Indians are permitted to sell at ridiculously inadequate prices. Much of this fraud may be prevented by the fact that such bargains are not binding until approved by the Secretary of the Interior.

Alabama Constitutional Convention. The Constitutional Convention called in Alabama for the purpose of placing a limitation upon negro suffrage has now been in session for several days, but no decisive result has yet been reached. The convention is virtually of one mind in desiring to adopt an amendment which will disfranchise as many negroes and as few whites as possible. The only question is how to frame such an amendment without making it conflict too obviously with the constitution of the United States. Senator Morgan has suggested one scheme: To make negroes ineligible to office and make the registrars of election (all white, of course,) the judges of the qualifications of voters. There is no doubt about the effectiveness of this scheme. It would do all that it is intended to—and perhaps more. When once the negro has been eliminated from politics divisions are certain to arise among the whites and it will then be undesirable to have a small body of men, the registrars, entirely in command of the situation. The convention realizes that government by election officers is not likely to prove satisfactory—not even in the long run to the party that controls the officials. It is possible that the Carolina plan may be adopted, excluding from the franchise all illiterates except those whose ancestors were voters before 1867—that is excluding illiterate blacks but admitting equally illiterate whites. It would be far better to adopt the Maryland plan excluding all illiterates regardless of color.

A Third Term. It may have been only one of Senator Depew's jokes when he suggested some time ago that it might be advisable for the Republican party to nominate President McKinley in 1904 for a third term. It is the unfortunate condition of Mr. Depew's fame, being based rather upon a reputation for convivial oratory than upon statesmanship, that, while his utterances are read with interest, they are seldom taken quite seriously. But whether originally meant as a joke or not, the third term suggestion has found serious advocates. The unwritten law which prohibits the election of a president for a third term is, as we have previously pointed out, not simply a law of custom but a natural outgrowth of the circumstances surrounding the presidency. In the hands of a president who aspires to be president of the whole country, and not simply of his party, party discipline inevitably suffers during a second term, and a new leader is demanded. To prevent this would be the work of an acute and scheming politician rather than of a statesman, and such a person could never command the popular enthusiasm which would be necessary for overcoming the general prejudice against the third term. If there is to be any change in our traditions concerning the presidency it should not be toward legitimation of the third term, but in the opposite direction—a single term of six or eight years with a constitutional provision against re-election.

The Feud in South Carolina. The resignation of Senators Tillman and McLaurin had from the first the appearance of a mutual bluff, wherein each of the bluffers was called by the other before he had time to back out. The events which have followed the Gaffney debate have still further heightened this impression. As already recorded, the two hostile Democratic senators agreed to resign their offices, and both contest for the long-term senatorship now held by Mr. Tillman. A joint note to this effect was sent to Governor McSweeney. The governor refused to accept the resignations, and suggested that the senators consider the matter more calmly and deliberately before insisting upon it. Mr. Tillman's reply was characteristic. He called the governor names, and reiterated his determination to resign. In reply the governor signified his readiness to accept the resignation if the matter were pressed, but said that in that case he would exercise his power of appointment, instead of allowing a campaign to be precipitated at the present time. Thereupon Mr. McLaurin signified his willingness to withdraw his resignation, and Senator Tillman did likewise, accompanying his note with a general fire of invective at all parties concerned. No man south of Mason and Dixon's line, in public or private life, has a more comprehensive vocabulary of political billingsgate, or a more fluent use of it, than Senator Tillman, and he has not neglected this admirable opportunity for the exhibition of it. The incident, so far as the resignations are concerned, may be considered closed, but the enmity between two senators and their respective factions will remain the most conspicuous feature of the South Carolina political situation until one of them has retired to private life.

An Unconventional Commencement. This is the month of college commencements and from graduating platforms all over the country a flood of social, economic and political wisdom is being poured forth which would deluge a smaller land. Happily these deliverances are not taken seriously but are considered merely as exhibitions, so the country is none the worse. The recent commencement exercises of Tuskegee Industrial Institute exhibited a marked and characteristic variation from the usual type. The object of the school is to give to negro young men and women a training in the practical affairs of life and industry. At this novel graduating performance the eagle did not scream nor was the political history of the twentieth century outlined in glowing prophecy. But a young man stepped forward and made a short talk on the fertilization of soil and the best methods of preventing the soil of the south from becoming worn out. Another spoke on the planting and care of fruit trees. Another exhibited and explained a steam-pump which he had made. A young woman, a daughter of Booker T. Washington, talked on dress-making, with illustrative models, and another described some processes of plain cooking and illustrated them on a conveniently placed range. That is education of a sort that counts directly in the uplifting of the negro race.

Mrs. Botha's Mission. For several months it has been stated with more or less confirmation that the wife of Gen. Botha has been an active agent in negotiating for peace between the British and the Boers and that it was through her influence that her husband consented to negotiate, futilely, as it turned out, with Gen. Kitchener. The report that Mrs. Botha was on her way to England naturally aroused interest and expectation. Since her arrival in London, however, a few days ago she and all connected with her have maintained such absolute silence that the public has no idea of what she intends to do except such as can be gleaned by perusing guesses of enterprising press correspondents. Whatever her mission may be it is not likely to accomplish much in the direction of securing peace, though it may possibly occasion the government some embarrassment by stirring up sentiment among the pro-Boers. It is reported that Mr. Kruger and his associates have no sympathy with Mrs. Botha's plan. Meanwhile hostilities are continuing in the Transvaal. Since the British reverse at Vlakfontein, resulting in one hundred and eighty casualties, Gen. Kitchener has been pursuing Botha's forces and a considerable quantity of supplies has been taken, but there has been no engagement of importance.

The City That Found Herself. As we have before observed from time to time, more good is likely to come to a city in the preparation for an international exposition than in the possession and entertainment of it. St. Louis is now enjoying a preliminary boom in expectation of the World's Fair of 1903. Already real estate prices are advancing, though the site of the Fair has not yet been determined, and building is unusually active. Up to June 1, 1,420 building permits have been issued this year, a gain of fifty per cent. over last year. More striking still is the fact that, while the matter of a Fair site is being discussed, the citizens are coming to a new realization of the magnitude and resources of the city. It requires a great deal of space for a fifteen million dollar fair, yet six sites have been offered. Each of these has certain advantages which seem to its advocates to make it pre-eminently suitable. But the friends of each site have been surprised at the strong showing made by each of the others. Few residents in the northern part of the city had any adequate conception of the beauties of the south side, and southsiders knew but little of the west and northwest. It is a big and beautiful city and it is a wholesome exercise for any city to be called upon to examine itself critically in this way and learn what manner of place it is. The examination makes St. Louisans more than ever proud of their home.

Brevities. The report that General Cailles, the chief Filipino general still in the field, had surrendered, is said to be an error, or, more likely, a premature announcement. The withdrawal of the volunteer troops from the Philippines has been progressing and the government will probably be able to discharge all, or nearly all, of them by July, when their term of enlistment expires.

Count von Waldersee has resigned his position in command of the allied forces in China and has gone to Japan. The evacuation of Pekin is proceeding rapidly and at present the capital is almost free from foreign troops with the exception of the Japanese and the several legation guards. There has been some friction between the various forces, incident to the confusion of departing, especially between the British-Indian and French troops.

Parties who are interested in the restoration of the army canteen, either for business reasons or for personal indulgence, are still busy manufacturing and circulating stories of the terrible increase in drunkenness and disorder at the posts since the abolition of the canteen. These stories are mostly general statements without details or specifications. No specific instance of increased disorder has been cited in which the allegation has not been proved to be false.

The $150,000 libel suit brought by Mrs. Woodbury against Mrs. Eddy of Christian Science fame, was decided in favor of the defendant without the defendant even being brought into court. It is hard to convince the average juryman of to-day that a general reference to a person as "the Babylonish woman" is worth that sum of money.

The Industrial Commission at Washington is hearing testimony in regard to the relation of the trusts to the tariff. Undoubtedly a trust *can* sell goods cheaper than a small concern. What is needed is for some one to point out the forces which will make a protected trust without competition sell as cheaply as it can.

Mrs. McKinley's condition is now reported as slightly improved and the dispatches again give ground for hopes of her recovery.

Words and Deeds.

Taking up a Greek New Testament from our study table a few evenings since, and glancing casually through it, our eyes fell upon some words which attracted our attention. The passage read that "Moses was instructed in all the wisdom of the Egyptians; and he was mighty [*dunatos*] in his words and works"—[*en logois kai ergois.*] He was not mighty in *logois* only but in *ergois;* not in *words* only but in *deeds.*

Lingering on the passage our thoughts ran thus: Moses was a learned man. He was not only instructed in Hebrew tradition and literature, but in all the wisdom of the Egyptians. What was the use of this learning? What purpose did it serve in the career of Moses? What is the object of all our learning? Is it not to give us might or power for the tasks of life? Is not this the real end of all our college and university training and of all our religious instruction? This was the end which wisdom served in the case of Israel's great lawgiver. What men need to fit them for the difficult tasks of life is power (*dunamis*) —mental power and moral power. Any education that fails to impart this needed power fails at a vital point.

But Moses, the passage states, was mighty in his words and works. It is not always that we find this happy combination in one man. Some men are mighty in words, but weak in deeds; others are strong in deeds, but have not, to any great extent, the power of utterance. They express themselves in *deeds* rather than words. The greatest danger among Christians of all classes, and in our humanity generally, is that we shall rest content in giving expression to our feelings and convictions in words without carrying them out into deeds. The age demands men who shall be strong both in words and in works, and if there is to be any shortage it is a great deal better that it should be in words rather than in deeds. There is no word that is so eloquent as an act. But even words acquire a force which they would not otherwise possess in a man who is mighty in deeds. The real expression of character is in deeds rather than in words, and the words find their best interpretation in the works of the man who utters them.

It is not enough to be a *good* man, though that is much. Many a good man would have failed in the place of Moses. Leadership in every age requires intellectual and spiritual might—the power to conceive, to plan and to execute great enterprises. Because education, in its truest and best sense, develops this power, it holds a place of fundamental importance in all progress. It is not simply knowledge that is needed, but *wisdom,* which is knowledge wisely directed. Whether power is a good thing or an evil thing depends upon the use that is made of it; but power one must have if he is to accomplish any great purpose in life.

At this season of the year when our colleges are turning out thousands of graduates, it is well to impress the lesson through pulpit and press and in every other way, that this power which has been developed by education is to be transmuted into wisdom, and is to be dedicated to the benefit of the race. The world is in need both of wise utterances and of noble deeds. It needs men who can discourse wisely and powerfully upon the great themes which occupy the thought of men, and it needs, too, and more than anything else, perhaps, men who will embody their learning, their wisdom, their convictions and their highest sentiment, in living and loving deeds. In what way can one build a monument so enduring, which shall be an inspiration to those who shall come after them, as by putting his life, his strength, his resources into some noble, unselfish, generous deed, that will live while men have hearts to appreciate what is true and noble in human conduct?

Moses holds his place in the world's thought and esteem as one of the great benefactors of the world because he was a man not only mighty in words, but in deeds as well. He undertook a great task under God's direction, and carried it out under circumstances which would have discouraged and defeated a man whose faith was less robust and whose power was less capable of coping with the difficulties which he encountered. His name lives forever among the immortals because he turned his back upon the pleasures of sin, upon the allurements and enticements of royal luxury, to dedicate his strength and his life to the uplifting of his fellow men, and to carrying out the high purposes of God. May it be that many of those who in these days of college commencements are leaving their alma maters behind them to begin the real work of life, may seek that power which cometh from above and which consecrates all knowledge to high and worthy ends and will enable them to live in history as men who were mighty both in words and in deeds.

Our Message to the Churches.

Jesus sent messages to the churches of Asia Minor and through them to the church universal by his servant John while he was in the Isle of Patmos. Is it not probable that He has sent other messages through other servants of His since then? Did not Luther have a message for the church of his day from Jesus Christ? We believe he had. And so we think had Calvin, Wesley, Campbell and other reformers. These later messages, coming through fallible men, must, of course, be tested by the standard of Christ's teaching as that teaching has been conveyed to us by men especially trained by Christ and endowed by the Holy Spirit for that work. But when so tested it will be found that all these reformers had a true message of Christ for the churches of their day.

It is a common saying among us who are identified with what we call the current reformation that we have, in addition to the old message of the gospel to the world, a special message for the church of our day. If ours is really and truly a reformation or restoration—we do not set these words in antagonism to each other, as some do, for restoration is, after all, a method of reformation—it would be strange if we did not have a message from Christ to the churches. Let us refresh our minds a little as to the nature of this message, to the end that we may have clear convictions as to the nature of the task that is set before us. As to our message to the world it is simple enough. It is to preach the old gospel of redeeming love and urge on men the claims of this gospel just as they were urged by men who preached with the "Holy Spirit sent down from heaven." But that part of our message which relates to the churches is perhaps not so simple in its nature and requires a fuller statement.

Let us state first what it is *not,* that we may clear the way for a better understanding of what it is. It is no part of our message to unchurch the other churches, and to make it appear that they have no claim whatever to be recognized as churches of Christ. Even Jesus said of Himself that He "came not into the world to condemn the world, but that the world through him might be saved." If we have a mission to the churches of our day, would it not be right to say of it that it is not to condemn these churches, but that they may be saved from certain errors and dangers which detract from their power and efficiency as agencies for the extension of the kingdom of God. Jesus Christ has laid no such responsibility upon us or upon any other people as to justify us in condemning those who claim to be following Christ's teaching, because they "follow not with us." There was vast wisdom in that saying of Christ, that He came not to destroy but to fulfill the law. The law was imperfect and inadequate, but Christ's method was to take whatever there was in the world that was an agent for truth and righteousness, and make it larger and fill it fuller of His truth and grace. Only that which was absolutely evil was to be destroyed and even that was to be destroyed by the power of truth.

It is a very easy matter to see how utterly disqualified the average member of any religious body is, for passing judgment on another organization of believers, by the limitations of his knowledge, both as to the range of infinite truth on the one hand, and of the actual teaching and influence of the religious body which he would condemn, on the other. There are few preachers in any church, we dare say, who would not gladly recall certain rash judgments which they at one time felt free to utter against their religious neighbors, if so be they have learned the sweet lesson of charity. Even the Apostle John in his earlier life felt called upon to prohibit certain ones from casting out demons in the name of his Master, because they "follow not with us." But when he reported the fact to his Master, expecting, perhaps, His approval for the zeal he had displayed, he was told rather not to do so again, since "they who are not against us are for us." This has been a hard lesson, however, for the religious world to learn. Nearly every church in christendom has at some period in its history claimed a sort of monopoly on the casting out of devils, and has looked with disfavor upon any work of that kind which was being done outside its own ranks. How strange this is in view of the fact that there are more devils to be cast out than all the churches combined have so far been able to exorcise!

But are there not absurd theories and claims put forth by certain sects and parties which need to be exposed? Certainly, and let them be exposed by all means to the blazing light of the truth preached in love. There is no enemy to darkness like light. Many a false system has been made to flourish for a season by persecution. In the Master's message to the churches it will be noticed that He commended where there was anything to commend, and then pointed out the error

in the spirit of a friend who would save them from disaster. If we have a message to the churches we can only deliver it effectively by recognizing whatever truth and devotion and loyalty to Christ they possess and in the spirit of true brotherhood pointing out the evils which we think ought to be remedied.

If we have now gained the right spirit and attitude in which to approach our religious neighbors we may postpone until another week the message which we have for them.

Notes and Comments.

We are glad to present our readers this week with an able article by Dr. Niccolls, of the Presbyterian Church, on the late General Assembly. Dr. Niccolls is one of the oldest resident pastors in St. Louis, as he is one of our ablest and most honored ministers. He is prominent also in the general councils of his brethren, and took an active part in the proceedings of the late Assembly, giving his voice and vote for the measure finally passed on the subject of the revision of the Confession of Faith. Differing as we do with our Presbyterian brethren as to the need or value of any other confession of faith than that contained in the New Testament, we nevertheless honor that great body for its dignity, its order, its devotion to fundamental truth, and its great work of extending the kingdom of God in pagan lands.

It is wonderful what good service some churches can get out of a preacher by appreciating him, praying for him, encouraging him, and standing by him. Some churches would freeze out Paul, while others would thaw out anything short of an icicle. A splendid substitute for changing preachers would often be for the church to change its treatment of the preacher it has and make a new preacher of him. If it has been neglecting the prayer-meeting and the Sunday-school, and blaming it all on the preacher, who has been well criticized but poorly paid, let it repent of its shortcomings, do its duty, hold up the hands of the preacher, and see what a difference it will make. The habit of laying all failure on the preacher is not just.

Some preachers are so afraid of being "sensational" that they fail to be inspirational. Sydney Smith once remarked that "some men preach as if they thought sin was to be taken out of a man as Eve was taken out of Adam—by casting him into a profound slumber!" Some one else has said that certain preachers treat their hearers who differ from them as Peter did the servant of the high priest—cut off their ears! There is truth in both these remarks. The preacher who cannot keep his congregation awake will neither get a rib out of them nor an idea into them. While the preacher who by abuse cuts off the ears of his hearers is as foolish as one who would carefully cork his jug before attempting to fill it with water.

"The East Window" of the Columbia (Missouri) Herald, which never fails to let in some of the true light, pays a beautiful and deserved tribute to the dreamers, against whom so many slurs have been cast by this "practical" age. The world can not yet afford to dispense with the men who have the power of vision, the divine gift of seeing things which do not appear to duller eyes. Truly and beautifully does the Herald editor say: "This is the danger in the bewildering world of time and sense. The danger of unremembrance of the dreamer's due, and, by forgetting, shrink ourselves from dreaming. The ideal appeals, and we turn our backs. The vision beckons, and we hang up the brazen shield of business before our eyes that we may not see. The clamor of the material shuts our ears to the high call of the spiritual. Let poets dream—and tramps. Let philosophers speculate and preachers moralize. There is sterner stuff needed for the work which the world wants done. And with this blunder we stumble on through life, and fall into a slit in the ground at last. For it is a blunder that the world no longer needs dreamers. The need is greater than in any generation gone. As Moses came from the shepherd's tent, Amos from the gathering of the sycamore fruit, David from among the herdsmen, and Isaiah from the peasant's place, there is need for voices loud and clear to call in this age of commerce and coldness to the invisible and the eternal. There is need for dreamers who can put their visions into words, and sing or speak to an unwilling but needy world. What matter if the world, unthinking, reaching blindly in the darkness, neither hears nor heeds? The dreamer may not quit his dreaming, When Phocion heard the multitude applaud his speech, he asked, surprisedly: 'Have I said something wrong?' "

One of the false and pernicious pleas which men often make to shield themselves from blame for some mean and unworthy act is, "One must live." Not necessarily! One must die sometimes, if he would save his honor and preserve his conscience unsullied. Why should one live if not to do good and to build up a character which shall be a blessing to the world? Why should one wish to live if living means dishonor, the forfeiture of true manhood? Is it not better to live in poverty all one's days and preserve an unsullied conscience than to grovel in the dust for the world's luxuries? No, it is not necessary to live. If by losing one's life he can find it in a truer and larger sense, let him not hesitate to lay it down. It is, however, a mistaken notion that one will perish if he pursue an honest, honorable, upright course which happens for the moment to be unpopular. One should have more confidence in the power of truth to win its way, and in the honesty of human nature, which sooner or later pays its tribute to honest worth. But if the worst come and recognition is delayed until cruelty and neglect have done their work, even then is it not better to be Paul in prison awaiting beheadment, than to be Nero on the throne, surrounded by the adulation of his courtiers? The one lives in the world's affectionate remembrance, the other in the world's scorn and contempt.

A brother writing to us from the far west says that one of the delegates to the late Presbyterian General Assembly at Philadelphia was asked on his return home how things went at the Assembly and that his reply was, "We met the enemy and we are theirs." So it appears to him, no doubt, now. It may be, however, that the whole matter will present a very different aspect to him at some future time. How often it is that those we count our enemies are found to be our friends, and the things which we regard as disasters turn out to be blessings in disguise. "We know in part and we prophesy in part." If that was true of an apostle how much more true it is of the most of us to-day. Our fathers had some convictions and uttered them and acted upon them, although they were not in harmony with the convictions of those who had preceded them. We honor their memory not for the perfection of knowledge which they displayed, but for their moral heroism in being true to their convictions. But is not the same obligation resting upon us, to be true to the light which God has given us, that rested upon our fathers? The recognition of this truth would not lead us to reject anything which our fathers accepted because it is old, but it would give us the freedom to reject whatever seems to us false or only partially true, whether new or old. Whenever we lose this free spirit of independence we are no longer true to the memory of those brave reformers in the past who dared to reject hoary traditions, customs and doctrines which were tested by the word of God and found wanting.

Editor's Easy Chair.

On one of the brightest and warmest days of last week the Easy Chair had a call from a distinguished visitor whose name has reached every city, town, village and hamlet of the civilized world. He had a familiar look about him, and as soon as his face was illuminated with its characteristic smile, we recognized him at once as an old friend. He was not long in making known his business. It was Mr. Vay K. Shunne, of "The Amalgamated Sons of Rest," and his mission, he said, was to induce as many of the sons of toil as possible to secure temporary membership in his association. He insisted that a month's, or better, two months' membership in "The Amalgamated Sons of Rest," would promote the health of the world's toilers, increase their energy and vitality, prolong their lives and thus add immensely to the world's wealth and to the sum of human happiness. He claimed to represent a cause which had rights that white men are bound to respect. He cited facts which, like that one of Bill Nye, "stood on its hind legs and howled for recognition." He grew eloquent as he expatiated on the bent backs, the weary brains, the exhausted nerves, of those who were doing the world's work and carrying its heavy burdens, and he had medical opinions and vital statistics to support his claim that what these toilers needed was to join "The Amalgamated Sons of Rest." As the Easy Chair has long been a convert to his theory we did not require him to cite all his facts and figures, but we subjected him to a brief interview which we submit herewith for the benefit of our readers.

"What class of people," we asked, "do you think will be most benefited by joining your association?" The reply was prompt: "Nervous, high-strung people, who work at a high tension, are bound to have rest or a breakdown. Men carrying heavy burdens of care and responsibility,

whose whole nature is taxed by the private and public demands made upon them, must periodically throw off this burden or shorten their lives. Monotonous drudgery, too, such as many housewives undergo, wears the spirit and energy out of one, and should be relieved by a vacation. In a word, all who work hard and whose labors exhaust their physical and mental energies, owe it to themselves, to their families and to their employees to take some respite from their work to recuperate these wasted forces." "As you include women in those needing rest, why is your association called 'The Amalgamated *Sons* of Rest,' as if the women were not allowed membership?" we asked. "Our association was named before woman's rights were recognized as they now are, but while the name remains unchanged, women are received on an equal footing with men and enjoy the same rights and immunities." "What does your experience suggest," we asked, "as to the best manner of spending the vacation?" "That depends. There are 'many men of many minds.' Every one must follow his taste or inclination. Only avoid fashionable watering places where society people go to exhibit their fine clothes, and where plotting mammas go with their daughters to ensnare wealthy young men and bachelors in the meshes of matrimony." Our visitor gave a cunning wink as he made this last observation and continued: "No, our advice would be, go where you can rest most; where you can find the most complete change from what you have been doing or seeing; where you will have new scenes, new associations and new duties, if you do anything. It is not necessary for one to go to a popular resort in order to have a vacation. A few miles in the country, if you live in town or city, will often answer the purpose very well. Only get close to nature, listen to her myriad voices, and feast at her table if you are wise."

So saying, our visitor took his hat, bowed, and begging the support of the CHRISTIAN-EVANGELIST in promoting his gospel of rest, he departed. When he was gone we fell to musing on what our visitor had said. We believe in work. There is nothing that dignifies a man or woman more, and gives one more self-respect, than honest labor—the consciousness that one is doing his part of the world's work. There is no sort of amusement we have ever yet discovered that gives us so much real pleasure as congenial work, when the mind and hand are ready for it, and eager to do it. When one's mental powers leap to their task with alacrity, as unleashed dogs to the chase, it is a positive joy to work. But this very joy of work is self-consuming in the imperious demands it makes on the nervous system. When the joy goes out of one's work, whether it be mental or physical, and one's lagging energies must be spurred on like a jaded horse, then nature calls loudly for a cessation of activities in order to recuperation. This is the meaning of the summer vacation. One need not wait until exhausted nature refuses to do more, but should anticipate such a result in the premonitions which are always given. Our visitor is right. If you are a hard worker, and do not happen to be an editor, by all means take temporary membership in "The Amalgamated Sons of Rest."

That was a very graceful and wise thing which one of our Missouri churches did for its minister a few days ago. It was the sixth anniversary of his pastorate. He had labored faithfully all these years, having only two vacations of a month each in that time, and these he had spent at a university studying to better qualify himself for his work. He had been growing all these years, and other churches wanted him, and offered him $500 more salary than he was getting where he was. But he had failed to recognize "the hand of the Lord" in these offers of a higher salary. He stood by his church, and his last year's work had been his best in his pastorate. One of the elders had the grace and wisdom to mention these facts to the other officers, and suggest that a two or three months' vacation to visit Europe, with salary continued and expenses thrown in, would be about the proper recognition of such fidelity. It was done, and ratified by the church, and the preacher is now on the ocean, making his first visit to the Old World Who does not know that is a wise investment? The Columbia church has bound its preacher to its service in bonds so strong that no enticement of a higher salary can take him away from it. There is many a hard-working preacher that deserves that sort of recognition and appreciation. May the example mentioned prove contagious!

Questions and Answers.

It is claimed by us, and considered to be according to Scripture too, that the Old Covenant ended when Jesus died on the cross and that the New began or was founded on the day of Pentecost. So then, under what dispensation or covenant were the people living in the space of time between these two events?
T. B. Ross, M. D.
Slater, Ia.

It is usual to say that there was an interregnum between the old and new dispensations, that is, between the death of Christ and Pentecost. As a matter of fact we know that many of the Christians at Jerusalem continued to observe the Mosaic rites and ceremonies many years after Pentecost, and perhaps on up to the destruction of the temple. On the other hand there were those who lived before the death of Christ who laid little if any stress on the sacrificing of animals and other ceremonial requirements of Jewish law, while they emphasized the value of righteousness in character and conduct. Just as in some species of oaks the leaves remain on the trees until the coming in of a new tide of life in the spring sloughs them off, so the forms of Judaism actually gave way when the new life in Christ made them seem unnecessary. Since the death of Christ was the means by which this result was accomplished, it is proper enough to say that the old covenant with its ordinances was taken out of the way by the death of Christ, but as the new law—the law of the spirit of life in Christ Jesus, or the law of faith—was not made known until Pentecost, it would be better perhaps to conceive of the old covenant as continuing until the new took its place. Strictly speaking there can be no such thing as an interregnum in the divine government. There never has been any suspension of the moral law which requires men to do right nor of the obligation to approach God in the most acceptable way known to men.

Is there any evidence of any previous preparation in the history of Saul for his conversion which took place when he had the vision of Christ near Damascus? *S. S. C.*

Yes, every man who is living up to the light which he possesses is consciously or unconsciously preparing himself for that change which the Bible calls conversion. Saul's preparation was perhaps both of a negative and of a positive character. It was negative, in so far as he had not found that peace, that sense of justification, under the law which he had been zealously seeking for. See his experience as recorded in the seventh of Romans. In a positive way he must have been impressed by what he had seen and heard in the lives of the Christians whom he had been persecuting and carrying captive into strange cities. Their patience, their cheerful submission to the will of God, their words of kind admonition, which they must have spoken to him, the rapid spread of this new religion—these things must have had their influence on the mind of this bold persecutor. So much the case was this that in continuing his work of persecution, he was "kicking against the goads." It was this condition of mind and heart that made it possible for him to receive and to be profited by the vision of Christ on his way to Damascus.

How can a Christian take the life of his fellowman on the battlefield or elsewhere with a clear conscience? *J. A. S.*

He must believe that as a citizen of the government he is subject to the powers that be, and that in acting as a soldier under authority he is simply an instrument of the government for the punishment of evil doers, and is not personally responsible except to be faithful in the performance of his duties as a soldier. Having that belief his conscience would not be defiled if, in the discharge of his duties, some one of the opposing army should be killed. Of course no one has the right in his private capacity to take the life of his fellowman unless it should be in the defense of his own life or that of his family. Some would even deny this right.

The other day a Baptist brother gave me a New Testament in which the word baptize is rendered immerse. The date was torn out. It was printed by the American Bible Union. Can you tell me who made the translation, the date of it and also if it is now in print? *William H. Knotts.*
Litchfield, Minn.

This translation was made by the Baptists chiefly, though other immersionists co-operated with them to a limited extent through the organization known as the American Bible Union. We cannot give the exact date of this publication, not having a copy of the book, but it was in the first half of the preceding century. It is doubtless still in print and can be had by application to any Baptist publishing house.

What is "the great and notable day of the Lord," spoken of in Acts 2:20? *A Disciple.*

Any special visitation of God in the way of judgment or blessing might be called "the day of the Lord." Perhaps "the great and notable day" referred to in this passage is the day beginning with Pentecost, and the larger revelation of truth and of life through the descent of the Holy Spirit, and culminating at the time of the "revelation of the righteous judgment of God," known as the judgment day.

The General Assembly of the Presbyterian Church

By REV. SAMUEL J. NICCOLLS, D. D.

The recent meeting of the General Assembly of the Presbyterian Church, in the city of Philadelphia, was one of special interest in many ways. One hundred and fourteen years had passed by since its first meeting in the city of Brotherly Love. Its first session was presided over by the venerable Dr. Witherspoon, president of Princeton College, and one of the signers of the Declaration of Independence. For many years the General Assembly held its annual sessions in that city, and it came to be recognized as the headquarters of Presbyterianism. The return to it, after a period of over a century, was, to the commissioners gathered there from all quarters of the globe, like going back to the ancient altars of their faith where their sires had worshiped. Naturally the historic features of the occasion were emphasized. The Academy of Fine Arts had been generously placed at the disposal of the Committee of Arrangements, and within its spacious rooms was a display of portraits, relics, books, banners, and seals, that told of the history and progress of the church, and of its missionary and educational enterprise. Its message furnished a reason for thanksgiving to God, in view of the progress that had been made, and perhaps also quickened that historic pride which has had not a little to do with Presbyterian conservatism.

A noble ancestry is an invaluable heritage, but it is apt to stand in the way of progress. It makes men slow in accepting new ideas. The pride of it has often been rebuked since the days when John the Baptist told the Jews that God was able to raise up from the very stones around them, children unto Abraham. It is not a little significant that the burning question of the Assembly, met in the midst of the conservative associations of the past, was the revision of the venerable Westminster Confession of Faith, which for 250 years has been the standard of orthodoxy among Presbyterians. The subject was not a new one. It had been introduced in the Assembly which met the preceding year in St. Louis, and a committee had been appointed to take the whole subject under consideration, and advise what was best to be done.

The investigation by the committee showed first, that there was no desire among the churches to change or abandon the system of doctrine which is taught in the Confession. In other words, Presbyterians have no desire to abandon or change their substantial creed. Next, it was found that a large majority of the Presbyteries, amounting to two-thirds in number, did desire some change in the Confession of Faith, which would remove misconceptions as to certain doctrines, and at the same time more clearly express the belief of the church at the present time. A small minority of the Presbyteries, while admitting that there were forms of expression in the Confession which were infelicitous, or liable to be misunderstood, were anxious that the whole matter be dismissed, chiefly on the ground that the present was not a suitable time to make a change.

A still smaller number desired to leave the old Confession unchanged, and to prepare as a substitute for it a new statement of the belief of the church, expressed in modern language, and in view of the present condition of affairs. It was urged by them, and with much force, that the Confession of Faith represented the condition of theological thought existing more than two centuries ago; that it was framed in view of theological controversies and errors in doctrine which then existed, but that most of these had passed away or were no longer living issues; and that new light had come from the Scriptures, in view of which related doctrines were seen in their true perspective. The old confession has nothing to say with reference to the great work of missions, in which the church is so actively engaged; or of the love of God for all men; or of the special office and work of the Holy Spirit. For these reasons, it was urged, it would be better to make a restatement of the doctrines most surely believed among Presbyterians, and to write it in modern language and terminology.

In answer to this it was urged that a restatement was not necessary; a very few changes in the old Confession would remove the objectionable parts, and two or three additional chapters would express the faith of the church with reference to missions, the love of God for all men, and the office and work of the Holy Spirit.

The whole subject was discussed on the floor of the Assembly with much earnestness and great ability. Happily there were no dissensions, and not a discordant note was heard to mar the harmony of the occasion; and when at last the final vote was reached and the Assembly decided by an overwhelming majority not to dismiss the subject, but to proceed in the work of revision, all acquiesced heartily in the decision. The Assembly, moved by one spirit, rose and sang the Doxology, and a prayer of thanksgiving was made by the Moderator to signalize the happy result.

The report of the committee adopted by the Assembly recommended that a revision of the Confession should be made, either by changes in the text or by explanatory statement; that three new chapters should be added to it; and that a brief creed containing a statement of doctrine should be prepared for popular use among the churches.

There is, in certain quarters, a misconception with reference to the position of the Confession of Faith in the Presbyterian Church. It is not, as is commonly supposed, a test of church membership. Personal faith in the Lord Jesus Christ is the only condition of membership in the church. No creed is allowed to interfere between the believer and his Savior. Officers and teachers in the church are not required to give their assent to the Confession of Faith in every particular, but only to the system of doctrine presented in it, as it agrees with Holy Scripture. The Confession is not the standard of faith in the Presbyterian Church. That church acknowledges only the supreme and infallible authority of the Word of God. The Confession is a subordinate standard, and is to be received only so far as it agrees with the Word of God.

The amendments or revisions which were referred to the committee to be reported to the next General Assembly, have reference to chapter 3, which contains a strong statement with reference to the predestination of men to eternal life and eternal death; chapter 10, section 3, which has the clause with reference to elect infants dying in infancy; chapter 16, section 7, which has a somewhat confusing statement with reference to good works done by unregenerate men; chapter 22, which concerns the taking of oaths; and chapter 25, section 6, in which the Pope is denounced as anti-Christ and the man of sin. These are the principal causes of difficulty or misunderstanding in connection with the present Confession. Whether they will be removed by an explanatory statement or by changes in the text, remains to be seen. The new Committee on Revision, which meets for its first session in the city of Pittsburg June 18, will have a year to consider the matter and make its report to the next General Assembly. Its conclusions, if accepted by the Assembly, must be sent down to the Presbyteries, and when approved by three-fourths of them, they will become part of the organic law of the church.

The meeting of the Assembly in Philadelphia marks progress. The unwritten faith of a church is always larger and better than its written faith, and sooner or later it must be recorded. The growing life of a church led by the Spirit will not be held in bondage by any creedal statements of the past. The Holy Spirit in his gracious ministry is to lead the people of God into all truth, and no creed yet framed by mortal man is a finality. Prejudice, sentiment and pride lead men to cling to the past; but in spite of them the Church of God is rising to higher and clearer views of truth and duty.

It is pleasant also to record another and more significant mark of progress. All of the mission boards of the church reported not only that they were out of debt but also that their work had been enlarged during the year. Especially was this so with the Foreign Board of Missions; over one million of dollars were contributed by the churches during the past year for this cause.

Second Presbyterian Church, St. Louis.

The two kinds of people on earth, I ween,
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—*Exchange.*

In "Poverty Row."

By Minnie E. Hadley.

In sooty space suspended high
Above the rush of the world below,
Its chimneys grazed by a stretch of sky,
Is this small room in "Poverty Row."

Its windows drink the eastern sky,
And every morn long roofs of snow,
Reflect the first soft gleams of light,
That bathe this room in "Poverty Row."

And here I sit and think all day
Of God above and man below,
And doubt if life does really pay,
In this small room in "Poverty Row."

Ah well! I know this ceaseless toil,
This hurry-scurry to and fro,
This making plans for fate to foil,
Is not confined to "Poverty Row."

The whole wide world is sick with strife,
With vain pretense and empty show,
Man barters God for the husks of life,
And dwarfs the soul that ought to grow.

The sky above is filled with peace,
The stars peep forth with light serene,
The lake's mad waves their turmoil cease,
To bathe their crests in moonlight sheen.

But man goes on, and on, and on,
His dearest gain the sordid dime,
Nor stops to think, this paragon,
Of any nobler use for time.

And as the lake on quiet nights
Reflects the face of the lunar orb,
A peaceful soul emits a light
A restless one could not absorb.

And thus I sit and think all day,
Of God above and man below,
And doubt if life does really pay,
In this small room in "Poverty Row."

Washington C. H., O.

B. B. Tyler's Letter.

Among the great religious assemblies to be held this year the International Convention of Young Men's Christian Associations in Boston, this month, must be accorded a prominent place. The time of meeting is June 11-16. The Young Men's Christian Association is now a recognized power in Christendom. The Boston convention will be a great meeting—in the territory represented, in the character and number of its delegates, in the high aim of the organization, in the wonderful results secured, and in what it promises for the future.

This is a jubilee convention. The first association on the North American continent was organized in Montreal, Dec. 9, 1851. The second was organized in Boston, Dec. 29, 1851. It is a curious fact that these organizations were established, each without the knowledge of the other, and on information received independently from London concerning the establishment of the association in that city.

The first Young Men's Christian Association was organized in London, June 6, 1844, in a room in the mercantile house of Hitchcock, Williams & Co., opposite St. Paul's Cathedral. The foundation principle of the Young Men's Christian Association is—

"WORK BY YOUNG MEN FOR YOUNG MEN."

The London association had its birth in a meeting for prayer and Bible study. The leading spirit in the nascent organization was George Williams, a clerk in a large dry goods house—now Sir George Williams. There are at the present time associations in England, Ireland, Wales, Scotland, Germany, France, Switzerland, Holland, Belgium, Sweden, Norway, Denmark, Italy, Asia, India, Japan, China, Africa, Oceanica, Spain, Mexico, Canada and the United States. The first convention of Young Men's Christian Association workers was held in Buffalo, New York, in 1854, nineteen of the then thirty-nine associations sending delegates. At a special convention held in New York in 1861, in the month of November, when the people were profoundly stirred by our great civil war, the United States Christian Commission was created. This organization sent 5,000 Christian helpers to the camps and hospitals, and distributed more than $5,000,000 in money and stores. The value of the Young Men's Christian Association, through the Christian Commission, during the civil war, cannot be estimated.

See the wide extent and strength of this organization of young men in behalf of young men: England, Ireland and Wales have more than 400 associations, Scotland has more than 250, Germany more than 1,100, Switzerland 400, France in the neighborhood of 150, Holland has between 500 and 600, Sweden more than 50, Norway and Denmark together nearly 200—there are some 40 associations in Asia scattered among the mission stations of Syria, Persia and Asia Minor—India has about 80 associations, that in Calcutta doing a wonderful work among the students, Japan has between 35 and 50, Africa about 20, and Oceanica between 20 and 30. There are 17 associations on the Island of Ceylon. There is a Young Men's Christian Association in Honolulu, which owns a fine building. There are eight or ten such organizations in China. Russia and Turkey must be included in this imperfect survey. From many of the countries here named representatives will come to the convention in Boston. There will be mechanics, farmers, clerks, lawyers, teachers, physicians, railroad engineers and conductors, bankers, railway presidents and preachers. There will be members of all Protestant denominations and Christians with no denominational affiliations.

In North America, that is, in the United States and Canada, there are, or were in 1899, 1,439 associations with a membership of considerably more than a quarter of a million. There is an army of officers and working committeemen of not less than 35,000. The associations of the United States and Canada own 360 buildings valued at over $21,000,000. This work began among commercial young men in London, Montreal, Boston, New York, Philadelphia, etc., etc. It now reaches students, railroad men, lumber men, miners, factory hands, soldiers and sailors, and colored young men of the student and industrial classes. It has also been discovered that the association work is as well adapted to boys who are all on the road to becoming young men as it is to any one class of young men themselves. Almost $3,000,000 of annual expenditure and $30,000,000 of permanent property constitute the financial situation of this movement at the beginning of the twentieth century.

The first world's conference of Young Men's Christian Associations was held in Paris in 1855. This conference agreed to the following declaration:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their Lord and Savior, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life and to associate their efforts for the extension of his kingdom among young men."

The fact should be noted in this place, that the organization of which I speak is distinctively a laymen's movement. It was founded by a man who was not a preacher. From the beginning the leaders of this movement have been laymen. It is probable that this fact will account for the strong appeal that the associations have always made to business men. They have felt a sort of proprietorship in the movement and have found an outlet for the exercise of Christian activity such as had been afforded by few other religious organizations. Is it not also a fact that the Young Men's Christian Association was the pioneer of the great laymen's movement in the religious world?

This is a movement in the interest of Christian unity and union. The declaration of the Paris convention in 1855, quoted above, is placed in evidence. The foundation principle, also quoted in this letter—"Work by Christian Young Men for Young Men"—is in accord with this view. Any movement that brings Christian men face to face in worship and work is in the interest of such a unity as that for which our Lord prayed—and this is what this great organization does. In every city where it exists, its rooms are the places of meeting for all who believe in the Christ as their Lord. In these places the pastors assemble for conference and Sunday-school teachers to study their lessons. The Young Men's Christian Association is our common meeting place and thus it promotes Christian fellowship.

Some of the greatest evangelists of our time have been developed by the Young Men's Christian Association. The names of Moody, Whittle and Munhall, with their helpers in the service of song, I am sure, come to your mind. An evangelistic propaganda originated in the Chicago Young Men's Christian Association, supported by such business men as John V. Farwell, the end of which is not yet. Bible readings now are popular, but the men who were prominent in the Chicago association led the way in this profitable service.

The Christian Woman's Board of Missions sent W. M. Forrest to Calcutta, India, to labor among the students of that great university town. He found a place at which to begin work at once in the Young Men's Christian Association of Calcutta. As a Bible teacher he is doing a good work—a work of far reaching influence. Mr. John Campbell White is the secretary of the Calcutta association. Dr. Edward Abbott said last March: "I do not believe that there is anywhere in the Indian empire to-day a personality and a moral and spiritual force which offers greater results for Christ and his kingdom than the work of Mr. John Campbell White in Calcutta. It is unique, it is unconventional, it is specific, it is to the point, and with the blessing of God it must tell." And our own W. M. Forrest, supported by our own Christian Woman's Board of Missions, is a part of this work.

"The Deplorable Ignorance Concerning Modern Missions."

By C. J. Tannar.

1. Probably the most charitable view to take of the attitude of at least two-thirds of the Christian people of to-day towards missionary enterprises is to call it "deplorable ignorance." In some cases a different and severer term would, perhaps, be more nearly correct.

A glance at a little work put out by the Foreign Christian Missionary Society reveals some unpleasant facts. Ohio has some 584 churches and 317 gave last year to our foreign work. Out of Indiana's 889 churches, 337 gave. Illinois sent in offerings from 314 of her 792 churches. Missouri boasts of 1,642 churches and only 291 gave. Some weak states make a better showing. New York comes up with 36 out of 47; Minnesota, 29 out of 40; and Vermont 2 out of 2.

Of our churches having regular preaching all the time only two-thirds took up the offering. We might excuse this in churches with irregular or no preaching. Of the 3,067 churches which contributed, only 1,602 gave $10 or more. There seem to be indications all along the line of a need of more systematic instruction.

2. The material is abundant for such instruction as will remove all ignorance. A brief perusal of a recent catalogue of missionary literature, which lies on my study table, shows 1,500 publications, and the compiler of the list modestly prefaces with these words: "This list is by no means exhaustive, containing as it does only a little more than 1,500 entries. It is, rather, a list of literature selected from a mass of material as being in some sort representative of the missionary literary productions of the closing century." When we add on the magazines and newspapers and all the material being sent out by the various boards to the churches, it would seem little less than a crime for a Christian to be ignorant concerning modern missions.

Again, this material is not dry and tasteless. It reads like a romance. No books are more enchanting than those covering the lives of our great missionaries and the countries and peoples where they labor and the success of their efforts. Once opened, these books cannot be laid down. No other subject is so vitally related to all the great world problems of this age as that of modern missions. The missionary holds the key without which none of the doors of 20th century progress can be unlocked.

Be he Christian or Pagan no man can afford to be ignorant here.

3. This ignorance leads to more serious results than the mere depletion of our missionary treasuries, the starvation of our workers far away and the holding back of the kingdom of God in its world-wide advancement. It cripples the man and the church thus ignorant. It shuts off from the most intimate fellowship with Christ—working with him for the salvation of souls. It dwarfs Christian character and plucks stars out of many crowns. Failing to grasp this central fact of the gospel causes a partial or distorted view of the whole system.

4. When we look around for the one most responsible for this sad state of ignorance we must unhesitatingly lay hands on the preacher. When our preachers post up and teach and exhort with all long suffering and patience they will find a receptive people.

Minneapolis, Minn.

English Topics.

About Our Churches.

It was my privilege once more to be invited to preach the anniversary sermons and to lecture at the Church of Christ, Southampton. There are few towns in the world as beautiful as Southampton. To Americans it is one of the most important of English cities, seeing that it is the southern gateway to Britain, as Liverpool is the western, and Glasgow the northern. Southampton is a much lovelier place than these other ports, though it is much smaller, and nothing like so busy. But it is a combination of industry and beauty which is rarely to be discovered. It is old and new; historic and industrial; aristocratic and democratic; full of parks and gardens mixed up with quays and docks; and is one of the most religious spots in the land. Here in a sweet public park stands a noble statue to Dr. Isaac Watts, the finest hymn writer the world has yet seen, who for years preached in the town, making his everlasting renown there. Here also a yet living preacher made himself famous. Archdeacon Basil Wilberforce only a few years ago removed to London, after residing long at Southampton, where he was by far the most eloquent and popular pulpiteer. Every American visitor who can stay a few days at Southampton should do so, for he can thus take the precious opportunity of visiting the romantic region called the New Forest, which is nearly a thousand years old, notwithstanding its name, for it was planted by William the Conqueror, whose son William Rufus was shot by an arrow from the bow of Sir Walter Tyrrell, while deer hunting there, at a spot marked by a stone in the heart of the great sylvan retreat. Near by this part of the coast is the exquisitely lovely Isle of Wight, where I trust we may some day plant a few churches of Christ. I found our beloved American brother, Leslie Morgan, supremely happy with his people. He preaches in the fine building situated in the best street of the town, erected by the late Timothy Coop. In every department of the work the church is prospering, and the prospect was never so bright. The property is equal to any that we have in England, and must be worth fully ten thousand pounds. So much is being raised this year towards the liquidation of the debt that it is likely to be improved off the face of the earth, and then one more of our churches will be happily free. We are looking forward to the not distant date when all the English churches will thus be emancipated, and then will follow a great extension of the enterprise. At Southampton during the year there has been an addition of 28 members. Minister and people are evidently much attached to each other. This church was founded by H. S. Earl, who will like to know that on the basis which he so soundly established is rising such a superstructure.

Lancaster.

Amongst my best correspondents is that estimable minister of Christ, Bro. J. H. Versey, pastor of the Church of Christ at Lancaster, the important and historic old county town of Lancashire, and the centre of the chief manufacturing district of England. From him I have just had the joy of receiving a long description of the present state of his happy sphere of ministerial labor. It is a rosy account, and is full of most encouraging details. There is just now in England a craze for "so many souls and so many guineas." The Wesleyans are clamoring for "a million souls and a million guineas," this first year of the twentieth century. I trust they may get both, though I do not much admire the coupling of the categories in that way. The material and the spiritual do not seem to make exactly the right sort of mixture. A guinea a soul is much too cheap for the heavenly market. If the Wesleyan friends could win a million souls they ought to be so far inflamed with the spirit of sacrifice and gratitude as to sing the doxology to a collection of a hundred million golden guineas. I am glad to hear that Bro. Versey has been succeeding both spiritually and materially, securing blessings in the way of conversions and gathering the means for steadily reducing the debt. As it is almost impossible to put up church buildings without debt, the usual fate of a church and its pastor is to spend the first years in laborious and continuous efforts to build up the spiritual community while gradually paying off the liabilities.

The May Meetings.

The month of May is poetically ideal, and even bears the reputation of consisting of days as of heaven on earth. But in prosaic fact May is a fickle and perilous time. It is a mocking-bird among the months. While I am writing these lines the sunshine is flooding my little study; but when I arose early this morning the skies were murky and the world looked dismal, while the atmosphere was almost wintry in its temperature. Perhaps by the time I have ended this letter the chill will recur. I long for June, the "lady month," when the whole of this country bursts forth into efflorescence, and all England is one vast bower of roses whose beauty gushes on right through the summer. No country is so delicious in summer as England. There is one delightful feature of the English May. It is the chosen period of religious assemblies. At Exeter Hall, Queen's Hall, the Memorial Hall, the Lord Mayor's Mansion House, St. James' Hall, and the Great Church Houses, immense denominational and undenominational meetings gather, thousands of good folks coming up to London from every district to patronize the different societies. This year the crowd seems greater than ever. It is a noble crowd. Every face beams with the radiant light of soul-goodness within. In my next letter, when more of the great meetings have been held, I will allude to some of them.

The Decay of Optimism.

I am somewhat sadly impressed with the frequency of pessimistic articles in recent Anglo-Saxon literature, British, colonial and American. It seems to me that of late a very morbid and melancholy accent prevails in current literature. The great novelists like Marie Corelli, in her "Master Christian," and Hall Caine, in his tale, "The Christian," almost entirely limit their delineations to the darker side of the proclivities of human nature, while they pre e nt every form of popular religion which

they treat upon in a miserable aspect. Is this justifiable? I for one do not think so; but then I am by individuality of temperament an incorrigibly sunny optimist, and therefore I am naturally out of sympathy with all the new Schopenhauerists and Hartmannists. Nevertheless, I am bound to allow that the alleged "Decay of Optimism,"—much as I dislike the admission—is a palpable fact. The artists at the new Royal Academy, just opened, are in too many instances manifestly pessimistic, though there are not lacking some glorious bright pictures. I note that the most popular of our preachers are all lapsing into an approximate despair. Perhaps my American readers have not noticed this so much in their own preachers. The money-market is under the spell of greed. Statesmen are practising unworthy compromise with the devil of expediency. Armies and navies are as truly centres of corruption and venality as are all the civil service bureaucracies. Success is being adored and piled-up dollars are the holy hills of the worldly Zion. Not long ago the extreme optimistic fallacy was so securely fixed in the hearts and minds of the average members of the community that for an artist or a writer to attempt tragedy, or for a preacher to discourse only about the ills of life, was almost a warrant of originality. But now every scribbler of ephemeral fiction prides himself on a contemptuous rejection of "happy endings." Even in almost any present-day melodrama one of the most attractive and youthful characters is sure to be made to sacrifice himself in the otherwise successful effort to save the life of the heroine. In the good old days he would certainly have been allotted a suitable spouse with whom we should have been free to imagine him as living happily ever afterwards. A book is being circulated in the libraries for which there is a desperate craze. It is published anonymously, and is called "The Letters of Elizabeth." The object of this abominable work, written, it is shameful to note, by a woman, is to represent all "good society" as such a sink of profligacy that "Elizabeth" in all her letters to her own mother is constantly describing the attempts of people at houses she visits to degrade her. So one writer after another is morbidly professing to see in modern society only a terrestrial vestibule to the nether hell. Dr. Parker has of late taken to frequent denunciation and lamentation; and I note also in the recent sermons of your Hillis, Parkhurst, and Talmage much more than heretofore of declamation against what man is and does, rather than of dissertation on what God is and does. The sting of life is being felt more painfully, especially by all the timid folk who fear to grasp the nettles of temptation and adversity. In place of the optimistic convention of the early Victorian era, a pessimistic convention has arisen which is almost equally fallacious. Life is not all gloom and terror. This modern harping on one string, and that a very dreary one, must have some cause. What is it? I think the reason lies in the lack of certitude arising from the popular misapprehension of the gospel. Christianity is distorted by sectism, and a distorted Christianity is twisting the public intelligence out of the simplicity of Christ. The nations are not paying heed to the teachings of Christ so much as to those of the doctors in the temples of philosophy. But if they would turn from these rabbis of confused legend and tradition and hearken only to the Master, the prospect would soon be irradiated by the gleams of truth. I mark that a new writer says that the new optimism is going to prove a truer and deeper thing than the old, because it fully realizes the depth of the shadows which the old optimism pretended not to see. I do not pretend to know what is meant by the new optimism, but this every simple follower of Jesus knows, that the only sound optimism and the only antidote to pessimism is to be found in the New Testament.

WILLIAM DUREAN.

43 Park Road, South Tottenham, London, May 10, 1901.

Columbia University—I

By R. P. SHEPHERD.

It is to be regretted that so little has been made known through our papers of the character and advantages of this, the second largest of America's universities. Many of our young people are seeking what may be gained in higher education, and different universities have received their patronage. Yale and Harvard have been much written up, and, through the Disciples' Divinity House, the University of Chicago has had frequent and favorable mention. Very few Disciples have enrolled in Columbia, and little or nothing has appeared in our publications to turn attention this way. Because of this, a brief sketch of Columbia's career may be justified.

In 1754, George II chartered Kings College. Fifteen years later it established the first medical school in America. The stirring scenes of the Revolution made continuous sessions of the college impossible and its buildings were used as a hospital. When the college reopened at the close of the war it took the name Columbia, the first official use of that word known.

In 1857 its location "down town" became unsuited for its work and it was moved to Madison Avenue between Forty-ninth and Fiftieth streets. Forty years' growth by both city and college made this site, too, inadequate. The beautiful site on Harlem Heights was chosen, and the spot made historic by the first successful battle of the Revolution wears a most fitting crown. It needed more than a century for the seed sown in the blood of our sires to ripen in gracious fruitage, but the group of buildings consecrated to mercy, memory, and culture, are worthy children of the life poured out upon that rocky soil. Grant's monument marks the north end of the group, and twelve blocks south is rising in stately majesty the great cathedral of St. John the Divine. St. Luke's Hospital lends delicate and lofty beauty to the scene. Columbia's quadrangle lies midway between, and, fronting on 116th St., it adds completeness to the entire field. The library building is a memorial to Abiel Abbott Low, and about it are grouped the remaining structures. Standing to the south from the middle of the quadrangle, and facing south, its front forms the center of what is perhaps the most perfect architectural picture on the continent. No brief description can convey an adequate idea of it. Resembling somewhat the approaches to, and the front of, the Capitol at Washington, its general symmetry, harmony of outline, perfect subordination of details, and wholesome impressiveness far surpass those of the Capitol. It is never monotonous nor wearisome to look upon, but is, on the contrary, of pleasing restfulness to the eye.

The remaining buildings of the University, except the College of Physicians and Surgeons, are of uniform architecture and extend about the side of the quadrangle, forming, when taken together, as noble and imposing a group as can anywhere be seen.

The change in location added about eight million dollars to the value of Columbia's plant. Aside from the indebtedness of three million dollars which is yet unprovided for, the value of her buildings and other unproductive endowment is approximately ten million dollars. In addition to this she has productive endowment to the amount of ten and a half millions.

Seth Low, Columbia '70, was installed as president of the college in 1890. His work has witnessed, in large part caused, a phenomenal development. Not until 1896 was the institution made in name what it had long been in reality, a university. Realizing that a university must fulfil the expectations aroused by its name, President Low met with hearty co-operation on the part of trustees and faculty in his efforts to emphasize and enlarge the university phase of Columbia's work. Graduate work was broadened and strengthened, attempts were made to equalize and co-ordinate the work of the several schools, specialists were put forward or called in as instructors, and the end constantly aimed at that the degrees from American universities should embrace as much work and confer as much honor as those granted by the universities of Germany or England. In this most praiseworthy ambition Columbia is now joined by other prominent institutions, and by the end of this generation, American scholarship may not doff its hat in deference to the products of any of the old world's institutions of learning.

To encourage and stimulate scholarship Columbia offers twenty-eight fellowships worth six hundred and fifty dollars each, and thirty-eight scholarships worth one hundred and fifty dollars each. These honors are awarded on reasonable conditions, merit being the basis chiefly, so far as that can be ascertained. Preference is given to younger men and those who have no means of support. No young man of honor and industry need fear that his talents will pass unrecognized, for Columbia, as all other institutions of learning, will be largely known and judged by the character of the men who leave her halls to represent her in the world of thought and action. She knows this and she seeks the best. The close personal relation which is sought by many of the professors gives open evidence of this, and it will be a surprise to those who think of a university professor as being, of necessity, a literary aristocrat.

Expenses at Columbia are somewhat higher than at most of the other universities, but it may be questioned if she does not return more to the student for what he pays than any similar institution in the country. Her gymnasium is the finest and most thoroughly equipped to be found anywhere; her library facilities are unexcelled; her professors are authorities in their several departments and are moved by deep personal interest in their students; Earl Hall, now in process of erection, is to be used by the Y. M. C. A., and by all other religious organizations of whatever faith or creed, and will be to the religious life of the university what Phillips Brooks House is to Harvard; her situation is incomparable, and the spirit of the institution puts her well to the front in any movement which aims to dignify, exalt, and render useful to its age the scholarship of the land.

Barnard College, a college for women, and Teachers College, a professional school for teachers, were incorporated into the educational system of the university in January and May of 1900. Barnard College graduates are admitted on equal terms with those of Columbia College as candidates for higher degrees in the university. Barnard students are given the privilege of all the university affords, including undisturbed possession of the gymnasium at stated times. Fronting the quadrangle on the west, between the boulevard and Riverside drive, with the Palisades as the western background for a beautiful scene, the location of Barnard leaves little to be desired.

Teachers College is of national reputation. Its graduates are sought for, being as well tutored and equipped as is possible. The building fronts the quadrangle on the north, and is one of the most elaborately furnished and beautiful of the entire group. Strictly normal work of all grades is afforded, from kindergarten to high school. Its equipment comprises everything from "blocks" to fine arts of all descriptions. Man fashion, the writer was most interested in the outfit of the department of "Domestic Economy," as the culinary department is called. Everything, in fact, which a school-ma'am should know, from hemstitching to the precise amount of energy to be expended in applying the ferrule, is amply provided for, and it is not to be wondered at that positions seek its graduates.

Aside from all these institutions whose educational interests are incorporated directly with those of the university, Union Theological Seminary is in affiliation with it and the students of each institution enjoy the reciprocal advantages thus afforded.

Provision must be made for the indebtedness already mentioned, and besides this, she needs a chapel, a more adequate building for housing the college, sufficient funds to finish University Hall, upon which work has had to be stopped for lack of means, and she needs athletic grounds badly. The college paper has been unremitting in its appeals for this latter addition, and the undergraduates are a unit in counting this the one supreme and indispensable element of success which is yet lacking.

Like all other successful enterprises, when once an institution is embarked upon the sea of wide and ever widening usefulness there is never a time when opportunities will fail to be presented and larger expenditure demanded. Columbia is commending herself, thanks to the united efforts of president, trustees and faculty, to the favor of New York's public spirited citizens, and with her present needs met and future enlargement provided for, Columbia University is bound to stand in the front rank of this country's educational institutions in all-round scholarship and general efficiency. The concerted movement now being made by the universities and by the Federation of Graduate Clubs to raise the standard of all academic degrees, and particularly that of Ph. D. with those of similar grade, may in the end transfer the burden Germany has so long borne, as the center of scholarship, to younger shoulders.

Columbia University, N. Y.

What Most Interests Me Now.

By J. S. Lamar.

XIV.—The Unexampled Life.

I have already hinted at the peculiar difficulty, judging from our point of view, of leading a life that should be consistent with the two claims which the Christ came to establish—that he was one with God, and also that he was one with man. To human thinking it would seem that the proof of the one would be the disproof of the other; that if his life demonstrated that he was God, he could not be truly man—that the human would be so exalted and glorified in the divine as to be beyond recognition as *our* human nature. And *vice versa*. Our difficulty in the preconception of such a life results from the fact that we conceive it as a dramatic representation in which two distinct characters must be represented, now one and now the other, by the same person. But this is not the truth. Such a portraiture would be historically unreal and affected. It would represent acting and seeming rather than living and being, and this, indeed, would have been embarrassing and difficult. But to Christ the course to be pursued involved no problem and presented no difficulty. He was the Word, which was God—and he was made flesh. And he simply and only and always was unaffectedly *true*—true to himself, to his nature, to his mission. In feeling and purpose, in word and in deed, his life was simply genuine, unaffected, unstudied and spontaneous—the absolutely honest life of a true man—such a life as God himself in man would lead. If he was content with plain food, and to trust in God for that, it was because he preferred the greater to the less, and he felt in himself and therefore knew that *the life* was more than the food. If he chose to be a poor man, with none of this world's goods, it was because he preferred the essential to the circumstantial—and a man's *life* consisteth not in the abundance of the things which he possesseth. If for nearly thirty years he earned his daily food by the labor of his own hands, it was because this was the true way to *live*, the way that God intended, and, therefore, the manliest, the noblest, the trustfulest and the best—and thus too he could enter into fullest sympathy with the trials and struggles of the toiling multitudes. He was one of them. He could feel for them in their troubles, and know from his own experience what they needed and how best to help them.

In due time he entered upon his public ministry, responding to the call which he felt within him to relieve the distressed, to instruct the ignorant and save the lost. Everything was unstudied and spontaneous, and seemingly there was no thought of distinguishing the human and the divine, one from the other. It was not distinctively human sympathy, it was divine-human sympathy, so sincerely felt, so truly shown, that drew to him the sick, the helpless and the sorrowing; nor was it distinctively divine, it was divine-human power, that healed and comforted and blessed. The one man, Christ Jesus, was himself the one Lord and Savior Jesus Christ, in whom dwelt all the fullness of the Godhead bodily. Hence the perfect naturalness and truth and consistency of the whole life. It was wonderful. With all his divine fullness he dwelt among us as a man—growing, developing, unfolding, from infancy to manhood; experiencing our infirmities and griefs and subject to our temptations; he hungered and thirsted and slept; he became tired and he rested; he felt dependent and trustful and he prayed; he exercised upon occasion human prudence—he avoided the murderous Herod; he more than once left Jerusalem to escape from the Jews; he told Simon Peter to pay the temple tax, lest we cause them to stumble, and though he miraculously fed the five thousand, he was careful to direct the gathering of the fragments, that nothing be lost. It was only thus, by entering vitally into the very stream of human life and experience, feeling its infirmities and limitations, and becoming subject to its law, that he could be truly man. At the same time, it was because he was God, humbling himself to these conditions and voluntarily clothing himself with our nature, that he could do the works of God—works which none other did—mighty works and wonders and signs which God did by him. "The Father that dwelleth in me, he doeth the works."

And not only did he manifest the mighty power of God, he also displayed his perfect and unerring wisdom, his divine goodness, his tender mercy, his boundless love. The question, then, is: Did he worthily represent the character? Did he truly exhibit the nature and attributes, the mind and heart and purpose, of God? Did he live the life of God? Such a life as the very God would have lived had he incarnated himself in man? We have been trying to prepare ourselves to answer these questions by walking, as it were, with God through the limitless ages of the past—contemplating his purposes, noting his wisdom, observing his works and wondering at his thoughts and his ways—and for myself, as I stand before the Christ, I feel that he is the visible image of the invisible God, the brightness of his glory, God himself manifest in the flesh, and with the deepest conviction of my soul and the truest worship of my heart I can say, "My Lord and my God." It may not be best, and it is frequently unwise, to express one's faith in these high mysteries in other than inspired words, but the conjunctive phrase first used by Origen seems so true to the conjunctive facts of his sacred person and work that I can, with good conscience, adopt it as most succinctly and truly expressive of my own deep and earnest conviction: I believe that he was *Theanthropos*, THE GOD-MAN.

A Bit of Country Road

By W. E. GARRISON

The habit of taking bicycle trips, once formed, is not easily broken. There is considerable difference in scale between a world-girdling tour and what the English call a "week-end" trip in the country, but the impulse which prompts them is the same—the desire to find rest in vigorous action, and recreation in a constant change of scene. Circumstances must determine the magnitude of the trip. When one's vacation shrinks from four months to four days, the exploration of remote corners of Europe must be abandoned; but there are highways and byways in Missouri as unspoiled by tourists as Finland or the villages in the Apennines. My last bicycle I left in the hands of a Laplander on the shore of the Arctic Ocean, but there are other wheels to be bought—and bought cheap, thanks to the waning popularity of the bicycle among the mere faddists.

So it came to pass that, a few days ago, I bumped southward over the cobblestones of Broadway seeking an exit from St. Louis. St. Louis has beautiful streets but South Broadway is not one of them. Its chief virtue is its location, for after the first mile or two from the heart of the city, it is the nearest street to the cliffs which rise abruptly from the Mississippi, so that the land between has the advantage of a double front on street and river. It is a source of constant wonder that the residence portion of the city has not expanded in the direction of these magnificent sites. Perhaps the presence of the great breweries in this region may have been the deterrent.

A short ride through the squalid lower streets of our southern suburb, Carondelet, and the street crosses the River Des Peres and becomes a country road. The dividing line between city and country here is almost as sharp as it is on entering or leaving a walled town and one instantly has the sensation of being out in the big world and under the blue sky, with plenty of air to breathe and plenty of room to shout if one pleases. Perhaps this is the most joyous feature of a vacation trip anywhere—not the actual shouting, but the sense of being free to do it if you want to—and no tour can be wholly a failure in which this sensation is prominent at the very start. The higher buildings of the city are still in sight from every hill-top long after one has begun to feel that he is far away in terra incognita.

It is fine, high-lying, rolling land in this part of St. Louis County, with little timber and many fields, and the De Soto Pike stretches away in long undulations with the dignity and self-confidence of a road which does not mean to lure you out into the country and then leave you, as so many of our roads do, but promises to stay with you at least to the next city. It is just such landscape as one sees on the South Downs of Dorset. But here there are no flocks of sheep dotting the pastures and occasionally blocking the road as on the English downs, and here the traveler must be content with ham and eggs thrice daily in lieu of south-down mutton. Most of the farms here are given over to market-gardening and at this hour, near noon, there is a long procession of empty market-wagons returning drowsily from the city. Some of them come from as far as twenty miles out in the country and these must start as early as 9 P. M. with their produce for the next day's market, for the wholesale business is all done long before sunrise. It means an all-night drive every night for the market men, and their nodding, sleepy figures sway to and fro on the wagon-seats, while the teams drive themselves.

There are few towns along this road, but for the first few miles road-houses are frequent, at one of which I paused for dinner. The primary function of the road-house is to dispense malt, vinous and distilled beverages, but the proprietor is usually prepared to receive a traveler at his own table for a meal. So I sat down with the "barkeep" in his shirt-sleeves and began the regime of ham and eggs which was to be continued, with only slight interruptions, throughout the tour. My friend the barkeep turned out to be a rather intelligent fellow in his way and, as I later discovered, a county official in St. Louis County. His little girl, in reply to my question, said she thought the scenery around there was very pretty, but that Jefferson County (to the south) had no scenery at all because there was nothing there but high hills and woods. She did not sympathize with the suggestion that hills and woods might be the ingredients of very fair scenery.

The road rolls on in gentle waves, deep with dust and bright with sunshine, but always high and commanding a wide view of undulating fields and pastures. So strong was the resemblance to the south coast of England that I could not rid myself of the impression that presently, passing a higher ridge than usual, I would catch sight of the blue waters of the Channel. But even the Mississippi is now beyond view and no water is encountered until the road crosses the Meramec River near its mouth—a fine wholesome stream which turns one's fancy at once to thoughts of canoes and camping trips.

The Meramec is the boundary of Jefferson County, that fearsome land where there is "nothing but high hills and woods." True enough, the gentle slopes of Dorset are soon succeeded by the sharper grades of Kent and the first ten miles south of the Meramec River is enough like the country between Canterbury and Dover to have been cut from the same piece. Gradually the proportion of cultivated land decreases and the amount of uncleared forest increases. There are no more road-houses and only at intervals a country store, selling everything from harrows to hair-pins and serving also as the post office for the district. Some of these places have names on the map and one might easily be deceived into expecting to find a town at the point indicated.

In riding through a fairly settled country for half a day without encountering even a village, one is impressed with a characteristic difference between European and American country life. In Germany, Italy or Russia the farmers live in villages, from which they go out to their fields each morning and to which they return at night. There are few isolated farm houses. With us, on the contrary, each farmer lives on the land which he tills. The purely agricultural village does not exist, and a town means commerce or manufacture. Perhaps it is an indication of the independence and self-reliance of the American spirit that the farmers do not huddle together in villages for mutual protection.

Higher and higher grow the hills, thicker the woods and rougher the roads. Now the landscape has lost all similitude to these English counties and suggests rather the abrupt and wooded hills of some parts of Norway. Here, as in Telemarken, the road plunges up and down with little regard for anybody's convenience, least of all for the wheelman's.

The afternoon was spent in alternate wrestling with these hills and lying in cool and shady spots to read in the little volume which I carried in my pocket for that purpose. No touring cyclist should be without some such aid to restful contemplation, and a handy volume of a favorite poet or out-of-door essayist is the best thing. Scott and Wordsworth are good for such use. Mabie's essays on "Nature and Culture" and Burroughs' "Outdoor Studies" read well on a breezy hill-top, and Van Dyke's "Little Rivers" and "Fisherman's Luck" would be incomparable if their form were more convenient for the pocket.

At the end of this afternoon, a rush down a hill and a climb up a hill brought me into the town of Hillsboro, a county seat with only 250 inhabitants. It is the sort of town where the men gather in the court house yard in the evening and play croquet until it is so dark that they have to put handkerchiefs on the wickets.

From Hillsboro down to De Soto the road is more civilized and the country more populous. It was a warm and thirsty afternoon as I rode that way and, as six weeks of drouth had dried most of the springs, there was a plausible pretext to stop at almost every house for a drink of water and incidentally to talk with the people. And there are no people better worth talking with than these Missouri farmers. Most of them down this way live in log cabins and prosperity seems not to have come to them as a permanent guest, but their interests are broad, their wits keen and their hospitality unfailing. My progress was necessarily slow, being thus interrupted by visits to all the people along the road.

Of a Sunday stop at De Soto, little need be said except that I found the church there zealous and harmonious, and witnessed the Children's Day exercises, which were both ambitiously conceived and creditably executed. De Soto is a growing little city with its business houses in a valley and its suburbs hung up over adjacent hills. It has no need yet for street cars, but a system of elevators would be a convenience.

From St. Louis to this point there is a definite road, the De Soto pike, which, with all its faults, is one of the best roads in the state. But south of De Soto for some distance there are only mountain roads, with those peculiarities of surface and grade which unworked mountain roads usually present. Too much might be said against them, but it is at least no exag-

geration to say that it is no place for century runs. First the road starts off up the creek—not simply in the valley but actually in the bed of the creek—and for some miles flounders back and forth across that gravelly expanse, now on one side, now on the other, of the slender rivulet which trickles down where a torrent dashes in the early spring. Now and again the road emerges upon solid ground, but only for a moment, and then dives once more into the creek. I mention this not in criticism, but in praise. It was a highly interesting road and was far more agreeable to me than any park boulevard can be.

Presently the so-called "main road" disengaged itself from its entangling alliance with the creek-bed and rambled off up the hill to one side—a fact which I did not discover until I had gone on a mile or two farther in company with this interesting creek. A passing horseman, who declared that he knew "every blamed hog-path and log cabin from here to Texas County," gave me elaborate directions how to take a series of cross-country cart-tracks and come in on the "main road" without going back. The directions might well have been less elaborate, for they amounted simply to the advice to keep an eye on the sun and steer as nearly as possible southwest, up hill and down—which I did with the desired result. Far be it from me to dispute my friend's boasted acquaintance with the hog-paths of this region and now, having ridden over the roads by which he directed me, I think that I too have a fair idea of the hog-paths of Jefferson County.

Here and there in the woods, usually on a hilltop with a magnificent view, was a clearing with a log house and a garden patch and at each of these places again I stopped to talk with the people and get as much as possible of their view of life and the world. The "main road," when at last I came into it, proved to be not much better than the others—a mere track through the gravelly clay. Little lively lizards shot back and forth across the road just as they do in the Campagna about Rome—though these were brownish black while the little Roman lizards are green like tarnished bronze—and the rustle of them could almost always be heard in the bushes at the sides of the road.

After an indefinite number of miles of this sort of thing, the road plunges into Big River which, though rather broad, is fortunately not too deep at present to ford, and beyond that the road again takes to the bed of a creek as before—only this one is blue with the waste from the lead mills and looks as if it could be used for paint if only it were thinned out a little—and so in due time one comes to the town of Bonne Terre.

Bonne Terre is noted for three things: its complete departure from the usual pattern of Missouri towns in the arrangement of its streets; its hotel; and its lead mines. It is a town without a center. In whatever part of the town one may be, one has the sensation of being on the edge. Its streets run at all angles and there is no point at which its few shops are collected more than at another. If any point could be considered the center, it would be the vicinity of the hotel and the lead works, though these are both on the outskirts. The hotel—I refer to the Shepard House—unlike what one would expect in a mining town, has those delightful qualities of quietness, coziness and homelikeness which one finds at a good English inn but seldom at an American hotel. Few of our hotel-keepers have yet learned that cheerfulness and comfort can exist apart from magnificence. But here in Bonne Terre the problem is solved almost as perfectly as by the best innkeepers in England or Norway, and the white-haired proprietress presides with a mien suggestive at once of grandmotherly hospitality and the dignity of the president of a woman's club.

One does not need to go as far as Joplin to find lead mines in Missouri, for this region is rich in that mineral. I spent an afternoon in the lead works, in company with a genial piano salesman, who knew all the employees and had sold pianos or organs to most of them. It was a striking illustration of the prosperity of the American workman to see mechanics and engineers and even grimy furnace-men come up to talk about their pianos and say whether they needed tuning or not.

The reduction of lead from crude ore to pure metal is an interesting process, and after half a day of observation and inquiry I learned to talk rather glibly about "jigs," "bumping-tables," "chat," "draws" and "slag." This superficial acquaintance produced an unexpected effect the next day when I was going through another lead mill at Flat River. After conversing for a quarter of an hour with one of the workmen about certain of the processes, he asked very respectfully, "What mine are you with, sir?" The superintendent of that Flat River mine, to whom I applied for permission to go down one of the shafts, said that only employees were now allowed to descend into the mine. I asked for a job for, say, half a day and offered to work cheap, but he was not to be moved. It only shows how hard it may be for a willing and able-bodied man to find work, in spite of Prof. Wycoff's experiences.

The Flat River district is not beautiful, but the underground part of it is rich. Above ground it is arid and dusty. The mining towns are almost near enough to touch, and the sun beats down on thousands of tiny, unshaded cottages which seem to have sprung up from a broadcast sowing over the hills.

The mines furnish occupation not only for the laborers of this region but for the lawyers, and one may go into the courthouse at Farmington on almost any court day and find a mining suit in progress. A very interesting one was on when I dropped in. A miner had been killed while being hoisted from a shaft by a contrivance which was not in accordance with the requirements of the law. The company was being sued for damages and the attorneys for the defendant were trying to prove contributory negligence. Some very shrewd lawyering was being done. The law may have its disadvantages as a profession, but as a game of intellectual skill it is far and away the best thing ever invented. Neither chess nor duplicate whist can touch it.

The wheelman may be interested to know that there are some good roads in St. Francois and Iron counties—and some not so good. From Farmington by Pilot Knob to Ironton is an easy afternoon ride involving no special difficulty. The latter place was a blaze of glory when I entered it. The Knights of Pythias were having an annual district assembly with races, speeches, picnic and fireworks, and special trains had brought in every one for fifty miles around who could raise a dollar. The whole town was bending its energies toward reaping this harvest. The road into town was lined with booths and counters for the sale of sandwiches and pie. Porches were transformed into lemonade stands. There were flags wherever there was not bunting, and a gorgeous "WELCOME" dangled across the main street. The Presbyterian ladies served supper in the basement of their church—with ice cream for dessert, as announced by their scarlet-clad, bell-ringing crier: "Come on, this way fo' yo' good Presbyterium suppah. You know you a-a-all like ice cream-m-m. Come on!" The Baptist ladies and the Methodist ladies served supper in the court house yard and invoked the patronage of their respective co-religionists by equally potent appeals. Happily no interdenominational friction arose, for there were plenty of patrons to go around.

Then, about sunset on that sultry day, when these open-air refectories were at their busiest, the thunder clouds rolled up and the windows of heaven were opened after a six weeks' drouth and the rains fell. There was the wild rush for the cover of trees and tents, the first satisfaction at being in a dry place, and the after-clap of consternation when it was found that the cover leaked. The colors of the bunting faded and ran, especially the red, and ladies of gentle and benign countenance went about in crimson-stained garments which would have convicted them of murder. Then the rain stopped. The sun peeped out a moment before he sank, lighting Pilot Knob with his last rays, and the wet and weary crowd bought another sack of peanuts and gradually straggled off to the station in hopes of finding a dry place to sit down and wait for the midnight train.

Feeling that whatever came next could not be other than an anti-climax after the moist hilarity of this festal day, I here brought to an end my brief vacation ramble through this corner of imperial Missouri.

The Wanderer.

Upon a mountain height, far from the sea,
I found a shell;
And to my listening ear the lonely thing
Ever a song of the ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say?
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day.

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide,
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may,
Sing, O my home! sing, O my home! of thee.

—*Eugene Field.*

Current Literature.

"On Knowing Your Missionary."

The following from "The Contributors' Club," in the current number of the Atlantic Monthly, exhibits a hitherto unemphasized phase of the controversy over the deeds and misdeeds of foreign missionaries. It is too good and too true to be lost to our readers:

"Mark Twain has announced the verdict that the missionary's head is not so good as his heart, and that he is liable to errors of judgment. The *tu quoque* argument is always embarrassing, but, really, dear and honored Mark, have you not described in those words your own predicament? Your swift attack upon what you conceived to be outrageous wrong has made us like you even better than before, but could there be a more grave error of judgment than your readiness to pronounce sentence upon very scanty knowledge of the facts? When you lay bare the cant and hypocrisy of civilized nations, we applaud the moral courage that speaks the truth as it sees it, regardless of the popular fashion of the hour. But when you castigate American missionaries, please remember that they are the pride of a missionary-producing people. Some of us plain stay-at-homes, who have never had your opportunity for traveling around the world, are persuaded that we know the American missionaries rather better than you do. We were brought up with them, have summered and wintered with them, have gone through school and college with them, have read letters from them and written letters to them all our lives. We have contributed hard cash—the Lord knows it was little enough!—to help them in their work; have welcomed them home on rare vacations, and bidden them Godspeed when they returned. Missionaries? Professional globe trotters and correspondents speak of them as a bloodless, sexless, inefficient order of beings, living on charity, and never getting at the facts of foreign politics or the real temper of foreign peoples. But we know better. There is scarcely a town in New England where foreign missionaries are not as well known as the village postmaster. We raise missionaries!

"The writer never saw a missionary at work in the foreign field, but he has fished, and shot, and sailed, and tramped, and forgathered with dozens of them here. William S., you of the West Coast mission now, do you remember pulling No. 2 in that heart-breaking race so long ago? Billy M., of Asia Minor, you have forgotten how you surreptitiously gave me your blanket that freezing night on Greylock, but I have not. . . . And you, scholarly, book-loving S., who, with your wife and child, are holding your solitary post at the far end of Alaska, where the steamer touches but once a year,—Mark Twain may think your heart is better than your head, but I should be satisfied if I had either.

"As for the missionary women, I have frankly lost my heart to more than one of them. Bright-eyed, brave, soft-voiced little strategists, I have heard you tell the story of Armenian massacres when you cared, single-handed, for hundreds of refugees; the story of famines in India, when you were quartermaster general. Only the other day I had the pleasure of lunching with one of you who toiled side by side with the Rev. Mr. Ament through the siege of Pekin, and know him as only those who have faced death together can know each other. If you or he were more bent upon procuring food and shelter for your homeless converts than you were upon getting favorable press notices, it was the sort of error in judgment that does you infinite honor."

June Magazines.

The *Century* opens with an article (from which we have already reprinted a section) on "Working One's Way Through College," showing the many employments which are open to self-supporting students, and depicting the attitude of the college authorities and the student bodies of various institutions toward the working student. Much of the real spirit of a college, and the essence of its social life and traditions, can be understood better by looking at them from this point of view than from any other. The average of expenditure among students is perhaps higher than it ever was before, but there are also more facilities for working one's way. The article will be of value to every impecunious prospective college student. President Hadley, of Yale, in an article on "Alleged Luxury Among College Students," says that luxurious living at college is dangerous as a deterrent from serious work rather than as an incentive to vice. He believes that it is more wholesome for a student to spend his college years in an atmosphere and society where wealth is present, but correctly estimated as a matter of secondary importance, than in a place where every manifestation of wealth is rigorously and artificially restrained. Ex-President Cleveland writes the first of two articles on the Venezuelan boundary controversy; and, apropos of the semi-centennial, there is an article on the Y. M. C. A. in Europe.

Washington Gladden writes in the *North American Review* on "The Outlook for Christianity," in which he states, in a popular and sketchy manner, the progress of Christianity to date in numbers, works and thought, and its present prospects. R. de Cesare, member of the Italian Chamber of Deputies, has an article on "The Pope and the Temporal Power," replying to Archbishop Ireland's recent article advocating the restoration of the Pope's sovereignty. It is a sound and lucid argument, from a Catholic point of view, against bolstering up the Pope's spiritual authority with temporal dominion. A series of ingenious and plausible guesses into the social and industrial changes of the next hundred years, especially such as concern life in the great cities, is contained in H. G. Wells' "Anticipations: An Experiment in Prophecy." Goldwin Smith, who seems to have become unusually prolific of late, has an article on "The Irish Question," in which he opposes the home-rule policy.

Mr. Horwill's article on "The Opportunity of the Small College" in the *Atlantic Monthly* is a plea for the small college as a permanently necessary element in our educational system. The writer points out the need for a more exact distinction between the college and the university, and would hold the former to a sphere similar to that of the German gymnasium with no considerable application of the elective system, while the latter is to be devoted to the training of specialists. The relation of the college to the university is aptly expressed thus: "One is to make iron into steel, the other steel into tools." The writer is a strong believer in holding the college curriculum to the old "humanities"—the classics and philosophy—and does not believe in such innovations as modern languages and laboratory science. The correctness of this latter position seems more than doubtful, but happily it does not affect his main contention for a sharp distinction between the college and the university.

Henry Norman's article on Finland in *Scribner's* is an illustration of how good an article may be written about a country by one who has apparently not seen much of it. There is no internal evidence that Mr. Norman has ever seen any part of Finland except the narrow strip at the south edge between St. Petersburg and Helsingfors, but his discussion of the present situation in Finland, especially with regard to its political relation to Russia, is eminently intelligent. In the same magazine Mr. Ernest Seton-Thompson tells the life story of "Krag the Kootenay Ram" in a style similar to the biography of Wabh, the Grizzly. There is also another of the Amateur Cracksman stories, the illustrations of which by Mr. Yohn, both in this and preceding numbers, deserve particular consideration, and an article on the Scottish University, a subject brought into particular notice with the American public by Mr. Carnegie's recent gift. Senator Hoar writes on oratory, maintaining that the place of the orator is not now, and never can be, taken by the newspaper, and giving some practical suggestions for effective speech-making.

If Slugs,

Even Harder than a Prize Fighter.

A newspaper man is subject to trials and tribulations the same as ordinary mortals Coffee "slugs" a great many of them.

D. Beidleman, on the Wilkes Barre Record says regarding his experience with coffee, "A little over two years ago I was on the verge of collapse superinduced by the steady grind of the newspaper office. For weeks I did not have a night's sound sleep and the wakeful nights were followed by despondency and a general breaking up of the constitution. I ran down in weight. My family physician insisted that I leave off coffee and take on Postum Food Coffee, but I would not hear to it.

"One day I was served with a cup of coffee, as I supposed, that had a peculiarly delicious flavor. I relished it, and when drinking the second cup I was told that it was not coffee, but Postum Food Coffee, I was dumfounded, and for a time thought I was the subject of a practical joke. However, I became a firm believer in, and a user of Postum from that time, and almost immediately I began to sleep nights and the irritableness disappeared, and in less than three months I was completely well and in seven months my weight increased up to 198 pounds. I can now do the work of two ordinary newspaper men."

There is a great big lot of common sense in leaving off coffee and using Postum Food Coffee.

Our Budget.

—Help the burned-out brethren in Jacksonville, Fla.

—Finish up and forward your Children's Day collections.

—Hand the CHRISTIAN-EVANGELIST to your neighbor and ask him if he knows a good thing when he sees it.

—"Kind words are the music of the world," said a speaker at the banquet of English and American merchants in London recently. The sentiment is worthy of any pulpit. Who of us is there that cannot add something to the sum total of the "music of the world" by kind words fitly spoken and by kind deeds nobly done?

—Steady progress is being made by the directors of the World's Fair to be held in St. Louis in 1903. Last week the executive committee heard the claims of various sites, six in all, as presented by their champions. The decision will be reached in a few days.

—The University of Chicago will celebrate its tenth anniversary in connection with the quarterly convocation June 14-18. The exercises of the week include dedications, corner stone ceremonies, class reunions, baccalaureate and vesper services, educational conferences, official luncheons and receptions and athletic events. The convocation address be made by John D. Rockefeller.

—The receipts on the Children's Day offering for the first six days of June amounted to $7,939.06, a gain of $3,594.91 over the corresponding days of last year. The number of schools contributing within this period is 543, or more than twice the number for the same time last year. This is a good start. Keep it up. Send money promptly to F. M. Rains, corresponding secretary, Box 884, Cincinnati.

—The offering for home missions for the first eight days of June gained $640.92. This recovers the loss of the third week in May, but this offering for home missions is not showing the gain that that cause should have. There is no more worthy benevolence asking the support of our brotherhood than home missions. We urge every church that has not yet remitted their offering to give it their early attention.

—Mrs. T. M. Shackleford, of Tampa, Fla., writes that she is meeting with some success in soliciting funds for their lot in that southern city. She has received $250 of the $500 which she started out to raise. The purpose is to get a lot and erect on it a tent or temporary tabernacle ready for a meeting as soon as possible. She reports two confessions last Sunday and two additions by letter. The little band of disciples there is worthy of all encouragement from the great brotherhood of which they are a part.

—Prof. J. Fraise Richard, Fayette, O., has favored us with a prospectus of his Modern Normal and Business College located at Fayette, O., together with an excellent photo taken on his fifty-seventh birthday. Prof. Richard is something of an innovator in modern educational methods and has had much experience in Washington City and other places as a teacher. Later we hope to have something to say concerning this institution and its principal in our columns.

—H. H. Moninger, a graduate of Bethany College, who has since done post-graduate work at the University of West Virginia, Butler Bible College and Yale Divinity School, and has recently taken the B. D. degree from the latter institution, will become pastor of the church at Tiffin, O., July 1. Among the graduates from the Yale Divinity School this year we note the names of three of our own men: H. H. Moninger as above, William L. Fisher, of Bethany College, and Claud P. Leach, of Drake.

—Do not miss an article of the splendid series of Brother Lamar. They will soon be ended. Shall we not have him prepare them for publication in a little volume to be handed down to the generations that are to come after us?

—We have another excellent series from J. J. Haley which will immediately follow Brother Lamar's and which, as our readers know, who have often followed his pen, will be worth reading.

—The prospects seem good for receiving $50,000 this year from the Sunday-schools for foreign missions. If this is done we can confidently expect to reach the grand total of $200,000 for the general offering for this purpose.

—Bro. H. S. Earl, of Irvington, Ind., has made his annual migration to Macatawa Park. The exodus from the cities is already beginning and we have received several requests to change addresses for the summer to Macatawa.

—The Missionary Convention of the First District of Kansas, Melancthon Moore, President, will be held at Valley Falls, Kan., June 25-27. The program, which is too long to publish in full, presents some interesting topics and those who attend will be well repaid.

—The North Side Christian Church, Chicago, T. S. Tinsley, pastor, presents an interesting program of services for this month. On June 23 President McGarvey will be present and will ordain the church officers and in the evening will preach on "Are We a Denomination?" On June 27 Prof. H. L. Willett will lecture on "The Right and Wrong Use of the Bible."

—In announcing an increase of the Children's Day offering at Delta, Ia., to $100, L. H. Humphreys says: "It was largely due to the fact that we have a wide-awake, energetic business man for superintendent. J. C. Reed is his name and Delta, Ia., his address. If some superintendents that I have met would write to him for pointers they would be wise." There is no place in the church where a lively business man shines to better advantage than as Sunday-school superintendent. The worst fault for a superintendent is to be preachery.

—Important business was transacted at the last meeting of the central board held in the Mount Cabanne Church, in connection with the Christian Church Circle. A resolution was passed to appoint a committee of seven members to consider the feasibility and desirability of purchasing or leasing a lot centrally located, and erecting thereon a tabernacle capable of accommodating our union evangelistic services, in contemplation, our national conventions, should they decide to come to St. Louis, and to serve as a center for union rallies during the World's Fair and perpetually. The committee is to report next September, at the next quarterly meeting of the board.

—The Jubilee International Convention of the Young Men's Christian Associations of North America, which will be held in Boston June 11-16, will be a notable event. It marks the close of the first half century of Y. M. C. A. work in this country. Over 2,000 delegates will be present and the program presents an extraordinary list of distinguished speakers from all parts of the world. At one session Bishop Potter, President Faunce of Brown University, and Dr. F. E. Clark will speak on "The Relation of the Y. M. C. A. to the Churches"; and at another President Patton, of Princeton, President Northrop of the University of Minnesota, and Booker T. Washington will speak on "The Contribution of the Association to the Moral and Religious Life of Universities and Colleges." These will serve to show the character of the program. A report of the convention will be presented later.

—E. W. Thornton, one of our Missouri preachers now serving the church at Mayfield, Ky., visited this office one day last week. His church recently raised $100 for home missions and $135 for foreign missions. Bro. Thornton came this far with his wife and daughter and youngest child, who went on to Kirksville, Mo., where the little daughter is to be treated by the Osteopathists for curvature of the spine, caused by a fall.

—Receipts for home missions during the month of May show an increase in the number of contributing churches but a decrease in the number of contributing Sunday-schools, aid societies and individuals. The total receipts for the month were $14,789.85, a gain of $1,245.03 over the same month of last year. There must be a total increase of $10,000 for the year to enable the secretary to report $100,000 for home missions at the Minneapolis Convention.

—We regret to announce that F. O. Fannon, pastor of the First Christian Church in this city the past four years, has offered his resignation to take effect the first of September next. We believe he has accepted a call from the First Church of Sedalia. Bro. Fannon was well adapted to the work in this city and especially to the particular field he was occupying. He drew larger audiences than most of the churches in his part of the city, and was making himself a name and reputation among the people of this city regardless of church lines. We sincerely regret that he should have felt it necessary on account of the demands of the work here upon him to resign, but the church at Sedalia is certainly to be congratulated in securing a preacher so capable and so fully consecrated to the work.

—H. C. Kendrick, pastor of the Ninth Street Christian Church, Logansport, Ind., has resigned his work there to accept the pastorate of the church at Hagerstown Md., where he begins his labors the first of July. He asks us to state that the letters which he has received from ministers concerning the Logansport Church will be turned over to the chairman of the board of officers to be duly considered. He speaks heartily of the kind treatment he has received, of the church and of its excellent character. The local paper speaks words of hearty praise of the retiring pastor and of his work in that city. In going east he hopes to receive the right hand of fellowship from brethren Power, Bagby and Wright, of Washington, Brother Ainsley, of Baltimore and other ministers of the east.

—In another place we publish a tribute to Bro. Geo. C. Christian who recently departed this life at his home in Eureka Springs, Ark. Bro. D. W. Moore, who writes the article, was formerly pastor of the church at Eureka Springs and knew Bro. Christian intimately. We also have known Bro. Christian for more than a quarter of a century and have often shared the hospitality of his home while spending a few weeks occasionally at the Springs for recuperation. Bro. Christian has a wide reputation throughout the country as a lecturer on temperance, having taken an active part in many of the political campaigns in behalf of the Prohibition party. He was large-hearted, hospitable, generous, loved the cause of Christ and was not ashamed to speak for it at any time or at any place. Our tears mingle with those of his beloved wife, Mrs. Persis L. Christian, so widely known and loved throughout the brotherhood, in this her great bereavement. It is comforting to know that as our loved ones leave us here they go to be with Christ and share in the joys and activities of that life that lies beyond. It will only be a little while until our earthly tasks are finished and in some quiet hour we shall hear the summons: "Come home," and we too shall depart to be "forever with the Lord."

—The Pan-American Exposition at Buffalo appears to be worth seeing. Read the articles of our special Buffalo correspondent.

—C. H. DeVoe, Rochester, Ind., announces that he will be glad to arrange with some congregation to hold them a meeting during July and August.

—E. W. Brickert, of East Side Church, Des Moines, Ia., announces that the work there is moving on nicely and that in his absence his wife recently supplied his pulpit and also delivered the address to the G. A. R , which was highly spoken of.

—Robert E. Rosenstein, President of the Fifth Missionary District of Kansas, living at Manhattan, Kan., makes an earnest appeal to the churches of that district to pay their apportionment to the state work in order that the good work be not hindered for lack of funds. There is a great work to be done in the district and it is to be hoped that the churches will be prompt and hearty in their co-operation.

—James H. Brooks, late of Mississippi, has accepted a call to the church at Newport, Ark., and has already entered upon the work there as pastor. He writes hopefully of the outlook there and of the cause in Arkansas. The ministers in Arkansas are to be congratulated on this accession to their ranks of an earnest and capable preacher of the gospel, who will be sure to make his influence felt not in Newport alone but throughout the state.

—E. T. McFarland, pastor of the Fourth Christian Church in this city, which has recently remodeled and enlarged their church building, asks us to announce the dedication services for Lord's day, June 23, and that Z. T. Sweeney, of Columbus, Ind., is to be master of ceremonies. This church has wrought well and wisely and it is to be hoped that the dedication will witness the full realization of all that they desire.

—A Law and Order League has been organized in Kansas City, Mo., to use legal and effective means for securing the enforcement of existing laws restricting the sale of liquor. This is a sane and sensible method of procedure which ought to be encouraged by all good citizens in Kansas City. All Kansas City voters who desire to join this League, which involves no financial obligation, may send their names and addresses to A. O. Harrison, secretary, 27 Waterworks Building, Kansas City.

—The summer session of the University of Chicago opens June 19, and as usual the regular courses will be supplemented by numerous courses of lectures by professors from other institutions. Prof. C. R. Gregory, of Leipsic, E. Benjamin Andrews and Marcus Dods, of Edinburg, will give courses in the Divinity School, and lectures will be given by Prof. Kovalevsky, of the University of St. Petersburg. The summer quarter has been shortened to meet the convenience of teachers. The first term will close July 27 and the second August 31.

—W. E. Boulton, of Taylorville, Ill., writes that the Christian Church in that place has been placed under additional obligation to Sister Caroline Davis by her recent purchase of the residence property adjoining our church building and making a gift of it to the church for a parsonage. It was through the generosity of her husband, Henry Davis, deceased, that the church owns such a splendid building in which to worship. Though nearing her eighty-first birthday she has given her personal attention to all the details of the transfer of the property. Her daughter, Sister Davis Hoover, enters heartily into all her mother's plans. They desire now to see the church building remodeled and made still more convenient for Sunday-school purposes and it is likely that this wish will soon be executed.

—Prof. Frank H. Marshall, of Waco, Texas, will spend the summer with the church at Garden City, Minn., returning to his work in Add Ran University, Sept. 1.

—We are glad to print here this gentle reminder to the brethren concerning the claims of the old preachers:

The board of ministerial relief has on its books the names of fifty-four of the old preachers, or preachers' widows, whom it is trying, in a small way, to assist. $25 per quarter is a very meager support for an old preacher and his good old wife. Some receive less. Before we can make the next quarterly payment, July 1st, we must have $500 more money. If we do not get it, we will either have to borrow or cut down the already scanty allowance. Brethren, many of you have not done anything for this work this year. Just think for a moment how the Lord is depending upon you in this matter. Will you disappoint your Father? It is your duty, your privilege, and may it be your good pleasure to have fellowship in this tenderest of all ministries. Do not delay, but send at once a contribution to Howard Cale, 120 E. Market St., Indianapolis, Ind.

A. L. ORCUTT, Cor. Sec.

—Closing an eloquent address in favor of a united Congregational Church in Great Britain, Dr. Joseph Parker said:

"Brethren, I am hoping that God will mercifully grant me early release from my long and arduous and now lonely ministry—a ministry full of pain, black with blackest sorrow, yet now and again bright with all the glory, and calm with all the peace, of realized and sanctifying love. I hope soon to see the evening star, and then the summer morning of heaven. According to the reckoning of the calendar, my life is behind me. 'My company is gone on before.' Under such circumstances a man will speak his most solemn and ennobling thoughts. Standing, therefore, at the parting of the ways—a sinner, needing all the Savior's priestly help—a minister weaker than a bruised reed—a brother to whom has been daily given the pain and chastening of a wounded spirit—I solemnly say, with a passion so intense as to become the highest expression of repose, that it would make my heart glad with a Simeon-like satisfaction if I could have some assurance that it is this day in your hearts prayerfully to consider at least whether we cannot all come together, work together, live together, as the United Congregational Church."

—In his recent address before the Congregational Union of England and Wales, Dr. Joseph Parker pays this compliment to the poor churches:

The poorest chapel on the bleakest hillside stands for a spiritual and most holy testimony. Looked at architecturally it may seem mean enough, but looked at ideally and in the thrilling poetry of its significance it is none other than the house of God and the very gate of heaven. They that have passed by may have wagged their heads and railed on it, but by so doing they have but established their kinship with the gang who made the cross a jest and spat on the Son of God. I call upon my brethren working in sunless places to take a high view of their functions and responsibilities. Never be little vicars. Be yourselves. I do not object to a big vicar, but I do not like a vicarette. It will soon be made clear that good men eat at the table of the divine plenteousness and drink of the river of God, which is full of water. Thus believing and thus acting, my very poorest brethren cannot long be down-hearted. If we keep steady at our own work, if we do nothing else, if we work the twelve-hour day, God has pledged himself that he will cover the evening with light.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors

—The following are the receipts for Church Extension received in May, 1901.

From Churches	$ 89.00
" Individuals	353 85
" Bequests	208.00
" Annuities	200.00
" "Business in Christianity"	40 00
" Boys and Girls' Rally day.	42 92
Total	$933.77

At the board meeting held on May 4th, the following loans were granted: Concordia, Kan., $250; Covington, Pa., $1,000; Louisville, Neb., $600; Stroud, O. T., $400; Iola, Kan., $1,000; Edmond, O. T., $750; Clay City, Ky., $600; First Church, Portland, Ore., $5,000; Amoret, Mo., $400; Irving Park Church, Chicago, Ill., $3,500; Joplin, Mo., $4,000. Remittances should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

—Our own Champ Clark, Member of Congress from Missouri, has been prophesying. He was recently asked to deliver a funeral address on the death of an old friend in Pike, which he did to the entire satisfaction of the large audience which gathered in the grove. Among other good things he said, was the following as reported in the Republic:

"Without being a preacher or the son of a preacher, discarding even the faintest claims to saintliness, I may, nevertheless, as an American layman, express my opinion upon the loftiest theme that ever engaged the human mind, and it is this: Religion is as much a necessity of the soul as bread is of the body. Wisdom, revelation, reason and hope conspire to teach this. All experience proves it. I answer the preposterous and heart-sickening dictum of the French materialists—'Death is an eternal sleep'—with the triumphant declaration of Job: 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.'"

Ministerial Changes.

G. Rushing, Spokane to Ritzville, Wash.

E. J. Wright, Valley Junction, Ill., to Tingley, Ia.

S. A. Strawn, Owosso, Mich., to Elyria, O.

Hiram VanKirk, Berkeley to Santa Cruz, Cal.

Jay A. Egbert, Buffalo, N. Y., to Elyria, O.

R. S. Robertson, Pawnee to Newkirk, Okla.

W. T. Hacker, Unadilla, Neb., to Schaller, Iowa.

W. A. C. Rouse, Kenmare, N. D., to 317 Third Ave., Seattle, Wash.

S. A. Hoover, Bolivar to Springfield, Mo.

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Correspondence.

Kansas City Letter.

The First Church "omnibus" offering for missions will be brought up, Pastor Richardson thinks, to $1,400. This is a gain over all preceding offerings and a large gain over the years when the various "days" were observed. The experiences of the Tonawanda, the First Church, Louisville, and the First Church of this city would seem to authorize the new departure. Thus far no church that has tried the *one* offering is reported as having gone back to the five or six special offerings called for by our various boards. There is among many of our most enthusiastic supporters of missions a growing dissatisfaction with our present methods and a disposition to "lump" the offerings. If, as the history of all the "omnibus" offerings would indicate, there is clear financial gain by this method there seems to be no reasonable objection to it and the writer's prediction is that more and more will this plan obtain among our churches. Its most obvious advantage over our present system is that it makes possible a thorough canvass of the entire membership. Everybody is reached. Under the present regime it is simply impossible in a large church to follow up all the special appeals and the result is that only a limited number is reached. This same elect few give to all and the unchosen many have little or no part in the matter. It is easy to say that it *ought* to be otherwise, but we must face the facts. And doubtless our enthusiastic secretaries sometimes feel that this work of gleaning after the harvest day should follow each missionary appeal, but thus far no church of any considerable membership has found it feasible. No doubt the experimentation should go further before we are prepared to speak authoritatively, and our churches should in wisdom be in no haste to adopt the new plan. Let us wait, study and bye and bye we shall see more clearly.

The Young Men's Federation of Kansas City—an organization composed of the young men of the Christian churches of our city—promises to count for something. Definiteness is in its program. At the end of its deliberations is an act. The special and immediate object now aimed at is the establishment of a "social settlement." By this is meant that somewhere in the neglected down-town tenement districts a Christian home will be planted—this home to be a school to all the "submerged" neighborhood. In cleanliness and sanitation, it is to give object lessons, and more broadly with all that pertains to the betterment of the physical, intellectual and spiritual conditions of the district it is to concern itself. It is thought that this enterprise can be started with but small financial outlay and the day of the venture is near. There is much of the heroic in it all and much too of serious import. How profoundly sobering is the thought that these who go down into these districts go there first of all by "example" to teach Christ. The underlying thought of all this settlement work is that practice must precede creed and sermon and that the salvation of the masses is through daily incarnations of the Christ, daily interpretations of him in helpful deeds. This conception differentiates this work from all other missionary undertakings. Elsewhere the reliance is upon the message, here the reliance is upon the man and the man's incarnation of the message; elsewhere the sermon comes first, here the life. And who shall say the latter is not the better, the wiser way? Much has been said and foolishly said of "the decline of the pulpit." Well the pulpit ought to decline. So winsome should be Christian *living* in Christian lands that sermons should not be needed. After all, preaching should be for the heathen and for the immature in Christian thought. Once having learned of the Christ and having mastered his secret there should be less need of the sermon. Indeed in Christian lands the sermons to "sinners" are but makeshifts, but clumsy attempts to do that which could be done otherwise. Did but Christians really live their lives in Christ, so beautiful were the demonstration that none could resist it and the "sermon" were an intrusion, a superfluity.

Yes, when we live right the pulpit is bound to decline at least as evangelistic agency and we shall convert men not through the sporadic way of evangelism but by the beauty of daily deeds.

The Prospect Club, an organization of the young men of the Sixth and Prospect Church, gave its third and last banquet of the season in the parlors of the Sixth and Prospect Church last week. About eighty members of the club were present. The banquet was served by the "Whatsoever Circle," a guild of the young women of the church. The decorations, music, menu, toasts, were all of the highest order. As it now appears, the organization of this club seems to have been the most important of the new undertakings of the year.

Why any preacher in his senses should seek the responsibility of a city pulpit seems to passing strange. My conviction is that the only ideal city preacher is a man without either a conscience or nerves. If he has either he is doomed. Any fineness of physical organization and any conscientiousness of endeavor will drive the pastor of a city church of a thousand members or more either into the mad house or an early grave. No one man can do the work that such a church demands. It's die, go crazy or ——, but really this scribe is too tired to continue the discussion.

GEORGE H. COMBS.

West Texas Mission.

Now that the Indian Territory is to be settled up by white people, and perhaps thousands more there already than will find homes, and preachers enough to meet the demands, my promise is up. Many years ago when I began work among the Indians there was not a Christian preacher in all this Territory, not one, and not a congregation of Disciples. I promised to stay until the country was settled by white people. Now in the far west there is a sad destitution—a few, very few Disciples. That country will attract settlers in the near future. I have been trying for years past to get some one to go there who would kindly and firmly represent the cause we so much love, and sow the seed of the kingdom preparatory for the coming home-seekers. In this I have failed, and I will go myself. We would like to have a willing-minded, earnest young man, who is deeply in love with the cause for which Jesus died, to go with us. He need not come for his health or an easy place. With the willing mind no task is hard. We go trusting God's promise and the fellowship of the saints. We have not the promise of any organization, church or individual back of our going. We invite the co-operation and fellowship of the family of God on earth.

From this date our address is changed from Atoka, I. T., to Turkey, Texas.

R. W. OFFICER.

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"I am very glad to let other poor sufferers know what Dr. Pierce's medicines have done for me," writes Mrs. Edwin H. Gardner, of Beechwood, Norfolk Co., Mass. (Box 70.) "You know I wrote to you last summer. I read what your medicine had done for other people, so thought I would try it, and I found it was a blessing to me and my family. I began in June and took six bottles of your medicine, and three vials of 'Pellets.' I took your medicine a year when I had a ten-pound girl. I had the easiest time I ever had with any of my three children. I have been very well since I took your medicine. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' I had no appetite and could not eat much without it distressing me before I took your 'Favorite Prescription,' and I only weighed 135 pounds. Now I weigh 175."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only.* Address Dr. R. V. Pierce, Buffalo, N. Y.

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Thunder of Water.

Niagara means (Indian) "Thunder of Water."

The first printed allusion to this interesting body of water, it is believed, occurs in the account of a voyage, 1535, by James Cartier, the French mariner. In 1603 the first map was constructed by another Frenchman, Champlain. Then a number of years later Father Hennepin's descriptive book appeared.

The river receives the waters of many lakes, it is not affected by the snows in winter or by evaporation in summer. It is said that every seven years the waters rise and fall, said to be due to a disturbance in the waters of Lake Erie, which is 240 miles long, 573 feet above sea level.

The theory held by geologists is that the deep chasm has been cut by water through the limestone. This has been accomplished "through countless ages." It is estimated that the falls wear away "one foot of the precipice every year." Again it is said that only half an inch is worn away every five years.

The awful whirlpool is of unknown depth, all the water passes through this whirling, seething center, thence out through the canon. It is said that once the falls were at the place marked by the whirlpool and that during thousands of years the vast depth was excavated.

Many years ago when buildings were erected and the trees destroyed, measures were taken to restore the lost beauty; it was not till 1883 that the bill was passed. It cost $1,433,529.50 to buy back the land, which was then purchased by the state to be preserved in "a state of nature, and that every part of them shall be forever free from access to all mankind."

To-day the spirit of progress, industry, and prosperity presides over this interesting domain. The power of Niagara has been harnessed and is now man's servant just as all the forces of nature may, will yet be, for man is to be the monarch.

To-day a great city of 350 acres, like the white city, rises in beauty; lighted by 300,000 lamps that shine like suns, with a canal one mile long whose waters are ploughed by beautiful vessels. There are 125 groups of American sculpture. There are 201 buildings, a gallery of art costing $400,000, New York state building of marble costing $150,000, an electrical tower 391 feet high. The machinery is moved by 5,000 horse power derived from the Falls and 4,000 horse power developed on the grounds. There is a life saving station, lighthouse and signal station, a mint display and exhibits from Hawaii, Philippines, Guam, Porto Rico and Cuba.

There are a stadium seating 12,000, a music temple seating 2,200 containing an organ costing $15,000, 500 flower beds, 200,000 plants. There is a realm of pleasure which cost $3,000,000, representing national amusements of many varieties. The cost of the Exposition is $10,000,000. Thirty-five thousand gallons of water per minute is required for the fountain display. Six nations of Indians may be seen living as they did 400 years ago. The largest gun may be seen capable of a range of twenty and a half miles. The smallest vessel that ever girdled the globe, a one-masted sloop, is also there. This is a stupendous work and its object, to show the advancement of the great western world, and to promote trade.

Now what a grand thing it would be if the same spirit could mark all of the professed followers of Jesus! A spirit that would lead *all* to labor for the golden age, when the forces of nature and the powers of man shall be subservient to the proclamation of the commission and the ushering in of the reign universal of the Prince of Peace.

ARTHUR M. GROWDEN.

Findlay, O.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

A Letter from Bengal.

[The following letter, which was not written for publication, has been forwarded to us at the suggestion of Bro. N. M. Ragland, and it has seemed to us that it might be of interest to a larger circle than that for which it was originally intended.—EDITOR].

It has now been over two years since I came to India and these years have been very busy and very happy.

God has helped me and blessed me much in the acquiring of the language and he has kept me strong and well for service.

For a while, after coming down from the hills, where I spent six months in studying the language the first year, I did some zenana work. This going from house to house with the life message was very precious to me. But as other needs came which could not be neglected, I had to give up the zenana work. For a while last summer and autumn I took charge of the orphanage for Dr. Baldwin who had to be away at the hills on account of her health. As soon as she was able to take it up again, I took charge of the school work which had been laid down by Miss Farrar. I am very happy in the school work and the children are getting along nicely. Some of the most advanced girls, in addition to keeping up their own work, assist me in teaching the younger girls. I have one class preparing for the lower primary examination next autumn. Next year they will be able to pass the upper primary and another class will be ready for the lower primary examination. The subjects taught are the Bible, reading, writing, arithmetic, grammar, geography and physiology.

I give the Bible a prominent place in the school and it is a most blessed opportunity I have of teaching its truths to one hundred and thirty-six children day by day. It is good to see them drinking in its pure, sweet truths. The girls who have just come to us from the last famine listen so eagerly as I tell them of our "salvation giver," as we say in Hindi.

I also have the S. S. and the C. E. work. We have a good C. E. Society among the girls of the orphanage. About Christmas, six more of our girls were baptized. We now have about thirty Christian girls. These are trying to follow Christ—but some of them have many struggles. There are some beautiful characters among them—girls that are growing into strong, Christian women who will be a great blessing to India

The number of children in our orphanage is almost double what it was one year ago. Many who came to us last summer, looking like little skeletons, are now plump and happy girls. But, of course, some were too far gone to grow strong again and several died soon after coming to us.

Dr. Baldwin's health has failed and she sails to-morrow for the home land. The orphanage work has been taken on by Miss Boyd, formerly of Bilaspur. Pray that she may be kept strong for this heavy work and pray that in all that is being done in Deoghur the name of Christ may be glorified and that many souls may be lighted by this light of life.

ANNIE A. LACKEY.

Deoghur, Baidyanath, Bengal.

Commencement at Add-Ran Christian University.

The twenty-eighth commencement of Add-Ran occurred June 5, in the chapel of the university. The address was made by C. McPherson, pastor of the First Church at Fort Worth, Texas. He spoke on the nineteenth and twentieth centuries. In spite of the stormy weather the attendance was very large, and the interest of the brotherhood in the institution was manifest. Eight persons received the degree Bachelor of Arts: Charles I. Alexander, L. Pierce Bailey, Carr T. Dowell Robt. L. Marquis, Maude Waite Marshall, Olive McClintic, J. Frank Pruett, Jr., and James N. Wooten. The total number of graduates from all departments was twenty-two.

The meeting of the Alumni Association was attended by fully one-third of the older graduates, and a deep interest was shown by them all.

Two additional professors have been elected for next year. Hon. T. E. Shirley, president board of trustees, will take the field immediately in behalf of Add-Ran. He will in a short time clear the school of the comparatively small debt, and work along the line of endowment. The progress of the institution during the past year has increased the price of property on this side of the city, and many new houses are being built to supply the demand. An increase of 100 students is expected next year, and arrangements are being made to accommodate them. The brethren over the state are pleased with the work of the last session, and all are gratified at the present condition of the institution.

E. C. Snow continues his duties as acting president and his fitness for the leadership of the faculty is recognized. Prof. A. F. Armstrong, formerly of the N. W. C. College, has been elected to a chair of science, and Jacob Embry, of Kentucky and Johns Hopkins Universities, takes charge of the work in English literature. Mrs. Isabel Ingalls will teach vocal music, and W. B. Schimmelpfennig, graduate of Berlin Conservatory, becomes director of the College of Music. Miss Ida Root Gordon takes charge of the department of oratory. FRANK H. MARSHALL.

Waco, Texas.

George C. Christian.

"Fallen on Zion's battlefield a soldier of renown,
Clad in the panoply of God, in armor stricken down."

Shortly after four o'clock, Lord's day afternoon, June 2, 1901, Hon. George C. Christian at his home in Eureka Springs, Ark., and in the presence of his devoted wife and faithful friends, passed peacefully to his final rest. George Clark Christian was born in Todd county, Ky., in February, 1841. In 1863 he moved to the state of Illinois and located at Bloomington. Here he entered newspaper work for a time. Soon afterward he engaged in the practice of law, and in 1866 moved to Matamora, Ill. Here he met and married Miss Persis Lemon, the daughter of Dr. George C. Lemon. This was a most happy union, reaching over a period of thirty-five years. Shortly after their marriage Mr. and Mrs. Christian moved to Chicago, where Mr. Christian rapidly distinguished himself in the practice of law, and became one of the foremost members of the bar. His superior powers of brain and heart made him a felt force in whatever cause he entered. Since 1882 he was much engaged in the political field, always bearing aloft the banner of the Prohibition party. He was once the nominee of his party for the legislature and afterwards state chairman for five years. In 1884, at Pittsburg, he placed in nomination John P. St. John for president. He traveled over a large part of the United States making speeches in behalf of the ticket. His faith in the ultimate success of prohibition was deep and abiding.

Failing health led him to seek some quiet retreat where he might build up the depleted energies of his weary body and mind. In 1889 he moved with Mrs. Christian to Eureka Springs, Ark., where he continued to live till the end came. The change of climate restored him in great measure for a time, but some four years ago he entered the decline that terminated finally in his death. In his new home at Eureka Springs he at once became identified with the interests of the city. No worthy cause but touched a responsive chord in his heart. He loved the church with a constant love. Much of his best thought was given to the little congregation on the hill. Who that has ever heard him in the prayer-meetings, at the communion table, or in the social worship can ever forget his helpful, instructive, spiritual talks His prayers were as if he talked face to face with the Father. The current of spiritual life flowed deep and strong in him. He loved the grand old hymns, "I love thy church, O God," "More holiness give me," "Forever with the Lord," "All hail the power of Jesus' name," and such hymns as these afforded a medium through which his great soul poured itself out in praise to God.

He knew how to be a friend and a support to the pastor. His words of counsel, his sympathy and his constant interest in all the trials and experiences of a minister's life lifted many a heavy load, and made glad the weary way. In his home he was an ideal husband, and filled every nook and corner with Christian joy. The end came after weeks of patient suffering. In the holy calm of a Lord's day afternoon his spirit left its tenement of clay to dwell forever in the "city of the King." Funeral services were conducted at the home by Rev. J. H. Fuller, pastor of the church, assisted by the writer. The body was then sent to Fayetteville, Ark., where, after appropriate services by the Masonic order, it was laid away beneath the sod. With his dear wife we exclaim: "Good-by, dear, but only for a day." D. W. MOORE.

Springfield, Mo.

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Western Pennsylvania Letter.

The semi-annual convention of the Western Pennsylvania Christian Missionary Society, held at Uniontown, Pa., May 14-16, was in every way considered one of the best ever held by the society. Notable among the fine papers read was B. L. Kershner's on "Ministerial Relief," and another by E. P. Wise, of Somerset, on "Education." C. L. Thurgood, of the Central, Pittsburg, preached the convention sermon. It set a fast pace for the convention.

At present the W. P. C. M. S. is extending aid to ten mission churches. Within the last six months in support of this work $1,333.74 has been raised. This is the report of J. A. Joyce, of McKeesport, the financial secretary. Forty-three churches took the Thanksgiving offering last November, and $691.85 was raised in this way. Within the last six months the missions report an increase of 244 members.

A splendid evangelistic spirit pervades all of our churches in western Pennsylvania. Notable among the great victories has been the establishment of a church at Wilkinsburg, as already reported in the CHRISTIAN-EVANGELIST. F. M. Rains will dedicate the house at this place June 16.

The mission at Turtle Creek, where R. J. Bamber is pastor, deserves special mention. The house of worship was dedicated Feb. 28, 1900, and at present they have 91 members. This church is situated in the very heart of the Westinghouse air brake mills.

H. C. Saum, of Belle Vernon, reports a paper campaign for each family. By good fortune their remaining debt of $3,500 is costing them only four per cent.

Earle Wilfley, of New Castle, reports a vigorous campaign at Mahoningtown. Fred A. Nicholls, the western Pennsylvania evangelist, conducted it. About 26 members were secured in a four weeks' meeting. Two lots have been purchased and a house will soon be erected. A lot has also been bought at Elwood City.

W. M. Long is pastor at Monessen. The work began here Jan. 20 of this year. There are now 35 members.

T. E. Cramblett and E. A. Bosworth, our two "globe trotters," are back from the Orient. Both have given us most interesting accounts of their trips. Each one vies in magnifying the seasickness of the other.

J. A. Jayne, pastor of Observatory Hill Church, has been holding his services in the Carnegie Hall, Allegheny, for some time. This is due to remodeling their house on the hill. Night after night he has had from 1,300 to 1,400 people present. As a result the hall has been secured for a three weeks' meeting in January.

C. H. Plattenberg, pastor at Uniontown, reports a new pipe organ. This young and hustling pastor not only keeps his work moving on vigorously at home but manages two missions, one at Hopwood and another at New Salem. This is more than our rally cry. Our cry is one mission for every regularly organized church. And just now we are starting a new rally cry, "One new mission Bible-school for every church this year.

W. H. Hanna, Washington, has resigned and will set sail for Manila, Philippines, June 29. We will surely miss him and his estimable wife. Wherever he works he is vigorous and loyal.

C. L. Thurgood, of Central, is assisted by Miss Elsie Taylor, a most devoted worker in the Sunday-school. They have a trio over there just now that is hard to beat. And when you add R. S. Latimer, the veteran president of the W. P. C. M. S., who has been for a long time the Bible-school superintendent, you have a quartet the like of which is not to be found very often.

At present there are two churches without pastors. One is at Homestead, J. Grinstead having resigned some time ago. The other is at Indiana, where the State Normal School is situated. D. M. Kinter, who has resigned, goes back to Kirksville, Mo.

In closing this letter let me say just a few words about the monthly meeting of our C. W. B. M. auxiliaries and preachers. The last one was held at our new church at Wilkinsburg June 3. More than 150 were present from all parts of western Pennsylvania. These monthly meetings have been conducted for a number of years and much of the enthusiasm in our work has been generated at them. After a long trial we can commend it to any section where churches are near enough to make it go.

O. H. PHILIPS.

Braddock, Pa.

Michigan.

There is no better field in America for the display of Christian heroism than Michigan. In this prosperous and cultured state there are not more than 10,000 Disciples, scattered over the state in one hundred weak churches, all making heroic struggles to plant our plea.

The state missionary convention, recently held with the Central Church at Detroit, brought out examples of zeal and sacrifice on the part of the pastors of these struggling churches worthy of the pioneer days of our movement. Indeed these are the pioneer days in a large part of the state. For example, in the northeastern part is an area over one hundred miles square, comprising seventeen counties without a single Church of Christ and very little religious influence of any kind. There are hundreds of villages and towns without even a Sunday-school. In this vast uncultivated field Bro. R. Bruce Brown is struggling alone, trying to gather the people together and resist the encroachments of the Mormon elder who has recently entered this waste district. Bro. Brown is already meeting with success and deserves the recognition and encouragement of the brotherhood.

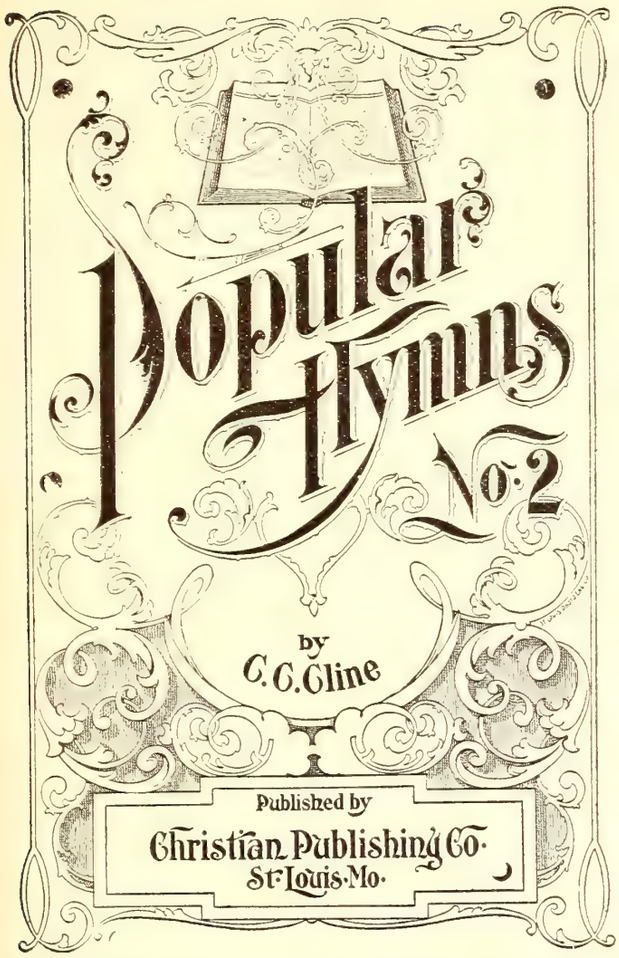
The Michigan missionary society is doing what it can to meet the demands of the field. The recent convention was full of the promise of better things. Wherever churches are being planted they are finding fields white unto the harvest. The society has wisely seized upon the important centers in the state. Already it is witnessing the establishment of the cause under its fostering care in such cities as Saginaw, Bay City, Kalamazoo and Traverse City. Through the labors of such men as H. N. Allen, H. H. Haley and T. P. Ullom, our cause in these places is being brought rapidly to the front. Grand Rapids, under the leadership of F. P. Arthur, is setting an example to cities in states where our brotherhood is strong. Though the church to which he ministers is by no means strong, it has within the last year opened up two missions in the extreme ends of the city, one of which has already employed a pastor and will soon be a self-supporting church.

The sessions of the Detroit convention were full of zeal and determination to make an onward movement all over the state. Under the leadership of Prof. G. P. Coln as president of the board and D. Munro as corresponding secretary the coming year promises to be the best in the history of the church. There is no better field for missions than Michigan and no more inviting prospect for a young preacher who is willing to sacrifice.

T. W. GRAFTON.



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PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed, unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets and Quartettes may be impressively used to enrich every session of the Society.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Iowa Notes.

The Southeast District Convention at Sigourney last week was, in some respects, the best of the series. The attendance was larger, there being over 125 present that enrolled and there was a larger representation of preachers and churches than at either of the other conventions.

The officers for the ensuing year are, F. L. Moffett, president; J. C. Reed, of Delta, vice-president; A. F. Sanderson, secretary and treasurer; J. P. McKnight, Bible-school and C. E. superintendent, and M. Hedge, member of nominating committee for state convention.

Thus closed the series of district conventions and I believe one of the most satisfactory series ever held. The enthusiasm for state missions and Drake University was apparent in every convention, and there is a feeling that these great interests should be pushed to the front.

The advancement of all other missionary enterprises will be measured by the success of state missions and Drake University, and we are glad that the brethren are finding it out.

Three-fourths of our missionary year has passed, and there remains only three months until our state convention at Cedar Rapids, Sept. 9th. Has your congregation sent in the apportionment for state missions? In case you have not done so, will you not see to it at once. If you cannot send in the full apportionment, send an offering at least. The work needs the help of all. We are planning to enter some promising mission fields, but we must keep within our means.

Fred Macey has accepted the work at Spencer. Fred graduates from Drake this commencement and we are glad that he has located in Iowa.

The congregations at Brooks and Essex are co-operating in the employment of L. H. McCoy. Bro. McCoy comes to us from Illinois and has the full endorsement of the brethren where he has labored. We welcome im to our state.

D. S. Domer, of Pleasant Plains, Ill., has accepted the work at Brandon and Oak Grove for half time at each place. Bro. Domer is another Illinois man who comes to us with a good record.

I am on the ground at Moravia ready for the battle to-morrow. A few brethren and friends have erected a church building here at a cost of $2,500, about $600 of which is yet unprovided for. A few loyal souls, without the aid of a pastor or church organization, have erected a good house of worship. We hope to have a good congregation here in the near future.

There were three confessions at Braddyville last Lord's day.

Four Iowa churches will be visited by prospective pastors June 9.

A. F. Sanderson is in a meeting at Houston, Tex.

W. E. Harlow is in a meeting at Chariton.

H. C. Patterson is holding a meeting at Sigourney. There were three confessions and one from the Baptists Thursday night.

The Audubon church was dedicated last Lord's day. The morning and evening sermons were preached by Prof. Lockhart and the sermon at 3 P. M. by E. C. Whittacre, of Exira. The writer solicited the pledges and dedicated the building. We secured the money needed to pay the debt and had a good surplus for shrinkage. Bro. A. A. Holmes is the pastor in charge. He is a young man of promise who recently came to us from the Baptists.

With two exceptions our missions are in a flourishing condition, and the two are not discouraging by any means.

B. S. DENNY, Cor. Sec.

We will pay your expenses to the PAN-AMERICAN EXPOSITION and NIAGARA FALLS in return for taking orders for our Souvenir Guide. 80 pages, 136 illustrations, 3 maps, Official Poster in 8 colors on cover. For particulars and a Guide send 50c to GREATER BUFFALO PUB. CO., 1552 Prudential Bldg., Buffalo, N. Y.

First Fruits of Children's Day.

The first reports from Children's day are full of encouragement:

St. Joseph, Mo.: Raised $200 for Children's day.—C. M. CHILTON.

Chicago, Ill.: First Christian Sunday-school hopes to send $35 for heathen missions. Pretty good for a Sunday-school averaging about 58 in attendance.—MRS. J. M. DAWSON.

Youngstown, O., (Third): Apportionment $5; raised $13.46.—ALANSON WILCOX.

Pittsburg (Knoxville) Pa.: Our apportionment was $5; raised $22.38.—JOHN H. GOFF.

Dayton, O.: Children's day collection $302.58.—A. C. STOLZ.

Salem, O.: Very stormy day but offering reached $135; think it will yet reach $140.—WALTER MANSELL.

Louisville, Ky.: Our school (Clifton), gave $25 last year; apportionment this year $25; raised $77.25.—J. S. HILTON.

Philadelphia, Pa.: Raised for Children's day offering $129.26. (First Sunday-school). We were apportioned $75 and endeavored to raise $100.—V. B. BRECHT.

Huron, Kan.: We more than doubled our apportionment.—M. J. HIBBS.

Roanoke, Ill.: More than trebled our apportionment.—B. H. SEALOCK.

Time, Ill.: We raised more than twice our apportionment.—R. K. ROBINSON.

New Franklin, Mo.: Our apportionment was $15; amount raised $16.90.—J. M. SETTLE.

St. Augustine, Ill.: Sunday-school raised $15.85 more than apportionment.—L. MAUD WARNOCK.

Waterloo, Ia.: The Sunday-school at this place made no offering last year. We passed our apportionment this year.—H. D. WRIGHT.

Bellflower, Ill.: Children's day passed off gloriously and the collection amounted to $62. Thirty children raised $1 each; apportionment $40.—JOHN H. SWIFT.

Evangelistic.

CALIFORNIA.

Los Angeles, June 5.—Am in a meeting here with Bro. H. Elliott Ward. Forty two additions to date. Mrs. Princess Long will begin singing for us Sunday —B. B. BURTON.

ENGLAND.

Southampton.—The Church of Christ recently celebrated its 27th anniversary, when Bro. W. Durban, of London, preached the sermons in a most acceptable manner. He also lectured on the Wednesday evening following, on "Sicilly: The Pearl of Islands." The report of the secretary showed 26 additions to the church during the year, 15 by baptism; all at regular services. The treasurer's report was very satisfactory. The year was begun $30 behind and closed $30 ahead: $425 was also raised during the year to free the church of all floating debts; the sum of $500 is in the treasury at present raised during the year to be paid on the mortgage debt. Two pledges were taken, amounting to $1,875 to be paid when the remainder of the $4,200 debt is provided for. Self support and freedom from debt are assured —LESLIE W. MORGAN.

IOWA.

Albia, June 3.—Two confessions at prayer-meeting lately, and one confession just before dedication not yet reported. Bro. Allen Hickey, formerly pastor here, preached morning and evening yesterday.—R. H. INGRAM.

Bedford, June 5, 1901.—Two more splendid accessions to the church here last Lord's day, making twelve in the last four weeks. There have been two hundred and fourteen added during my four years here, and sixteen thousand dollars raised for various purposes. I have notified the church that I will not remain a fifth year, and will close my work with them not later than July 15, 1901.—J. WILL WALTERS.

Clarinda, June 3.—Children's day was a great day with us. House would not hold the crowd. Gave the program "Better Days" and it was good. Collection $222.18. This is the best that we have ever done. It was accomplished by having the classes strive as classes to do the best they could.—WM. ORR.

Des Moines, June 5.—Have just returned from a meeting in Houston, Tex.; was with the good people there 12 days. The church was greatly revived, 27 added, about $700 raised on the debt, money subscribed for pastor's salary and other current expenses and a strong pastor called.—E. W. BRICKERT.

Des Moines, June 6, 1901.—Our children's program at Grove Center was a great success. Collection $20. Two baptisms recently.—V. F. JOHNSON, 1358 24th St.

Martelle, June 3.—Martelle raised her apportionment for foreign missions in Bible-school yesterday. Fine day. Splendid program.—SAM. B. ROSS.

Tingley, June 3.—Have had six added since coming here in one month. Work starts off nicely.—E. J. WRIGHT.

ILLINOIS.

Jeffersonville, June 4.—Meeting at Jeffersonville was very well attended Saturday night and Lord's day. One young man made the confession and I baptized him into Christ. Church work generally very good through southern Illinois.—LEW D. HILL, Exchange, Ill.

Toluca, June 3.—The Toluca S. S. raised $40 Children's day for foreign missions. This is the largest amount ever raised by this school for missions.—A. R. ADAMS, pastor; J. D. BALL, superintendent.

INDIANA.

Fort Wayne, June 5.—Two additions last Lord's day, one by primary obedience and one from the Baptists. Five since last report. —ZACH A. HARRIS, minister W. Creighton Ave. Church of Christ.

KANSAS.

Erie, June 4.—We had a happy day here last Lord's day. At the morning service I preached a special sermon to the children and three young people from our Bible-school made the good confession. This makes 13 added here since I last reported. At the evening service the children gave a very fine exercise to a packed house, at the close of which we received a very liberal offering for missions. —CLAUDE O. MCFARLAND.

Highland, June 6.—Recently we have had five baptisms, all from the Sunday-school. Children's Day offering $25. Am on my second pastorate with Highland church; from 1895 to 1898 half time, 1900 to 1901 full time. We are building up steadily, but slowly. We are overshadowed somewhat by the Presbyterian Church and university located here. We are at peace with ourselves and all the world.—JAMES MCGUIRE.

Kansas City.—Sixteen accessions here yesterday.—J. V. COOMBS.

Kansas City, June 8.—Closed meeting at Hume, Mo., with 12 added.—ELMER T. DAVIS.

Leavenworth, June 3.—We had quite a revival here yesterday. Twenty additions; three by letter and 17 by confession.—S. W. NAY, pastor.

Pawnee Rock, June 3.—Yesterday Bro. J. G. Slick, of this place, dedicated the new church at Macksville, Kan. Large audiences at dedication; $650 asked and $821.50 raised in about fifteen minutes. Church starts off with high spirits. Bro. Slick will preach half time for them. Five added by statement and one by confession.—J. W. RATCLIFFE.

Reserve, June 6.—Our Children's Day exercises were quite a success. The offering amounted to $83.65. At the close of the sermon on Sunday evening there were three confessions.—MELANCTHON MOORE.

MISSOURI.

Asherville, June 8.—Meeting closed; 12 additions including three already reported.—FRED R. DAVIES.

Billings, June 4.—I have just closed a ten days' meeting at Bristow, I. T. Two young ladies, one Catholic, one C. P. and one M. E. were baptized. One M. E. and four others took membership and three more gave their names the last morning that they would take membership, making 13 in all. This is an excellent little church and doing good work. Two additions at Billings last Sunday.—F. J. YOKLEY.

Fredericktown, June 3.—Our meeting with Brother George McGee is eight days old, with 32 added and crowded houses.—R. L. MCHATTON, 1911 Broadway, Kansas City, Mo.

Fredericktown, June 10.—Our meeting of two weeks with G. F. McGee closed last night with packed house. Fifty persons were added to the church, pastor increased to all time, and a fine influence in all directions.—R. L. MCHATTON, 1911 Broadway, Kansas City.

Galena, June 3.—One by letter yesterday.—O. W. JONES.

Hume, May 27.—We are in a meeting with good interest. Two baptized last week.—ELMER T. DAVIS.

La Belle.—Our Children's day was a success. We raised our attendance from 100 to 120 and collection from $5.96 in 1900 to $25 29 in 1901. Five members of our school joined the $1 league. The program ran through morning, afternoon and evening with crowded house. Bro. Coil, our pastor, is doing much to strengthen our people.—R. MINTER, superintendent.

Savannah, June 3.—One confession here yesterday. One funeral since last report.—A. R. HUNT.

NEBRASKA.

Dewease, June 3.—One addition here yesterday by confession. Many could not find standing room last night at children's exercises. Bro. and Sister Menzies were with us

The Value Of Charcoal.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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WE WANT all our readers to know that our bro. Dr. M. E. McMaster, formerly of Quincy, Ill., has opened a private Osteopathic Sanitarium at his country residence three miles west of Monroe City, Mo. He makes no charge for treatments. Write him for particulars. His address is Monroe City, Mo.

WANTED—Correspondence with a Singing Evangelist. State terms, references and experience. Single man preferred. Answer at once. F. G. Roberts, Vinita, I. T., Cor. Sec. Ind. Ter. Board of Missions.

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last week at Ox Bow and inspired our hearts with their excellent sermons. They will sail for India about Aug. 1.—E. W. YOCUM.

Ulysses.—One added recently at Harvard. The new house is going forward. South Omaha is having additions. They are pushing the building plans. The state board will meet Monday, June 10, at the Lincoln Y. M. C. A., which will be the last meeting till the one on Monday of the convention week. As usual there will be more calls to answer than we can in any way satisfy. I am hopeful that we will go up to the convention with a much more satisfactory report this year than last. Already the receipts are in excess of those of last year, and there seems to be quite a steady interest in mission work. We are attempting to arrange a meeting at North Platte. Atwood and wife are resting in Kansas. They will be ready for work any time now. Isaac Clarke visited Maple Creek recently, and has arranged to give them a short meeting, and hopes to get them at work again. They were to proceed at once to repair the church house. This is a result of the No. 3 convention work. There is prospect of a meeting at Valley in the not distant future. This, too, is No. 3 work. Children's day was observed at Ulysses on June 2, and was successfully carried out with a delightful program. No. 6 churches please take notice that the convention will be held at Waco on 18-20. This is a new congregation and will be greatly encouraged by seeing so many of you.—W. A. BALDWIN.

OHIO.

Columbus, June 3.—W. 4th Ave. Church. Three hundred and sixteen at 20th Century Bible-school Rally yesterday; collection $10.62; average attendance last month 232. In the evening the school rendered the best Children's Day exercises ever given here. Two added by letter at morning service. The pastor will preach the memorial sermon to Dennison Lodge, I. O. O. F., June 16.—M. E. CHATLEY, pastor.

OKLAHOMA TERRITORY.

Coyle.—On Lord's day, June 2nd, the new house of worship at Coyle, O. T., was opened for worship and dedicated to Almighty God. It was a day of very great rejoicing. The giving was generous, and all seemed greatly delighted to have the Christian Church have the first house of worship in the magic young city. We remain for one week to preach to the people and to set in order the things that are wanting. Our next dedication will be at Akron, O., June 16.—L. L. CARPENTER.

Guthrie, May 30.—Prof. C. E. Millard was with us three weeks (I should say two weeks as the third was a complete rain out) recently in a meeting. He led the singing and gave us solos and illustrated songs each evening. Prof. Millard has remarkably fine command of his voice and never fails to charm his hearers. His illustrated songs of evenings were especially fine, and by request were, many of them, repeated several times during the meeting. It is no trouble to secure a good hearing with Prof. Millard as an assistant in a meeting. No church need hesitate to secure his assistance for a meeting, fearing that anything of a trashy or frivolous nature will be introduced. This he will not do. All of his work is on a high moral and spiritual plane. He illustrated his evening songs with a powerful dissolving-view stereopticon that gives them a charm and beauty impossible of attainment otherwise. His power for good over the vast numbers that heard him cannot be estimated. Our church was greatly pleased with his work, as well as the large numbers not connected with the church. There were several additions to the church and would have been more, we think, had it not been for the fact that we were completely rained out the last week. I take great pleasure in commending Prof. Millard to any church for a meeting. He is pre-eminently the pastor's helper.—J. T. OGLE.

Norman, May 28.—Two confessions and baptisms at last Sunday's services. This church has one of the best Endeavor societies in the territory. Good Sunday-school and prayer-meeting.—A. B. CARPENTER, pastor.

Shawnee, May 27, 1901.—There were seven additions here yesterday, making over ninety since January 1.—JOHN H. MCQUERRY.

TENNESSEE.

Nashville, June 5.—Bro. Z. T. Sweeney began a meeting with us May 9 and continued for three weeks' preaching each evening to a large audience. We were forced to go to the gospel tabernacle for the concluding service where about 5,000 people gathered in a union service to hear the sermon on "Why I am not an Agnostic." Vine St. Church has added 50 souls to her number and the membership is greatly stirred. All the Christian churches of the city will reap great good from the meeting We have 14 congregations here and we feel nearer to them now because of the fellowship in this meeting. We are better understood because of this meeting. Our own faith in our plea is stronger and we are better fitted for work.—W. E. ELLIS.

TEXAS.

Austin, June 6.—There were seven additions to the Central Church last Lord's day. Five of these were by confession and baptism. We now have additions almost every Sunday.—J. W. LOWBER.

UTAH.

Salt Lake City, June 3.—Four added here yesterday—two from another communion, one by baptism and one by statement. All heads of families.—W. H. BAGBY.

VIRGINIA.

Roanoke.—I have just closed a meeting with W. S. Hoye at Beaver Creek, Md., which resulted in eight additions, making 25 accessions to the church there in May.—CEPHAS SHELBURNE.

WEST VIRGINIA.

Wyatt.—I closed my meeting here on May 29 and organized a church of 41 members. June 5, I begin at New Matamoras, O., another mission field.—JAMES W. ZACHARY.

WISCONSIN.

Milwaukee, June 8.—Nine added since last report, making 73 in all. One addition last Sunday.—C. M. KREIDLER.

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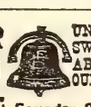


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Family Circle.

The Two Words.

One day a harsh word rashly said
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart—
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday-School Times.*

Drifting With the Current.

By M. LaFay Gestrue.

"May, what are you going with that agent for? Don't you know he is a fast fellow? People will soon say of you, 'Any fellow can go with her!'"

"Oh, you are so cranky. I like a fellow a little fast. People's say don't bother me. Go with a fellow not afraid of his dimes and you will always have good times! A fellow afraid to spend a cent and a girl who gets scared at a word and turns up her nose at a cigar fairly suffocate me. Sometimes I wish I had as much sense as you have but then I believe I have the best time." So spoke May Gregory in reply to Anne Ross.

"People's say don't bother me very much either, if I know I am doing right. But your conscience is superior to your conduct and I wish to credit you as having superior motives. That Mr. Gendy does not care a fig about you or any other girl in this town. Can you not see it? I prefer to be cranky and will live and die an old maid before I would ever go with just anybody. A fellow a little fast will soon give you the same reputation!" said sensible Anne.

"We'll see some day. Time is the best observer," said May airily.

May was a girl who preferred to glide along and have a good time, shifting all responsibilities upon others. Anne was a jolly girl but there was a strong characteristic of seriousness which made her cautious and kept her from the danger line. She was more popular than May, but never regarded herself as popular at all. May thought she pursued the right course and was most popular indeed. All the young men knew her, every stranger who came to town was introduced to her. She always had company, attended all the traveling entertainments, frequently made the acquaintance of many of the entertainers. Another thing, she delighted to honor the wealthy, sit at their feet, sing their praises to every one and imply that she was on the most intimate terms with them. Poor girl! Oftentimes they were no credit to her or any one, her song of praise was because she put wealth versus character. May might regard wealth as a license but she met many who did not agree with her.

Anne preferred congenial souls for her most intimate friends, preferred those associates whose circumstances would not embarrass her own tastes or exhibit her father's poverty. She desired to be helpful as well as to be helped. All gentlemen treated her politely, the wealthy and unwealthy, the educated and uneducated. But Anne never interpreted this in a vain way. She was more apt to underrate herself.

Both girls started into school at the same time, belonged to the same church, lived in the same neighborhood. The first year in high school work ended May's schooling, dresses, beaux and parties claiming her attention. Anne went on and completed her high school course, May thought her very foolish indeed and was soon gay in society. "Poor Anne, she is so selfish!" said May often to her mother. Anne finally passed out of her mind.

May splurged on in social gayeties for several years just to her notion and soon made the reputation Anne had warned her against. She had a gentle, forgiving spirit. There was nothing bad about her except her reputation but she had unfitted herself for good society, usefulness in serving others, in making a home, by the foolish disposition of chasing after mere idle pleasures, drifting with the current, a giddy interpretation of having a good time. The tastes she had cultivated made her unhappy in any other society than the frivolous.

By and by she went to the city to visit an aunt and made similar acquaintances. Others would have been repulsed, as Anne was. She met "a fellow a little fast" and wrote home that he was *just the one*—Mr. Walter Byrd. She thought he had wealthy connections and he thought she had. Both based their opinions upon the "airs" each put on—an opinion previous to an acquaintance.

In a few months May returned home to prepare for her marriage. Walter was to visit her once, which he did, and May entertained at the home of a friend. "The friend desired so much to do so that she was prevailed upon to yield!" So there was a little gathering of May's friends at the Thompson's, a wealthy family whose daughter Mildred was just as frivolous as May, and who, by the way, made May the guest of honor all the week that Mr. Byrd was in town. The final date of the marriage of May Gregory and Walter Byrd was announced. The Gregorys did not meet Mr. Byrd, they were out of town.

The marriage, however, occurred at Gregory's, and let it be said to their credit, was not an elaborate affair. They were not wealthy, neither was Mr. Byrd, as was soon known. They never kept house, or boarded, but visited—drifted—back and forth between his people and hers.

The events of their two years of wedded life would make an interesting story, illustrating the folly of just living for a good time, a suicide of their best natures, lives without a purpose.

To-day Walter Byrd is in a large city hunting work of an easy character to support himself. May has an uncle in business who gives her sufficient work to clothe herself, and Grandma Gregory takes care of the baby. Walter and May are not divorced but this is the life they are living

It is hardly necessary to chronicle the fate of Anne Ross. She graduated from the high school, taught school and was a great help to her father. When he died she was her mother's mainstay, a blessing to her. She is a happy girl whose life has had in it a noble purpose. Her ideal of a man is one of unsullied name, stability and moral worth. There are such.

Are you living just to have a good time? Remember May Gregory. To toil, to dare, to do, to struggle, comes in the life of endeavor. That is the happy life.

Why The Whistle Blew.

A leading railroad lawyer, who has had much to do with human nature, says to a Detroit reporter: "Never cross-question an Irishman from the old sod." And he gave an illustration from his own experience.

A section-hand had been killed by an express train and his widow was suing for damages. The main witness swore positively that the locomotive whistle had not sounded until after the whole train had passed over his departed friend.

"See here, McGinnis," said I, "you admit that the whistle blew?"

"Yis, sor, it blewed, sor."

"Now if that whistle sounded in time to give Michael warning, the fact would be in favor of the company, wouldn't it?"

"Yis, sor, and Mike would be tistifyin' here this day." The jury giggled.

"Very well. Now what earthly purpose could there be for the engineer to blow his whistle after Mike had been struck?"

"I preshume thot the whistle wor for the nixt mon on the thrack, sor."

I quit, and the widow got all she asked. —*Youth's Companion.*

Puts the "Ginger" In.

The Kind of Food used by Athletes.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts Food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

"I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts Food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the university men use Grape-Nuts for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained. Please do not publish my name."

There is a reason for the effect of Grape-Nuts Food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centers. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. The Food can be secured at any first-class grocery store.

The Evening Trains.

The first train leaves at 6 P. M.
For the land where the poppy blows,
And *mother dear* is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle, a low, sweet strain;
The passenger winks and nods and blinks,
And goes to sleep on the train.

At 8 P. M. the next train starts
For the poppy-land afar,
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to poppy-land?
I hope it is not too dear;
The fare is this—*a hug and a kiss—*
And it's paid to the engineer.

So I ask of Him who children took
On his knee in kindness great,
"Take charge, I pray, of the trains each day,
That leave at 6 and 8.

"Keep watch of the passengers," thus I pray,
"For to me they are very dear;
And a special ward, O gracious Lord,
O'er the gentle engineer."—Exchange.

"I Trust You."

I was only twelve years old, and, I think, the youngest and most successful pick-pocket and thief-in-general in Brighton. I had been driving a brisk trade for four years, and had never been "nabbed," nor even, I believe, suspected. I had a round, rosy, innocent-looking face, and very good manners, when I chose to assume them.

One wet, dreary day in October I found, like Othello, that for the time being my occupation was gone; it was late in the afternoon, the shop-keepers had put up their shutters, the very few people in the streets kept my hands out of their pockets by keeping their own in.

I was lounging against the railings in Albert Street, feeling rather down in the mouth, when a door on the other side was opened and a clear, ringing whistle attracted my notice. A young man stood on the steps, holding some letters in his hand. I dashed across and touched my cap.

"Can you post these for me?" he inquired. "I am sorry to send you in the rain, but there is no one here to take them, and I dare not go out myself, as I am not well." I noticed then that he looked very ill. He was tall and slender, not more than twenty-four years of age, but his face was white and thin, with a bright crimson spot in either cheek and his large, clear gray eyes shone like stars; the blue veins stood out like cords on his temples, and the long, thin hands were almost transparent. He had a thick plaid wrapped round him, but he shivered in the damp air.

"I'll post them, sir," I said quickly.

"Thank you. Here's a shilling for you. And will you also run round to Mr. Gordon's—the vicar of St. John's Church, you know—with this little packet?"

"Certainly, sir." But all my professional cunning could not keep the delighted grin from my face. That packet contained money. Mr. Gordon might bless his stars if he ever saw it.

I think the beautiful eyes read my thoughts. The invalid's thin, white hands rested lightly on my shoulder, and he looked me straight in the face.

"I trust you, my boy," he said gently.

"You may, sir," I answered promptly, as It ouched my cap again.

He put his hand to his side with a look of pain as he turned away.

I hurried off on my errands.

"I'll be hanged if I can grab the tin now!" I said to myself as I dropped the letters in the post-box, with that gentle "I trust you" ringing in my ears.

"No cove ever said that to me before, and I'm blest if they had reason to; but here goes to old Gordon's."

I got a job that kept me all the next day. When it was finished I ran round to Albert Street. I wanted to tell the man who had trusted me that for the first time in my life I had been worthy of trust.

With a far greater pain than I felt when my father was taken to prison for breaking a policeman's head, I saw that all the blinds were drawn. With the boldness of a street Arab I ran up the steps and rang the bell. A sour-looking woman opened the door.

"What do you want?" she demanded.

"Please, can I see the gentleman that lives here?"

"No, you can't; he's dead."

"Dead!" I cried, bursting into tears, regardless of the passers-by.

"Come inside, boy, and tell me what is the matter," said the woman.

I sobbed out my story, and begged her to let me just look at my friend.

"What is the matter?" inquired a gentle voice. And I turned to see a young lady with fair hair and gray eyes dimmed with weeping.

"This boy wants to see your brother, Miss Graham," said the landlady, briefly; "he says he spoke kindly to him yesterday."

"At what time?" she asked eagerly.

"Late in the afternoon, please, miss," I sobbed.

She glanced at the woman.

"Perhaps he was the last one darling Claude spoke to," she said, trying to steady her voice.

"Very likely, miss, for when I went into his room at half-past five he was quite unconscious, and never recovered, as you know."

"Come here and tell me what he said to you," said Miss Graham, gently.

I repeated all I had told the landlady.

"So like him!" she murmured, with tears in her eyes. "And you would like to see him? Come with me, then."

She led the way upstairs to a quiet room where lay the lifeless form of the only man who had ever spoken kindly to me.

He lay as if asleep, the fair head turned a little to one side, the white hands folded in a natural position on the lifeless breast, and on the calm features rested the peacefulness of that repose which "God gives to his beloved."

My tears fell fast as I gazed at the sweet face. "I wanted to tell him that I kept my word," I sobbed, "but now he will never know."

The bereaved sister laid her hand on my arm. "Ask God to prepare you to go where he is going, and then you can tell him."

"I will," I answered, checking my tears. "Please, miss, may I just kiss him?"

She nodded and I kissed the cold, rigid lips which only a few hours before had uttered that gentle "I trust you, my boy."

"I'll starve afore I'll steal again," I said, as I followed Miss Graham from the room.

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And I kept my word. I am now, by God's goodness, a prosperous and happy man, but I eagerly anticipate the day when I shall be able to tell him how much his trust in me has accomplished.—*E. R. Marsh, in Presbyterian Witness.*

Hermann Outjuggled.

Hermann had the reputation of being the most skillful juggler of his day. His feats were marvelous. But they are as simple as addition when compared with the wondrous juggling of Rome in making "converts" (?) and in manipulating statistics.

How Rome makes converts is illustrated by a story from Hartford. A young Jew in that city wished to marry an Irish Roman Catholic girl. Mary was willing—on condition that he become a Roman Catholic. Levi consented, and he and Mary went before the priest, who threw a few drops of water on Levi and said: "Now you are a Catholic." He then married the couple.

A few months afterward the priest called upon the couple one Friday and found them sitting down to dinner, with roast chicken on the table. "Why, my children!" exclaimed the priest, "this is Friday! You should not eat meat to-day!" "O, father!" said Levi, "sit down with us and have dinner."

The priest again expostulated, when Levi exclaimed: "I'll make it all right!" and dipping his fingers in a bowl of water, he sprinkled the chicken, and turning to the priest said: "Now, father, that is lobster!"

This is just about the way papal converts are made.

How they are unmade—or rather, how Romanists are made Protestants, is illustrated in the case of little Micky Mulloy. The priest met him and said: "Micky, have you prayed to the Virgin to-day?" "No, father," replied Micky. "Why not?" asked the priest. "Well, father," said the boy, "I read in the New Testament that when Jesus was a boy Mary lost him for three days—couldn't find him anywhere. So I guess I can't trust a woman who lost her own son; I will trust in the Lord himself for salvation."—*American Citizen.*

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About Christian Science.

The opinions of Mr. T. J. Hudson, author of "The Law of Psychic Phenomena," about Christian Science are sure to be interesting. Mr. Hudson's book explains and defends the system of mental healing called suggestive therapeutics, but that is a very different thing from Christian Science. Writing on this subject in Everybody's Magazine he says:

"Among the numerous causes which unite to swell the ranks of Christian Science there is one which seems to be of almost universal application, and that is the astounding lack of the power of logical induction in primitive minds. Thus, the founder's book iterates and reiterates that her theories are demonstrated by facts of everyday experience. What facts? Why, the fact that people who believe in her theories are healed by other people who believe in her theories. This is re-enforced by the Scripture quotation, 'By their fruits ye shall know them.' This is the sum total of the inductive logic of Christian Science. I have said that it is the logic of primitive minds. Thus the American savage, whose theory of disease is that the patient is beset by evil spirits, effects his cures by frightening away said evil spirits by means of hideous noises and a diabolical make-up. The best authorities tell us that the Indian medicine man's record of cures equals that of the M. D's or the C. S. D's. Doubtless the savage regards this as demonstrative of the correctness of his theory; and the Christian Science logician must admit it, for 'by their fruits ye shall know them.'

"The most astounding of all the manifestations of the atavic tendencies of Christian Science consists in the practice of fetishism, practically in its primeval purity. Many such practices are revealed through private sources, but I will confine myself to one or two of those that are already notorious. First, then, the founder's book itself is a fetish. In the first place, it is worshiped as of divine origin, equal, if not superior, in authority to the Bible. Again, the book is fervently believed to be itself invested with the divine power of healing. The authority for each of these beliefs is found in the book itself. Its author's claim to divine inspiration is boldly stated, and the faithful are informed that a devout perusal of its pages will heal their diseases. Accordingly the truly good Christian Scientist reads it in an ecstasy of holy joy, and some of them have been known to sleep with it under their pillows. If this is not fetish worship, will some unprejudiced student of comparative theology tell us its legitimate classification?"

An Easy Job.

The story is told of a young man who once wrote Henry Ward Beecher a solicitous letter. This young man was anxious to find "an easy job."

The following was Beecher's reply:

"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work; don't study; don't think. None of these are easy. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."—*Sabbath School Visitor.*

Just How Much?

"I would do anything to get an education!" said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without a chance?"

"No, indeed!" said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have, or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that!" said Joe after a while, with a shamefaced looked that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow, Uncle Phil's words had put things in a new light.—*Exchange.*

Composition on Breathing.

A boy, 14 years old, who was told to write all he could about breathing in a composition, handed in the following:

"Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath, we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait until they get out-doors. Girls kill the breath with corsets that squeeze the diagram. Girls can't holler or run like boys because their diagram is squeezed too much. If I was a girl I had rather be a boy so I can run and holler and have a great big diagram."

Mr. Beecher's Wit.

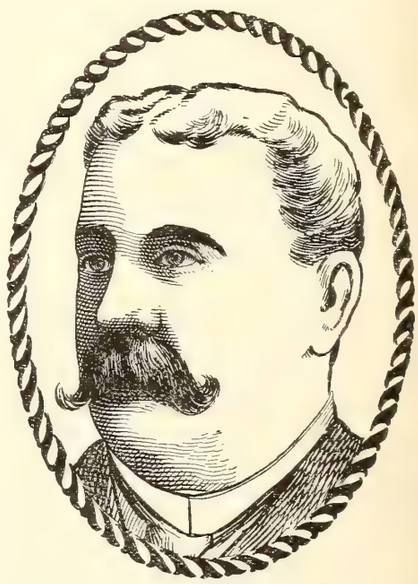
On one occasion, as Mr. Beecher was in the midst of an impassioned speech, some one attempted to interrupt him by suddenly crowing like a cock. It was done to perfection; a number of people laughed in spite of themselves, and Mr. Beecher's friends felt that in a moment the whole effect of the meeting, and of Mr. Beecher's thrilling appeals, might collapse. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch. "Morning already!" he said, "My watch is only at ten. But there can be no mistake about it. The instincts of the lower animals are infallible." There was a roar of laughter. The "lower animal" in the gallery collapsed, and Mr. Beecher was able to resume as if nothing had occurred.—*Young People's Paper.*

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With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Jennie Hollandsworth, Bismarck, Ill.: "I guess you have my name mixed up; I am not Bobby Black. Bobby Black does not live around here. I think Lola Cox's plan (for the children to write short pieces for our page) a good one, only I don't believe I can write anything. Do you mean stories we have read, or real incidents of our lives?" (Made-up stories, or real incidents.) "I can't quite come up with Francesca Taylor in reading books. I am 13." Blanche Greer, Akron, O.; "I suppose it is too late for my guess but I will send it anyway. We should not try to do everything for the prize we are to win. I think the tramp no other than Edgar Brown. We dedicated our new church June 2nd. It is right across from the old one. It is small but beautiful, and when one looks upon it a thrill passes over them as they think of the rude buildings in Washington's day. This thrill which I have mentioned is one of awe and reverence in regard to freedom of worship. My name is not Green, but G-r-e-e-r." Bernice Picket, Boulder, Col.: "While up on the mountain last summer, I read your book, 'King Saul.' I liked it very much." (Thank you.) "I have not joined the Av. S. I have thought of it several times but never got down to it." (Please come down and join.) "For my poetry I expect to read Paradise Lost." (I tell you now, Bernice, you have selected a tough one. There are few poems in our language better; but if you are not an old woman—of course you may be, I do not know—you will find it discouraging, I am afraid. However, you may have the right turn of mind for the poem. And I always say, if Milton could live to write it, surely we can pull through comparatively uninjured.) "Where can we find quotations?" (Select any good sentiment from a book by a good author.)

Maude Snow, Crete, Neb.: "Bessie Young (13) and myself wish to join the Av. S. I am 18. I am preparing myself for a teacher "(ah, the fun in store for you!) "and I think the Av. S. will be very helpful." (It is contrary to my custom to print reports but I give the following as an incentive; and perhaps I shall give at least one every month.) Orrell Fidlar, Terre Haute, Ind.: "Well, the time has come for me to send in my report; I have enjoyed the work very much. I read the biography of Alex. Campbell by T. W. Grafton and a *large* history of France by Charlotte M. Yonge." (By the way, children, who has read Heir of Radcliffe by this same author?) "Poetry; Vision of Sir Launfal, Lady of the Lake, Bitter-Sweet and many short poems by Paul Laurence Dunbar." (Who has read anything by Dunbar? He is the negro poet; writes for the Saturday Evening Post, etc.) "By the way, I heard Mr. Dunbar the other evening. He can read his poetry as well as he can write it. I think he is a colored Riley and that is saying a great deal, because Riley is one of my favorite poets." (The Gobelins will git *you*—remember that?) "Bible—from first into Luke. Quotations—" (All are given, but have not space for them here; wish we had.) "Some books I have read: Little Minister, Kentucky Cardinal and Aftermath—the last two are fine, Allen brings in so much about nature—Wide, Wide World, Sentimental Tommy—" (Have not space to give all. However, have room for another she names,namely);"I enjoy 'Pete' so much. There isn't enough at a time, we just get a good *taste*. If my guess isn't right, I think I will have to buy Shem." (Good for you; you buy it!) "Mamma said when she first began to read the Children's Page that she knew you were a teacher. My two brothers are teachers, my sister and sister-in-law are *ex*-teachers. I know you are not like the teachers I know." (Poor lot as a rule; I am proud to be an exception.) "I wish you would have your picture put in the EVANGELIST some week. I know we would all be pleased. Well, I must stop. I pity you if you have to read many such letters as this!" (I have decided to go on a vacation trip and I think that will bring me around all right, and I shall get over it in a week or two, down at the old farm. The college has closed for this session, and I am going to a farm where there are ponds with rafts on them—one is a big pond with an island in the middle, and a tree on the island; and a squirrel lived under the tree the last time I was acquainted with him. I shall pole myself over on the raft and see if he is still at home. And I shall fish from the end of the raft—and not catch anything, either, unless I have better luck than I did last summer.)

Mattie Upton, Houstonia, Mo., sends me a little pressed bouquet tied with blue thread. It makes me happy to look at it, because it is a thought of me from the heart of a friend.

Melvin Leddin, Ospur, Ill.: "I write to tell you that unsigned letter was from Melvin Leddin and not from Sallie Tucker. Our new member, Turney Brown, has thrown up his society work." (I regret that the work disagreed with Turney. Some stomachs are naturally delicate.) Wakefield, Ky.: Bessie (13) and Nancy Green (11) join the Av. S. Mayme Elder, Hematite, Mo., does not think it will be hard to keep our resolutions. Her favorites are In His Steps and Ben Hur. She guessed Nap was Mrs. Morris' husband. Ethel Mae Taylor, Harlan, Ia.: "My favorite books: Scottish Chiefs, Little Men, Little Women, Jo's Boys, etc. I think 'Pete' just capital." Mary Emily Day, Sparta, Mo., forgot once to keep her resolutions, but she began anew the very next morning. On her birthday she received Wonders of the Sky, by Russell, Paradise Lost and a dish. I would like to eat some lemon-ice out of her dish; I think that is better than ice cream, but I suspect you don't. Edith Foote says she thinks Pete should have told the truth when her mamma asked her where she had been. I myself think she ought to have been ashamed of herself. Edith is 9; she prefers "Pete" to "Red Box Clew." J. Halbert Erb, Clarence, N. Y., thinks Nap murdered the owner of Linda May's dog. Floyd E. Morgan is 14. He says: "I think Nap is the man who loved Mrs. Morris, and couldn't get her and he came and asked for money to get even with her." Floyd lives in Carlisle, Ia., Alice C. Terrell, Unionville, thought Nap was Pete's father or uncle. But I have concluded to print no more guesses since the mystery has already been explained and it will be made plainer next week. Who got the prize? That is what you all want to know. It is now time for you to know. If you are good at "Tit, tat, toe," you will understand me when I say that Jack got the game. In other words, nobody guessed correctly. I am glad. It saves me just half a dollar. The two who came nearest wrote as follows: Henry S. Bagley, Mabelvale, Ark.: "I think Nap knew some secret of Mrs. Morris', and to keep quiet, wants that amount. He is no kin to her but they will reform him and he will marry Miss Dollie. Edgar will marry Miss Jennie." As you are not required to guess who become the happy brides of Nap and Edgar, it matters not whether Henry was right or wrong. If he had just added that Nap was a tramp pretending to be Mr. Morris' brother, he would now possess a copy of Shem—and a very good book, too! Madge Masters, Ozark, Ark.: "I think Nap is Mrs. Morris' husband's brother." If she had only said he *pretended* to be, instead of *was*, Shem would go to her on the morning train from Albany. Nearly everybody else thought Nap kin to Pete or to Mrs. Morris, or her old sweetheart. We learn that Arkansas raises good guessers as well as good sweet potatoes. Honor List—Mattie Upton (9th qr.); Orrell Fidlar, Delight Shafer, Decatur, Texas, (11th qr.); Nannie D. Chambers, Richwood, Ky., (9th qr).

Next week we will all go out and hunt for Pete, who is lost, you may remember.

Albany, Mo.

Teacher: "Name something of importance existing to-day that was not in existence one hundred years ago."

Small Pupil: "Me."

An Experiment Worth Trying!

When you next order biscuit, crackers or wafers tell your grocer you want the kind that comes in the In-er-seal Patent Package. When you get them, serve them from the package. Don't put them in a cracker jar—keep them in the package! You will be surprised to find them as fresh as to-day's bread, as delicate as a piece of pie crust just from the oven, and you will pass a resolution never again to buy any kind of biscuit not protected by the In-er-seal Patent Package.

Soda, Milk, Graham and Oatmeal Biscuit, Vanilla Wafers and Ginger Snaps come in the In-er-seal Patent Package. Don't take a substitute. Look for this seal on the ends of the package.



National Biscuit Company.

Hour of Prayer.

Frank G. Tyrrell.

The Divine Family.*

TEXT: "Of whom the whole family in heaven and earth is named."—Eph. 3:15.

The mid-week meeting is in many churhes more like a family gathering than any other service. It is a meeting for mutual exhortation and encouragement. Love, sympathy, confidence prevail. But even if the majority of the church are assembled, it is but a small part of the great family, the household of faith.

Unity.

There is a close and vital union existing among the children of God. Men of the same class, of the same political opinion, or of congenial tastes may form a society; but a family is formed by generation. We do not choose our parents, or our sisters or brothers. We are born into the family, and there is therefore a natural affinity existing between the different members. We are united one to another by virtue of a common parentage. Opinions, tastes, talents and predilections have nothing whatever to do with it. If we love Him that begot, we shall love also them that are begotten (1 John 5:1).

Is there not here a fruitful lesson for those who plead for the reunion of the divided household? How can we be divided, if we are all alike the children of one Father? It may be that we can best promote fellowship and unity among the estranged and scattered disciples by recognizing what already exists—a common Fatherhood. Do we not still say, "Our Father," and do we not mean the Father of all our brethren?

Diversity.

A family is characterized by diversity as well as unity. There are diversities of talent and inclination. One son engages in merchandise, another in manufactures, another in medicine. One daughter goes to the academy and becomes a musician, another takes up literature. And so they separate, each following a special bent, but in the midst of diversity, their unity is not lost, nor at all impinged. In the church we find the feminine and the masculine type of character. The masculine glories in conflict; it finds its arena in contending for practical righteousness, not in genuflections, nor in the quiet, passive state of constant worship. If men are not attracted to your church, inquire whether the church stands at all for the masculine type of Christian character.

There may likewise be differences of cult, or the forms of worship, without any sacrifice of union. Among Protestants, certainly an elaborate ritual will never find favor; but as spirituality deepens, the worshipers will require dignity, solemnity and richness, as well as warmth, in their public worship. The church can surely maintain its unity, in spite of such diversities as are found in almost any human family.

All sections of the world, east, west, north and south (Luke 13:29), and all races and kindreds and tribes and tongues, are to be found in the divine family. The black and the brown, the yellow and the white, the rich and the poor, souls from every conceivable state of culture and social condition, constitute this great family. Students of sociology will find eventually that social solidarity is impossible through any other agency than the gospel of Christ.

The Name.

The name of Christ glorifies this family, but it does more, it constitutes it. "There is none other Name under heaven given among men whereby we must be saved." Let us not use the Name in a superficial sense, but as indicating character and the energy by which that character is attained. Then the charm of other names will lessen, and they will lose their significance and therefore their value, and the family will be one in Name.

The Absent Members.

"In heaven and on earth," present and absent; by this language we are again assured that the departed are not dead, as is sometimes foolishly taught. They live no longer in the body; they are absent from the body, but, in the expressive language of Paul, that means that they are "present with the Lord!" There are few churches but have an honorable roll of these absent members. Cherish their memory. They rest from their labors, but their loving and fruitful works do follow them. This lesson teaches us the common Fatherhood, the common humanity, and the common sacrifice, by which it is secured and maintained. May our watch-words be, "Unity" and "Peace."

Prayer.

May we come to Thee, our Father, without unbrotherly feelings toward those of the family from whom we are separated by things adventitious and temporary. Rather may our hearts be filled with love and peace and joy, as we consider the great number of the saved; as we witness the growth of the divine family. Give us a closer unity in every congregation, and among all denominations, until at last every barrier is removed and every divisive agent destroyed, and we are indeed and in truth one in Christ. Amen.

*Prayer-meeting topic for June 19.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

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Leading Paper for the Young People of the Christian Church.

W. W. DOWLING, EDITOR.

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Our Young Folks is a SIXTEEN-PAGE ILLUSTRATED WEEKLY, and is devoted to the welfare and work of the Young People of the Church of Christ, and is a first-class journal in every particular, having for its contributors the best writers of the day along its particular lines of work.

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Sunday-School.

W. F. Richardson.

A New Heaven and a New Earth.*

We have reached the end of the story of our Lord's ministry, as told in the New Testament Scriptures. We have followed him from the cradle to the grave, and from the open tomb on Easter morning into the opening skies, where he has been crowned Lord of lords and King of kings, and the Eternal High Priest of humanity. We have listened to his voice as he spoke to the persecutor, Saul, and to the beloved disciple, John. We have listened to his declaration, "I am he that liveth and was dead, and behold I am alive forever more." It is fitting that these lessons should conclude with a picture of the new heaven and new earth, for these are the fruit of his ministry of grace unto men.

When the Babe of Bethlehem was born men knew almost nothing of heaven and but little of earth. Few of the peoples on the globe had any knowledge of the eternal Father or any conception of spiritual things. Even the chosen people, Israel, cherished carnal ideas of God and held vague and shadowy notions of the future life, which gave little of solace in sorrow or hope in death. This world was almost equally a mystery, and the thought of human brotherhood had been born in but a few of the loftiest minds. The earth was filled with human monsters, as were the heavens with superhuman. The pitiless gods of the pagans looked down from the skies upon a race of equally merciless men. The race waited for one to come who should draw away the veil from the face of God, placed there by the depravity of man, that his goodness and glory might shine down into human life and transform it. Whatever the book of Revelation may signify besides, it assuredly presents us with the vision of this glorious consummation. It shows us an exalted humanity, lifted onto the throne of God in the person of the Son of Man, and enjoying an intimacy of fellowship with the unseen that can only be expressed in terms of closest earthly relations.

It is unnecessary to discuss whether the vision embodied in our present lesson is that of an experience only to be realized in the future life, or one whose beginnings at least are to be enjoyed in the earthly life. Certainly its full consummation is reserved for a day yet to be. But it may be that the Church of Christ has it as her sublime mission to bring about that spiritual regeneration of humanity which shall result in the new heaven and new earth wherein dwelleth righteousness. We are given in our lesson some of the characteristics of this new condition which make it worthy of the supreme ambition of the soul.

With the passing away of the first heaven and the first earth it is said that the sea shall disappear. The sea was, to the ancients, a symbol of unfathomable mystery, of insuperable obstacles, of impassable bounds. What lay beyond its dreary wastes they never expected to know. Its awful perils they dared not brave far from shore. If other worlds lay beyond no communication could be had with them. In the new spiritual condition of man, as wrought by the gospel, these limitations will be removed. Life will be fuller and freer; the whole earth but one estate throughout whose ample bounds all God's family may freely roam, finding home anywhere that duty leads, because the Father and his children are there. Already we are beginning to see the promise of this freedom and fellowship, though yet restricted and marred by our folly and sin.

The splendor of this new life is represented by a glorious city, the New Jerusalem, descending unto earth, whose beauty and happiness could be set forth by no other figure than that of the chaste and happy bride coming with glowing face and throbbing heart into the presence of her loving husband. The true glory of this city, as of every other, is in its dwellers. Buildings and streets, commerce and wealth, cannot make a great or happy city. Noble and unselfish citizens, seeking the common good and aspiring to highest ends, these make a city great. Hence we have omitted from our lesson the description of the walls and streets, the foundations and gates, and are shown its atmosphere of holiness, its fellowship of sympathy, its illumination of truth. God dwells with men and identifies himself with them as a Father. He dries the eyes of the mourner, banishes death, with all the mourning and crying and pain that attend it in human experience, and causes life to flow freely as a fountain for all them that are heirs through Jesus Christ. All such are to be known as children of God and are to inherit all things.

No visible temple will there be, for the universe will find its supreme power and privilege of worship in the immediate presence of God and the Lamb. Sun and moon are no longer needed to lighten the way of men, for infinite truth and grace shall flood the path of the just as it grows brighter and brighter unto the perfect day. Unto its glory the nations shall all contribute in the measure of their ability, bringing into the holy city all that they have wrought of the true, the beautiful and the good. Kings shall count it their highest honor to be permitted to add in the least to its splendor by their gifts; and he shall be least in that day who has done nothing toward the furnishing of this home for the redeemed. All time shall contribute to its perfect enrichment, and within its portals can nothing that defileth penetrate. No guards are needed at its gates, which stand open through the eternal day, over whose horizon no shadow of coming night ever hovers. Evil shrinks from approaching this blest abode whose unsullied holiness repels sin by its very whiteness. They who enter in have already been enrolled in the Lamb's book of life, their names recorded on the white page of mercy with the crimson blood of the dying Savior. And from that sweet and wholly satisfying home they shall never care to wander again, for there is naught in all the universe any more to tempt them from the side of him whom their hearts have found to be perfect goodness and love.

May it be ours, who have thus so long been following the Lamb wherever he leads us, to bear some humble share in bringing in the better day, and the new heaven and earth wherein dwelleth perfect righteousness and peace. May we have a right to enter in through the gates into the city, and may the welcome of the loving Lord greet us at the threshold of that better country.

*Lesson for June 23, Revelation 21:1-7, 22-27.

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Christian Endeavor

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TOPIC FOR JUNE 23.

How Temperance Would Help Transform the Earth.

(Rev. 21:1-7.)

The earth is full of wrong and groaning and misery and pain. One of the fruitful causes of agony in our world is intemperance in drink. And yet with all this misery, we look forward to a time when this old world shall be better. Nay, we can even expect that truth and righteousness and goodness shall, in the end, triumph, and the earth be transformed.

Truth is eternal, falsehood finite. Right is eternal, wrong finite. Shall there not come a time, then, when truth and righteousness shall be triumphant and falsehood and wrong shall be no more?

When we think of the numbers who, even now, and even in our own acquaintance, are suffering from the influences of intemperance, we can conceive of what a change would follow if its evils were removed. Our topic does not assume that all the evils of the world are due to intemperance. It does not declare that the banishing of intemperance would transform the earth. It merely claims that if intemperance were cured, this would help to change the complexion of affairs. There are other evils just as great, no doubt. But there are few.

Here is a man who for months, even years, has been living a temperate life. He has built up a good business. His people believe that their past woes are over; and all seems happy. But one day he falls again. All the business that has been the result of years of patient labor is gone in a week's debauch. Customers forsake the poor fellow. Family is in need. Daughters are made to blush, sons to hang their heads in shame, wife is sleepless and her nerves shattered and her health undermined. What an old, old story this is!

Suppose these men should all straighten up, just for one year, what an effect upon the world! Men now idle would be at work. Firms now tottering would grow strong. Families now in want, and worse yet, in mental anguish, would be blessed.

Transformations are not accomplished in a hurry. Those who believe that the passing of a law will usher in the millennium are reckoning without their host—human frailty. There is but one way to achieve this reform and that is by the slow process of human regeneration. Make men better, stronger, abler to resist *all sorts of temptation*; and the reforms will follow.

The great business corporations and the employers of labor and the necessities of business are doing much to combat the evil of intemperance. It is fast coming about that the drunkard, or even the hard drinker, can get no work of any importance. The more relentlessly this law of business acts in the shutting out of inebriates, the better. It is working a vast deal more effectively than most statutes of prohibition have been found to work. A sober, industrious civilization is a surer cure for intemperance than legislation. A sober, honest, transforming Christianity is the surest cure of all.

Buffalo, N. Y.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—oward Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

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His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

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We Ask for the Hearty Co-operation of Every Reader in this Mid-Summer Effort to Double the Circulation of the Christian-Evangelist.

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Marriages.

DOWELL—MUNDY.—Near Moline, Mo., May 22, 1901, by W. P. Dorsey, W. W. Dowell and Miss Ollie Mundy.

JOHNSON—BEDFORD.—In Paris, Mo., May 30, 1901, C. H. Strawn officiating, Mr. Taylor T. Johnson and Miss Mary Lena Bedford, both of Monroe county, Mo.

KIHLOR—JOHNSON.—In New London, Mo., May 26, 1901, by W. P. Dorsey, Wm. Kihlor and Miss Lucy Johnson.

NICHOLSON—BRUNTY.—In Frankford, Mo., April 14, 1901, by W. P. Dorsey, C. E. Nicholson and Miss Eva Brunty.

ODELL—CROPP.—At Plattsburg, Mo., May 21, 1901, by J. W. Perkins, Oscar Odell and Miss Geraldine Cropp, both of Plattsburg, Mo

Obituaries.

Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

APPLEGATE.

Chas. R. Applegate and Elizabeth (Minglin) Applegate were born in Hubbard, Trumbull county, Ohio. The former was born June 17, 1832, and died at Scotch Grove, Ia., April 11, 1901. The latter was born Dec. 16, 1835, and died May 27, 1901. He was baptized by Elder Benj. T. Perkey, when about 11 years old. She by Elder W. S. Hayden when about 18 years of age, uniting with the Church of Christ in Hubbard, Ohio, both living consistent Christian lives until the day of their death. They were married June 18, 1858, to which union were born four daughters, all of whom survive them and were present at the death of both parents. They mourn, but not as those who have no hope. He was the youngest of a family of eight, two of whom only remain, Jas. S. and the writer. She the youngest of eleven children, three of whom survive her. They removed to Iowa in April, 1865, settling on the farm where they remained until the day of their death. The funeral services were conducted by Elder J. P Martindale, of Greeley, an intimate friend of the family, in the presence of a large and sympathetic audience of friends and neighbors

G. L. APPLEGATE.

LESTER.

Elder James Lester, on May 2nd, departed this life at his home in Williamsville, Ill. At the time of his death he was in his 79th year, and for nearly 50 years had filled the office of elder with honor to himself and with profit to the church. He was a faithful and devoted Christian. He "fought a good fight" and "kept the faith" until his work on earth was finished. He leaves his aged wife and eight children to mourn his departure, but they sorrow not as those who have no hope. The funeral services were conducted by the writer in the old church where our brother had worshiped for many years. May the Lord bless his family.

W. W. WEEDON.

WALTER.

Mrs. Ella Walter, wife of S. M. Walter, was born in Adams county, Ill., May 11, 1857, and departed this life May 25, 1901, at the age of 44 years and 14 days. Sister Walter was married to Bro. Walter, April 4, 1880. To them were born seven children, two of whom died in their infancy. In early life the deceased was a member of the M. E. Church, but with her husband joined the Christian Church at this place nearly two years ago. From early life she had been active in Christian work. She was a good wife and mother and neighbor. The bereaved and friends and this church confidently believe that she has gone to the reward of the faithful. Her funeral was attended by a large concourse of neighbors and acquaintances.

A. B. CARPENTER, pastor.

YOUNGER.

Died at Mays, Ill., April 7, 1901, John Younger, aged 72 years. Funeral at Arcola, Ill., conducted by the writer.

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Is the sign over a well known saloon of our city. I stood a Sunday or two ago on the opposite side of the street, when I was approached by one of the many beggars to be found at any time on our streets. He was white-haired, stoop-shouldered, blood-shot eyes, scarlet nose and cheeks, foul teeth and breath, matted beard, soiled clothing, protruding knees and feet and elbows. He asked me for one dime. It has been a custom of mine never to give money away, but to always have the applicant earn it in some way. I said: "If you will tell me the full list of articles that saloon has to exchange I will give you the dime." He looked at the sign and then looked knowingly at me. "Mister, do you want to know jist what they have?"

"Yes, sir, that is what I said."

"Well, sir, I can tell you what they have exchanged with many a poor man like me. Beer for your change, wine for your silver, ale for your wages and whiskey for your gold; the poor farm for your home, disrespect for your respect, dishonor for your honor, falsehood for your truth, bad principle for your good, turmoil for your peace, sorrow for your joy, tears for your smiles, heart-aches for your laughs, hatred for your good will, envy for your love, bankruptcy for your business, need for your abundance, poverty for your luxury, despair for your hope, hunger for your bread, want for your wealth, the beggar for your citizen, the tramp for your gentleman, the hobo for your scholar, the vagrant for your minister, the bum for your statesman, rags for your silk, soleless shoes for your calf, filth for your musk and rosewater, dirt for your cleanliness."

He looked at his hands and continued, "Drunkard's nose for your beauty, bloat for your youth, decayed teeth for your sound ones, a foul breath for your sweet, swollen lips for your healthy ones, pain for your ease, wounds for your caresses, vile profanity for your prayers, moans for your songs, curses for your fun, the stone for your fireside, adultery for your chastity, vice for your purity, the harlot for your mother, the courtesan for your wife, the street-walker for your sweetheart and sister, the negress for your bride, the pick and spade for your position, ball and chain for your freedom, the jail for your liberty, ah, night for your day, clouds for your sunshine, dust and vermin for your flowers, stench for your ointments, and orphans for your fathers, widows for husbands, divorces for weddings, betrayals for the honeymoons, the woods for the homestead, bare floors for the carpets, old furniture for the new, broken crockery for the silverware, cast-off clothing for the window glass, a pigsty for your lawn, the mortgage for your farm. Ah, more, infanticide for parental care, abortion for your unborn, crime for your mercy, blood for your affection, the beast for the man, the fiend for the woman, the brute for the human, death for life and hell for your heaven. These are most all the wares they have to exchange." He bowed, thanked me and went his way. But with me he left a knowledge of what the Merchants' Exchange Saloon has to exchange.

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What is the Church?

GILLESPIEVILLE, O., May 15, 1901.

BROTHERS:—May I "speak out in meeting" if I don't talk too long? Where there are so many deserving to be heard, it would not be right for me to be tedious.

After listening to the aged Lamar on the "Mystery of Sin," and to B. B. Tyler on "How to address plain people" so as to help them, one finds it not very easy to speak or write so as to interest the higher critics!

The "Washington" Brother has interested me very much—perhaps because he has treated on a theme quite familiar to me. "The church," he says, "was originally a unit," and he proposes to tell "how the church divided." If, as the writer says, "it was the will of Jesus Christ that his church should ever remain united," and if Jesus "prayed for the unity of his flock," surely his will was granted and his prayer answered. It is not, then, "his church" that has been so much divided up into conflicting parties.

Christ's church *is* "*one*" and embraces all who have been grafted into "the Vine"—all who have been enrolled in the Lamb's book of life, and who hold to him as the HEAD of the great spiritual fraternity. If, as the brother says again, "all the divisions in the church have been brought about by men departing" from the right way, then let all come back to primitive simplicity and purity.

I would not say the divisions are "*in* the church;" but there are separations *from* the church, consisting of sects, parties, denominations, no matter for what purpose organized.

The writer refers to CHURCH HISTORY. But this so-called "church history" is mainly the *history of denominations*, and denominations are not churches, but parties attempting to regulate the faith and practice of congregations of Christians.

Brothers and sisters in Christ should dwell together in unity; and all who thus live according to his will and prayer are *ex-officio* members of Christ's BODY, the CHURCH, founded on the "Rock." *That* church cannot consist of *fractions* of denominations, *branches* of the church, or *aggregations* of sects, but only and altogether of whole-souled Christians, spiritual-minded disciples of the blessed Jesus.

Let us all speak the "same things," or things that harmonize, and let there be no sects or sectarianism among us. Let the Lord's Prayer be answered, and may the Lord's will be done. W. PINKERTON.

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THE CHRISTIAN-EVANGELIST.

FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii June 20, 1901 No. 25

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IT is only when we view human nature in the light of the Cross that we can realize man's true dignity and place in the universe. Why the Cross, with all its suffering and shame, and why, indeed, the incarnation which lies behind the Cross, if man be not a being of supreme value in the sight of God? Not only so; but when we remember that He who hung upon that Cross was the truest and divinest expression of manhood which the world has ever seen, it gives us a new conception of the amazing possibilities of humanity. On the other hand, how awful a thing is sin that it should require the sacrifice of the incarnate Son of God! But there stands the Cross as a witness forever to the truth that the man who has sinned need not despair, but that, coming in prayer and penitence to God, he may receive forgiveness and new strength for the conflict. It is a witness, too, to what God can do for a human soul by filling it with His glory and strength. It is only when we reproduce the life of Christ in our own lives, and find in the Cross the solution of all our problems, and the way of escape from all our difficulties, that the truth of the whole story of Christ's life and death finds its deepest confirmation. O, the infinite possibilities of a soul that has caught the meaning of the Cross, and makes the law which underlies it the rule of his life!

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W. E. GARRISON,
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THE CHRISTIAN EVANGELIST

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Vol. xxxviii. St. Louis, Mo., Thursday, June 20, 1901. No. 25.

Current Events.

The Cubans Yield. By a vote of 16 to 11, the Cuban Constitutional Convention has accepted the provisions of the Platt Amendment and incorporated them verbatim et literatim into the constitution. The long protracted opposition gave way when every pretext for delay had been exhausted and when the Radical members of the convention had played to the gallery at sufficient length in attempting to pose as the defenders of their country's liberty against the aggression of a foreign foe. The role was never an easy one and probably few persons, except the less intelligent of the Cuban Radicals, were deluded into believing that Cuban liberties were at any time in danger from the demands of the United States. The acceptance of the Platt Amendment does not mean that American troops will be immediately withdrawn from the island. The act of Congress requires that a stable government shall be established, based on a constitution embodying these provisions, before the withdrawal of the troops. The provisions have now been embodied in a constitution, but the stable government is yet to be built upon this foundation. It is still the duty of the United States to preserve order in Cuba until a government has been organized and inaugurated to which this function can be safely entrusted. It may be as much as a year before this can be fully accomplished. There has been much unwise newspaper talk recently about annexation as Cuba's ultimate goal. It may be that this will eventually come about, but it can come only at the desire of the Cubans. Obviously they do not desire it now and they can be only alarmed by having this prospect presented to them at the present time when they are enthusiastic for independence.

Who Pays for Our Commercial Supremacy? We have all done our share of rejoicing, during the past few weeks, over the increasing tokens of America's commercial conquests over her European competitors. We have heard the confessions and complaints of British and German manufacturers and have rejoiced—not at their loss, but at the gains of our fellow countrymen. But anon there comes a rumor that the victories of American commerce and industry in the foreign field are won by selling articles cheaply abroad which are sold dearly at home; and this rumor saps the enthusiasm of the plain citizen, "the man in the street," who is willing enough to rejoice in his neighbor's success but does not like to be called upon to carry the whole burden of its cost. American machinery is winning its way in Europe because it is cheaper than its competitors. But perhaps its makers could not afford to underbid their rivals if they were not able by being protected in this country to sell more dearly in our own markets. One wonders whether it is not a misplaced enthusiasm which rejoices at the victories of American steel in Europe at $300 a ton while the enthusiast himself is paying $450 a ton in this country for the same protected steel. Our bosoms swell with patriotic pride as we note how European manufacturers are being pushed into the corners before the advance of America's commercial armies, but it sometimes occurs to the plain citizen, whose only direct connection with these triumphant industries is that of patron, that he is furnishing all the sinews of war and getting nothing out of it except the privilege of hurrahing and swinging his hat. Mr. Schwab, president of the steel trust, recently admitted before the Industrial Commission that his company does sell goods abroad cheaper than at home and defended the practice. The Commission has decided to take further testimony from leading manufacturers on this point.

An Undiplomatic Criticism. The Russian Minister of Finance, M. DeWitte, has recently given forth an undiplomatic statement of his opinion of Secretary Gage's motive in ruling that a countervailing duty must be collected on Russian sugar imported into the United States to offset the alleged bounty paid by the Russian government on exported sugar. He thinks it was all due to undue influence by the sugar trust. So experienced a diplomat as M. DeWitte ought to know, as apparently he does not, that it is bad form for a high official in one government publicly to express uncomplimentary opinions about the motives of a high official in another government, especially since he has no better facilities for knowing those motives than has any one else at a distance of 7,000 miles. Furthermore, to attribute Mr. Gage's act to the undue influence of any trust seems to us not only undiplomatic, so far as M. DeWitte is concerned, but superfluous. The law requires the levying of a countervailing duty on all goods enjoying an export bounty. The only question is, Does the refunding of the Russian internal revenue tax on sugar constitute a bounty? There are at least enough good reasons for thinking it does to prevent any but a malicious critic from impugning the motive of such a decision.

Is It a Bounty? When a government adopts a protective tariff, its purpose is to compel foreign producers either to keep their goods at home or to export them at a disadvantage. The disadvantage resides in the necessity of demanding a price higher by the amount of tariff than the same goods bring at home. If the United States imposes a tariff of, say, one cent a pound on sugar, it means so far as Russia is concerned that we do not want Russian sugar sold in the United States at the same price that it is sold for in Russia; that we want to protect our own sugar producers from Russian competition by raising the price of the latter's product at least one cent a pound. But part of the cost of producing sugar in Russia is the internal revenue which every manufacturer must pay, and this enters into the determination of the price. If this tax is refunded in the case of sugar that is exported, the concession tends to nullify any import tariff which any other country may levy on sugar. If the manufacturer of Russian sugar escapes a one-cent-a-pound internal revenue tax by exporting his product, and encounters a one-cent-a-pound import duty on bringing it into the United States, it will be a matter of no consequence to him whether he pays the amount to his own government or to ours, and the price of sugar will be the same in both countries. The essential feature of a bounty on exports is that it affords an inducement to export goods by making it possible to sell them cheaper abroad than at home. The Russian measure which Mr. Gage has interpreted as a bounty certainly has this characteristic. Whether our sugar trust needs protection is another question and one which it is not the business of the Secretary of the Treasury to decide. The law gives it protection and it is his business to see that the law is enforced.

American Divorces in England. Again has a divorce scandal turned up in the ranks of British aristocracy and this time America is very closely concerned because the divorce was obtained in this country. The divorcee, having remarried, is being tried for bigamy. Earl Russell, member of the House of Lords and representative of one of the oldest families of British nobility, established legal residence in Nevada a year or two ago, obtained a divorce under the laws of that state and subsequently married an Englishwoman who had also obtained a Nevada divorce about the same time. The Earl has been arrested on a charge of bigamy and is now undergoing a preliminary trial. If indicted by the grand jury, he will have the right to be tried by the House of Lords instead of by a common court, an event such as has not occurred for forty years. The trial will not merely determine the legal guilt or innocence of an old reprobate who happens to be socially and politically prominent, but may lead to a consideration of the general question of recognizing divorces which have been granted in states and countries where the laws are notoriously lax in that particular. The recent decisions of the United States Supreme Court, which have been widely commented upon, were a re-

affirmation of the general validity of a divorce granted by a state in which the divorced parties had legal residence. In other words, no state can dispute the validity of divorce proceedings in any other state, except on the ground that the latter had no jurisdiction in the case. The question is now raised whether one country shall hold itself bound to recognize divorces granted in another whose divorce laws are so lax as to furnish an inducement to all who have wearied of the bond of matrimony. Earl Russell could not possibly be prosecuted for bigamy in this country, but it may be that the courts of Great Britain will not feel bound to recognize the decrees of the Nevada courts as we are in all states of the Union. In any case, the laxity of our divorce laws and the grave need for uniform federal legislation on that subject will be much advertised by these proceedings against a British peer.

The Last Filipino General. The surrender of Gen. Cailles, the last insurgent Filipino of any prominence, which was prematurely reported a week or two ago, has now become a reality. Gen. Sumner has been negotiating for the surrender, and reports that the preliminaries have been arranged. Cailles is collecting his men, and they will surrender in a body. There are still scattered bands of insurgents here and there, but this surrender removes from the field the last leader of any prominence. Emilio Zurbano has proclaimed himself successor of Aguinaldo and "governor of Tabayas and the Philippines," but Zurbano is considered a sort of comic opera bandit who may have certain points of picturesqueness but need not be seriously reckoned with as a factor in the military situation. The judges of the Supreme Court of the Philippines which were appointed last week by the Philippine Commission, have been inducted into their offices with the simplest possible ceremony. A movement is on foot to make English the language of the courts in the Philippines instead of Spanish as at present. This will doubtless come sooner or later, but it is reported that the majority of the foreigners are at present opposed to it.

Private Losses in the Transvaal. The commission appointed by the British government to make investigations and recommendations touching concessions and various other business matters in South Africa, has reported its opinion that the government is not under obligation to make good the losses of foreign stockholders who held shares in the Transvaal railways which have been largely destroyed in the course of the war. These roads were owned by the Boer republics until shortly before the war began. Then, with a double purpose of raising money to carry on the war and of giving Europe a financial interest in their side of the impending struggle, the shares were put on the market in Germany and Holland. Naturally the German and Dutch investors are incensed at the recommendation that their losses be allowed to go without compensation, and strong efforts are being made to enlist the governments of Germany and Holland in a protest. On the other hand, it is pointed out that the sale of the stock was virtually an act of war, since it was a means of raising money to carry on the war. And it is pointed out that, at the end of the Spanish-American war, the United States assumed neither for itself nor for Cuba the debt with which the island had been burdened by Spain, though the Cuban bonds were in private hands like the shares of the Transvaal railroads and were also secured by mortgage of the Cuban customs. The case presents some features which are not to be decided offhand, and it might be wise to give the Hague tribunal an opportunity to pass upon it.

The Tribunal at the Hague. Though much fun has been poked at the Czar's peace conference and his dream of substituting arbitration for war, still the conference formed plans for the organization of a permanent tribunal and in accordance with these plans the court has been gradually organizing itself until the present time. It has now been announced that, by the appointment of the fifty-fifth and last member, the court is complete and ready to do business. From the beginning Germany has not been considered a friend of the enterprise and has held out against recogizing the power of this tribunal. But recent expressions of the German chancellor, Count Von Buelow, and the foreign minister are construed as indicating an acceptance of the Hague tribunal as a proper court of arbitration for certain classes of questions. The tribunal has jurisdiction, of course, only over those questions which are specifically referred to it by the interested parties. This falls far short of entirely substituting diplomacy for war but that event must of necessity come gradually. If the high character of the court is maintained and its decisions bear the marks of impartial justice, international public opinion may within a generation develop to such a degree that refusal by any power to refer a dispute to this court for decision will be equivalent, in the eyes of the nations, to a confession that it is in the wrong and will unite all civilized powers against it. The employment of force by all the nations against one to compel it to arbitrate would no more be war in the present sense of that term than the show and exercise of force by a squad of policemen in overpowering a single lawbreaker is a prize-fight. The Hague arbitration tribunal has great possibilities before it, if its friends do not get impatient to see the last step taken in a day and will give public opinion time to grow, and the world may yet honor the name of Nicholas II, supreme commander of the greatest army in the world, as the promoter of perpetual peace.

No Third Term. As was expected, President McKinley has issued a statement declaring unequivocally that he will not under any circumstances be considered as a candidate for the presidency in 1904. It is well that the President takes this sensible view of the matter, for the prejudice against the third term is probably too deeply rooted even to have allowed him the nomination, and nomination would have meant defeat. Besides, there are too many men in the party who feel that they have waited long enough and are anxious to try for their first term. An incomplete list of Republican aspirants or possibilities includes Vice-president Roosevelt, Gov. Odell of New York, Senators Foraker and Hanna of Ohio, Cullom of Illinois, Lodge of Massachusetts, Spooner of Washington, and Fairbanks of Indiana, Judge Taft and the Secretary of the Navy, John D. Long. The friends of Roosevelt and Fairbanks are the most active in giving an early start to the booms of their respective candidates. So long as every boy born in this country from Maine to California has it impressed upon him in youth that he is eligible to the presidency and may get it some day; and so long as every politician who is elected to even the humblest state or federal office can see in dreams the finger of manifest destiny pointing the path to the White House—so long it is improbable that party discipline will ever stand the strain of seeing one man put into the presidential chair for the third time. Such a result could only follow a most extraordinary dearth of candidates—and if there is anything which the Republican party has plenty of at present, it is candidates for 1904.

Brevities. Andrew Carnegie has received the degree of LL.D. from Glasgow University. If a degree was all he wanted, he might have saved his ten million dollars. There are institutions in this country which will furnish an LL.D., D. D., or any other kind of a degree while you wait for $7.50—discount for cash.

Six states have already made appropriations for their exhibits at the World's Fair of 1903. Missouri $1,000,000; Illinois $250,000; Kansas $75,000; Colorado $50,000; Arkansas $40,000; Wisconsin $25,000.

The Chinese indemnity question is apparently not so nearly settled as was believed a week or two ago, when it was announced that 450,000,000 taels had been agreed upon as the amount. There is some probability that the matter will be placed in the hands of the Hague arbitration tribunal and if so there is a possibility that the amount may be still further reduced in accordance with the ideas which our government has advanced from the first.

It is a curious and interesting coincidence that the purchase price paid to France for the Louisiana territory, fifteen million dollars, is just the amount provided by the nation, the city of St. Louis and private subscriptions to pay for the Louisiana Purchase Exposition. A careful study of the development of that territory during the past century will reveal the fact that the taxable value of its property has increased more or less. The territory which was bought for fifteen millions now has an assessed valuation of more than six and a half billion.

Last Friday was the one hundred and twenty-fourth anniversary of the adoption by Congress of the present design for the American flag, which has been changed since 1777 only by the increase in the number of stars. It is perhaps impossible for an American to judge impartially of its beauty. But no loyal citizen ever saw it on foreign soil, side by side with the flags of European nations, without feeling deep gratitude to his fathers, not only for giving him so great a country for a native land, but also for choosing so beautiful an emblem for its banner.

Our Message to the Churches.

Having pointed out in a previous article the fact that, as religious reformers, we had a message to the churches, and indicated the spirit in which the message should be delivered, and what should be our attitude toward the churches for whom our message is intended, we come now to consider very briefly the nature of the message itself.

1. The first feature of our message, chronologically considered, and perhaps first, too, in the order of importance, is that concerning the divisions in the church of Jesus Christ. In substance this feature of the message to our brethren of the dispersion, scattered abroad in the various ecclesiastical organizations, is this: Divisions among the people of God, of the kind which have marred the unity of christendom for centuries, are contrary to the very genius of Christianity, whose dominant principle is love; are opposed to the explicit teaching of Christ and of His apostles; are unnatural, in that they divide the children of a common Father and disciples of a common Lord from each other's fellowship, and are highly prejudicial to the best interests of the kingdom of God, in that they weaken our resources and are a stumbling-block to the world. We have pointed out Christ's prayer for the unity of His followers, to the end that the world may believe on Him, and have urged, for the love of Christ who loved us and gave Himself for us, that we heal our divisions, put away our alienations, and love and treat each other as brethren. We have never urged that it is either desirable or practicable to organize a huge ecclesiasticism, after the manner of the Roman Church or of any other ecclesiastical organization, which should comprise all believers. Rather our contention has been that we should be so united to Christ, in life and service, and fellowship, that we would be united to each other in the same way, co-operating as Christian brethren in all worthy religious enterprises. While we have believed and held that the local congregation, with its local bishops and deacons, harmonizes more with the examples of church organization furnished in the New Testament, and with that simplicity which is in Christ, yet absolute uniformity of organization is not believed to be essential to unity or even advisable, since organization should be adapted to the local condition and needs of any given church. While not insisting therefore on uniformity of organization or methods of administration, it is believed that all systems of hierarchy which entrench upon the liberty which we have in Christ and violate fundamental principles of Christ's teaching are not only preventive of Christian unity but subversive of that simplicity and equality which are essential to the best interests of the church. We have asked, therefore, that these anti-scriptural additions to New Testament Christianity and church organization be abandoned in the interest of unity and of greater efficiency.

2. Another important part of our message to the churches relates to the subject of human creeds. We found the human mind in bondage to these statements of doctrine whose authors had no divine sanction or authority for imposing their opinions upon their fellow Christians. We have claimed that as the church lived, prospered and triumphed during the first centuries of its existence without these human formulations of doctrine as tests of fellowship, so it can live and prosper and triumph to-day without such formulations of doctrine. Moreover, it was added that many honest, sincere people are kept out of the churches and away from Christ because of the existence of these creeds to which they cannot subscribe. It was pointed out that these creeds did not serve the purpose for which they were originally intended, namely, to keep heretics out of the church and preserve its unity, but on the contrary, they have kept many good people out of the church, and have caused and are perpetuating divisions in the church. Is it not reasonable, therefore, that they should be abandoned, since the purpose for which they were adopted has not been realized?

3. But the above was only the negative side of the statement concerning creeds. The positive part of our message on this subject was and is that we have no need for human creeds, seeing that we have a divine one furnished us in the New Testament which is amply sufficient for all the purposes of a creed. This creed, or confession of faith, is the Messiahship and divine Sonship of Jesus of Nazareth. It was on this truth, as confessed by Peter, that Christ said he would build His church. Paul said to the Corinthians when he had heard of their incipient divisions under various leaderships, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Upon this foundation the church was originally built, and on that foundation it rests to-day. Other foundations may be torn away and the church would remain, but this foundation removed and the gates of hades will have prevailed against it. Our message to the churches then, concerning creeds was and is an appeal to them to surrender, as bonds of union and communion, all human formulations of doctrine, which may be used simply as educational statements, and to unite upon "the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone."

4. It was in harmony with this view of creeds that our message emphasizes the fact that faith, in the New Testament sense of the word, is belief in a person, not in doctrines *about* a person. The faith of which the New Testament predicates salvation is faith in Jesus Christ and not in any set of doctrines relating to him. To accept Christ, it is held, means the acceptance of whatever He taught and involves obedience to all that He has commanded. The distinction between faith and opinion, or between faith and knowledge, was thus sharply drawn. It was held to be essential to salvation from sin to believe in Christ, but that the learning about Him was a matter of knowledge to be gained afterwards in discipleship under Him. This distinction proved a great relief to thousands of burdened, anxious souls who were willing to confess Christ, and obey Him to the best of their knowledge and ability, but who were confused about the doctrinal speculations and contradictory theories of the creeds. They now saw their way clear to become Christians without committing themselves to a doctrinal basis which they either were unable to comprehend or, so far as they were able to comprehend it, were unwilling to accept. No more important step has ever been taken in the history of religious progress since the establishment of Christianity in the world than this restoration to its rightful place of the New Testament confession of faith, and the distinction between that faith and the doctrinal statements which largely make up the creeds of christendom.

Other features of our message must be postponed until next week.

Missouri Bible-school Convention.

The thirty-first annual convention of the Missouri Bible-school Co-operation was held June 10-13 under the large hospitality of the great church at Sedalia. It was not an exceptionally large convention; there were about 300 delegates aside from the entertaining church. Comparison of the program, the spiritual tone and the practical value of this convention with preceding conventions would not be to the point. They are all good. The very fact of a state gathering of Bible-school workers indicates a wholesome condition of public sentiment with regard to this part of the church's work.

There were many things deserving commendation: the enthusiastic spirit; the encouraging reports of numerical increase; the effectiveness of our evangelists in establishing new schools and churches and in increasing the membership of both; the inspiring eloquence and contagious zeal of many of the speakers. These were all prominent features which gave value to the assembly. If we have a word of criticism to offer it involves no lack of appreciation of these matters, but only the judgment that a conference of Bible-school workers should present some other features which were not notably present in the convention at Sedalia.

In the first place, it seems to us that there might be a vast economy of time by eliminating all speeches which are designed to point out the value, need and importance of Bible-school work. It would surely not be a violent assumption to suppose that every one who goes to the trouble and expense of attending a Bible-school convention already agrees that the Bible-school is a good thing; that it is helpful to "the home, the pastor, the church and the community." Speakers to whom such topics are assigned are forced to thrash over much old straw. Some of them exhibited conspicuous ability in this direction. They did admirably well a thing which scarcely needed to be done at all. Reports of past work, glorification over past improvements, and a lively appreciation of the value and importance of the work are all conducive to enthusiasm; but enthusiasm is only one among several qualifications of a Bible teacher, and the quickening of zeal is only one function of a Bible-school convention.

The Bible-school is fronting problems which must be solved in the near future—problems of method, of the arrangement of lessons, of the grading of pupils, of the training of teachers. These are problems which confront educators in every sphere. They are serious and must be seriously considered. A district association of public school teachers which would meet for three days and talk joyfully of the importance of their calling and the necessity of public school education and arouse enthu-

siasm for their work, would, of course, accomplish some good; but no one would for a moment consider that it was seriously approaching the real problems which it ought to consider. Enthusiasm is not less necessary in the public school than in the Bible-school and an intelligent understanding of the principles and methods of teaching is not less needed by those who teach the Bible than by those who teach arithmetic. The enthusiasm of our Bible-school conventions is good. May it never grow less. But it is too time-consuming and it needs to be supplemented by more practical considerations.

It would probably be admitted on all hands that the greatest problems now confronting us in regard to the teaching of the Bible are those of securing more perfectly graded and more closely connected lessons; of perfecting the grading of the school so that pupils will pass from class to class in continuous and orderly progress; and of securing better trained teachers. Not one of these topics was touched upon in the whole course of the convention, though one speaker barely mentioned the matter of grading.

The conviction is forced upon us that our Bible-schools are more effective as an evangelistic than as an educational agency. It is very true that the ultimate object of the Bible-school is to present Christian truth in such a way that it may enter into the heart and become effective in the life. But this involves more than evangelism. If it did not, we might as well dismiss the pupils from the Sunday-school as soon as they have joined the church. If the convention was weak on the side of practical consideration of educational methods, it only reflected the condition which is prevalent among the schools. They need to be made in a far truer sense institutions of learning.

If what has thus far been said be taken as a criticism, an exception must be made in favor of the Primary Department and that part of the convention which was devoted to its interests. In general, the primary teacher is the most effective and best trained teacher in the school. A general impression has gotten abroad—fostered, perhaps, by the idea of kindergarten training—that, while anybody can teach an intermediate class, it takes special training to teach a primary class. The session of the convention devoted to this work was, for the most part, practical and meaty and primary teachers who were present found in it something to take home besides enthusiasm. The exercise conducted by J. N. Dalby with a portion of his class of 175 tots was highly conducive to this result.

W. F. Richardson gave a magnificent evening address culminating in an appeal for the state work. It may be doubted whether the public appeal and the taking of pledges in this fashion added one dollar to the treasury which would not have come otherwise. When a delegate comes to the convention instructed to pledge a certain amount for his school, even Bro. Richardson's eloquence can scarcely alter it. Our national conventions have learned a better way and the state convention might profit by the example.

Among the resolutions adopted by the convention was one recommending that every school in the state make an offering for the work at Jacksonville, Fla., on or before the first Lord's day in September. A Mrs. Nation resolution was also passed stating that, "while not formally approving her methods," yet "inspired by her example," we renew our war on the liquor business. There was no considerable protest either from those who do "approve her methods" or from those who are not "inspired by her example." The vote was languid to the point of inaudibility.

The singing was said to have been better than at any preceding convention in this state. W. D. Pittman's chorus choir was a success. The Sedalia church has a good pipe organ and an organist who is an artist.

The absence of the older men from the convention was much commented upon. It was an assembly of young men and women.

The Bible studies by C. A. Young, of Chicago, and Burris A. Jenkins, of Buffalo, president-elect of Kentucky University, were helpful.

The following figures may be of interest: We have at present 1,350 Bible-schools in Missouri with 110,000 pupils. 68 schools and 20 churches have been organized during the past year by our secretary, H. F. Davis, and our four evangelists, Giddens, Havener, Wood and Schultz. We have 400 Endeavor Societies in the state with 14,400 members who gave $11,300 last year for church work and missions. There were 400 additions to the church last year from among the associate members. We have 114 Junior societies with 2,960 members.

C. M. Chilton, who was president of the convention this year, is succeeded in that office by J. B. Jones. The next convention will be held at Maryville, Mo.

"Polite Life."

Methodists have recently been resenting the comment that their system of doctrine and discipline is better adapted to the farm and village than to the city, and that henceforth they will have difficulty in holding their own in the centers of population. The chief point is not that there is an actual numerical loss in their membership, but that people who rise in the world find Methodism irksome; in other words, that there is "a tendency for the richer Methodists to stray into other folds, where the prevailing ideas and manner of life are more congenial to their aspirations.

This is doubtless true, and the loss of richer members who stray into other folds is not peculiar to Methodism. Almost every religious body feels it, except the one or two "other folds" whose chief business in life is apparently to gather in the richer members who are seeking a religious environment "more congenial to their aspirations." For instance, says Harper's Weekly, "Methodist discipline inculcates, and even requires, in church members, a degree of abstinence in the matter of beverages which is apt to be irksome to persons who follow the ordinary temperate usages of polite life in the concerns of eating and drinking." We may be wrong, but we have been in the habit of thinking that the church has a higher mission than that of adapting itself to the "prevailing ideas and manners" of "polite life," particularly in the matter of beverages.

The church, to be sure, has no right, by crudity and ugliness, to offend the sensibilities of men of taste and culture. There is no reason why the forms of religion, those matters which are of purely human device, should not become more civilized, more beautiful, more artistic, as the tastes of men become more highly cultivated. There is no virtue in ugliness, though much virtue may accompany ugliness; and boorishness is a mask and not a mirror for religion. Let our religious manners be as perfect as the social manners of "polite life." But the improvement of taste does not involve a relaxation of morals. The churches which constitute the potent religious forces of our time are not those which condone the vices of their richer members to give them, at any cost, an atmosphere "congenial to their aspirations."

Editor's Easy Chair.

One of the popular delusions in which people indulge is that if they could only get rid of work and give themselves up to making themselves comfortable, life would be delightful. But, as a matter of fact, few experiences are more unsatisfactory than the direct, conscious effort to make one's self thoroughly comfortable. It is a Saturday half-holiday let us say, and the thermometer shows a decided tendency to reach the century mark. It is easy to think that if one were at home, under the shade of his great oaks, swinging in a hammock, or lying on the grass, he could steep his whole being in a sea of rest and defy the soaring disposition of the thermometer. So he gathers up some magazines and papers and betakes himself to the favorite spot in his lawn where the shade is thickest, and proceeds to—make himself miserable! He is sure to be thinking of himself under these conditions, and of the temperature, and to be abnormally conscious of the numerous little discomforts which any one can conjure up if he is on the lookout for them. If one must endure the heat, it were far better to have some task for hand or brain to occupy the mind and call it away from himself and the weather. Physical comfort, like the higher form of happiness, is best obtained when not made the direct object of search. Selfishness is a failure, as a rule of life, even in the matter of promoting one's own well-being.

Those who sleep late these glorious summer mornings miss the calmest, coolest, purest and most beautiful part of the day. The birds know this and wake right early and sing their sweetest songs ere the rough noises of the day come on with their discords. There is a freshness in the air, a beauty in the sky, a strange mingling of light with the receding shadows of the night, a glory of color in the east, as the sun advances, coming forth from his chamber, later, rejoicing as a strong man to run a race, all of which are peculiar to the early morning hour. The dew upon the grass and leaves is heaven's benediction upon the sleeping earth. All nature seems to welcome the coming light. The dew sparkles with delight, the flowers lift their heads, the leaves move lightly and tremble as with expectancy, and the chorus choir of bird-songsters greets its coming with the sweetest notes they can raise. "Hail to the light!" seems to be the spontaneous exclamation of nature, waking from the slumbers of the night. How natural that light should be used in the Bible and in all

literature, as well as in our common speech, as the symbol of truth! What a different world this would soon be if all men welcomed the light of truth as nature welcomes the light of the sun! Why do they not do so? Some "love darkness rather than light, because their deeds are evil." Others have received a little light, have gotten the eyes of their understanding adjusted to that, and do not wish any more. Others still are afraid of the light lest it destroy the faith! This is like a man traveling in the darkness at night by the dim light of the stars, fearing the sunrise, because it may necessitate a change of route! But as we write the sun, which had already sent his first beams of light across the sky when we began, has now risen above the horizon and has illumined yonder cross on the church with his golden rays—symbol of that gospel whose light is advancing into all lands, waking the slumber of ages and preparing the world for its bridal day.

The local committee at Minneapolis, having in charge the interests of our national conventions next October, are working with a zeal, enterprise and practical sagacity which is itself a prophecy of success. All the signs point to a great convention. It is the first visit of our national convocation to the great northwest. We owe it to the people of that section to go in large numbers, by way of indicating to them the strength of our cause elsewhere. It is a part of the country worth seeing, if there were no other attractions. The twin cities of Minneapolis and St. Paul, the beautiful lakes thereabouts, are worth a trip across the continent to see. The air in Minnesota in October will be a tonic to all who inhale it. And then it is our "First Twentieth Century Convention," as the committee advertises it. It will not do to start the century with an inferior or commonplace convention. We must be there in great multitudes from all the states—and shall we not have representatives from Cuba, Porto Rico, Hawaii and the far-off Philippines? By all means plan a trip to Minneapolis next fall. The railroad rate of half fare invites a large attendance. If you cannot take a summer vacation and go to the Minneapolis convention too, then postpone your vacation till autumn and take it in Minnesota. We prophesy a great convention.

So far as we are able to read the signs of the times in our own Zion, they are full of hope. There is an unmistakable emphasis and an awakening interest among us on the subject of education. Nearly all our colleges are increasing their endowment and their equipment, raising their standards of scholarship and are vindicating their right to live and to receive a generous patronage by the quality of the work they are doing. The formation of the American Christian Education Society is itself an indication of the growing appreciation among us of the value of education as an essential factor in any great and worthy religious movement. We may reasonably expect from this organization a new stimulus to the work of education resulting in a higher degree of scholarship in our ministry and a large number of educated men in other callings who will give dignity and power and wise leadership to our work in the coming years. The missionary spirit is steadily on the increase, and our missionary offerings are taking more the form of a fixed habit and are less subject to the fluctuations of zeal resulting from special appeals. Our churches in the cities are organizing their forces for a more united and effective effort, and city evangelization is destined to form an important feature of our operations within the next decade or longer. Better church buildings, a better order of church worship, a higher degree of efficiency in the work of training the young, a clearer understanding of the nature of the work we have been sent to accomplish, together with a well-defined tendency to get hold of the profounder truths of Christian life and experience, are among the encouraging indications which prophesy a great future. All these tendencies should focus themselves in the great national assembly which is to gather at Minneapolis in October next, and should find such expression as will enable all spectators to know *where* we are, *what* we are and *why* we are. It is especially appropriate that this first convention of the twentieth century should be representative of the best thought, the holiest purposes and highest aspirations of this latest of the great reform movements in the church.

Notes and Comments.

The last meeting of the trustees of Missouri Bible College held at Columbia was the most encouraging one in the history of our effort to establish Bible instruction at the seat of our state university. The securing of $50,000 endowment gave the trustees a solid basis on which to stand to plan for larger things. The lot adjoining the one we had previously purchased for the Bible College on the north, and which contains a two-story dwelling, was purchased, and the dwelling will be converted into a temporary Bible College building until we get ready for putting up the permanent hall on the lot adjoining the campus. This is conveniently located to the university buildings, and will make it possible for many of the students to attend the Bible lectures who could not otherwise do so. Arrangements are being made to put one of our strongest and best men at Columbia, beginning with next autumn, who will be expected to do the chief part of the work of instruction. Brother Moore, the present Dean, will retain his relation to the institution, but will give his time largely to some literary work which he has in hand. The friends of this enterprise who have from the beginning realized the vast importance of supplementing the academic and scientific instruction given at the university with biblical instruction, feel more encouraged with the outlook than ever before, and they solicit the earnest co-operation of every disciple in the state who believes that no education is complete without a knowledge of the Bible.

Drury College, Springfield, Mo., held its twenty-eighth annual commencement exercises last week. A feature of special interest was the formal laying of the corner stone of Pearson's Hall, a new building which, with its equipment, is to cost about $50,000 and is to be devoted to science. Dr. Pearson, of Chicago, gave half of this amount on condition that the other half be raised outside. President Homer T. Fuller, who has exhibited untiring zeal and great financial ability in his administration of the institution, has succeeded in complying with the condition of the gift and the beautiful hall is now in process of erection. This will make eight buildings which stand upon the beautiful campus of forty acres in the northern part of the city. Addresses on the occasion of the laying of the corner stone were made by the mayor of the city of Springfield and the editor of this paper. The commencement exercises throughout were of a high order of excellence. No institution in the state is doing a higher class of work than Drury, and it is proving a vast blessing to the intellectual, moral and religious life of the people of the southwest. It is conducted on undenominational lines, though the institution is pervaded by a very decided Christian spirit and influence. The institution is blessed with a very capable faculty and an able, enterprising and deeply interested board of trustees. The plant, as it now stands, with its endowment fund, approaches a half million dollars, but it needs and will doubtless receive additional endowment to enable it to meet its growing needs.

The Presbyterian General Assembly assures us by unanimous vote that such doctrines as the damnation of non-elect infants dying in infancy are not really in the Westminster Confession, and that the ancient creed needs only to be properly understood to be perfectly consistent with the love of God for all men and with modern humane ideas. If so, what a pity the statements of the Confession were so ambiguous that even Calvinists mistook its true import until so recently. There was Michael Wigglesworth, a representative theologian of two centuries ago, who put many of the Westminster doctrines into verse in his "Day of Doom," a poem which enjoyed immense popularity in New England throughout the eighteenth century. The great Judge on that last day thus replies to the protests of the non-elect infants who objected to being punished when they had never had a chance to be either good or bad:

"You sinners are, and such a share
As sinners may expect,
Such you shall have; for I do save
None but my own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less,
Tho' every sin's a crime.
A crime it is; therefore, in bliss
You may not hope to dwell:
But unto you I shall allow
The easiest room in Hell."

Some recent statistics state that in the year 1600 the Christian nations ruled over a little less than 8 per cent. of the inhabited surface of the earth, while in 1894 the Christian nations ruled over more than 85 per cent. of the earth's area. This shows that the Christian nations are those that are aggressive and fit to survive in the struggle for existence. Unfortunately, this immense extension of Christian dominion does not indicate the wholesale conversion of the inhabitants of the 80 per cent. which has passed from pagan to Christian control, but means rather that Christians have been getting dominion over pagans. We can rejoice in the virility which the Christian Powers have thus exhibited, but there is room for regret that some of their expanding operations have not furnished a more creditable commentary on their professed religion.



LA MEXICANA By Orpha Bennett Hoblit

For several years the attention of the people of the United States has been directed toward the former Spanish colonies of the old world and the new. It is an interest born of great pity and fostered by a greater sacrifice, and therefore it has reached to the nation's heart. It does not fade, nor will it, so long as those lands have need of us. That editors have appreciated the extent and intensity of this feeling is manifested in the amount of space which, in the columns of all periodicals, has been given up first to the war, then to our later relations with these quondam subjects of Spain. Perhaps of all the numerous articles treating of different phases of the subject none have been more widely read than those which have told of our new proteges themselves. No paragraph, however trivial, that speaks of their personal appearance and dress, their language, customs and manner of life and habits of thinking, has failed to find its readers, for we feel instinctively that only as we learn to know the people can we solve the problem of our relation to them.

Such articles come with a peculiar force to the American residing in Mexico. Reading of those distant islanders he had but to step into the street to hear their language, and often to see dress and customs reproduced in the lives of his Mexican neighbors, so that many of the scenes described on the printed page became to him a reality.

However, it is a likeness with a difference that gives hope for the future of our new dependencies. Here, too, in Mexico, is a people who suffered years of oppression at the hands of Spain, and among whom Spanish influence prevailed and is still dominant, but who, under a free government, are growing out of ignorance and superstition, poverty and indescribable degradation up to intelligence and prosperity. What may not be hoped for the West Indian and the Filipino, freed, assisted and instructed by the most advanced of the nations of the earth, if Mexico, hampered and unaided, has developed so far in less than one century? It is in this thought of the close kinship of these people and of the possibilities that lie in the path of each that this sketch of Mexican life is written.

Here, as elsewhere, we may best judge our neighbor when we see him where he is most at home. Here, as elsewhere, the condition of the women of the nation is the criterion of its progress.

At the outset one is impressed with the impossibility of making general statements. Class distinctions are still strong and the gulf is wide that separates the highest rank of society from the lowest. In dress, in manner of life and thought, even in physical characteristics and in speech, the differences are many. However, the reason for them does not lie so much in the acknowledged fact of the greater admixture of Indian blood among the lower classes as in the differences in environment and education. There is caste, but it is based largely on circumstance. The aristocracy is one of wealth and culture, not so much of race and native intelligence. Among the high officials of state are dark countenances that tell of Indian ancestry, while one's serving-man *may* have the face and bearing of a genuine child of Spain.

Here is encouragement for the West Indies and the Philippines, where much the same conditions of society exist, for circumstance is a creature that may be conquered. Already in Mexico the bridge is slowly building across the gulf of separation. Peace and enlightenment have called into being a large and constantly growing middle class, at once the hope of the degraded poor and the anchor of safety of the rich. Into it, thanks to the increasing prosperity of the country and the present excellent system of free education, the lower class is merging, though slowly, almost imperceptibly, and, on the side toward the rich the line of demarcation grows daily fainter and more broken. But that there yet remains much to be done before the ideal is attained is evident when we look at the condition of the poor.

The best place in which to study the Mexican women of the poorest class is in the street, which is practically her home, although she has a lodging place somewhere which she calls her "*casa.*" It is a low, dark hovel, located, perhaps, on some filthy street in the outskirts of the town, though just as often it may stand in close proximity to the residences of the rich, for the Mexican slum is not confined to any particular quarter. Less than a stone's throw from a mansion may lie a group of huts that tell better than words of the wretchedness of their occupants. No material is too mean for the composition of these dwellings. Cane stalks and old boards, scraps of sacking, tin and sheet-iron, waste material of many sorts, enter into their construction. Roofs of thatch cover them and the floors are of hard earth. It is fortunate that Mexico is pre-eminently a land of sunshine for these hovels offer little protection from rain or the chilly northers of winter. A self-respecting American pig might scorn such shelter, but hundreds of families in Mexico lie down at night in these places surrounded by chickens and dogs and sometimes pigs and goats, with only a blanket or a rush mat between them and the hard earth floor. Other furniture there is none except a few jars and dishes of the native pottery, the stone *metate* for grinding corn, and the charcoal brazier for cooking. However, outside the hut are sometimes seen small flower gardens, jealously fenced in and carefully tended, the gay blossoms testifying mutely to that love of the bright and beautiful that is so rarely absent in a woman's heart.

Housekeeping is of the simplest character. In the morning the father wraps his blanket, which is also his coat, about him, and the family eat their scanty breakfast, scooping up the *frijoles* with the folded *tortillas*, and finishing the repast by eating the *tortillas* themselves. Even here guests are neither rare nor unwelcome, for hospitality is a law of the Mexican's nature and he will cheerfully share his last *tortilla*, confident that his neighbor will not refuse him when he stands in like need.

Sickness, as may be supposed, comes often to these dwellings and is met with an indifference born of ignorance. Even smallpox has no terrors, though many a dark face bears its scars. Teas made from orange leaves or herbs and purgatives are the favorite remedies. Circular bits of orange leaf pasted on the temples are a cure for headache. The death rate, especially among the children, is high. Every day brings to the cemetery gate the pitiful funeral processions — the little cheap, blue coffin, with its white crosses, borne on the shoulders of two men and followed by the father and his friends. Sometimes the priest is present, if the fee is forthcoming, but oftener without any religious service the little form is hid away in the earth of the dreary cemetery to rest for a time in its rented grave, until the space is claimed by some new arrival. The mother mourns at home as her child is borne away, and truly mourns. Nowhere does maternal tenderness seem more beautiful than as manifested in the lives of these poor women. The children swarm in their homes, such puny, wretched little beings, it seems a marvel that one should ever

survive. The mother, too ignorant to know how to properly feed and clothe them, and too poor to do so if she had the knowledge, is, nevertheless, a loving, indulgent mother. However weary and distressed she may be she is seldom impatient with her little ones. Harsh words and blows are practically unknown.

Her surroundings are not conducive to cleanliness of person or dress or modesty of manner—two virtues that are sadly lacking among this class of Mexican women. With regard to marriage, however, the priesthood is in a manner responsible for the state of affairs which exists, a fee being charged for performing the ceremony that is beyond the means of many. Occasionally (as happened recently in one Mexican city) special commands are laid upon the priests to marry couples free of charge and there many a sorry pair avail themselves of the privilege of making their union a legal one in the eyes of the church.

From the comfortless, noisome interiors of their homes the sunny street is a refuge and Mexican women of this class often work outside the door, grinding corn between two stones and cooking the *masa*, thus prepared, over the charcoal fire, or preparing *tamales*, *envueltas* and *enchiladas*, for sale in the market. They wash clothes in the open air by the stream side. They go about a great deal carrying heavy burdens on their heads, their babes in their arms or slung across their shoulders in a fold of the *reboso*. They are faithful attendants at the services of the church, but too often are also found in the corner shops where a few glasses of *mezcal* soon reduce them to pitiful heaps of drunkenness. They all, young and old, smoke, and it is not uncommon to see a young man and his dulcinea on a bench in the *plaza*, sociably taking puffs, turn about, at the same cigarette. On these same benches all the little drama of courtship may be played out before the eyes of the world, for none of the restrictions of society such as hamper the rich are binding on the poor.

Women of this class are rarely handsome being, as a rule, short and stocky of figure, of swarthy complexion and coarse features. Their hard life early gives them a sad, hopeless, brutish expression, and the old women, bent and withered, with skinny hands and faces, seamed with suffering, are truly pitiable. Their dress is remarkable chiefly for what it lacks. Underclothing is often wholly wanting. Many are barefooted, or at least stockingless. The calico shirts and loose sacque are usually tattered and dirty, but the *reboso*—a long scarf of blue cotton cloth—covers a multitude of sins in the way of rags and grime and serves at once for hat and wrap, pocket, basket and cradle.

Morally and mentally much is lacking in these women, but though the picture looks dark something may yet be said in their favor. They are faithful servants and not unappreciative of kindness or gifts. Indeed they often try to show their gratitude by making some slight return, the favorite offering being one of the long-legged chickens so much in evidence in their homes. They drive sharp bargains, but one excuses trickery when he remembers that a penny to them means a dinner.

This is the darkest side of Mexican society. Gloomy as the outlook is it is not hopeless. The light shines out to the poor from the public schools, and their children and their children's children have before them a brighter future than was theirs. The movement is forward toward better homes, greater cleanliness, fewer vices and more industry. Little by little they are climbing up toward the position now held by the respectable middle class.

Already the grades between the two are innumerable. Here and there we may chance upon a hut poor and bare but clean, and where the domestic animals do not dispute possession with the family. Now and then we may find some attempt at furnishing and comfort, even ornament. Again, we may see houses of one room perhaps, but still substantial houses of *adobe* or *sillar* in which the daughters sit at work with their needles or at the sewing machine (paid for, we may be sure, in installments), though the less skillful mother may still be at the water side rubbing the clothing clean upon the stones in the old fashion. So up and up, from rank to rank, until we reach the station of that most charming creature, the Mexican woman of the middle class.

(TO BE CONCLUDED.)

B. B. Tyler's Letter.

"The Spiritual Side of Our Plea," is a good book. It contains 394 pages and bears the imprint of the Christian Publishlishing Company, St. Louis. There are eight chapters with the following headings: "Authority in Matters of Religion"; "Without and Within"; "The Letter and the Spirit"; "The Real and the Formal"; "Alexander Campbell on Remission"; "The Word and the Spirit"; "Alexander Campbell on the Word and the Spirit," and "Righteousness and Law."

When you see the word "Pentecostian" in a book, you may know that the writer is a Disciple. This is their word. It cannot be found in any dictionary of the English language. It is a word not found in any other writings than those of the Disciples of Christ. The word is in "The Spiritual Side of Our Plea." By this we know that the writer is "one of us" and that "Our Plea" is that of the Christian Church, or Disciples of Christ.

This book is well worth reading. It has not been hastily written. There was deliberation in its preparation. Long has the writer thought on the questions discussed in his volume. The writer is a man of mature mind. He is a scholar and a thinker. Recent years have brought to him leisure and opportunity for meditation on the great themes of Christianity. In this volume there are the ripe thoughts of a cultured, serious Christian gentleman.

The title of the book is infelicitous. "The Spiritual Side of Our Plea" is provincial. It seems to carry with it the implication that the book is to be read by a class. No one who is not of "us" would be drawn to this meaty volume by the title. There is much in a name. The writer apparently thought alone of "our brethren" when he was at work on this book. For them alone it seems to have been written. If this was the purpose of the author, i. e., to write a book for "us as a people" *alone*, the title is not objectionable, but a book of this character, from the brain and pen of "one of our scribes," ought to be read by "our denominational brethren." It would do "the sects" good to read this work.

There is a mild tone of the controversial in the volume which, to say the least, does not increase its value.

Doubtless some readers of "The Spiritual Side of Our Plea" will be shocked to find on page 176, the affirmation that "there cannot be found better examples of mere logomachy than there is in the debate between Mr. Campbell and Mr. Rice on the design of baptism and the operation of the Holy Spirit." As an illustration the writer quotes two paragraphs as follows:

"Faith unites us spiritually to Christ and gives us an interest in the plan of salvation, baptism is the external ordinance by which we become visibly united to him and bound to devote ourselves to his service. Baptism is the external sign, faith is the internal grace. The latter unites us to Christ really, the former connects with him formally; but the piety of the heart is, in the Word of God, always represented as the *great matter*. . . . There is a vast difference between the sign and seal of regeneration and regeneration itself, and between the sign and seal of remission and remission itself. The believer is first pardoned, and then receives the sign and seal. Baptism is a pledge, so to speak, that God will forgive the sins of those who comply with the conditions set forth in his Word. But the sign or seal is not the thing or document, nor essential to it."

"The outward act, then, is but the symbol of the transition, *inward and spiritual*, by which our souls are bathed in that ocean of love which purifies our persons and makes them one with the Lord. . . . All outward ordinances (*and all ordinances are outward*), prayer, praise, the Lord's day, the breaking of the loaf, fasting, etc., have each a peculiar grace or intercommunion with Christ in them. . . . Each of these is a symbol of something more spiritual than itself. Prayer is but the embodiment of something more inward than the heart. But without these symbols spiritual life, health, comfort, can never be enjoyed. Hence to enter the sanctum sanctorum, the inner temple of spiritual enjoyment and Christian life, baptism is essentially necessary, preceded by a vigorous faith and genuine repentance and fixed resolves of obeying from the heart the mandates of the Great King."

Who is the author of the first paragraph? Who of the second? What is the difference in thought between the second and the first? Between the first and the second? Which is which? Who is who? What is what? Mr. Jones follows the quotations with the remark that "it will require both a logical and a theological genius to so diagram the foregoing sentiments of these two disputants as to make their vital differences manifest."

In 1823 Mr. Campbell engaged in a discussion with Mr. McCalla in which, concerning baptism and remission of sins, he said:

"The water of baptism, then, formally washes our sins. The blood of Christ really washes away our sins. *Paul's sins were really pardoned when he believed;* yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins until he washed them away in the water of baptism."

The author of "The Spiritual Side of

Our Plea" takes the ground that to this position—the position that there is an actual and a formal remission of sins—Mr. Campbell adhered to the close of his life. Real remission is granted on the conditions of faith in Christ and reference toward God: formal remission is bestowed in baptism.

Probably the most interesting chapter in the book is that which is entitled, "The Letter and the Spirit." As an illustration read the following:

"*He that believeth and is baptized shall be saved.*" "How brief these words"—says our author—"how comprehensive their import, how profound their significance, and yet how flippant the manner in which they are sometimes preached, accepted and dispensed! Faith, we say, is the 'belief of testimony.' 'If you believe the historical facts that George Washington lived and wrought and died, can you believe the historical facts that Jesus lived and wrought and died and arose from the dead?' In this superficial way the superficial preacher often proclaims what he calls the Gospel. 'Yes,' says the unsophisticated hearer, 'I have always believed those facts of history.' 'Then,' says the preacher, 'you have faith, come along and be baptized and be saved; the Savior says: *He that believeth and is baptized shall be saved;* take him at his word, obey and claim the promise.' 'But I don't feel like it now,' says the honest man. 'Don't *feel* like it!' exclaims the preacher, 'You must not be governed by *feelings*—feelings are no evidence of pardon or acceptance with God.'"

"Gentle reader, did you ever hear a preacher talk that way? What a caricature of the gospel! What a travesty on religion!"

Do the foregoing quotations whet your appetite for this book? I hope so.

"Our Plea" is from first to last profoundly spiritual. This fact ought to be made to stand out so that all men may see and appreciate it. Next week, probably, the Lord willing, I may say something more on this subject—the spiritual character of our plea.

Denver, Col.

Manliness in Preaching.

By Stephen J. Corey.

Preaching is a divine art; it is also a manly one. Christianity is not a sentiment but a service. Ours is no languid, dreamy, delicious religion—a stroll in a shady arbor here, and a song with the heavenly choir there. It has the smell of battle about it. It wears armor and wields a sword. Its waiting is activity and its rest enterprise. Thrice pernicious is that conception of Christianity which would make it but an added luxury to our epicurean nature. Christ bore the cross, should we ride in state?

A very human saint lay dying. Loving friends surrounded his bed. One, too sentimental, said hoping to comfort him in his last hour, "You will soon be with the angels." The old man, with a new luster in his eyes, struggled to his elbow and replied, "I don't care for angels, I want to see *folks*." The old Christian hero but added his voice to the universal testimony of the soul—the demand for a manly Christianity.

The incarnation did not stop with Christ; every preacher must be a *man* of God. True piety is a vigorous, robust thing. It has to do with affairs as well as meditations. The preacher speaks for Christ—very God of very God, but the manliest man who ever lived. He must proclaim a manly gospel in a manly way.

The day has passed when a preacher is a man of power because of his office. He must *be* if he would influence. It is not the cut of the minister's coat which now gives authority, it is the cut of the man inside the coat. The fact that one speaks through the authority of Christ only makes it the more imperative that one live the life of Christ. Only as the herald of the Truth, in true manliness, speaks forth the manly gospel, can he be mighty with the hearts of men, and eliminate the spectacle of a sham battle with sacred weapons.

Courage comes only through conviction. The man who exemplifies the manliness of preaching is the man who is convinced of truth. He speaks with authority. He is the man who thinks for himself. He is not the echo of other men, but stands or falls to his own Master. He searches the Scriptures and seeks to tell men what they teach, without regard to old doctrine or new doctrine, but for the truth in Christ Jesus.

True manliness sympathizes with men; it knows their lack. The preacher who possesses it will not pack his prayers with dogma and theological intricacies and forget the ache in the people's hearts. He will live in their daily tasks, feel their struggles and strike straight at the hearts of living men. His message will not glance high or stop short. It will reach all classes because it will be shot through with the common needs of men. He will be all things to all men. To him a heartache will be the same whether in the breast of a king or under the coat of a peasant.

Christ is the measure of man's capacities. In him is manliness found. Let no man say this is the language of poetry or dream—"Behold the *man*."

The preacher must have a manly message. Humanity has an ear for the war tocsin. Away down in the depths of the human soul, hidden from the gaze of men, where only in his best moments does the man himself ever go; down below the cowardice, the sensuality, and the selfishness, is that which responds to the trumpet call. It takes a message pregnant with conviction, conscience, and courage, to reach these depths and awake men to action. The gospel is a manly message. As one standing before the statue of Apollo Belvidere instinctively rises to full height so before the *living* gospel of Jesus Christ, one stands erect in true manfulness. Far too many listen to the gospel as only a message to soothe their fears. They forget it is a bugle summoning to conflict.

The message to transform the lives of men is not simply æsthetic and rhythmic with poesy. It strikes deeper and gets at the very marrow of life. This is a comfortable age: let us take care that our gospel does not also become a luxury. Christ does not summon all to be homeless and destitute, but there is a meaning in the words: "If any man will come after me, let him deny himself, and take up his cross and follow me." Christ did not come to startle the world. This saying is no wild caprice; it is the genius of the gospel.

A manly message deals with essentials. It has to do with men's needs. It sees sin and fights it. In such a message the fall of man is not a mere accident to be condoned and almost congratulated. It is an awful fact. It is not simply a theological dogma to be discussed, but a terrible reality. Men are lost but they may be saved. The downcast face may be turned heavenward and made all aflash and aflame with victory. To the man with such a message there is a fearless abandon. He is never endangered by that most pathetic thing which Jesus our militant commander ever sees, a minister of the gospel in mimic contest, fighting the devil with a buttoned foil. To him it is a real battle, and to the death.

Let us get our commission from Jesus. What was his temper when he walked by the sea of Galilee and said to the hardy fishers: "Follow me"? Did he say: "Come, follow me and I will make you happy—your life will be a delightful, luxurious thing"? No! But rather that clarion voice echoed o'er the glinting sea: "Come on men, drop your nets. Come off that little sea and I will put you on the ocean. Drop your nets, you are only catching fish—I will teach you the harder task, you shall catch men."

As we look on the fields white already to the harvest, what a need for manliness in the ministry to-day! How God calls for great-hearted, stalwart-minded men! Men who hate lies and despise cant. Men who know the religion of Jesus Christ to be a *real* thing, and knowing that can do battle.

Owe No Man Anything.

By W. H. Book.

A Christian will be honest; and an honest man will pay his debts if it takes the coat from his back. A man who does not value his word as much as he does his bond has learned but little of the doctrine of Christ.

A church that will promise to pay a preacher a certain amount for work done and then refuse to pay every cent is a dishonest, defunct, Christless church and its church record should be buried in the nearest potter's field and upon the tombstone should be written, "Died of rascality."

How many times have evangelists held meetings with good promises of pay; but when the time came to return to his home he found himself with but little of the amount in hand and a promise to send the rest soon! But it never came! Often we find preachers who have the reputation of never paying any debt contracted. In one of our large cities one of our preachers went to a printer with a desire to know how much he would charge to print a number of tracts. The printer informed him that it would cost $10. Then the man told him that he was a preacher and wanted the work done. Imagine his chagrin when the printer told him he could not then do the work, for his experience had taught him that preachers would not pay their debts.

In another large city a preacher had some work done and when he went to settle for the debt contracted, the publisher expressed himself as being greatly surprised and said he had found preachers slow to pay, and further that one preacher had beat them out of quite a good deal. In one of our

churches a man who at one time was an active church member, but who now seldom comes into the church, says that a preacher got him to endorse his note and then refused to pay and would not even answer his letters and that *he* would now have the amount to pay. These preachers are in good standing and are preaching for good churches.

Brethren, these things ought not so to be.

Owe no man anything.

Martinsville, Va.

Why Christians Should Know About Missions.

By Hugh McLellan.

Every Christian should be informed on missions for the following twelve reasons:

First. *In respect to his own intelligence.*

Christian missions is a world movement, and for that reason no one can consider himself properly educated or even ordinarily intelligent who is ignorant of world missions. It is a reflection on one's own mind to neglect so great a theme.

Second. *Because of the success of missions.*

The records of this movement are as fascinating as any romance in the marvelous success which has attended it. It is the thing which succeeds that interests modern men, and nothing in the long lapses of history shows such brilliant and permanent success as Christian missions.

Third. *For the spread of the ideas for which the Christian stands.*

Every Christian is a witness to the gospel, a witness to its truth and a witness to its saving power. When we confessed Christ we committed ourselves to his work. We took our stand for the principles of his kingdom. Now it is only natural that we should be interested in the things for which we stand and anxious that the Christ who saved us should save others. He is a poor Democrat who does not spread his democracy, and he is a poor Christian, poor beyond compare, who does not spread the gospel that saved him.

Fourth. *Because of the timeliness of missions.*

The principles of the gospel of Christ are the ideals for our day. The spirit of the kingdom is the spirit of the times. The ancient enemies of Christianity are beginning to tire in their long battle against the truth, and the eyes that have long been shut against the light are opening and blinking with a new illumination. Heathenism and idolatry are out of date, behind the times. The leprous rags of Oriental superstition are being cast off and exchanged for those clean garments, in the putting on of which men put on Christ. Slowly but surely the organizations of heathenism are disintegrating under the subtle influence of the spirit of our day, which spirit is becoming more and more the spirit of Christ's kingdom.

Fifth. *Because missions is the chief business of the church.*

The church was commissioned to preach the gospel to the whole world. Under this charter it does business. Everything else is a side issue. All other ministries are "mingled with respects which stand aloof from the main point." The church should certainly understand its chief business.

Sixth. *Missions is the debt laid upon the church.*

It was in no quixotic spirit that Paul said, "I am debtor both to the Greek and to the barbarian," or "Woe is me if I preach not the gospel." Is the church less obligated than the apostle?

Seventh. *To prevent a wicked pride.*

We are apt, as we look around on our local work, to become wickedly proud of our wealth and society, our architecture and our music. It is only when we look beyond and see the vastness of our work and the vastness of our neglect that our real insignificance and unworthiness dawn upon us.

Eighth. *To have fellowship with the heroes of the gospel.*

We should have fellowship with our missionaries. There is no division in our work, for we are all workers in the world field. This fellowship is deepened by a study of the peculiar character of each mission and a sympathetic interest in each missionary.

Ninth. *Because the gospel is the world's greatest need.*

There are thousands of institutions and plans whose end is the amelioration of men. Most of them have gospel ideas in them. Many of them have borrowed the good things of the kingdom and have forgotten to give due credit for the loan. What the world needs is not a half-way scheme, but the gospel and the whole gospel. The gospel is the hand-book of philanthropy and reform. When the world "receives him into the ship, immediately it will be at the land whither it goes."

Tenth. *To hasten Christian union.*

It will be a long time before the denominations of christendom get together in a harmonious unity through exhortations to Christian union. The unity of thought is afar off. The unity of effort is here. There can be a union of Christian forces for the evangelization of the world; and thus, first united in unselfish effort, the world will wake to find itself unified in faith and love. The problem of Christian union is not to be solved on the religious platform but on the mission field.

Eleventh. *To save the home churches.*

A church which is losing interest in missions is losing life. Missionary effort is our vital breath. If we deny we die. It is only by giving our life we can save it. "Give" and "Given" are the Siamese twins linked together in an indissoluble bond. When "Give" dies, "Given" is dead.

Twelfth. *To give the church of God vision.*

"Where there is no vision the people perish." The mission field is the roof of the world. There the watcher sees the length of rivers and the trend of continents. There the clouds are below the feet and not above the head. There nothing intervenes between the eye and the eternal blue. So it is on the mount of sacrificial service; above the plain, above the hills, above the small things; in the rare air, unsoiled by the rack of worldly interests, with the world below and God above, that the watcher sees the flow of that river of righteousness gleaming through the shadowland, broadening into that brighter land and reaching to greet God's land which, flooded in light, lies away from the mount of vision. It is from the view point of missions that we learn church history and see the world's destiny.

Richmond, Ky.

Verbatim et Literatim Religion.

By C. B. Carlisle.

In our patriotic speeches on "Decoration Day," we say that what America does, how she does it and why she does it, will henceforth make the political, the moral and the economic referendum of all the nations. Then, to illustrate the thought, we lift our country into view, as a Christian personality, there in China, which, but for America's *what* and *how* and *why*, would have been blotted from the map. To all intents and purposes, the nations, in this affair, followed the spirit and the teachings of Americanism "verbatim et literatim."

Shifting the thought from national to spiritual affairs, what Christ did, how he did it and why he did it, ought to make the religious referendum of every man. Within the acreage of one of Christ's sentences, I find this thought of "verbatim et literatim" religion: "What is that to thee? Follow thou me." What of all these speculations? What of all these creedal statements? What of all these metaphysical propositions? "What is that to thee? Follow thou me."

Christ never defined anything to be believed in. He simply took his disciples to the question of his own and the heavenly Father's personality, "Ye believe God, believe me." Not by any motion of hand, not by any look of eye, did Jesus Christ ever intimate or suggest that a mental assent to a proposition or a series of propositions was to be either a test of any virtue, or any part of the religious character of a man. When you take religion out of a personal transaction with Christ, a daily meeting and dealing with him, as a personal Savior and friend, and put it into definitions of any sort, creed, discipline, articles of faith, catechism or ritual, you cannot defend it. Not only that, but you may be putting before an applicant for church membership a something which that soul, through ignorance or a superstitious belief, will come to depend upon, instead of trust in a personal Christ.

No definition comes between you and your friend. This mystery of personality and of personal relation is the charm of human life, the ground of all our trust in one another. To me, it is the vital germ of religion. Christ himself is my creed. His character is my code. It is unthinkable to me that any one can religiously love a definition; can religiously love an idea. Back of the religious instincts and love there must be a personal object. There is but one religious personality—Christ. He says "Follow me."

Christ religiously loved a personality—the heavenly Father. "Follow me" "verbatim et literatim." We know what Christ said about love, and what he did with it. Follow him here, "verbatim et literatim." We know what he said about forgiveness, and what he did with it. Follow him here, "verbatim et literatim." So all along the diapason of human conduct and character. He said "I do always the things that please him," the heavenly Father.

In the record of his life we see *what* Christ did; we see *how* he did it; we see *why* he did it. It is not thinkable to me that if Christ's way of being Christian and religious was not the right way, the heav-

enly Father would say to us, "This is my beloved Son in whom I am well pleased, hear ye him." Men want the gospel of this Christ. They want Christ, the old-while Galilee teacher in brown serge; not an ecclesiastical or theological Christ, that they must see through a creed or some theological statement, but the divine-human Christ, who was tempted in all points as we are, who clears our moral vision, who reveals our weaknesses, and shows us the way to strength and deliverance, the Christ whose righteousness pieces out our unrighteousness and gives us welcome to the "place prepared."

Buffalo, Wyoming.

What Most Interests Me Now

By J. S. LAMAR

XV.—The Crucifixion.

There are numberless ways in which men die, and we might suppose that any one of these could have been chosen by Christ, that he might thus have died, been buried, and have risen again. This would embrace about all that most people see in the gospel preached by Paul (1 Cor. 15:1-4). If the idea of *sacrificial blood* be included in the conception, it is still evident from the typical sacrifice of Isaac that by the commandment of God he might have been "slain for us" by loving hands moved by tender, sympathizing, trustful, obedient hearts. And nowhere in the ancient Scriptures had an acceptable offering to God been associated with murderous hate and malignancy in the slayers. There must be a meaning, therefore, in the *crucifixion itself* deeper than is usually seen, diviner than we have ever appreciated. May God specially help me in the treatment of this most sacred and solemn theme.

I have already, in a previous chapter, emphasized the fact that the world was at its worst when God sent his Son into it, and that this was true of both Jews and Gentiles. They had sunk so low and become so Satanic in their opposition to true holiness and its Author, and were thus the very children of the devil, that if the Son should reveal to them now the character and requirements of the Father, they would be ready to put him to death. This he had foreseen from the beginning, and for this he had waited—making known through his prophets that when man became thus desperately wicked and prepared to go to this dreadful extreme, he would deliver his Son into their hands that they might kill him; that he would do this for their sakes, thus revealing that the depth of his love could reach to the deepest depths of their sin, so that in the light of this manifest grace they might see their true character and state and be brought to repentance. In harmony with the above I quote a passage or two: "Him being delivered by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay." Again, "For of a truth against thy holy servant Jesus, both Herod and Pontius Pilate with the Gentiles and the peoples of Israel were gathered together to do whatsoever thy hand and thy counsel foreordained to come to pass."

Let it be particularly noticed that though the action of these men coincided with the divine purpose, and was utilized for the accomplishment of that purpose, it was absolutely unconstrained and free and was most wicked. It was prompted by the spirit of evil and sin, the prince of darkness, the ruler of the darkness of this world, the adversary of God. The men engaged in the deed were his willing agents, actively and maliciously doing his will and accomplishing his purpose. This was one side. On the other was infinite love, *doing nothing*, but exhibiting only, if I may so say, its passive side. Up to this crucifixion period the love of Christ had been active—laboriously, earnestly active. He had been constantly engaged in doing good—healing the sick, feeding the hungry, raising the dead, showing mercy to the fallen, encouraging the faint-hearted, teaching the truth, warning the headstrong and hard-hearted, and tenderly pleading with all the weary and heavy laden. But at last when it was manifest that the more perfectly he exhibited the character and life and work of God, the more embittered were his enemies and the more determined to kill him, he bade a weeping farewell to Jerusalem and left their house desolate. Active divine love had failed. If they were ever to say "blessed is he that cometh in the name of the Lord," it must grow out of a love "that passeth all understanding"—a love that passively yields itself up to suffer with Godlike patience for the sake of the very people who hate it, and to suffer this at their hands. The people were ready and clamorous to inflict the suffering even unto death—he was ready, for their salvation and that of the world represented by them, to endure it. And now Satan's cunning is to measure itself with God's wisdom; infernal hate to engage in deadly conflict with divine love. The crisis of the world, seen of old, and foretold from the beginning, is here at last—"Father, the hour is come, glorify thy Son that thy Son may glorify thee."

There is nothing, perhaps, more wonderful, certainly nothing more noteworthy in the crucifixion and its attendant circumstances, than the perfect oneness of the Father and the Son in the manifestation of what I have called the passive side of the Divine Love. When Christ was arrested in the garden, uncalled-for indignity was cast upon him and base insinuations as to his guilt, by coming upon him with soldiers and an armed mob in the middle of the night, as though he were a thief or some dangerous desperado. He felt it, and rebuked them for it. But though he could wield the power of God by his will, and though legions of angels were ready to obey his call, he offered no resistance. And during all the shameful proceedings that followed—the buffetings, scorn, mockery, the crown of thorns and the clamorous demands to crucify him—it was the same. God was silent, no hand was stretched forth for his rescue and Christ submitted without a murmur and was led as a lamb to the slaughter. And amid the unimaginable agonies of the crucifixion with its accompanying jeers and unfeeling taunts, there was no thought of turning back, no call for the divine power to rescue him, but only "Father, forgive them, they know not what they do." They know not, and unless I suffer on to the very end, they will never know; unless I give up my very life to them and for them they will never know the depth of divine love—never realize the awfulness of their guilt and thus be brought to repentance and salvation.

Thus Satan, the arch-deceiver, in stirring up wicked men to accomplish his purpose, had deceived himself. God in permitting him and them freely to do their worst, had accomplished his own best—had achieved the object contemplated from all eternity—precisely the thing which his hand and counsel foreordained to come to pass. This brings into view a problem the solution of which to mere metaphysics is very difficult. How can the human will be really *free*, and at the same time, coincide with divine and absolute *foreordination?* Viewed in the abstract, the question might well puzzle us, but in the concrete, as seen in the crucifixion, the difficulty is much relieved. If we glance back at it for a moment, having this problem in mind, the following points will be manifest:

1. The parties who crucified the Christ acted of their own free will.

2. God not only did not command nor constrain them to do it, but he forbade it, and through his Son labored faithfully by argument, pleading, warning and earnest appeal to induce them not to do it. It was consequently opposed to his will and could not, therefore, have been ordained by him.

3. They reached a point in malevolence and rebellion from which without taking their lives or their freedom, they could not be kept back from their purpose.

4. As to do either of these would have destroyed them *as men*, God showed the estimate he put upon human freedom by allowing them to take the life of his Son rather than destroy it.

5. Free will is naturally and necessarily limited in its operation to human conduct, and here it was allowed full play up to its utmost limit. When it had put the Son of God to shame and suffering and death, it could go no further.

6. Beyond this limit was the region in which God's power and foreordination were displayed.

7. He had foreseen from the beginning that if allowed to exercise their freedom, they would put his Son to death, and he had predetermined or foreordained that *when* they did he would bring to pass consequences which they had neither foreseen nor desired, and which they were wholly unable either to produce or prevent—the resurrection of Christ—the abolition of death—the destruction of him who had the power of death—and the bringing in of everlasting life and eternal glory. All this will be made sufficiently apparent by reference (in the Revised Version) to Acts 4:27, 28, compared with 2:23 and 3:18.

And now in view of the whole subject of Christ's death, as exhibited and set forth, it is for the reader to say whether he really thinks that Christ died in order to *make* his Father willing to save sinners, or whether it was not rather, as I believe, to *reveal* and *demonstrate* that the Father forever was and always is merciful and gracious and ready to forgive, and at the

same time to furnish the crowning proof that in this merciful disposition, as well as in essential nature and eternal purpose, *the Son and the Father were One.*

It is with something like a shudder—a sort of heartquake—that I remember the theological food upon which in youth and early manhood I was fed. The Father was represented as an angry God, while condemned and guilty sinners stood helpless, hopeless and trembling before him. He unsheathed his sword of divine justice to take vengeance upon them. With uplifted hand and unpitying eye, his almighty arm made the dreadful and merciless thrust at the quailing and guilty wretches—when Christ in compassion interposed his own person and received the deadly stroke of divine justice in his own heart. This, as I was told, appeased God's anger, satisfied his justice, and all was well!

If I have learned nothing else in life, I am thankful to know now that God is love; that he so loved the world as to give his only begotten Son; that the Son freely gave himself to do his Father's will; that the Son is not to be honored *above* the Father, but that all men should honor the Son even *as they honor the Father.*

New York Letter.

By S. T. Willis.

The opening of the Hall of Fame at the University of New York on the afternoon of May 30 was an occasion long to be remembered. Not so much for what was said and done on that occasion as for the significance of the institution itself. Senator Chauncy M. Depew was the orator of the day, and most eloquently and wisely did he perform his duty. Large numbers of distinguished men and women were in attendance. The occasion was one for reflections on human greatness and the achievements of those whose names are recorded in the Hall of Fame. They are in the order of the merit accorded them as follows: Washington, Lincoln, Webster, Franklin, Grant, Marshall, Jefferson, Emerson, Fulton, Longfellow, Irving, Edwards, Morse, Farragut, Clay, Peabody, Hawthorne, Cooper (Peter), Whitney, Lee, Mann, Audubon, Kent, Beecher, Story, Adams, Channing, Stuart, Gray. At some other time I may write a "study" of the votes in analytical detail for it is a most instructive investigation. But suffice it to say now that in the Hall of Fame, unlike the Hall of Statuary at the National Capitol, authors, preachers, inventors, scientists, teachers and other civilians occupy niches of fame as well as soldiers, sailors and statesmen.

The material side of this institution is beautiful—a semi-circular structure, five hundred feet long, partly surrounding the New York University Library, the Hall of Languages and the Hall of Philosophy, the lower portion is devoted to a museum and the upper story, which is a colonnade, will contain the bronze tablets inscribed to the memory of those voted to places of honor. The panels of stone are seven feet in length by two and a quarter in height. The bronze tablet is set in this panel, completely filling it. Upon this are inscribed the name, the year of birth and death, and below a saying of the person commemorated, carefully selected from his writings, in order to present some important aspect of his character. Next to the Hall of Languages is the "authors' corner," next is the "teachers' corner" and further on, one quarter around the curve, are the scientists.

At the north end of the hall is the corner devoted to the statesmen, next to them the jurists and then come the soldiers and sailors. The seventh section, planned to include all outside these six divisions, is marked by the Latin word *septimi*, in which the philanthropists, Peter Cooper and Geo. Peabody, and the painter, Gilbert Stuart, are honored. The selection of the names of men and women for this Hall of Fame will cause interest in the history and achievements of the persons so honored and so it will prove strongly educational in its nature and influence and in consequence will be inspirational to the youth of the land.

Some time since a distinguished Presbyterian minister of Brooklyn said no one would submit to immersion without pressure. We have not heard of any one's being coerced into submission to immersion, but a Methodist preacher a few days ago in Reading, Pa., announced that he would give a $1 gold prize to each child brought to him for baptism (?) on a certain day. At the appointed time the preacher made an address, took from his pocket a purse containing gold coin and proceeded with the performance. Nine young mothers stepped forward with infants in their arms and had their offspring christened and the minister placed a coin in the hand of each child. The gold pieces were returned to the church officers who will deposit the same in banks and the books will be given to the parents. The money is to remain in bank, he says, at compound interest until the children are of age, when it will be turned over to them. In explanation the preacher said, "This is no new thing, over 1900 years ago the Magi sought the child Jesus and presented him with gold, frankincense and myrrh. What I did was strictly in accord with the teachings of the New Testament." Is not this as senseless an application of Scripture as you could imagine? Those who advocate pedobaptism certainly must be hard pressed for material when babies must be purchased for the ceremony by a promise to endow the children with a bank account.

One of the new fashioned phases of the modern up-to-date city church (so some people think) is the church nursery where the babies may be cared for while the mothers of the congregation attend the services. Certain churches in Brooklyn have had such an enterprise and think that it works well. And now the idea has crossed the Hudson and invaded New Jersey on its march westward. A Baptist congregation in that state is trying it with satisfaction. The plan is to have some good woman who understands how to take care of babies select a corps of young lady assistants, and during the morning service once a month take charge of all the babies in the families of the church in the lecture room while their mothers attend the services in the auditorium. This certainly is a good thing to do when the poor tired mother cannot otherwise go to church.

Much feeling is being engendered against George D. Herron and his blatant, blasphemous defiance of the laws relating to the inherent sanctity of the marital relations. This man claims that in leaving his wife who, competent witnesses say, was loyal, devoted and true, and in living with a younger and wealthier woman as his wife he has a perfect right to do so, on the ground that the wealthier woman is his "affinity." She being his "inspiration" he is justified, in his own opinion, in breaking both the law of God and of man. His theory is: Man is justified in leaving his wife and his children and assuming the marital relation with another whenever he is aware that his marriage is a misfit or when he fancies that another woman is his affinity. He and the woman with whom he is now living assumed their present relationship in this city a few weeks ago without any ceremony, secular or religious. They simply announced to some friends one evening that henceforth they would live together as husband and wife, because they chose each other. But even worse than this perhaps is Mr. Herron's avowed intention to give himself to the teaching of "social freedom." It is his purpose it seems to put himself at the head of a society to advocate and practice the doctrine which will destroy the church, society and the state just in proportion to its success. The press and pulpit cannot be too strong in condemning this evil.

How Busy People Should Study Missions.

By Mrs. Helen E. Moses.

Busy Christians should study missions because as persons with work to do, with tasks to finish, they should fit each and all into the will of God. "Having first given themselves" should be true of every working man and woman.

Busy people are usually sure of but one season for fresh, uninterrupted, forceful study, and that is in the early morning. A period of quiet study in the morning makes a good beginning for an active, happy day. The best opportunities for the assimilation of the information gained grow out of morning study. The facts are in mind for classification and contemplation on the way to the business place, or in the midst of household duties. A day with such a beginning is redeemed from being dull or commonplace, however heavy may be its round of duty. One can work nobly with noble thoughts in mind.

Missions should be studied prayerfully, therefore it is well that the period of mission study should follow the morning "Quiet Hour." Waiting upon God is the truest preparation for studying the divine enterprise of missions.

The study of missions should be systematic. A definite outline of world-wide fields and forces should be first obtained and then particular fields and lines of missionary endeavor should be pursued. Every Endeavorer should have a thorough knowledge of the missionary enterprises of the church with which he is identified. Ignorance of these is inexcusable. An acquaintance with the world fields will help him to see the relation and proportion the work done by his own people sustains to the entire task to be accomplished, and will ever be an incentive to greater activity.

Missions should be studied to be remembered. The facts gained are for use. Re-

cently during a journey from the east we traveled for thirty-six hours in company with a group of capitalists. They knew our country as perfectly as geographers, from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, and were planning for the development of its natural resources. The object of their plans was not the good of the country or its people, *but the acquisition of riches for themselves.* When Christians study the possibilities of the peoples of the earth and plan that they may be won for Christ with the accurate knowledge, the close scrutiny and intense earnestness that marked the counsels of these capitalists, the coming of our Lord will draw nigh.

Missions must be studied in the light of the Bible. To every Endeavorer that is the highest court of appeal. Let him settle the fact with his spirit, that the message of the Bible to him concerning his opportunity and responsibility is final and to be obeyed. This accepted, the way of obedience will always be open. Since Christ has said "Go," to obey will not only be a duty, but a delight, for He has also said, "Lo, I am with you alway."

Indianapolis, Ind.

Punishment Ineffectual.

By C. H. Wetherbe.

It has often been asserted that punishment is a means of causing sinners to repent and leading them to turn unto God. So it is argued that if sinners be not saved in this life they will be saved in the future world through a course of punishment which they will experience there.

The advocates of this theory do not tell us how long the ungodly must be punished in the spirit world in order to induce them to repent, nor do they declare the degree of punishment which will be necessary; they only say that punishment in that world will effect the result which they look for. But this theory is based on fatal grounds. In the first place, the salvation of a soul cannot be procured by any sort of personal punishment. If it could be, then a soul could be saved entirely independent of Christ's sacrifice and intervention.

The sinner would pay for his salvation by the pains of his punishment. In the second place, there are multitudes of instances which prove that the subjects of divine punishment have grown worse instead of better through such experience. It was so with thousands of the Israelites. In the fourth chapter of the book of Amos it is repeatedly stated that the punishment which the Israelites, who had gone far into sin, experienced, did not cause them to return unto the Lord. Here is a passage: "I also have given you cleanness of teeth in all your cities, and want of bread in all your places, yet have ye not returned unto me saith the Lord." Again God said: "I have smitten you with blasting and mildew; the multitudes of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured, yet have ye not returned unto me saith the Lord." Again he said: "I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword and have carried away your horses, and I have made the stink of your camp to come up even into your nostrils, yet have ye not returned unto me, saith the Lord." Surely if such judgments of punishment would not lead those people to turn unto their Lord, having so much knowledge of his truth and goodness as they had, then it is vain to expect that punishment in the eternal world would cause the ungodly to turn repentantly unto God. But, as I have stated, punishment, in itself, cannot redeem any soul.

Washington, D. C., Letter.

By E. B. Bagby.

The eyes of our people in the east are now turned in the direction of Bethany Beach, and in a few weeks we expect to be in sight of its heaving billows and in sound of its "manifold voices." This new ocean resort, controlled by the Disciples of Christ, is located on the coast of Delaware, ten miles south of Rehoboth, from which place it may be reached by steamer. Word comes that the assembly auditorium is nearing completion, cottages and a new hotel are being built, and everything will be in readiness for the opening, July 4. The governor of the state, F. D. Power, B. A. Abbott and J. W. West are announced as the star attractions for the patriotic service on this day. Peter Ainslie, Ira W. Kimmel, Carey Morgan, Geo. Rutledge, T. E. Cramblett, Charles A. Young, Robt. G. Frank, J. A. Hopkins and W. S. Hoye have been invited to conduct daily religious services for the following two weeks. Beginning July 21, a number of days will be devoted to Chautauqua features, such as lectures, concerts, etc. Earl Wilfley and C. H. Payne, cartoonist, have been engaged. W. E. M. Hackleman will have charge of the music. Tents (half-walled) 9x14, can be rented at $2 per week, and meals served at 25 cents. For information write to R. R. Bulgin, Millville, Del.

The organization of a central board of the St. Louis churches is an expression of a general and growing sentiment that our congregations should exhibit the unity that is proclaimed from the pulpits. We are glad to say that our cause in this city has never been retarded by any unholy strife. The four congregations are a unit in all forms of aggressive work. We find in this not only strength but economy as well. Take the matter of printing and advertising, for example. We unite in the publication of tracts and distribute these by the thousand. Just now we are preaching a series of sermons on the same topics. The people of Washington are having a broadside on "The Old Time Religion" from the thirteen-inch gun in the Vermont Avenue pulpit and the smaller bores in the other churches.

The subjects are as follows:

"How the Old Time Religion Divided the Scriptures," "The Creed of the Old Time Religion," "How Men Got the Old Time Religion," "A Model Case of the Old Time Religion," "Faith According to the Old Time Religion," "Repentance According to the Old Time Religion," "Baptism According to the Old Time Religion," "The Lord's Supper According to the Old Time Religion," and "The Fruits of the Old Time Religion."

Cephas Shelburne and W. S. Hoye closed their meeting at Beaver Creek, Md., with eight additions. I. W. Kimmel reports eight additions at Whitney Avenue the past three Sundays. Among the recent additions at H Street is J. F. Lewis, a converted Jew. W. J. Wright is hopeful of a work begun by this brother. He has organized a large class of Hebrews and spends several hours with them every Sunday opening and alleging that Jesus is the Christ. Among the additions to our working force is Lew Ben, a Chinese Christian who spent two years in study at Milligan College. At Ninth Street there have been twenty-six additions since April 1; average attendance at Sunday-school now over four hundred. Our school will contribute $250 for missions this year.

H. C. Kendrick will be at work with the First Church, Hagerstown, Md., by July 1. Since I knew him at Kentucky University fourteen years ago he has had three successful pastorates, viz., Fort Scott, Kan., Huntington and Logansport, Ind. Bro. Kendrick will prove a worthy successor of P. A. Cave, who is now serving the Third Church, Richmond, Va.

Joys of June-Time.

By John S. Martin.

These are balmy days in June—
O, that they should fly so soon!—
Wheresoe'er our feet may go
There the fragrant roses blow,
And God's sunshine beaming warm
Makes the products of the farm
Spring so lightly from the ground
That one hardly turns around
Ere one sees them leaping high
With a joy to greet the sky.

When the raindrops ceased to fall
Then the sun began to call,
And the answer may be seen
Far and near in living green;
In the young and tender maize—
So responsive to the rays
Of the early morning sun—
Showing life so well begun
That 'twould take some raging storm
Or a frost, to cause it harm.

Now the farmer heedeth not
That the sun is growing hot;
Neither thinks of weeds and clods,
As he ever onward plods,
But is thinking of his corn
Till he hears the dinner horn;
Then with haste do'h speed away
For the solace of the day.
And doth think it fairly earned
Just as butter is when churned.

O, these days of June so fair,
Full of fragrant, bracing air,
How they fill the heart with glee
Bringing peace and harmony!
Although clouds, anon, arise,
They but traverse sunny skies,
And the shadows that they cast
Can but for a moment last;
Long to stay they'd hardly dare
When there's gladness everywhere.

Now the birds and butterflies
Flitting by attract the eyes;
Cheerful noises that abound
Make a most delightful sound;
Gay and madly dancing flowers
Lend enchantment to the hours;
With the perfume laden breeze
Come, in train, the busy bees,
And the ever-constant hum
Tells that summer time has come.

As the reaper with his hook
Steps abroad and takes a look
At the fields of waving grain
Scattered over hill and plain,
Thinks he that the God above
Surely is a God of love;
For the bread once cast away
Has returned again to-day,
Bringing blessings in its van
To the hopeful heart of man.

Now the poet sits and dreams—
Brain is full of lofty themes—
Nature's rhythm in control
Music makes within his soul—
Music that can ne'er be sung
Nor from mortal lips be wrung.
What a mine of wealth is this!
All his heart is full of bliss,
Bubbling o'er with rune and rhyme
Like the soul of summer time.

Current Literature.

Recent Missionary Books.

The most important among recent missionary books of a general sort is **A Study of Christian Missions** by William Newton Clarke, author of "An Outline of Christian Theology." It is not a book of details, of facts and figures concerning modern missionary enterprises, but considers the broad principles upon which Christian missions rest and by which missionary activity must be regulated. It treats of the general conditions which missions must meet, of the forces which the church has at hand for the work of world-wide evangelization, of the relation of denominationalism to missions, and of the present needs and prospects of the cause of missions. Such a book as this needs to be supplemented by other sources of information in regard to specific conditions, achievements and needs in particular fields; but, when so supplemented, it is capable of being of the highest value as a source both of inspiration and of intelligent understanding of the great field of which it treats.

It is a small book in size, but large in its breadth of view, its catholicity of spirit, its grasp on the really great and vital principles which underlie the missionary aspect of our religion. It would have been more accurately named if it had been called "An Introduction to the Study of Christian Missions." It would be impossible for a class for the study of missions to make a better beginning than by carefully reading and discussing Dr. Clarke's book. Every historical or descriptive book on missions that may be read thereafter will be made doubly valuable by such an introduction. (Scribner's. $1.25.)

Among the many thrilling stories of missionary adventure and devotion, there has not within a decade appeared one more remarkable from every point of view than **With the Tibetans in Tent and Temple**, by Dr. Susie Carson Rijnhart. It is the "narrative of four years residence on the Tibetan border and of a journey into the far interior." Korea, formerly "the hermit kingdom," but now no longer a hermit, is near and open compared with the land of the Lamas. For utter inaccessibility, by reason both of geographical remoteness, the absence of means of communication and the hostility of natives, no country can be compared to Tibet. Yet this woman lived for years upon the border, made friends with the people, learned their language and customs, traveled among them, gave them the Scriptures in their own tongue, talked to them of the Light of the World compared with which the "Light of Asia" is but a feeble ray in the darkness, penetrated to the interior of that forbidden land, and—greater wonder—returned alive.

Believing that Tibet could be approached from the Chinese side, that is, from the northeast, with less opposition than by the usual and more direct route from India, Mr. Rijnhart, an independent Dutch missionary, and his wife Dr. Rijnhart went far up the Yang-tse River, journeyed overland far past the last station of the China Inland Mission, and established themselves on the Tibetan border at Lusar under the shadow of a lamasery containing four thousand devotees of Buddhism. The record of their dealings with these Buddhist priests, winning their confidence and ultimately residing for several months in their very midst and under their hospitality, is a lesson in patient, wise missionary work. A child was born to them here on the edge of Tibet. Later a journey into the interior was undertaken, to sow seeds of Christian truth among the more savage nomadic Tibetans who dwell in tents on the great grassy plateau, and to approach as near as possible to the capital and sacred city, Lhasa, where none but Buddhists can go on pain of death.

The real hardships began with this journey. The baby died and was buried on a hillside. Robbers were encountered. Perverse and dishonest guides led them astray and deserted them. As a crowning misfortune, Mr. Rijnhart disappeared, evidently murdered by those to whom he had gone to appeal for help. His wife was left alone in a wilderness which would have been far safer if it had been without human inhabitants. For two months did that lone missionary woman journey toward the outposts of settled Chinese government with such aid as she could secure from nomad chiefs and traveling merchants, half of whom were the blackest class of scoundrels. Through these and manifold other difficulties, Dr. Rijnhart at last arrived at a frontier mission point, from which her journey to the coast and to America, though it would doubtless have been exciting enough to most of us, does not seem to her worth recounting.

And all of this is without complaint and without glorification. Events are simply narrated and conditions, whether pleasant or appalling, are simply described with no straining after effect. There is no need for rhetoric in dealing with such eloquent facts. This is modern missions in their most heroic phase. It is typical of the work of those great spirits who can find no such word as "wait" in the Great Commission, who therefore do not tarry for the Powers to "open up" a country for commerce and establish guarantees for the safety of foreigners, but go in and open it up themselves. No Christian can read this book without being a better Christian, and no missionary can read it without being a better missionary. We have long since discarded from this page the well-worn phrase, "this book should be in every preacher's library," but the occasion tempts us to restore it. We will at least say that the Endeavor Society or other organization which has a missionary library ought not to think of being without it.

Incidentally, Dr. Rijnhart gives a large amount of accurate and interesting information about these strange people and their land, as her long residence and intimate acquaintance well enable her to do. (Revell. $1.50.)

The missionary story of Madagascar, the history of civilization in that island from the beginning of the nineteenth century, is told by J. J. Kilpin Fletcher in **The Sign of the Cross in Madagascar**. The first part of the narrative is given a lively personal interest by being made to center about the fortunes of a certain group of characters who may be considered as typical of the more intelligent natives prior to the entrance of Christian influences into the island. It is not a narrative of personal experiences, but the author has used his materials to good advantage and has produced an apparently trustworthy account, with a good deal of vividness of description and some picturesqueness of style, though not without a degree of prolixity. It is a story of idolatry, superstition, palace intrigue, missionary heroism and martyrdom. With the conquest of Madagascar by the French, the Roman Catholics entered and, by political influence and persecution, reaped much of the reward of the earlier Protestant missionary work. Of the three and a half millions of population of the island, about half a million are now at least nominally Christian. (Revell. 1.00)

Of all native converts in pagan countries, none has become more widely known for good works and for Christian efficiency than Pandita Ramabai, the high-caste Hindu widow. To the many who have seen and heard her in this country, and to the many more whose interest in the work of elevating Indian womanhood and in the missionary cause in general has been stimulated by reading of her life and achievements, Helen S. Dyer's **Pandita Ramabai: The Story of Her Life** will be a book of intense interest. It would be a better written book and perhaps more impressive to the general reader if the author had been more willing to allow the facts to speak for themselves—they are eloquent enough—and had not supplemented them by so much of exhortation and pious comment upon the wonderful providences of God, answers to prayer and fulfillments of promise. The simple story itself would be as convincing and impressive as could be desired. (Revell. $1.00.)

Food for Memory.

The Kind That Builds Up the Brain.

It is hard to believe that certain kinds of food will strengthen the memory, and yet, upon the condition of the brain depends the character of the mind, and its power to remember, and to exert itself in various ways and a healthy brain can only be maintained by well selected food.

Now we know that daily use of the brain uses up certain parts that are thrown out through the pores to the outer surface of the skin. This waste is natural and must be made up from food.

Grape-Nuts Food was made especially to rebuild the brain and nerve centers. An experience in Chicago will illustrate.

Mrs. G. H. Baber, 528 South Paulina St., writes, "I had a terrible siege of gastritis, my stomach refused everything in the way of food until I got hold of Grape-Nuts. It was perfectly wonderful and marvelous to see the difference, I began to improve at once. I weighed myself at that time and found that I had 118 pounds to my credit. I gained in weight, strength and health steadily and rapidly, and now weigh 160 pounds and am strong and in better health than ever in my life.

I have lately had a seven months' course of vocal instruction and have memorized 58 songs and most of the accompaniments besides several piano pieces. When I started in it seemed difficult to memorize one, but my memory has been growing better every day and I now find it easy to commit to memory without difficulty.

I have taken no medicine, but my steady diet of Grape-Nuts Food has given me strength, health and memory."

Our Budget.

—Summer has at last gotten down to business.

—One can almost hear the corn growing these June days.

—The song of the reaper and self binder is already heard in the land, and waving wheatfields are turned into golden shocks of grain along its path.

—"We are confronted," writes a friend from Oklahoma, "with a tremendous wheat crop." The young territory is always raising a problem of that kind. It is "Ok." sure enough.

—About this time, as the makers of almanacs would say, look out for frequent exits from the city to the country—to the mountains, to the lakesides, to the seasides.

—J. B. Boen, of Seymour, Tex , asks concerning a portable baptistry which he desires to use in connection with their northwestern annual camp meeting. He asks how it is made, what is its weight and what it will cost. Address him as above.

—The Disciples of Christ at Mammoth Spring, Ark., are trying to build a house of worship and to establish a congregation in that town on a permanent basis. They feel unable to build a house without outside aid and will be grateful for any contributions which may be sent to L. P. Fraysher.

—It is not improbable that we may have visions in our vacation days, if we take our religion with us and are in the Spirit on the Lord's day. If all Christians would do this then the summer hegira would become a great missionary movement, carrying the life of Christ into new regions.

—But, as the preacher told us, Lord's day, John took his religion with him to Patmos, or there would have been no glorious visions granted to him while there. It was John, not Patmos, to whom the visions came. Infinitely more valuable in the sight of the Lord was the beloved than the island to which he was banished.

—There is already a gain of nearly 300 in the number of schools contributing to the Children's Day offering and the total gain for the year will probably be 500 or 600. For the week ending June 13 the receipts from Children's Day amounted to $10,380.24, a loss of over $300 as compared with the corresponding week of last year. Schools should send in their offerings promptly to the secretary of the foreign society.

—The fourth annual camp meeting of the Disciples of Christ in northwest Texas will be held near Seymour, beginning July 25 and continuing eleven days. The meetings will be held in a capacious tent and those who attend should come prepared to camp out and enjoy all the benefits of camp life as well as the advantages of a religious assembly. This is expected to be a big thing and those in charge have planned for it on that scale. The principal speakers will be J. H O. Smith and J. B. Sweeney. For information about transportation, tents, camping facilities or anything else, address J. B. Boen, Seymour, Texas.

—The eleventh annual conference for young women in colleges and cities of the middle west will meet at Lake Geneva, Wis., July 2-13, under the auspices of the Y. W. C. A. Bible study, missionary conferences and the discussion of methods of Christian work among students will be the prominent features of the program. Several well known speakers will be present, including Dr. Charles Cuthbert Hall and Robert E. Speer. The attendance last year was more than 400. The plan, the program and the location are alike excellent. Young women who contemplate attending may address Miss Louise F. Shields, 1312 Champlain Building, Chicago.

—J. P. Davis, of Burlington Junction, Mo., recently delivered his lecture on "Tongues," in the interest of the Y. P. S. C. E. at Braddyville, Ia. It was highly spoken of.

—A minister, thirty years of age, unmarried, with ten years' experience as pastor, will take a pastorate or supply for the summer, or will go out over Sundays to places within 100 miles of Chicago. Salary to suit congregation. Address Preacher, 115 33rd St., Chicago.

—The two hundredth anniversary of the founding of Yale College will be celebrated in New Haven Oct. 20-23. It is not so many years since Yale College became Yale University and under the direction of its new president, Arthur T. Hadley, the university spirit has become more perfectly embodied in the institution than ever before.

—A Society of Christian Endeavor at Ahmednagar, India, has some unusual committees: one on street preaching, another on tract distributing and a Sunday-school committee numerous and lively enough to hold fourteen Sunday-schools among non-Christian children on one Sunday morning.

—The congregation at Franklin, Ind., of which C. R. Hudson is pastor, on June 9 had a canvass led by J. T. Sweeney, which resulted in raising $15,000 to erect a new house of worship. This insures the building of a $20,000 structure of Bedford limestone which will be a credit to the community and to the cause. We have sixteen churches and 2,500 members in this county, among which the church at the county seat, Franklin, can with its new equipment more than ever exercise a wise and beneficial influence.

—We are in receipt of the program of Bethany Assembly which will be held at Bethany Park, Ind., July 26 to August 12. The program is far too long to print in full but it is full of interest and those who attend will find it well worth while. July 27 is Children's Day; July 29, 30, Y. P. S. C. E. Day; August 1, 2, C. W. B. M. Day; August 5, 6, Sunday-school Day; August 7, Educational Day; August 8, Home Mission Day; August 9, Ministerial Day. The list of speakers is thoroughly representative and the subjects are attractive.

—The election of Burris A. Jenkins to the presidency of Kentucky University, and his acceptance of the place are recent events which are bound to have an important bearing upon that old and honored institution. We should say it probably means that Kentucky University is about to enter upon a career of greater prosperity and wider usefulness. President elect Jenkins is a young man of fine scholarship, acquaintance with university methods, of splendid ability as a preacher and Bible lecturer, and possesses in a high degree those elements of character which attract both young and old, and that openness to new truth, or to new phases of old truth, which is the truest conservatism. That he should be selected is as complimentary to the institution as it is to him. We congratulate all parties and wish the university a long career of increasing prosperity and usefulness.

—Mrs. Thomas M. Shackleford, of Tampa, Fla., reports progress on their enterprise of purchasing a lot on which to erect their tabernacle for a great meeting. They have $1,500 to raise before the first of July in order to secure the lot. They now have about $700. They have about exhausted their own ability and the liberality of their friends outside in the city of Tampa, and now they look longingly and pleadingly to their brethren elsewhere to assist them by such contributions as they can to purchase their lot. The zeal and self sacrifice with which these few Disciples in Tampa are working and giving, makes a strong appeal to their brethren elsewhere to come to their help. It would be a sad disappointment to them if they should fail in this enterprise. They must not be allowed to fail. Help these women. Address Mrs. Thomas M. Shackleford as above.

—John L. Brandt has closed his pastorate of four and a half years at Valparaiso, Ind. He was compelled to close his work there in May on account of the strain on his eyes, but he feels sure now that in a new field where he would not have to give so much time to study he would be able to resume work. Bro. Brandt could easily devote his whole time to lecturing, but he prefers the pastorate. His lecture engagements will last during the summer, but he will be ready for pastoral work by the first of September.

—A circular letter from Jacksonville, Fla , signed by the pastor of the Adams Street Christian Church, T. H. Blenus, stated that the pastor having been to Cincinnati and conferred with brethren there over the situation in Jacksonville, they have decided to change their location which was too near the location of the First Church. The circular says: "We have secured a full lot a number of blocks farther west in the city. This change, though at the loss of work already started, has met the hearty approbation of those consulted as well as the church, and we therefore now make a strong appeal for aid in establishing our work in this important part of our city. We are stricken, and terribly so, by the late conflagration, but we are alive to the work and only ask those in more favorable localities to help us on our feet again." The circular further states that "aid can be sent either through the Christian Standard, the Home Mission Board of Cincinnati, or directly to the pastor of the Adams Street Christian Church of Jacksonville, and it will be duly acknowledged." While we believe a union of our forces in Jacksonville would have been better, we are glad at least that we are not to have the unseemly spectacle of two Christian churches located within a block of each other. If the city of Jacksonville be rightly divided between the two churches, there is no doubt room enough and work enough for both. The brethren at large now have the facts before them and we trust they will be generous in assisting these stricken churches in getting once more on a working basis.

—J. J. Stevens, a brother of the Carondelet Christian Church of this city, is planning to publish a paper of a unique character to be known as "The Lost Friend." The purpose of the paper, as we gather it from the prospectus, is to make it a medium of communication between those who have lost the address and whereabouts of friends and these friends. The working of the scheme which he has in view involves the co-operation of those who are interested in such a paper with him. The prospectus states that "there are thousands of mothers in America at this hour who are sighing and sorrowing for knowledge of children whose absence they mourn as for the dead. There are likewise thousands of children who know not where mother is. Brothers there are in untold numbers, and sisters, too, whose wanderings have led to separations as absolute as the grave could make " The circular further states that "by the establishment of a great central bureau of information we furnish the remedy. In this one common center all inquiries will meet and the information will be given to interested parties. The establishment of this bureau and informing the millions of people of the fact, is a task of no small proportions. We propose to ask every person to donate one penny for this purpose, and we most earnestly request that you who are now reading this appeal consider that it is made to you individually. Send us a penny, postage stamp or some small contribution to help extend this information to others. For further particulars address the promoter, J. J. Stevens, 5800 Pennsylvania Ave., St. Louis."

—Clark Braden, of Cairo, Ill., was spending a few days in the city this week. He reports the church at Cairo as on the up grade. There will be a ministerial institute in that city beginning July 22.

—The receipts to the American Christian Missionary Society for the week ending June 15, 1901, show but a small increase over those of the corresponding week of last year—the gain being but $186 39. We ask the support of all our friends. There are 2,000 churches from which we expect to hear that have not yet sent in their offerings to this worthy cause of home missions. We plead with our churches to rally to the support of this great work. Send all money to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

—The Emancipator, official organ of the Illinois Anti-saloon League, will commence in the fall the publication, in installments, of the Illinois liquor laws with annotations and decisions of the higher courts. Any pastor in Illinois who is not a subscriber to the Emancipator and is not willing to pay the subscription price of 25c per year, will be entered upon the subscription list for one year free upon sending in a complete and accurate list of all the pastors in his town. Address Wm. H. Anderson, superintendent, and general attorney, Y. M. C. A. Building, Springfield, Ill.

—The annual convention of the first missionary district of Illinois met at Erie, Ill., June 12-14. Special addresses were given by J. Fred Jones and Miss Anna Hale, at the C. W. B. M. session, and W. B. Taylor, of Chicago, on "Our Plea and Our Field." The C. E. session was of especial interest. The C. W. B. M. session showed the good prospects for some of the new auxiliaries. Support was promised for the three missionary churches during the coming year. The Erie congregation was greatly benefited by the convention and the church through its pastor, Lewis P. Kopp, expresses its gratitude.

—The church at Worcester, Mass., welcomed their new pastor, J. M. Van Horn, and his family on the 13th inst. by a public reception at the church. The local papers give reports of the speeches made and of the luncheon served afterwards. It seems to have been a very happy occasion. Bro. Van Horn has closed a very happy and prosperous pastorate at Warren, O., and we are justified in predicting another equally prosperous one in this mother New England church. Bro. V. is one of the preachers who grow richer in thought and get a deeper hold of truth as they get older in age and experience.

—The preliminary announcement of the Kansas University Bible chair for the ensuing term has reached us. The Christian Woman's Board of Missions inaugurated this work in April last. Wallace C. Payne, the instructor, is an A. B. and A. M. of Bethany, a B. D. of Yale Divinity school and a graduate student of the University of Chicago, besides having had considerable experience as a pastor in Philadelphia and in New York City. The object of this Bible Chair work is said to be "to provide instruction of university grade in the Bible and about the Bible for university students and for any others who may wish to avail themselves of this instruction."

—In publishing the appeal of the First Christian Church at Jacksonville, of which J. T. Boone is pastor, we omitted the endorsement of this appeal which was printed upon the back and which escaped the notice of the printer. This endorsement reads: "Thoroughly conversant with the situation in Jacksonville, we give the above appeal our unqualified endorsement. Jacksonville is the metropolis of Florida, and the whole brotherhood is interested in a strong organization and a splendid building." This is signed by R. T. Walker, M. D., President Florida Christian Convention; H. C. Groves, treasurer; W. E. Daugherty, evangelist; G. D. Jackson, W. H. Coleman, corresponding secretary.

—The Ministerial Institute of Oklahoma met in Kingfisher June 6-8.

—The C. W. B. M. auxiliaries of Armington, Eminence and Bethel, Ill., held an all-day meeting with basket dinner at the latter place June 9. It is reported as a highly interesting and successful meeting. A collection of $9 was taken for state work.

—A prospectus has been issued of the Christian Home to be erected at Hot Springs, Ark., the "Carlsbad of America," for the accommodation of health seekers of all churches. Our readers are already acquainted with this worthy plan. The prospectus giving further information may be obtained by addressing T. Nelson Kincaid, Hot Springs, Ark.

—The Globe-Democrat announces an old fashioned religious debate of six days and nights at Minier, Ill., between Victor W. Dorris, Disciple, Georgetown, Ky., and Rev. H. Clay Yates, Cumberland Presbyterian, of Stanford, Ill. The propositions embrace identity of Old and New Testament churches, beginning of the church and baptism, action and design.

—A correspondent of one of the daily papers waxes warm in his defense of the late Professor Herron's recent marriage episode, and cannot understand why all this hue and cry should be raised about a little thing of that kind. "Newport registers something over forty divorces the present week." That of course ought to lend credit to the divorce habit. But the correspondent adds, "If Dr. Herron had been a common debauchee instead of a high minded social reformer, no one would have had a word to say." Perhaps not. How cruel to hold a "high minded social reformer" to a higher standard of morality than the "debauchee"! If the daily paper wishes to vindicate its claim to be an ethical agency, the less of this kind of writing it furnishes the more consistent will its claim be.

—At the St. Louis ministers' meeting last Monday, the preachers stated their plans for the summer. L. B. Coggins will go to North Carolina in August. W. A. Malone will take a month of vacation at some point not yet determined. O. A. Bartholomew does not believe in vacations, and would rather stick close to his wife's cooking than enjoy the best of mountain air or ocean breezes. J. F. Quissenberry says his salary and health are both poor; he will stay at home. J. H. Garrison leaves for Macatawa Park on Wednesday of this week. E. T. McFarland will spend August in northwest Missouri. J. N. Crutcher will take his vacation in fractions on a farm near Kansas City. F. G. Tyrrell and family will take a trip to California, July 1 to Sept. 15, the outward journey being made under the auspices of the superintendent of reading rooms of the Santa Fe railroad, in which some lectures will be given. He will hold a temperance campaign of a week or two in Humboldt county, Cal., will visit his parents, and will take a camping trip in southern Oregon. G. A. Hoffmann expects to spend a few days in Buffalo. H. F. Davis will do business as usual, visiting county and district meetings. John Burns will be in the city, at the service of anybody who needs him.

Difficult Digestion

That is dyspepsia.
It makes life miserable.
Its sufferers eat not because they *want* — but because they *must*.
They know they are irritable and fret but they cannot be otherwise.
They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fulness, headache, heartburn and what not.
The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

HOOD'S PILLS are the best cathartic.

—Referring to a remark in our "Questions and Answers" department of last week, our esteemed brother, Joseph Lowe, of Bakersfield, Cal., writes, expressing his dissent from this statement: "It is strange—this longing for something infallible *that will dispense with the use of our reason and with the necessity of research and investigation.*" Commenting upon this statement as if the words we have placed in italics were not there, Bro. Lowe thinks that "this longing for infallibility in matters that involve the most sacred and important issues of human life" is quite reasonable. So it is and God has offered it to us, but not in any way that "dispenses with the use of our reason," etc. He also misunderstands our essayist, Mr. Williams, in supposing that he denies the infallibility of the Bible as a guide in matters of faith and duty. That is a very different proposition from that which he claims could not be proved. Our friendly critic adds: "I confess your language relative to the infallibility touching the Christian's hope of immortality threw a long, dark shadow across the bright horizon of Christian faith." Why our insistence upon the Bible's infallibility relative to the soul's immortality and all matters of faith should throw a shadow on anybody's faith, we cannot imagine. If our brother meant to say *fallibility* where he has written *infallibility*, then, we repeat, he has utterly misunderstood out statements and should read them again.

Missouri County and District Conventions.

Clinton District, Pleasant Hill,		July	17-19.
Grand River Dist., Breckenridge,		"	16-18.
Holt County, Forrest City,		"	22-23.
Atchison " Rockport,		"	23-24.
DeKalb "		"	24-25.
Andrew "		"	25-26.
Nodaway "		"	26-28.
Worth "		"	29-30.
Gentry "		"	30-31.
Platte District,		"	29 31.
Shelby County,		Aug.	1-3.
Boone "		"	5-7.
Callaway " Aux Vasse,		"	7-9.
Montgomery "		"	12-14.
Monroe " Victor,		"	13-15.
Lincoln " Elm Grove,		"	14-16.
Pike " Bowling Green,		"	19-21.
Audrain "		"	21-23.
Ralls " Salt River,		"	26 28.
Nodaway Valley Dist., Tarkio,		"	27-29.
Howard County, New Franklin,		Sept.	2-4.
Randolph "		"	3-5.
State Missionary Conv., Moberly,		"	16-19.
Marion County, Philadelphia,		"	23-25.
Lewis "		"	24-26.
Christian "		Nov.	15-17.
Springfield District,		"	18-20.
Saline County,		Sept.	30-Oct. 2.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

Correspondence.

Letter from Jeu Hawk.

MACAN, CHINA, May 9, 1901.

DEAR BRO. GARRISON:—I am sorry I have not been able to write to you more frequently and let your readers know where we are and what we are doing. I have been in a wandering condition since our arrival in China and have settled down in this city. I hope from now on I may be able to write to you oftener. I have rented a three-story building here for $10 a month and expect to practice medicine here, at least temporarily. My first intention was to stay in Hong Kong, not only to practice but also to open a mission work there and at the same time see to our returning Chinese Christian brethren from America and Australia. It is a great disappointment to me that I can not carry out my original plans. Since our arrival we have found that the rent and current expenses in Hong Kong are greater than we first anticipated, and consequently we are compelled to change our course to come here. Our Chinese Christian brethren in Portland wrote urging me to stay in Hong Kong and open a mission there. I would like to comply with their wish if I only had the means to do so. But we did not come here with much means so we have been compelled to stay in the country and while there we did the best we knew how to advance the kingdom of God. Our children, it seems to us, are more suited for the service than both my wife and myself. The ladies asked them to sing Chinese songs for them both in English and Chinese and they sang for them and Mrs. Jeu has talked to them about Christ and his love in their homes. Our stay in the country so far has not resulted in any visible good for the Master's vineyard. With my medical aid I have talked to thousands of them about Christ and their duty to him. It is of no use for anyone who has graduated from abroad to try to practice medicine n the country; he can not expect to make a good living. People are too poor to pay even for the cost of the medicine, to say nothing about his services. I have treated hundreds of cases since our stay in the country and I have not been able to get the cost of the medicine back. But one thing is sure, I believe a medical missionary can accomplish a great good for the Master in China, if he can devote his whole service to the cause of Christ. What little medicine I brought here is now almost exhausted. I sent to Portland a couple of months ago for more medicine and asked Bro. Yuen Yu to advance the money. I got the medicine the other day and it cost me $21.75 in gold, so it will be over $45 in Mexican. I will give this amount to his family when I can. I have opened my office here for nearly four days and have not treated a case yet. I expect to use my office room for the preaching of the gospel as well as for treating cases. We are not allowed to preach the gospel openly here for it is a Catholic city and about one-eighth of the population are members of the Roman Catholic church and they would not allow any place open for the preaching of the gospel by Protestant missionaries within the city limits. It is a shame to see that a city belonging to a nation supposed to be Christian will yet not allow others to preach Christ openly. I am not allowed to practice medicine either in Hong Kong or here by law, but I have opened an office here and wait for the consequences. I still live in hope that some day some rich brethren or sisters in America may open a work in Hong Kong for the purpose of getting back the brethren that we have converted in America and at the same time laying the foundation for the preaching of the primitive gospel in southern China. I would like to give my whole life for the medical missionary work if some one would help me. May God give me the strength to do all I can while I have the opportunity. In the meantime we will remain here and see what we can do. If we should find that it is a waste of time and energy for us to stay in Macan we may conclude to go back to America. But I am afraid your Christian country will not permit us to enter again; at least that is what I was told by the collector of customs at the port of Portland just before I left America. Bro. J. F. Ghormley, pastor of the First Christian Church of Portland, and I went to see the collector and we were told that there is no provision made in the treaty between China and the United States of America for the landing of Christian Chinese missionaries in America; therefore I being a Christian missionary can not be landed there. All I want to say in this connection is that since Christian America would not permit Chinese Christian missionaries to go to her shore, I do not see why the American people should kick when China and her people do likewise. But, of course, it is not for China to say one way or the other. Before closing for this time I want to mention the name of Sister Eliza Skinner, of Spencer, Ia., who sent me $5 on New York draft for my medical work and I thank her very much for the help. I may have trouble in getting the money, for it was not sent on foreign exchange. May God bless you in your work. We are all well at this writing.

My address is still Hong Kong, care of Yu Ye, 192 Wing Locke St.

Yours in Christ,

JEU HAWK.

Jamaica's Missionary Jubilee.

Before the close of the '70's, began my introduction to Jamaica and the missionaries of the Woman's Board of Missions toiling here. I can recall that the Christian Monitor published word that Jennie Laughlin had been sent; and I prayed for her, a Jamaica missionary, in an auxiliary meeting in Stow, O., while my father was pastor of that dear old country church. Next Monday it will be 21 years since he passed from labor to reward, leaving me the precious example of devoted interest in all the enterprises of Christ's followers to make him known to every creature.

Under God's blessing, as the years passed, my interest and acquaintance in auxiliary, district and state C. W. B. M. work grew. The missionaries were often mentioned and prayed for by mother and me in our little home. We took the Missionary Tidings from its start and I had exchanged a number of letters with the beloved corresponding secretary, Mrs Sarah E. Shortridge, before my first meeting her in the national convention held in Cleveland in 1885. She aided my growing interest. I shall ever cherish her giving as one reason for choosing me for assistant corresponding secretary in 1888, "Lois loves the missionaries." No wonder, under my home influence and hers.

With such a prelude to my eleven years of work in the C. W. B. M. office in Indianapolis, when I was in constant heart to heart relations to our noble missionaries, I can count twenty-three years of loving labor and prayers with and for God's people in Jamaica, before I had the slightest idea that he was saying to me: "*This* is *thy* path."

Beginning with seeing Bro. C. E. Randall in Sister Shortridge's home, on his first visit to the states in 1887, I have been blessed with interviews with numbers of self denying men and women who have labored in this field as Christians only.

To those inquiring of me, since my arrival with my husband in Kingston, Nov. 30, 1900: "Don't you find things here in our mission very different from what they seemed to you in Indianapolis?" I must say, "No," for at least two-thirds of my reply. So long had I thought about, and esteemed highly for their works' sake in the Lord, even those missionaries whom I had not met, that coming into their midst seemed, as it really was, coming into my home. The pictures of people, places and buildings, together with many descriptive talks and articles, had made even the church membership and chapels and mission homes familiar to me in a way that causes me to feel like meeting old friends and beholding anticipated scenery, as I go among them. Before coming I had known the tropical vegetation would look odd, as also the costumes and many of the people.

Six months of "at home" on these Liguanea Plains, rising northeast of Kingston—even though I have enjoyed visits in four other mission homes and attended services in eleven of our stations—do not equip me to tell everything about our Jamaica mission and solve the presented problems. This time is just continuing the acquaintance and increasing the love begun near a quarter of a century ago.

W. H. Williams, the first missionary of the Christian Woman's Board, landed in Jamaica February 5, 1876. The present corps of laborers decided to observe the silver anniversary of the C. W. B. M. Jamaica work with appropriate services in the churches, now numbering twenty-one. The members were urged to bring offerings to a "Silver Anniversary and Twentieth Century Fund," to be used in strengthening the work on this island. These meetings was appointed on various days in January, February and March, to enable the scant force of missionaries to exchange aid among the districts and have several speakers on each program. The first of them were held by Bro. A. W. Meredith, in Providence district, January 7-10. As I had not yet been in saddle, I could participate in only those at Providence and Mamby Vale, where the chapels can be reached in our "trap." Mr. Mac Leod went to the other two stations, Flint River and Chesterfield. Bro. Randall observed the anniversary in his Kingston church on the exact date, February 5, 1901, and at his request both Mr. Mac Leod and I spoke then and at Torrington the following evening. In our own, King's Gate, district these services were held on the second, third and fourth Lord's days in February, and I did my first horseback journeying to climb to the hill stations, New Bethel and Carmel. There is a tradition of Mrs. W. H. Williams' having gone up to New Bethel, and that was the only sister missionary's visit up the hill-paths in this district. Those churches seemed very glad of my part in their celebrations.

The first quarter-century of C. W. B. M. missionary work in Jamaica comprises a wealth of self denying service for Christ that any auxiliary may well be grateful to Almighty God for allowing it a share in sustaining! I humbly rejoice that he timed my coming here so I could at this season join his people in this reviewing of "what God hath wrought." Never did more attentive, appreciative audiences greet me than in these silver anniversary services. In each of the seven I was called on to address, I was received as a representative to present in person the love of the whole C. W. B. M. host for its first adopted child. You should have seen the eagerness with which they listened as I told them of having heard prayers in the C. W. B. M. office, in national, state and district conventions, at family altars and in auxiliary, mission band and Junior C. E. meetings in many states, offered for them here in Jamaica! Brothers, sisters, boys, girls, throughout our church ranks in the United States, I have committed you to that loving service! These people, so needy in their efforts to struggle into the light and live for Christ, are cheered by your care about them. They are depending on your praying for them. Look into their faces with me and always bear them on your hearts' petitions to him who is able to save unto the uttermost! "*Pray ye the Lord of the harvest* that he send forth laborers into his harvest."

LOIS WHITE MAC LEOD.

King's Gate Mission, May 29, 1901. Halfway-Tree (P. O.), Jamaica, W. I.

Chicago Letter.

John Alexander Dowie, head of "Zion" and divine "healer" has recently called down upon him the anathemas of the press and general public. A Mrs. Judd, one of his followers, was allowed to die, without a medical attendant, a most excruciating death. The advertisement Mr. Dowie received from the affair has helped to swell his already large audiences. In order to continue his unparalleled influence over his disciples he made the announcement last Sunday that he had received a revelation that he was "Elijah," and that he was to subjugate all governments to a theocracy of God, with himself as the head upon earth.

Does the world progress in religious thought? Yes! Are we not a great and modern people? Does the world progress in religious thought? No! For are not these the days of Dowieism, Christian Science, theosophy and rationalism? Which is the stream and which are the surface eddyings?

It is known already to the readers of the CHRISTIAN-EVANGELIST that Dr. Gilbert has resigned the chair of New Testament Interpretation in Chicago Theological Seminary (Congregational). His last book, "The First Interpreters of Jesus," contained teachings which the trustees considered unsound. The book is a calm, dispassionate, scholarly inductive study of the teachings of the New Testament with regard to our Savior. He fails to find that they accentuated or held the doctrine of the deity of Christ.

The commendable feature of the separation was the kindly spirit that characterized both Prof. Gilbert and the trustees. Prof. Gilbert did not censure the management for wishing their views to be taught, but refused to compromise his conscience. On the other hand the trustees complimented the professor for his ability and spirit and granted him a half year's salary.

Dr. Stires, rector of Grace Episcopal Church, has been called to St. Thomas' Church, New York, and has accepted. Before leaving Chicago he is making an effort to endow Grace Church to the amount of $400,000. His plan is to get a number of men to carry that amount of life insurance, making the church the beneficiary. He has taken a policy of $100,000 in favor of the church. He expects others to meet the annual payments. Grace Church is practically a downtown church and consequently if it continues to be the force it has been for many years, its only hope lies in the direction of an endowment.

A new denomination has come to be in the last week, the People's Church of America. It has just been incorporated under the laws of Illinois. Dr. Thomas is the chief promoter. Its plea will be for liberality and freedom of expression. Its method of propaganda will be to use the theatres of the large cities for its gatherings.

George F. Hall has engaged the Temple of Music for Sunday services during the ensuing church year beginning Dec. 1st. This auditorium is on the north side, one block from the Moody Church. It is the intention of Bro. Hall to hold two preaching services and one Sunday-school and to appeal to all classes on a broad gospel platform.

Errett Gates is succeeding beyond expectation in securing endowment for the Disciples' Divinity House.

The Monroe Street and Austin churches have recently held rummage sales. Each did well.

The C. W. B. M. quarterly convention was held at the Central Church, June 6. There were 142 ladies present. Mrs. Hudson was elected president; Mrs. Clark, vice-president, and Mrs. Linney, secretary.

GEORGE A. CAMPBELL.

Austin Station.

Oklahoma Letter.

We are now in the midst of one of the finest wheat harvests in the history of the territory. The wheat is very fine. The corn crop looks well, exceedingly well. The oats crop will be short. We will have fruit of all kinds in great abundance. One fruit grower, west of Guthrie a few miles, has shipped several carloads of cherries. The peach crop will be great. I have a fine peach tree within a few feet of my study window where I am now writing, whose fruit will be ripe in a few days. Right by the side of this tree is another whose fruit will be ripe in the fall, or not less than five months from the time the first ripens. Then we have other trees ripening all the time between. Talk about "California fruit," we put Oklahoma fruit against the world for fine flavor and fine variety.

I recently attended the Eleventh Annual Territorial Christian Endeavor Convention at El Reno, Okla. This was pronounced *the best* convention in the history of Endeavor work in the territory. There were not less than 200 in attendance. Eleven of the addresses as announced in the program were by "*our*" people. Among the names on the program are the following: M. M. Davis, of Dallas, Tex., W. A. Humphrey, S. D. Dutcher, Lawrence Williams, W. B. Morris, J. T. Ogle and others. For some reason Bro. Davis could not come, to the great regret of all. Our people lead in Endeavor work in Oklahoma.

Bro. J. M. Monroe is pastor of the Christian Church in El Reno and a fine work he is doing. He is one of the best and strongest men in the brotherhood.

S. D. Dutcher is booming things at Oklahoma City for a new church. They expect to build the best church in Oklahoma. By the way, Bro. Dutcher delivered the greatest address of the Endeavor convention at El Reno.

Last week the Ministerial Institute of the Christian Church of Oklahoma convened at Kingfisher. This was the third session of the institute, and was pronounced the best by those who had attended all. Several very fine subjects were thoroughly discussed. About 25 ministers were present.

The last half day was given to a discussion upon the opening of the new lands as it relates to the work of the Christian Church. It is the purpose of the territorial board of missions to enter in and systematically possess the land for primitive Christianity, so far as possible. The board will have a meeting in the near future to complete plans for such work. I fully believe that Oklahoma is the ripest and best mission field on the globe.

Guthrie work is prosperous. We had our Children's Day concert last evening, which was a grand success. We more than raised our apportionment which was $25.

Next Sunday, I expect to give my first annual report of work to the Guthrie church.

All friends of decency, good government and a high type of citizenship, irrespective of party, are proud of our new governor, William M. Jenkins. All wines were banished from the inaugural banquet, and Gov. and Mrs. Jenkins did not attend the inaugural ball, although it had been previously announced that they would lead the "Grand March." Gov. and Mrs. Jenkins have never been upon a ball room floor. This is but in line with Oklahoma progress.

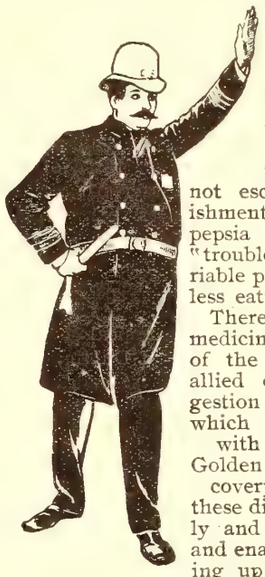
J. T. OGLE.

Guthrie, Okla.

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co.

The Law

Of health has no uniformed guardians of its peace. If it had there would be arrests innumerable in every restaurant every day of the year. Both in the quantity and quality of the food they eat and in the manner of its consumption men and women sin each day against the laws of health. Those who will not heed Nature's warnings cannot escape her punishments, and dyspepsia or stomach "trouble" is the invariable penalty of careless eating.



There is no other medicine for diseases of the stomach and allied organs of digestion and nutrition which can compare with Dr. Pierce's Golden Medical Discovery. It cures these diseases perfectly and permanently, and enables the building up of the whole body into vigorous health.

"I took two bottles of Dr. Pierce's Golden Medical Discovery for stomach trouble," writes Clarence Carnes, Esq., of Taylorstown, Loudoun Co., Va. "It did me so much good that I didn't take any more. I can eat most anything now. I am so well pleased with it I hardly know how to thank you for your kind information. I tried a whole lot of things before I wrote to you. There was a gentleman told me about your medicine, how it had cured his wife. I thought I would try a bottle of it. I am glad I did, for I don't know what I would have done if it had not been for Dr. Pierce's Golden Medical Discovery."

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Kentucky University Commencement.

The forty second commencement of Kentucky University which took place Thursday, June 13, closed a notable session of this historic institution. More than eleven hundred students have been enrolled during the session, the number considerably in excess of that of any former year, and fully attesting the executive ability of Alexander R. Milligan, the acting president, since the resignation of President Cave in February, 1900. Notwithstanding his recognized and appreciated success, President Milligan declined to continue in the presidency beyond the close of the present session.

This year there were twenty graduates from the College of Liberal Arts, three of whom are young ladies. It is interesting to note that eleven of the graduates—more than one-half of the whole number—were honor students, that is, the average of their scholarship was above ninety. The young ladies were all honor students.

The first honor in the classical course was won by G. H. C. Stoney, of Dublin, Ireland, with a grade of 95.79. The second honor in the classical course was won by Miss Edna M. Ransler, of Kentucky, with a grade of 95.65. The first honor in the literary course was won by Miss Columbia B. Davis, of Kentucky, with a grade of 93 33. The first honor in the scientific course was won by Miss Alice T. Karr, of Kentucky, with a grade of 92.74. The honor of delivering the class address was won by W. E. Freeman (classical course), of Kentucky, with a grade of 93.67. The two members of the class standing next highest among the honor students were both of the classical course: Ralph Gebbie, of New Zealand, grade 93.33, and R. W. Wallace, of Kentucky, grade 91.48. All those named made addresses on commencement day, and it is not flattery to say that each gave further proof of superior ability and culture.

There was great and universal rejoicing when it was officially announced that Burris A. Jenkins had accepted the presidency of Kentucky University, to which he had been unanimously elected by the board of curators. He is regarded as the ideal man for the presidency, and it is confidently believed that with his coming the institution will enter upon a new era of still greater prosperity.

During the week the Society of Alumni held two meetings, both of which were full of enthusiasm and hopefulness. Plans were adopted which it is believed will increase the number of students and also secure a large addition to the endowment of the university.

By a unanimous and hearty vote the society sent to President Jenkins the following telegram: "We welcome you and congratulate ourselves on your acceptance of the presidency of Kentucky University."

The College of the Bible of Kentucky University.

The College of the Bible of Kentucky University has just closed one of the most prosperous years of its long and honorable history.

On Tuesday, June 11, with appropriate and interesting exercises a class of twenty-three young men were graduated and sent out to augment the already large number of alumni of the college.

As indicating the wide field from which the college draws her students, it is interesting to note that this year's graduating class has representatives from Australia, New Zealand, Ireland, Scotland, Prince Edward Island, Oklahoma, Missouri, Ohio, Kentucky, North Carolina and Mississippi.

Six members of the class were graduated in the classical course and seventeen in the English course.

The addresses on commencement day were delivered by Mr. G. H. C. Stoney, of Dublin, reland, representing the classical graduates, Mr. Gilbert Jones, of Kentucky, representing the English graduates, and Mr. N. H. Brooks, of Kentucky, as valedictorian. Each address was excellent in both thought and delivery, giving full proof of the young men's talent and training. The average scholarship of the class is high and several members have attained grades of superior merit.

An interesting event of the commencement exercises was the unveiling by President McGarvey of a large and very lifelike portrait of the late president, Robert Graham, the work and gift of an alumnus of the college.

A most happy and hopeful event was the announcement that the financial agent, M. D. Clubb, had already increased the endowment fund $27,000, and that he confidently expects to make the sum $50,000 before the close of the year. Nelson Hamon, of Georgetown, Ky., who gave $10,000 of the above sum, was introduced to the audience and given an ovation as sincere as it was enthusiastic.

Honolulu Letter.

The American people are watching with interest their new possessions in the southern seas and they are not only watching but they are eager to learn the conditions that prevail in some of them at least, if the large number of letters of inquiry that come to me are any indication. The church in Honolulu is very much interested in a visit to America that will be made by Bro. Walter C. Werdon, one of our elders. He goes on business, yet I can frankly say that a business trip with him does not mean what it does to the average man. Bro. Werdon would feel that any trip was a failure if he did not do some business for the King. I wish we might say that the King's business was first with all business men. He is an old resident of Hawaii and speaks the Hawaiian language fluently. He is well informed on all the religious, social and business conditions of the islands. While Bro. Werdon is not a preacher or a platform orator in the strictest sense of the word, yet he is an entertaining and helpful speaker.

It is his intention to give a limited number of addresses on Hawaii while in the east. They will be illustrated by the finest stereopticon views of Hawaii that can be procured. He has between 400 and 500 such views. He goes to the east with the commendation of the Chamber of Commerce and of course with the prayers and best wishes of our people in the territory. The churches of the east will secure a rare treat if you can arrange with Bro. Werdon to visit you and give this illustrated lecture concerning this historic mission field.

This messenger from Hawaii is one who not only talks about the Lord's work, but he is also a generous giver to the cause. There is just being completed in that part of Honolulu known as Kewalo, a beautiful little chapel to be known as the Sloan mission, which has been made possible by his generosity. The work in Honolulu is in a hopeful condition. It can no longer be called an experiment in any sense. We are pushing our stakes out further from day to day. We do not decrease but we increase. We are just now rejoicing over the fact that Chas. Reign Scoville has promised to visit this far-away corner of America before many months. We believe his coming will mean added victory for our cause.

My last word in this letter concerning Bro. Werdon's visit is this—write him at once. He will be in America when you read this letter. You can address him at Cleveland, O., care of Hon. C. B. Lockwood, Water St. His visit will be a blessing to you and to the cause of Christ at home and in this far-away territory.

ABRAM E. CORY.

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WE WANT all our readers to know that our bro. Dr. M. E. McMaster, formerly of Quincy, Ill., has opened a private Osteopathic Sanitarium at his country residence three miles west of Monroe City, Mo. He makes no charge for treatments. Write him for particulars. His address is Monroe City, Mo.

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Texas Letter.

The Waco Convention.

Our State Missionary Convention met this year in Waco. Unfortunately for me I was called away from it to attend the funeral of one of our members, and hence missed most of it. But I have seen and heard enough to know that it was good and that the outlook for the work is encouraging.

The hospitality of the Waco church was up to its standard and the delegates were delighted. But we were a little surprised to have a formal address of welcome. That used to be the regular rule, but I thought it had been dispensed with. We all felt just as welcome before the address as after it, and the church knew just as well before the response as after it that we were grateful. This is why I call it 'formal." But really time is too valuable, and there is too much to do to listen to even the two good addresses on this occasion.

The attendance was general and numbered about 350 delegates. When it is remembered that many of these had to travel from 300 to 500 miles or more, this speaks well for Texas mission work.

Judge Sherrill's address as president was a masterly speech, broad in its generalizations, beautiful in diction, strong in logic and full of encouragement to all. There were many other fine speeches, but for want of space I will not speak of them in detail.

One year ago I spoke of the report of B. B. Sanders as corresponding secretary, and characterized it as one of the best ever heard in any convention. And I can do the same thing again this year. Let me give it to you, and you will, I am sure, agree with me: Days, 365; sermons, 419; places visited, 53; meetings, 14; additions, 326; churches organized, 2; churches reorganized, 2; Sunday-schools organized, 1; Ladies' Aid, 1; preachers located, 14; letters written, 2,880; articles for the papers, 25; cash in field, $1,303.95; pledges taken in the field, $733.25; making a total of $2,037.20, money raised for other purposes, $3,496.85, making a grand total of $5,534.05.

Before you express your opinion on this report, let me remind you that in addition to the work represented by these figures, Bro. Sanders, as corresponding secretary, had the oversight of fifteen other men working in various parts of this immense state. Now what do you think of it? Is it not splendid?

The summary of work by all our workers, seven evangelists and nine missionary pastors, is as follows: Days, 3,915; sermons, 2,235; places visited and revisited, 379; meetings, 90; baptisms, 549; letter and reclaimed, 614; otherwise, 254; making a total of 1,417 additions; churches organized, 37; re-organized. 4; Sunday-schools organized, 40; Endeavor societies organized, 17; aid societies, 7; C. W. B. M.'s, 10; houses built, 4; dedicated, 2; churches aided, 90; preachers located, 16; cash and pledges in the field, $5,868 50; to which we add the amount raised at the last convention and find a total of $8,457.50.

Strong men from abroad were numerous and appreciated. They were C. C. Smith, A. McLean, A. M. Harvuot and George Darsie. The work of our other societies did not suffer in their hands.

T. E. Shirley, financial agent for Add-Ran University, made an encouraging report, and it now seems certain that this long and heroic struggle is to be crowned with victory.

The C. W. B. M. work was good, as usual, though I cannot give the figures and facts regarding it. The officers for the coming year are Miss Grace Carlton, Bonham, president; Mrs. Clara Walden, Ft. Worth, press superintendent and corresponding secretary; Miss Lula Reed, superintendent of young people's work; Miss Lula Fort, treasurer.

A committee was appointed to establish an orphans' home. The Juliette A. Fowler bequest for this purpose, now worth about $6,000, with a legacy of about $4,000, to be received later, it is to be hoped will prove the nucleus of the much needed institution. The property is in this city.

The officers of the convention are Judge D. P. Singleton, Ennis, president; T. E. Shirley, Melissa, vice-president; Miss Leta Jordan, Henrietta, secretary; B. B. Sanders, corresponding secretary. The executive board: Judge Anson Rainey, G. D. Smith, G. A. Faris, M. M. Davis, of Dallas, and C. W. Gibson, of Waxahachie.

The next convention is to be held in Dallas, the time to be fixed by the executive board.

M. M. DAVIS.

Dallas, Texas.

Minnesota Letter.

J. K. Shellenberger, our state secretary, held a meeting at Antelope Hills. There were seven additions. The secretary reports that J. E. Hood, the pastor at Antelope Hills, is doing a most worthy work.

Bro. Shellenberger is now in a meeting with the Central Church in St. Paul, with prospects for good results.

The First Church at St. Paul is talking a new building. They need it badly and, once built and paid for, the cause will prosper in that city under the strong ministry of A. D. Harmon.

C. L. Sine, of Hiram College, is preaching for the Duluth Church.

Simpson Ely is holding a meeting at Lewisville, about 40 miles southwest of this city. He began May 26, and up to June 13 has had 25 additions. It is a small place and the church building will not hold over 150 people. So, for this state, the results are very good indeed. One day last week a thunderstorm passed over the village and lightning struck the church, damaging it about $250. The tower was shivered but the meeting was not stopped even an evening. The pastor of the Lewisville church is Leslie Wolfe. He also preaches for the church at Willow Creek, about 10 miles distant. Bro. Wolfe is doing a good work. He is a Eureka boy who has not yet completed his education. He is so endearing himself to his people that they hope to keep him indefinitely.

Pastor J. H. Golden, of Ronneby, recently closed a meeting with eight additions.

Our state convention will be held at Austin and not in this city as stated some time ago. It occurs in August—the exact date I do not now recall. The ministerial association will precede the convention with a brief session, and it is hoped that all the preaching brethren will make it a point to be there. The program will be good and will be duly announced in these columns.

H. D. WILLIAMS.

Mankato, June 13, 1901.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodic ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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Evangelistic.

ARKANSAS.

Fort Smith, June 12.—The second Lord's day in May I dedicated a new church at Poteau, I. T., 30 miles south of this place. The building is well planned and neatly finished and entirely paid for. This is a field I have been caring for in addition to my regular work at Fort Smith. The work at Poteau and other growing towns in the Indian Territory is promising.—E. T. EDMONDS.

CALIFORNIA.

Los Angeles, June 10.—Have been in a meeting here more than four weeks. Additions at almost every service.—B. B. BURTON.

IDAHO.

Genesee, June 1.—The church here dedicated its new and commodious building last Lord's day providing for all indebtedness. The church now numbers 39 members. Its building and property is worth about $1,500. This has all been accomplished in the last three months. They need some live, energetic, consecrated preacher to lead them on.—L. F. STEPHENS, evangelist.

ILLINOIS.

Cameron, June 10.—One addition by baptism yesterday morning. Children's day exercises last night and a good collection for missions. G. E. Sheerer, pastor at Alexis, Ill., was with us Sunday morning.—Q. D. MAPLE.

Gibson City, June 11.—One confession at Center Ridge last Lord's day. Collection on Children's day for foreign missions $23.40.—P. F. YORK.

Pine Creek, June 10.—Children's day was observed both here and at Mt. Morris. Pine Creek Sunday-school raised $17 and Mt. Morris $40. These churches are both enjoying prosperity. Pine Creek recently sent $30 for district work and Mt. Morris $15 for the same.—D. F. SEYSTER, pastor.

Sullivan, June 11.—Six added here since last report.—EDWIN E. CURRY.

Watseka, June 10.—Preached the baccalaureate sermon to our High School graduates last evening. Z. T. Sweeney will deliver the commencement address next Friday night. The local Modern Woodmen lodge will attend our services next Sunday morning in a body and in the evening the S. S. will render their well prepared program and take the offering for foreign missions.—B. S. FERRALL.

INDIANA.

Indianapolis, June 13.—In a meeting of one month's duration, held at the Morris St. Church this city there were 65 additions, 44 by baptism and 21 by relation. The meeting strengthened every part of the church work, especially the Endeavor Society, as 26 new members were received into it at one meeting. The meeting began with an offering for home missions and shortly after its close, Children's Day was observed. Carl Van Winkle led the singing and I did the preaching. He and I are now in a meeting with the Olive Branch Church, this city. Since Jan. 1, there have been 91 additions to the Morris St. Church, and many more are almost persuaded.—B. L. ALLEN.

Mishawaka, June 10.—The congregation here at a recent business meeting voted to retain their present minister. During our stay here the mortgaged indebtedness on the property has been reduced from $3,000 to $1,250, and the last named amount is fully provided for and we hope to have a jubilee service and burn our last mortgage in a short time. Meantime the property has been much improved, and despite heavy losses sustained, the business of the congregation is in good condition. We preached the baccalaureate and the G. A. R. memorial sermons and will give the I. O. O. F. memorial address June 23. Our mission points are prospering.—W. W. DENHAM.

Shoals, June 11.—The Christian Church here held its first Children's Day exercise and offering June 9, resulting in collection of $12. This was the first attempt at anything of the kind here and under the management of our efficient pastor, A. W. Gehres, and was successful beyond expectations. Churches refusing to take part in this work are losing the benefit of one of the best building elements of the church. Bro. Gehres has been with us but four weeks, but the forward move under his pastorate is very perceptible.—J. B. MARSHALL.

Terre Haute.—We are beginning a splendid meeting in the Armory of this city with Q. E. Sellers pastor of Central Church. My wife and I intend to enter the general evangelistic field and are ready to assist pastors who want song leaders and personal workers. September and October already engaged. Write at once for terms, etc.—GUY B. WILLIAMSON, 915 Aubert Ave., St. Louis, Mo.

Wabash, June 11.—After the dedication at Coyle, Okla., I preached a few sermons, the result was that four penitent believers confessed Christ. Bro. John T. Owens, a good preacher, lives at Coyle and is doing good work for the Master.—L. L. CARPENTER.

IOWA.

Seymour, June 13.—Three baptisms at Braddyville, Ia., on June 2. The church at Clearmont, Mo., observed Children's day. Collection $7.34.—W. E. JONES.

KANSAS.

Kansas City, June 13.—Closed our meeting at Hume, Mo., with 12 of the best young men and women in the town added, six young men and six young women, all by confession and baptism except one.—ELMER T. DAVIS.

Lakin.—Fourteen added since last report. E. M. Carr did some good preaching for us last week and the week before in a school house near us.—R. H. TANKSLY.

Leavenworth, June 11—One addition by confession last Sunday.—S. W. NAY.

Mt. Hope, June 10.—One confession and baptism at regular services at Garden Plains yesterday.—A. L. MARTIN, pastor.

Stafford, June 12.—I go this week to take charge of the work at Coffeyville, Kan. One confession lately at Conway Springs.—ELLIS PURLEE.

MINNESOTA.

Canby, June 13.—J. K. Shellenberger recently closed a good meeting with the Antelope Hills church. Circumstances were adverse but the meeting was a success. Five baptisms, one from Baptists, and one more candidate for baptism. The largest fruits are yet to come.—J. ENZOR HOOD, pastor.

MISSOURI.

Brookfield, June 10.—The special effort by the Brookfield congregation for foreign missions resulted in an offering of $23.77. Will make special effort to raise if possible a like amount for home mission work. Twenty-three added since coming here. Have painted and papered house of worship. Will build some extra rooms soon. Our booklets are about completed, receipts devoted to church work.—R. E. L. PRUNTY.

Lone Jack, June 6.—One addition here last Lord's day. This makes five added to the church since I commenced work here last January. We are clear of debt and I must commend the promptness of the brethren in meeting all their financial obligations with me.—R. A. BLALOCK.

Quitman.—The children rendered their program on Sunday night, June 9. House a thing of beauty. Boys and girls did honor to themselves and the occasion. Free will offering for foreign missions $10. — J. H. COFFEY.

St. Louis, June 17.—The following additions were reported at the ministers' meeting this morning: Central, two by letter; West End, one by letter. W. D. Pittman exchanged pulpits in the evening with O. A. Bartholomew. Fourth, dedication of the enlarged church, June 23, by Z. T. Sweeney, followed by a series of tent meetings. Beulah, eight additions in the last two weeks. Fifth, one baptism, the church cleared of a floating indebtedness of long standing and money ahead for the summer's expenses Ellendale, three additions and a floating indebtedness cleared. Carondelet, one baptism under preaching of G. K. Berry, and a call extended to Gilbert E. Ireland to become pastor.

Webb City, June 14.—Our meeting here closes to-night. We have had a splendid meeting. Rev. E. M. Barney did the preaching. After resting a few days at home, I will return to Oklahoma for a short time, and will visit Guthrie where I was in a meeting with J. T. Ogle. The church was in very bad shape when he took up the work, but every department has been stimulated into active service.—C. E. MILLARD, singing evangelist.

NEBRASKA.

Burwell, June 10.—Our meeting still continues in interest; 22 to date; 19 the last week. All departments of the church are taking on new life. We continue.—J. S. BEEM, evangelist.

Chadron, June 14.—The meeting at Chadron closed last Sunday evening. We had fair audiences. We had no additions, but hope our short meeting there will result in much good by way of encouragement and exhortation to love and good works for the Master. We are now at Gordon for a short meeting, have had two services with two confessions and baptisms last night.—R. A. GIVENS.

Omaha, June 11.—Institute starts off splendidly. Sumner T. Martin, pastor. Scoville will be here in the fall for a big meeting. Just closed fine institute at South Omaha. They raised $1,200 Sunday in cash and pledges towards new lot and house.—W. H. WAGGONER.

OHIO.

Brilliant.—Children's day was observed Lord's day evening, June 9th. The Children's day exercises were a success. The church was filled and the program was rendered in a pleasing manner. The "Gospel Call" has succeeded the Hymn and Tune Book and is greatly appreciated.—WILLIAM STIFF, minister.

OKLAHOMA TERRITORY.

Chandler, June 10.—Two additions at Valley View Annex since last report. Chandler and our three mission points have all observed Children's Day. Have had the pleasure recently of attending our territorial C. E. convention at El Reno, and the Ministerial Institute at Kingfisher. Both were profitable and hopeful gatherings.—A. M. HARRAL.

Oklahoma City, June 10.—Three additions at regular services yesterday. A mission was organized at Capitol Hill last week and they will proceed to build a chapel at once.—S. D. DUTCHER.

Perkins, June 11.—On last Saturday I baptized two ladies in the Cimmarrone River at Perkins and on Sunday two more were baptized in the river near Olivet. Our people are working in Oklahoma.—J. W. GARNER.

Perry, June 11.—Our first work as C. W. B. M. evangelist of Oklahoma was done at Lawn View, where we revived a work that was about dead, raised the money to pay a preacher and secured the services of Bro. R. L. Morton. He is ready for the work. From that point we came to Pawnee to the help of a discouraged people. They have a new house, and on Sunday we had the dedicatory service. I preached the sermon and raised almost sufficient money to pay all indebtedness. We remain here this week to arouse enthusiasm among the members. Hope to raise the money and locate a preacher before we leave.—C. H. HILTON AND WIFE.

PENNSYLVANIA.

Allegheny.—There was an attendance of over 300 at the Children's day rally at the Shady Avenue Church, Allegheny. The collection was over $65. A stand conducted on Decoration day by the C. E. made it nearly $100. The Juniors recently turned in nearly $50. The Young Ladies' Circle multiplied 13 nickels into $25, besides paying $15 on their India orphan. A Saturday afternoon kindergarten has been started. A company of cadets will form and meet on Tuesdays.—HERBERT YEUELL.

Scranton, June 10.—I closed my first year as pastor of the Dunmore Church yesterday with a roll call in the morning, at which at least 80 per cent of the membership were represented, and the anniversary sermon at night; we began the year with 91 members and closed with 146; we begun with with 135 in the Sunday-school and closed the year with 228. All other departments of the work have grown in like proportions. We have given nearly $200 for missions and in all, we raised and expended about $1,500.—J. D. DABNEY.

SOUTH CAROLINA.

Orangeburg, June 10.—Baptized a lady 80 years of age at Orangeburg recently. Am now engaged in a meeting at Sumter, a new point, with good prospects. One confession so far. —W. B. INGLE.

SOUTH DAKOTA.

Armour, June 13.—Our meeting is doing nicely here. A little over a week ago we started in this new field to plant the primitive gospel. No organization here, but a good town, county seat. We have a large tent and the attendance is splendid; 25 have taken the stand for Christ. Evangelist Elliott is dealing out the gospel to these people in full measure, and the people are hearing something they never heard before.—F. HOWARD SWEETMAN, singer.

TEXAS.

Holland, June 10.—Meeting two weeks old with 43 additions.—JOHN W. MARSHALL.

San Antonio, June 12.—In my absence at the Waco convention Bro. Percy G. Cross filled my pulpit and one young man made the good confession. Bro. Cross came to us recently from the Cumberland Presbyterians and expects to attend college this fall to begin preparations for the ministry. He is a splendid worker, at present assistant secretary of the Y. M. C. A., and is doing the best work ever done here. My work closes in San Antonio Sept. 1st.—GEO. B. RANSHAW.

WASHINGTON.

Fletcher, June 6.—We left home, Caney, Kan., one week ago last Monday and reached this place Friday. It is unnecessary to say we had a delightful trip across the plains and over the mountains. This is a fine country. The people are making money and seem to be happy and contented. We have a good strong church here. We began our meeting Sunday and everything is favorable for a fine meeting. People were in attendance last Sunday who live 15 miles away. There is a splendid interest. We expect to return home about the 1st of July by way of San Francisco and Salt Lake City.—J. R. CHARLTON.

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Family Circle.

It's Wicked to Lose.

Through my open window, summer breezes straying
Bring the shouts of school-boys with their marbles playing,
Merry little urchins, full of fun and noise,
Not a care or trouble. Happy little boys!

Watch that little fellow: hear him gaily jest,
He is very lucky, winning from the rest.
I hear a girl's voice: "Tom, you must not play
And keep the marbles that you win. What will mamma say?"

"Oh," replies Tommy, with a happy smile,
As he adds more marbles to his growing pile,
"Nobody's a-cheatin', we're all a-playin' fair.
And I'm almost certain mamma wouldn't care."

So the game continues. Tommy still is winning,
And he never questions whether he is sinning.
Tommy's luck is changing, and the happy smile
Leaves his face as quickly as the marbles leave his pile.

Now the game is ended, and he counts the cost;
Crockeries, nibs and agates, all, oh all, are lost!
"Give me back my marbles!" Tommy wildly weeps,
"Mamma says it's wicked when you play for keeps!"

—*Northwestern Baptist.*

The Rights of Children.

By Athalia Johnson Irwin.

That many parents, as well as others who have children under their control, seem to lose sight of the fact that the rights of children can be imposed upon, is noticeable to all who have made it a point to observe closely. We hear a great deal about the respect and deference due older people from children, but we seldom hear of any one defending the children, or expatiating upon their rights.

In the first place, and covering the ground in one sentence, the children have a right to the same respect and consideration which we demand of them. We have no right to require of any one, children included, more than we are willing to bestow. The child who receives at the hands of the older members of the family the same kindly consideration and respectful attitude which they are supposed to manifest towards older members of the family, community or household in which they live, will not find it hard to meet all the requirements made of it. The quickest and easiest way in the world to secure respect and consideration from a child is to manifest just this attitude towards the child. It is not necessary in order to do this to put one's self on an equality with the child, thus defeating the very purpose of the effort. It is possible to correct, to chide and control without disrespect and humiliation. One of the most humiliating things I ever witnessed was the stern rebuke of a sensitive child in the presence of visitors. This ought not to be, and the children have a right to rebel against it as soon as they are old enough to understand. Who, with the smallest amount of culture, would think of rebuking or correcting without apology his equal in the presence of company? And yet this is done to children every day. Their ideas of correct form and regard for others are thus stunted, impaired and oftentimes ruined altogether. I know the temptation to do this is sometimes very strong, when children are obstinate and seem to be taking advantage of the fact that the company is present; but bad management increases this temptation. It seems easier to mortify them into obedience, but this plan should be employed very cautiously, lest the finer nature of the child be destroyed.

We, instead of expecting less of children than we do of grown people, are often found expecting more of them. Those who fly into a passion when a child is rude or angry, are worse than the child, and have a right to be lowered in the estimation of the child thus wronged. What it needs at such a time is the soothing, helpful influence of a superior manner. The child may not yet have learned better, but the grown person ought to have done so long ago. In this one particular then, I consider the rights of children much abused.

The Bible says, "Fathers, provoke not your children to anger *but* bring them up in the nurture and admonition of the Lord." Why this *but?* Because to provoke them to anger interferes with godly training. Parents who are constantly appealing to or arousing the baser passions in a child's nature are not bringing them up in the nurture and admonition of the Lord, but instead are assisting in the development of the very traits of character which the nurture and admonition of the Lord should enable them to overcome.

We are not responsible in every case for our child's anger, but we are responsible if our child flies into a passion through any word or act of ours. Many a violent temper, sour disposition, unkind nature, can be traced back to the fact that the child had no help in its early days from the older members of the family in overcoming these things. Teasing, taunting and worrying are absolutely unpardonable when it is seen that these things are injuring the child's disposition.

I do not believe that any parent should permit a child's nerves to be tried by horrible ghost stories, unless the story is always concluded with a satisfactory explanation of the supposed ghost and a careful assurance that all these things are the work of a stimulated imagination. Children have a right to all that is good and pure, and anything short of this does them an injustice.

Children also have a right to a support and education from their parents. They are not responsible for their existence, and the success and usefulness of their future depend largely upon how they are raised and educated. They also have a right to be informed by their parents in regard to all the vital truths of life, and should not be forced to seek knowledge of these things from vulgar companions.

They have a most unmistakable right to careful training along that line of religious thought which is conscientiously believed to be right; and then, when they grow older, they have a right to think and act for themselves. This thinking and acting depends largely upon how they have been impressed with the importance of religious ideals and aspirations. That child which has been left absolutely, or even in a large measure, to itself in the formation of its religious thought, has received a great injustice, and if it never gives any consideration to these, the most important themes of its existence, the parents will certainly have their share of the reproach to bear. Such parents have shown less consideration for their child than for the vine which they have planted in their garden, and carefully trained to grow on a suitable trellis. The soul needs spiritual food, and it is our duty to train the child so that it may know how to get the right kind. Sad indeed is it to me to see little ones who are taught no reverence for sacred or holy things. And we can generally tell from the manner and attitude of grown people just how far this right has been denied in childhood. To overdo or underdo is equally injurious, as the one creates a distaste for it and the other creates no taste at all.

Give the children their rights and the rights of grown people will need to be defended less.

The children have a right to love, protection and careful training, and this covers all that has been said or can be said. —*Universalist Leader.*

A New Use for Peat.

For centuries, the peat bogs of Ireland have supplied fuel to the lower classes in that country and it has been similarly used in England and Holland. To one unaccustomed to it, it looks very much like trying to burn black mud, but when it is dried its vegetable origin becomes more apparent and it burns readily. It has recently been stated that undoubtedly a device will soon be found by which peat can be compressed into bricks and be used in the place of coal. Machines have already been constructed for the mining of peat and in Austria a patent artificial wood is made of it, which has the advantage of hardening steadily when inserted in moist soil. For street paving it is free from dust, noiseless and durable. Peat wood sleepers for railway use have been found most satisfactory.

They Do It.

People Quit Coffee and Get Well on Postum Food Coffee.

A man in Milford, Ind., says he did not quit drinking coffee because he thought it hurt him, but because he found a morning beverage he liked better in Postum Food Coffee, but to his wonder and surprise, he found in a few weeks all of the old symptoms of sickness had left him.

He had been greatly troubled with his stomach and heart, also with what he called "water brash," and dull headaches "which made me very irritable and quick tempered."

All of these symptoms disappeared and he discovered in spite of all his previous theories that coffee was really the cause of his troubles, and the leaving off of coffee and taking on Postum Food Coffee brought about a perfect cure.

He speaks also of Mrs. Josephiene Kelly, living at Elkhart, Ind. Says she was afflicted much as he was, but had become more emaciated than he. So she quit drinking coffee and took on Postum Food Coffee. She is now a healthy and robust lady and willing to make affidavit that Postum Food Coffee saved her.

The gentleman from Milford speaks also of Thomas McDonald as having recovered by using Postum. It can be had at all grocers. A good cup of Postum cannot be made unless it is boiled long enough to bring out the flavor and food value, then it is delicious.

The Value of an Eclipse.

Astronomers go to great pains and expense to observe a total eclipse of the sun. Expeditions are organized to travel to out-of-the-way corners of the world, such as Tripoli, Borneo and Sumatra, to see an eclipse, though cloudy weather may disappoint them after the most careful preparations. David P. Todd, writing in Popular Astronomy on "What Eclipses of the Sun Teach us," says:

"'Will the eclipse really happen? Are you certain of it?' These were questions I found many people seriously asking a year ago, when the failure of the meteoric showers in the preceding November had seemed to them, perhaps naturally enough, to have discredited the entire range of astronomical knowledge. So pervasive was this quite reasonable scepticism that it even preceded me to Tripoli; and on landing at the *hatoba* there, I was assured with much warmth that there probably would be no eclipse at all, and that I must have made some mistake in coming to Tripoli, for the track certainly would not cover that villayet of the Ottoman empire.

"Why all this? What reason is assignable for this hurrying to and fro of astronomers from world wide localities, to witness the simple darkening of the sun for a few fleeting moments by the grateful intervention of the moon?

"Early in the astronomical dark ages of the 19th century, this question would not have been asked, because everyone seems to have thought the radiant corona nothing whatever but what anyone would expect from the brilliant rays of a glowing body like the sun glancing along the irregular and serrate periphery of the eclipsing moon. Sir William Herschel seems to have been almost the sole astronomer to divine the true relation of the solar orb to matters of practical concern for dwellers on the earth. Just a century ago he wrote, 'The influence of this eminent body on the globe we inhabit is so great and so widely diffused that it becomes almost a duty to study the operations which are carried on upon the solar surface.' Had astronomers and meteorologists but had the faith to follow up the indications of his keen insight, we might have had practical spectroscopy a half century earlier, and weatherology to-day on the only sure basis for effective and unerring prediction—a basis that recognizes the sun and all forms of its radiant energy as regnant over and above everything else in all cosmic concerns of the terrestrial economy.

"Of course the corona will be photographed, hundreds, perhaps thousands, of times. But the best results are only to be expected from those cameras that have been fitted with a whirling heartshaped vane, or occulter, somewhat after the manner first invented and successfully employed by Mr. Burckhalter, of Oakland, Cal. This will reduce the actinically bright inner corona to a minimum exposure, at the same time admitting the faint exterior filaments that greatly lengthened the time necessary to impress their rays upon even the most sensitive plate. Should this important type of auxiliary apparatus be as successful as is expected, astronomers may at least have a few coronal streamers at their whole length on a single plate, and with such definiteness that measures of their delicate filaments can be made with the exactness demanded for comparison with mathematical theory. Perhaps, too, the long ecliptic streamers may again be caught by Mrs. Maunder, who has gone with her husband to the Mauritius, to repeat her signal success of the India eclipse of 1898.

"The spectrum of the corona is by no means neglected. Photography is of such prime advantage to this work that hundreds of lines are now precisely caught with less trouble than a single line could be measured optically quarter of a century ago. Prof. Wood, of the University of Wisconsin, by a deft and novel combination of spectroscope and polariscope, is expecting to get the Fraunhofer lines with greater clearness than ever before."

By the use of the bolometer, says Mr. Todd, it has been found that the corona of the sun, though intensely bright, is not correspondingly hot, and the verification of this conclusion is looked upon as one of the most important results of the observation of coming eclipses. Anything which produces light without heat may easily become a valuable object of study as bearing on the practical problem of artificial illumination. It has been held by many eminent astronomers that the streamers of the corona are electrical discharges of some sort, and the theory receives a partial corroboration by the almost proved statement that its light is not hot, as it would be if it were produced solely by combustion or incandescence.

Aged Authors.

It will be comforting to those who may have feared that they had passed by the best part of their life to know the conclusion arrived at by a painstaking statistician. He has discovered that the prime of life is between fifty and sixty. He approaches the matter from the intellectual rather than the athletic point of view, and has gathered that a large majority of the immortal works of genius were the outcome of a matured intellect. It is true enough that Milton began "Paradise Lost" at the age of fifty-four, but the fact that he wrote the poem then rather than in his early days was due more to the exactions entailed by a secretaryship to Oliver Cromwell than to an immaturity of intellect. Another dubious example is that of George Eliot, who is accused of writing her best book at an advanced age. The best book in question is "Daniel Deronda," which, by otherwise universal confession, is much the worst of her novels. If one goes to the poets, the best work has been done, as a rule, in early days. Shelley and Byron died young, and Rossetti wrote much the best of his poems at the age of nineteen. But it is beside the mark to compare crabbed age and youth at all. Some people develop early, some later; and the only fact that emerges distinctly from the statistics is that those authors who begin early stop early; while those who, like Oliver Wendell Holmes, begin late may continue writing well till they are octogenarians.—*The London Globe.*

Pleasureville to Apostasy

Via Danceburg, Waltzville. Lagerton, Topersville, Saloon-siding, Devil's Curve and other bad places. A new book of thirteen chapters and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christian University, Canton, Mo.



Magazine Editor.—"But, my dear madame, I have merely attempted to give you, in the kindliest spirit, a few hints on metre and construction."

"Well, I wouldn't have such a mean disposition as you have for a thousand dollars."

Census Taker—"What is your age, madam?"

Mrs. Neighbors—"Did the woman next door give her age?"

Census Taker—"Certainly."

Mrs. Neighbors—"Well, I'm two years younger than she is."

The horse-car conductor was hardly in the best of humor. Some one had managed to give him a bad shilling, and he had just discovered it; that was why he started the car before three women and a child had got much beyond the step. One of the women was exceedingly irate at such treatment. The conductor saw that as he started to collect the fares, but he was irate, too.

"Look here, ma'am," said he, as she tendered her fare, "this child that is with you will have to be paid for as well."

"I haven't any intention of paying its fare," snapped the woman.

"Then I shall put the child out," answered the conductor, reaching for the bell-strap.

"You won't dare to do it," flashed the woman.

Ting! The conductor brought the car to a stop, picked up the child, and deposited it outside, and rang to go ahead.

"Well, ma'am," he said grimly, "you'll find your child on the pavement."

"My child?" snapped she. "It isn't mine."

"Whose is it, then?" gasped the conductor.

"I haven't the slightest idea," she coolly answered.

Then the child's mother, who had been engaged in an exciting discussion with her friend over the merits of a new dress, awoke to the fact that her child was missing, and the fireworks that played about the unfortunate conductor's head reminded him of a 5th of November display.—*Tit-Bits.*

Monkeys and Crabs.

"Most monkeys have a liking for land crabs, and the beasts when in their natural element in the jungle will often travel for miles to some marshy region in search of a crustacean meal," said a dealer in all sorts of wild animals. "Some years ago, when I was in Singapore trading with the natives for monkeys, I was one day greatly amused to see the artful methods practiced by Jocko to trap crabs. The monkey, having located the whereabouts of the crabs, lies flat down on his stomach, feigning death. Presently from the countless passages piercing the mud in every direction thousands of little red and yellow crabs make their appearance, and after suspiciously eyeing for a few minutes the brown fur of the monkey they slowly and cautiously slide up to him, in great glee at the prospect of a big feed off the bones of Master Jocko.

"The latter now peeps through his half-closed eyelids and fixes upon the biggest of the assembled multitude. When the crab comes within reach, out dashes the monkey's arm, and off he scampers into the jungle, with a cry of delight, to discuss at leisure his cleverly earned dinner.

"Rarely did the monkeys seem to miss their prey. I saw, however, an old fellow do so, and it was ludicrous in the extreme to see the rage it put him in. Jumping for fully a minute up and down on all fours at the mouth of the hole into which the crab had escaped, he positively howled with vexation. Then he set to work poking the mud about with his fingers at the entrance to the passage, fruitlessly trying now and again to peep into it."

Pawned His Wooden Legs.

The amenities of drunkenness are not numerous. Temperance lecturers, in order to amuse their audiences, sometimes interject a story intended to be funny, or a presumably comical dialogue, but such efforts are pitiful, rather than humorous, for to make sport of the words and acts of a poor, besotted creature, crazed with liquor, is like sporting with the flames of the bottomless pit. A recent imposition practiced on the saloon-keepers of Kokomo, Indiana, shows that at least one drunkard has a sense of humor, although it landed him in the dungeon where he still remains. His name is Ike Stevens, he lives in a town near Kokomo; the other day Ike appeared in that village with a strong thirst and a new wooden leg, and proceeded to pawn the latter in order to satisfy the former. The saloon-keeper, confident that the security was good, let him have the drink, and Ike laboriously hobbled off on one leg and a pair of canes to put in an appearance at a second saloon, where he again pawned a wooden leg for liquor. The process was repeated until Ike was gloriously drunk, when he was arrested and lodged in jail. On the following morning, when brought up in the police court, the discovery was made that he had pawned wooden legs all over town, over a dozen being found, with some outlying precincts still to be heard from. The justice refused to accept wooden legs in payment of Ike's fine, so the drunkard is now working it out. He is not working as hard, however, as he did while making the legs which helped him to a spree, for it has developed that he spent nearly two weeks of time in making the supports, then carried them seven miles on his back, all of which goes to show how much pains and trouble a man will take in order to make a beast of himself.—*St. Louis Christian Advocate.*

"Are you proud of your baking powder biscuit?" he asked.

"I should think not," she replied. "I've tried dozens of times, but I never could equal those made by the cook.

"Has any one ever told you that your pie crust excels anything in that line ever before made?"

"Never. My pie crust is worse than my biscuit."

"Are you an adept in preparing dainty little desserts?"

"Oh, I've done a something in that way, of course," she answered; "but I never would think of doing the cooking for any one for whom I really cared."

He gave a sigh of relief.

"Will you marry me?" he asked.

Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Potomac. "But," objected Coleridge, "the Potomac's a broad stream." "Yes," retorted Mr. Evarts, "but a dollar went further in those days." At a dinner party this story was praised as Mr. Evarts' best. "Oh," said Mr. Evarts modestly, "I don't say all the good things credited to me. Now what I might have said was that it was not so strange George Washington threw a dollar across a river since he threw a sovereign across the sea."

Magistrate: "Did you see the beginning of this quarrel?"

Witness: "Yes, sir; saw the very commencement. It was about two years ago."

Magistrate: "Two years ago?"

Witness: "Yes, sir. The minister said, 'Will you take this man to be your lawful husband?' and she said, 'I will.'"

Yeast—"Do the robins come and pick the crumbs from your lawn?"

Crimsonbeak—"They used to, but they don't any more."

"How do you account for that?"

"My wife makes her own bread."

"Why didn't you come last evening, as you promised?" his sweetheart asked him severely. "I had to attend a pound party." "I am so glad. Brother George said he thought he saw you at the slugging match."

"How cheerfully your husband runs your lawn mower, Mrs. Riprap."

"Yes. I keep father's old scythe hanging in the piazza, and whenever he looks at it he knows he is well off."

"Now, Harry," asked the teacher of the juvenile class, "what is the meal we eat in the morning called?" "Oatmeal," was the little fellow's prompt reply.

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CAMPBELL-OWEN DEBATE

A discussion of the "Evidences of Christianity," which took place between Alexander Campbell and Robert Owen, the noted Scotch infidel. The stenographic report makes a volume of 455 pages, bound in cloth. All of Mr. Campbell's works have recently been reduced in price, and this book, which formerly sold for $1.50, is now sent, postpaid, for

ONE DOLLAR.

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With the Children.

J. Breckenridge Ellis.

PETE.

XVI.—Who Nap Was.—(*Continued.*)

There was a deep silence in the cellar. Then Edgar Brown began to laugh again. Mr. Gudger grinned. The man in the ropes looked very ugly and ill-tempered. Nap opened his mouth wide in astonishment, stared at Edgar, and then he began to laugh, also. "Well, I'm Napoleon enough to know when I'm beat," he said, "and I abdicates right on the spot. But if this don't beat all! And *you* know Napoleon Hardcattle personally and, as I may say, visually?"

"My father married twice," said Edgar; "the second wife outlived him. Not many years ago she married this very Napoleon Hardcattle whom you have been pretending to be." "Well, now, ain't it curus how things turn out!" cried Nap. "To think of you a-being a step-son of the man I was representing! It beats all! Ain't life a game, anyhow!" Mr. Gudger spoke up; "You will think it a game when you and this Y are in the penitentiary for trying to git money under false pretenses, and for blackmail."

"Now, gents," remonstrated Nap, "come! Don't do it! You let me go. (I ain't keering about this Y, you kin scorch him if you wanter.) Listen at me. You'll see I have a good excuse. Now this is straight goods, with no cotton in the wool. I was always a hardun and a nocount, but with principles, gents, with principles; I have lost everything but them, and them I means to die with. Down Texas come 'crost drummer that knowed all about Jack Morris when he was a young man using his ward's thousand dollar, and how the ward, Napoleon Hardcattle, turned into a hobo and was never saw after a few years. The drummer asts me if I ever knowed sich a character. Now my name is Nap. Quick as a flash I says, 'Sir, *I* air Napoleon Hardcattle.' That there drummer then tells me how Jack Morris is dead and I ought to reform and gote see his widder. Thinks I, 'I will!' I drifted hither, meanin' to git some money outer the widow. Comes 'crost this here Y, and bein' a man with an expansive heart, I tells him my game. What does the ungrateful wretch do but up and say *he* will be Napoleon Hardcattle! With that we fit a fight and I brung him here and roped him. Now gents, if you'll agree to say no more of this matter, I'll agree never to breathe it." "But where's your excuse?" asked Edgar.

"Why!" cried the other indignantly. "Ain't I *told* you that drummer told me all about Jack Morris? Ain't *that* an excuse? My name being Nap, didn't I *have* to lengthen it to Napoleon Hardcattle? Could I let a good chanct like that slip my fingers? He tempted me, that drummer did. *That's* my excuse; I was *tempted*. How could I neglect an opportunity like that? 'Few hadn't come along, wouldn't I be in clover right now?" Mr. Gudger said, "Mr. Brown, shall we clap the pair of them in the county jail?"

Edgar decided to let both of them go. In the first place, they could never annoy Mrs. Morris again, and in the second, if freed, no one need know that Mr. Morris had wronged his half-brother in his youth. Of course it would be very unpleasant for that story to be spread over town. It must grieve Mrs. Morris intensely for any misconduct of her dead husband to become public property. As to how much her husband had been to blame, Edgar could not decide till he had heard the story from Mrs. Morris. So the man was unfastened from his ropes, and they made him start in one direction and Nap in another, warning both that they had better not be found in that county again. Nap wanted to shake hands with Edgar at parting, but the young man refused the honor, for he could not forget how the rascal had tormented Mrs. Morris and her daughters. As soon as the tramps were gone, Edgar and Mr. Gudger got in the spring wagon and went to town. Here Edgar told the detective his services would not be required further. A train was standing at the depot ready to take him away and he got on it, and you can all tell him good-by, since he will not appear in this story again. Toot! toot! Ding-a-ling! There goes the train with Mr. Gudger smoking his cigar in the smoking-car. Good-by, Mr. Gudger!

Edgar, who had driven him to the station, returned the spring wagon to the livery stable and started toward his hotel, for it was late and there was lightning. Presently he became aware of an unusual disturbance along the street. He saw men hurrying to and fro, and a few women with shawls over their heads. He came to a house that opened upon the pavement. It was lit up and a woman whom he had met at church called to him. "Have you heard about little Prudence?" she asked.

"Prudence?" repeated Edgar vaguely. "No, I have heard nothing unusual. What Prudence?"

"It's that bad little girl of Mrs. Morris's."

"Oh, Pete!" cried Edgar with sudden interest. "What has happened? What is it?"

"It's been a surprise to *me*, Mr. Brown," said the lady, "what you see to admire in those *Morris* children. And that Linda May Dudley, she's as bad as *she can be! Do you know* that she worries her aunt Dollie 'most *to death?* And there is that Letitia Pendleton you seem so *taken* with. She is only ten, but already has the airs of a *grown woman*. Why! She went home with a *beau* from Linda May's party, this *very night;* she and Madge; with a BEAU, Mr. Brown. And as for that Madge Morris, *I could tell you things* about her, only perhaps it's *better not*. But Prudence,—the girl you call *Pete*,—she is beyond *description*. Now *my* children—"

Just then a voice from the house: "Mamma! You come in here. I want to go to bed."

"But what has happened to Pete?" asked Edgar impatiently.

"You must excuse me for speaking this free," said the lady, "but you seem so fond of children, I would wish you to find the *nice* ones, and you being a stranger here couldn't know the *reputation* those *Morrises* have. Pete is the *worst girl in town*. Now *my* children—"

A second voice from the house: "Mamma! You come in here this minute, or I'll know the reason why!" "Hush, Bobby!" called the mother. "Hush yourself!" retorted the voice. The first voice now called: "I want to know if you're coming in here? I want to go to bed. I want to go TO BED!" The mother answered meekly, "I'll be there in a minute, Samuel,"—to which the voice replied, "Well, it's a minute *now;* and I'll go to bed in my CLOTHES, *that's* what I'll do, uh *huh!* uh *huh, you'll* see!"

"I must go, Mr. Brown," said the lady. "My pets are impatient. Yes, Pete is lost. She can't be found. The whole town has turned out to look. And see, it is going to rain! But it won't hurt *Pete*. She's too *tough*. *My* opinion is she's *run off from home!*" On hearing this Edgar rushed straight to Mrs. Morris' house. At the gate someone threw an arm about him. It was Madge. "Oh, Mr. Brown! Find her!" Madge was crying. A hand slipped into his; it was Letitia's hand. "Mr. Brown," she said, "I know if anybody can find her *you* can." Just then Mrs. Morris came running up. "Is that Mr. Brown? Oh, won't you find my little girl for me?" The first drops of rain began to fall.

(TO BE CONTINUED.)

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System in Caracas Hotels.

"The morning after our arrival at the hotel in Caracas," says W. E. Curtis, "I called for a glass of milk while dressing. On every subsequent morning during our stay a glass of milk was brought to me at precisely the same hour, without instructions; and although the servant was told several times that it was not wanted she did not appear to understand, and continued to bring it just the same.

"In the hotel were electric bells. The first day I rang for something, and a certain boy answered the summons. The next morning I rang again and again, and no one responded. Finally I went into the dining-room and found there half a dozen servants.

"'Didn't you hear my bell ring?' I asked.

"'Si, senor' (Yes, sir), was the reply.

"'Then why didn't you answer it?'

"'The boy that answers your excellency's bell has gone to market with the manager.'

"'But you knew he was not here, and you should have come in his place.'

"'No, senor; it is his occupation to answer your bell. I answer the bell of the gentleman in the next room.'

"And as long as I remained in that hotel my bell was answered only by the one particular boy. If he was not in, I could ring for an hour without receiving a response, although the house was full of idle servants."

Hour of Prayer.

Frank G. Tyrrell.

The Solid Foundation.*

TEXT.—Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.—Eph. 2:20.

If in anything we wish absolute security, it is in this great matter of religious hope. No sane person would live in a house the foundation of which was notoriously insecure. Are men wiser in things of this world than in the things of eternity? Many seductive voices are speaking to-day, many foundations of sand are being offered, and the elect are in danger of fatal deception. Yet the foundation of God standeth sure!

Apostles and Prophets.

Both classes have spoken and wrought for us. The inspired prophets again and again called the wayward nation back to God and righteousness, rebuking kings and governors without fear or favor, though they suffered persecution, imprisonment and death. They stood upon the heights, and pointing the people to the coming of Messiah, exhorted them to fidelity and obedience. Whenever their message was received, then Israel prospered. When her kings built upon the word of God, they built securely, and no enemies out of the east or the north or the south could do them damage.

We have the same blessed word of prophecy, the same teaching, and in addition, the teachings of the apostles and the Master. God's word has been proved, over and over. The prophets were true; the apostles were true; Christ Jesus was and is true. Now, shall we leave them for the frauds and deceits of later times? Is not Paul to-day a safer guide than Felix Adler, or Alex. Dowie, or "Mother" Eddy? In the testimony of the apostles and prophets we have even a simpler, clearer, surer message than in the theologies and creeds of Christendom.

The Chief Corner Stone.

"The stone that the builders rejected, the same was made the head of the corner" (Matt. 21:24). Christ is elsewhere spoken of as being the foundation, and the only foundation. In all these figures, He is given the pre-eminence. This is perfectly natural, for it was of Him the prophets spoke; it was from Him the apostles learned; it is in Him alone we have hope. He is "the fairest among ten thousand, and the one altogether lovely." Whatever the unbeliever may think of our faith in Christ, our dependence upon Him for salvation, he must acknowledge Him as the supremest MAN that the world ever saw. There is no higher type. The imagination is powerless to conceive of a loftier ideal. Why then should we not steadfastly follow him?

He was tried. Read again the story of the temptation in the wilderness, the agony in the garden. Study the times in which Jesus lived and wrought. Contrast Him with the best characters of that or of any other age. All others confess their guilt and sin and weakness; He calls upon all men to repent, yet He never repents. He claims to be absolutely free from sin.

"All over glorious is my Lord!
He must be known, and yet adored;
His worth, if the nations knew,
Sure, the whole earth would love Him too."

How to Build.

There can be no doubt about this foundation, this corner stone. But what avails the best foundation, unless it is built upon? Paul admonishes us to "take heed" how we build (1 Cor. 3:10 15). For, as he plainly shows, we may build unwisely upon this secure foundation. We should be heedful, because "every man's work shall be made manifest." "The fire itself shall prove each man's work of what sort it is." Here is where many disciples go astray. They confess Christ; they obey the gospel; but they forget that after thus being received into the household, they must toil. They approve the foundation, but they do not seek for plans and specifications from the great Architect.

"We are to do more than build upon the foundation, we are to take heed how we build—how, as to material; how, as to industry; how, as to the importance we attach to the structure. We are not to go through the building hastily so we can fly to ignoble rest; we are to live in our work, we are to be dominated by one grand and worthy idea, we are to be known as God's builders and God's building. What miserable work some men do! How frivolous, how vain, how self-involved, how wholly foolish and despicable! A life of dreams, nightmares, speculations, that are insubstantial and wholly wanting in beneficence, either of purpose or of accomplishments."

Prayer.

As the Author and Finisher of our faith, O God, we come to Thee. Thou art the Artist, the Architect, the Foundation, and thou shalt be the superstructure. As Thou hast given us the material, O Lord, help us to fashion it wisely and well; to build according to Thy great, beneficent purposes; to build anticipating the fiery test. May we be Thy temple, O God, fitted and furnished for the indwelling of Thy Spirit, through Christ Jesus, the Lord. Amen.

*Prayer-meeting topic for June 26.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

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The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

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Second Quarterly Review.*

The lessons of the first quarter of the present year portrayed the Great Sufferer, in his humiliation, agony and death, and ended with his poor, bruised and broken body lying helpless in the tomb of Joseph of Arimathea. The lessons of the past quarter reveal him as the great conqueror, entering upon his career of victory and glory. His first conquest is of death, the foe hated and feared of all men. Seeming at first to be its victim, he but "stooped to conquer," that he might thereby "deliver them who through fear of death were all their lifetime subject to bondage." And because he lives, we shall live also. He is become the resurrection and the life, and over those who trust in him the grave has lost its power. In the face of death they can shout, "O death, where is thy sting? O grave, where is thy victory?"

Jesus conquered the doubts of his followers and forced them to recognize his eternal kingship over life. Appearing repeatedly to the different groups of men and women who had known and loved him best, he banished all their doubts and fears, and filled them with the sweet and strong conviction that he was indeed a living Savior. The love of the women, which drove them earliest to the tomb, on that first Lord's day morning, brought its reward, and their eyes were first to behold the newly risen Sun of Righteousness. To the others he showed himself with but little delay, appearing no less than five times the very day of his resurrection. Not alone in Jerusalem, but in beloved Galilee, by the seaside and on the mountain, he met his disciples and renewed the sweet intercourse of former days, but only at intervals and for brief periods. He would not have them anticipate the repetition of the life of toil and suffering which ended with his words upon the cross, "It is finished." So frequent and unmistakable were his communications with his disciples that not one of them ever afterward doubted that Jesus was risen. Time and distance made their conviction no less certain, and in life and death they testified that Jesus of Nazareth had conquered death, and brought life and immortality to light.

In the sixth lesson we are given Matthew's version of the great commission, a proclamation such as no mortal man ever presumed to issue. Claiming universal authority, both in heaven and on earth, Jesus sent forth the little company of believers, poor, uncultured and obscure as they were, to bring the whole world into subjection unto him. "Make disciples of all nations!" What seeming arrogance, to think for a moment that the nations of the earth can be brought to follow after the steps of a crucified Jew, despised and hated even by his own people! But are the nations not becoming his disciples? What peoples are leading in the march of civilization but those that acknowledge the claims of Jesus of Nazareth? Despite the imperfections of the Christian world, and the oft-repeated injustice of Christian nations toward weaker ones, the true Spirit of Christ is slowly penetrating the life and institutions of all the nations, and we can begin to see the dawning of a day of peace and righteousness such as the world never saw before. The prayer of the Nazarene shall yet be answered, and the will of God be done on earth as it is done in heaven.

Having sent forth his little band of believers, for the conquest of the earth, the king of glory mounts his throne in the heavens, where he will through the ages to come wear the crown of righteousness and wield the scepter of spiritual dominion over the hearts and lives of men and angels. The disciples are vouchsafed the privilege of witnessing his departure from earth, and with awe unspeakable behold him ascend from the Mount of Olives into the blue of the overarching sky. With the promise of the angels echoing in their hearts, that he will come again, they return to Jerusalem and wait for the promised Spirit of truth. On Pentecost the divine visitor descends, to abide forever with the church of the first born, to seal with his holy unction every new born child of God and to comfort the saints through the ages until time shall be no more. His coming is the prescribed sign of the Lord's coronation and anointing as king and priest, and henceforth the disciples proclaim salvation through his atoning blood, and call men to submit to his authority. The kingdom of God has assumed its highest form on the earth, and a sanctified company of believers are built together upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. The Church of Christ is born among men.

But human nature is not transformed in a day, nor in a year. The apostolic group, made up of Galilean peasants, cannot shake off the ideals and prejudices of a lifetime without protracted effort. For a long time the chosen ambassadors of Jesus seem unable to realize that their mission is to others besides the Jew. The chosen nation seems unwilling to receive the message of their own Messiah, and he turns from them to the vast Gentile world. Saul of Tarsus is called to be his witness—a man of mighty intellect, of broad vision, of unswerving sincerity, of unfaltering courage. His cruel persecution of the followers of Jesus is due to his religious zeal. He needs but to know the truth to become its sturdiest friend and advocate. In the midst of his career of violent persecution, Jesus appears to him and speaks in tender and reproachful words, and the proud heart is broken, the indomitable will subdued to the suffering Nazarene, and henceforth he knows naught else but Christ and him crucified. The cause of Jesus receives its mightiest impetus and the gospel spreads over the lands where learning and law have prepared the soil of human hearts for a more intelligent acceptance of the gospel of God's grace than was elsewhere possible.

Jesus' last personal appearance was to the beloved disciple John, who had been banished to the rocky isle of Patmos for preaching the gospel of Jesus Christ. When the Lord's day came around, the day on which his Lord had arisen from the dead, the aged apostle was "in the spirit," or in communion with his Master. The future was unrolled before him as a scroll, and he was permitted to see the conflicts of the church of God with her foes, her final and entire triumph, and the new heaven and the new earth in which dwelleth righteousness, where the faithful shall abide in eternal life and peace. Let us cherish this hope and emulate the fidelity of those who thus transmitted it to us undefiled.

*Lesson for June 30.

Principles of Interpretation.

Opinion of Dr. H. O. Breeden, Des Moines: "Prof. Lockhart has given a valuable contribution to our literature. His treatise is the fruit of ripe scholarship, and written with that discriminating and differentiating faculty which we have a right to expect in a born and cultured teacher." Price, $1.25. Index Publishing Co., Des Moines, Ia.

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JUNE 30.

Whatever.

"I will strive to do whatever He would like to have me do" (John 15:7-16; Matt. 28:18-20).

Mr. Sheldon's question, "What would Jesus do?" is not so practical, I think, as the Christian Endeavor question, "What would Jesus like to have *me* do?" The difference between the two questions is in the word *me*. That is a vital difference. That difference makes room for personality. Jesus' personality was one; mine or yours is another. It is impossible to conceive what Jesus would do in our place as a clerk, or a mother, or a farm-hand, or a servant girl, or a dry-goods merchant. It is not impossible to conceive what He would like to have *me* do, if I am any one of these.

Personality is an essential thing. To be myself is the very best thing it is possible for me to be. To develop myself, my individuality, my peculiar character into as near perfection by the standard of Jesus as is possible, is the best work I can do in the world. Christianity does not seek to drain us of our peculiar natures, to wash out of us all color of individuality, to make us other than we, at our highest, ought to be. Christianity would rather emphasize our individuality, accentuate it, make us all the more Peter, John, Thomas than we were before, but a better and truer Peter, John or Thomas.

Nobody ever makes a greater mistake than to attempt to be somebody else than he is. "Know thyself" is not so imperative a maxim as "Be thyself." Robert Louis Stevenson spent years in imitating the styles of Lamb, Macaulay, Addison and the other great writers of English. It was only when he found his own style, struck his own gait, came to himself, that he fascinated the world. Young preachers usually put in a few years trying to be some one of the great preachers they admire. It is not till they try to be themselves alone that they impress anybody strongly. Young business men, no doubt, try to follow successful business men and lean upon them. It is only when they strike out for themselves and make new paths that they get anywhere. Young society people try to ape the social leaders and succeed in being—apes. There is nothing that is so telling and attractive in society as personality, individuality. There is nothing in Christianity so effective as a perfected personality. Jesus said of the prodigal, "When he came to himself." That is a striking phrase!

Now, what would Jesus like to have *me* do?

1. Be a branch of the vine, but bear my own fruit. Receive strength and sap from the fountain head, but carry my own weight of purple clusters.

2. Glorify the father, how? Not by praising Him with words only; not by telling the great deeds of others, only; but by bearing much fruit myself.

3. By perfecting the life according to His commands; by doing His will, as Jesus did it; by following Jesus' instructions as to keeping the Father's commands.

4. By specifically filling our individual selves and our activities with the qualities which Jesus taught us: with purity of heart, kindliness of bearing, courage in trying circumstances, faithfulness in all duties, with love, joy, temperance, meekness.

5. By carrying to all the world the same message, the same standards that Jesus gave to us. And "Lo, I am with you alway," says he, "even to the end of the world."

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Marriages.

CALDWELL—HOOVER.—Married, in Harrisonville, Mo., June 4, by S. W. Crutcher, Isaac C. Caldwell to Miss Mabel Hoover.

SIMON—M'GILL.—Married, near Paris, Mo., June 6, 1901, C. H. Strawn officiating, Mr. Paul A. Simon, of Meadow Creek, Mont., to Miss Ella McGill, of Monroe county, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

AMES.

Mrs. Adeline Ames, wife of Elder L. B. Ames, Des Moines, was called home from suffering and long physical weakness, April 28, 1901. Three score years and ten had been passed and she rests in the glorious hope of immortality. She was of the noted Scribner family, and was the mother of Prof. Edward Scribner Ames, Charles, Mrs. Barnhill, and Mrs. Stevenson. She was a quiet woman, but intensely interested in everything that pertained to the kingdom of God, and had she done nothing more than give to the world the four children, all of whom are loved and respected, she would have done a great work. Her life was beautiful, and in its quietness exerted over those who came within reach of its influence a halo of Christian fellowship and richness of spiritual rest. The funeral services were held in the University Church of Christ which had been her home the last years of her life. The funeral sermon was preached by the pastor, and the personal reminiscences were given by Bro. Breeden. The Lord's own has been taken and we rejoice, even in our personal loss, at the glorious future of such lives.

I. N. McCASH.

BOSWELL.

Died at his home in Emerson, Ia., on May 25, 1901, Mr. A. P. Boswell, aged 60 years, five months, 19 days. The funeral services were conducted from the home by the writer. A large concourse of friends gathered to express a last tribute to its dead. The deceased leaves two sisters and three brothers to mourn his death. W. B. CREWDSON.

GADIS.

Died, at his home in Prescott, Ia., on May 22, 1901, Bro. J. I. Gadis, aged 56 years. Bro. Gadis was born in Woodford county, Ill., March 5, 1845. In 1900 he removed to Prescott and soon united with the church there, and has been one of the main workers and supports. A very large audience gathered at the church for the last tribute of love. The funeral services were conducted by the writer, assisted by the pastor, Bro. Fisher. Bro. Gadis leaves an aged mother, three sisters, four brothers, a wife and two sons to mourn his death, besides a host of friends. The community loses a good citizen and the church a faithful brother and support.

W. B. CREWDSON.

SHUTTER.

Died, at the home of its parents, No. 312 Ninth Street, Council Bluffs, babe of Mr. and Mrs. Wm. Shutter. Funeral services conducted by the writer. W. B. CREWDSON.

WOODWARD AND GLISPIE.

On Tuesday, May 2, 1901, occurred the very unusual and sad double funeral of Brethren W. W. Woodward and W. H. Glispie, whose deaths were but a few hours apart in the same home. Bro. W. W. Woodward was born on Feb. 14, 1830, in Montgomery county, Ky., and died May 26, 1901, was a good man and an honored member of the Church of Christ in this place, he leaves an only sister, Sister Glispie, to mourn her loss. Bro. W. H. Glispie was born Sept. 17, 1823, in Bath county, Ky., and died at Council Bluffs, at 3 A. M., May 27, 1901. Bro. Glispie was truly a man of God, having united with the Church of Christ in early manhood and was an earnest Christian to the end. He leaves an aged wife, three sons and three daughters to mourn their loss. A large concourse of friends gathered to pay a last tribute of love to these two good men of God. The bereaved family has the sympathy of many friends, besides the love and consolation of the hope in Christ. W. B. CREWDSON.

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Self-Dependence.

Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand which bears me
Forwards, forwards o'er the starlit sea.

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you."

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer:—
"Wouldst thou be as these are? Live as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul."

O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:—
"Resolve to be thyself; and know that he
Who finds himself, loses his misery!"

—*Matthew Arnold.*

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For the bond of unity
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For the love which shines in deeds,
For the life which this world needs,
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For the right against the wrong,
For the weak against the strong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

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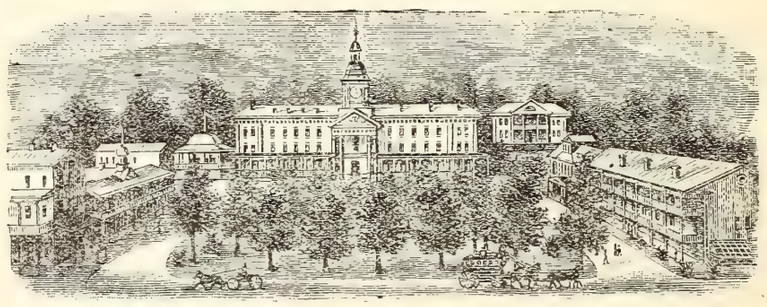
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NOTES.

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools. 1,140.

Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.

In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York; 2. The Bible College has been greatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.

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Vol. xxxviii. St. Louis, Mo., Thursday, June 27, 1901. No. 26.

Current Events.

War Tax Reduction. On July 1 the reduction of the war taxes, as voted at the last session of Congress, will take effect and the revenue of the government will be decreased by about $45,000,000 a year, according to the official estimate. The greater part of the reduction is made in those taxes which cause most annoyance in the transaction of business in proportion to the amount of revenue raised, such as the stamp tax on bank cheques, telegrams, conveyances and other legal and commercial documents. The brewers secured a reduction of nearly $10,000,000 in the tax on beer, which is all they deserve, though not all they asked. This still leaves the beer tax considerably higher than it was before the war tax was imposed. The condition of the national treasury may be estimated from this willingness of the government to reduce its annnal revenue by $45,000,000. It is estimated that the surplus for the fiscal year ending June 30 will be about $75,000,000, so that even if the expenditures next year are not decreased—and the cost of the war department will probably be much less—there ought to be a surplus of about $30,000,000 even after the tax reduction. This is an extremely good financial record at the end of a period which has demanded greater military and naval expenditures than any other period since the civil war. We have been adding largely to our navy and have maintained troops in the Philippines, China, Cuba and Porto Rico. The action of our government in reducing its revenue to prevent the accumulation of an unnecessary surplus just as it is emerging from this period of military activity, is in striking contrast with the depleted condition of the British treasury as the result of its South African war and the difficulties which are being encountered by the Chancellor of the Exchequer in his attempt to wipe out the deficit. Whatever one may think about the Republican protective policy, we have here an instructive exhibition of the effectiveness of an import tariff as a means of raising revenue.

Porto Rico's New Step. Porto Rico has taken its first step toward removing the barrier which separates it from the full enjoyment of the privileges of annexation. The authorities of the island have devised a system for raising the necessary revenue to support the insular government by a system of internal taxation and as soon as this is in effective operation, the President is authorized by the Foraker Bill to order the removal of the slight tariff now collected on goods transported between Porto Rico and the United States. This tariff, being but a small per cent. of the Dingley rate, has not been in any sense oppressive and has furnished a convenient and effective means of raising necessary revenue. But the establishment of free trade will mark the admission of Porto Rico into a still closer union with the United States and will pave the way for future territorial government and ultimate statehood. An interesting object-lesson will be formed by the neighboring islands, Cuba and Porto Rico, one independent and the other a possession of the United States. The study of their comparative progress and prosperity may exhibit the fact that annexation and free government under American auspices have some substantial advantages over political independence and theoretical freedom.

Radical Proposals. Constitutional conventions are now in session in Alabama and Virginia, the purpose of which is to amend the state constitutions so as to eliminate the negro vote. Both conventions have been notable for the radical proposals for negro disfranchisement which they have entertained. In the Alabama Convention it has been proposed that no person of negro parentage or of mixed ancestry be allowed either to cast a ballot or hold office in the state. If there were reason—as there is not—to believe that this proposition represented the sober purpose of any considerable portion of the convention, it would amount to little less than the old South Carolina doctrine of nullification, for it would be, both in spirit and in letter, the exact opposite of the Fifteenth Amendment. Such sensational suggestions will not be seriously considered by a convention of politicians. They know that such a measure would be the worst possible politics. In the Virginia Convention a desire has been manifest for equally thorough-going disfranchisement of the negro, but, instead of ignoring the Constitution of the United States, it is proposed to have it amended by the repeal of that inconvenient Fifteenth Amendment. Delegate Harrison voiced a popular opinion when he said that, though the negro ought to be disfranchised, "the honest white man, whether unlettered or without property, ought not to be deprived of the right of suffrage;" and his resolution was followed by another calling for the appointment of a committee to agitate for the repeal of the Fifteenth Amendment and the general disfranchisement of the negro. Advocates of this sweeping measure expressed entire willingness to have their representation in Congress diminished in proportion to the number of citizens disfranchised. This is the most straightforward proposition that has ever been made for getting rid of the negro vote, but it will not work. It may have been a mistake to thrust the responsibilities of citizenship upon the negro immediately upon his emerging from slavery, but the thing has been done and cannot be undone. A simple educational or property requirement without regard to color would meet the demands of all except those who wish to disfranchise the negro, not because he is incapable of voting intelligently, but because he votes with the other party.

A Steal in Philadelphia. By recent action of the Pennsylvania legislature and the common council of Philadelphia, the city of brotherly love has been made the victim of a piece of legalized robbery as flagrant and obvious as any on record. The action of the legislature in rushing certain street railway bills through, with a speed which showed how anxious the machine was to get them passed with as little discussion as possible, was followed by the equally precipitous passage of fourteen ordinances by the council giving away valuable street-railway franchises to a corporation, the leading members of which are prominently connected with the political ring. Before the mayor signed these ordinances, John Wanamaker wrote him a letter in which he offered, by way of showing the value of what was being given away, to pay $2,500,000 for the street-railway concessions which were being presented to Foerderer, Mack & Co, without compensation. Mayor Ashbridge, suspecting that the letter contained something of this sort, as he has since admitted, returned it unopened and signed the bills with all possible speed. In reply to Congressman Foerderer's statement that the offer was a mere bluff, Mr. Wanamaker has now offered to pay the company $500,000 for its corporate rights and for the franchises which it has just received free, to pay the city the $2,500,000 according to the former offer, to guarantee three cent fares morning and evening, and to allow the city to buy back the entire plant including the franchises at the end of ten years for the actual cost of the plant. Mr. Wanamaker says he does not care about going into the street railway business as an investment, but he has the money to make good this offer and is willing to do so for the good of the city and to show up in its proper light the corruption of its present government. No answer has as yet been received to this second proposition. There is not much probability that the offer will be accepted, for the franchises are worth more than the half million which the company would get and very likely it paid more than that for them —but to the members of the council and legislature and not to the city.

The Boston Subway. Boston would be in a situation little better than that of Philadelphia if Massachusetts did not have a governor who looks after the business interests of the state and its capi-

tal as wisely as he looks after his own. The Tremont Street subway for street railways has now been in successful operation for some time. It was built by the city with money borrowed at three and a half per cent. and is leased to the street railway company for a rental sufficient to pay the interest on this loan and to establish a sinking fund which will pay off the principal possibly within twenty, certainly within thirty years. At the end of that time the city will own the subway and its rental will be a large source of municipal revenue. A second subway is now needed under Washington Street and, instead of following this same excellent plan, the legislature has passed a bill authorizing the street railway company to build it and giving the company the free and exclusive use of it for fifty years, after which it becomes the property of the city. In other words, the company secures the use of the subway twenty or thirty years longer than by the former plan for the same compensation, and the city's unencumbered ownership of it is postponed an equal period. Gov. Crane has vetoed the bill and it is not likely that the present legislature will be able to pass it over his veto. Perhaps the most important point in his recommendation was that no grant of a franchise ought to be valid until ratified by popular vote. There is no better place to begin the application of the referendum than in connection with the granting of franchises. The best of legislatures and city councils are subjected to grave temptations when pressure is brought to bear to secure the passage of a bill giving away million-dollar franchises. The opportunities for corruption here are even greater than in the election of United States senators, for the amount of money which the average senatorial candidate can afford to spend is slight compared with the amount which a corporation can afford to use to secure a valuable fifty-year franchise. Gov. Crane's suggestion is a good one. Apply the referendum to franchise legislation and take away from our state and municipal lawmakers a temptation which many of them have shown themselves unable to resist.

Progress of Zionism. At the Zionist Convention which was held in Philadelphia June 16-17, reports were presented which appear to indicate considerable progress during the past year both in the spread of sentiment favoring the return of the Jews to Palestine and in the raising of funds to advance this project. To most of us the idea of establishing a great Jewish colony in Palestine, which is to develop into a revived Jewish nation and government, seems a piece of mere sentimentalism with no more practical motive than the medieval Crusades for the recovery of the Holy Sepulchre. It may be that the Russian Jew, who is a farmer and is the victim of a semi-persecution under his present government, may be ready enough to return to the land of his fathers. But the American and English Jew, who has perfect protection by law and carries on profitable trade with the Gentiles in clothing and jewelry, is not to be moved. He is too good a trader to leave his best customers. Mr. Zangwill, who is otherwise a none too orthodox Jew, is an enthusiastic advocate of Zionism, in which he sees the only hope of the race. The preservation of the Hebrews as a separate people to the present time has been due chiefly to their persecution and social ostracism. They have not mingled with other races because they were not permitted to mingle. But now that Jew-baiting is no longer a recognized sport in Christendom and since anti-Semitic feeling even in France and Austria has subsided, there is a tendency for the Jews to lose their racial peculiarities and to become assimilated with the peoples among whom they live. According to this reasoning, the only way to preserve Jewish blood and character unmixed in the absence of persecution is to establish somewhere a Jewish state. Granting that this reasoning is correct, it may be doubted whether it is either practical or desirable to preserve the race unmixed. It is hard in this age to find a pure representative of any race which existed 2,000 years ago, except those which have been entirely out of the current of civilization. The ancient races have mingled with each other and with the barbarian tribes, and the modern races have arisen from these varying mixtures. Why should the Hebrew expect to be the sole exception, or why should he expect, by an artificial, machine-made arrangement like the Zionist program, to escape the operation of those slow but age-long and resistless forces by which races are made and unmade?

Russia's New Grievance. Apparently Russia will not be satisfied with anything short of a commercial quarrel with the United States and a readjustment of her trade relations. The dispute over the sugar bounty and our countervailing duty has been followed immediately by a similar dispute about petroleum. The Dingley law requires that a duty shall be levied upon petroleum and its products when imported from any country which imposes a duty on our petroleum. Russia has vast petroleum fields in the region of the Caucasus Mountains and the Caspian Sea, and protects this interest by a tariff. Very little Russian petroleum is imported into this country. There was none in 1900, but early in this year there were slight importations of products of petroleum manufactured in England and Belgium from Russian raw material. Without any special order from the Secretary of the Treasury, a duty was levied on these. The Russian Minister of Finance protests and takes revenge by increasing the duty on American bicycles and rosin. The questions which arise are these: If these products are Russian enough to justify that government in taking up the case, why are they not Russian enough to justify us in imposing the duty? If they are so thoroughly English that they ought not to pay a duty corresponding to that which American petroleum pays on entering Russia, why should the Russian government have anything to do with the matter? It would be a pity to have the trade relations between the United States and Russia interrupted, for they are mutually profitable, but if Russia is looking for trouble she will probably hunt until she finds it and we might as well make the issue on her first demand as on her last. The Secretary of the Treasury, unlike the Russian Minister of Finance, cannot impose a tariff at will, but can only execute the law.

Brevities. On Tuesday of last week a fourth daughter was born to the Czar and Czarina of Russia.

A terrible flood in the Elkhorn Valley, W. Va., resulted in the loss of at least seventy-five lives and the destruction of an immense amount of property.

The Ohio Republican Convention met at Columbus, June 24. Senator Hanna was elected permanent chairman. Gov. Nash will be renominated for governor.

Adelbert Hay, son of the Secretary of State, and former consul at Pretoria, met a sudden death last Sunday in New Haven by falling from a hotel window. He was a graduate of Yale in the class of 1898 and had gone back to attend the triennial reunion of his class.

Ex-Gov. Pingree, of Michigan, died in London after a brief illness on June 18. He was four times mayor of Detroit and twice governor of Michigan, and accomplished many reforms in lowering gas rates, introducing three cent car fare and in breaking up the corrupt rings which preyed upon the city's finances.

The report of Mr. Peck, United States Commissioner to the Paris Exposition, has just been issued from the government printing office. It is a little work of 3,000 pages, bound in six volumes. For more detailed information in regard to the Exposition than could be crowded into this narrow compass, see the official reports of the French Commissioner General.

In reply to the Pope's suggestion that the United States government should send an envoy to the papal court, Cardinal Gibbons is said to have intimated to his Holiness that the United States government will certainly do nothing of the sort. The Cardinal is perfectly correct. Even France has given up the idea of keeping a representative at the so-called court of the Vatican.

The Missouri Supreme Court has decided that to open ballot boxes and compare the ballots with the registration books in an attempt to detect election fraud, is an unconstitutional invasion of the secrecy of the ballot. This decision closes one important line of inquiry into the alleged frauds of the April election in St. Louis and will probably result in dropping the contest proceeding inaugurated by Mr. Parker and Mr. Meriwether.

The St. Louis Republic, a staunchly anti-expansionist organ, admits that beyond question American occupation and control will be good for the Philippines and will give them a better government than the natives would give themselves. It only fears the harm which expansion may do to us. If the other anti-expansionists will accept this statement, we will at least be saved from much talk about "oppression" and "tyranny." Perhaps, in time, the cartoon representing the crowned and sceptered President with his heel upon the neck of a Filipino may be seen to be a somewhat sweeping misrepresentation if we are giving that same Filipino a better government than he could have without us. Of course there remains the danger to ourselves, but we can endure with equanimity a reasonable amount of peril if it is incurred by doing a good turn to our needy dependents.

Will Morality Save a Man?

This is the question we are asked to answer. It depends upon how much we put into the word morality. If we make it synonymous with religion, as some do, "embracing his duties toward himself, toward his fellow men, and toward God," as the Standard Dictionary defines it, the man who lives up to that high standard will be saved. When we add, however, that no man has ever done this, it becomes apparent that on the basis of the perfect morality no man can be saved. This is not because of any inherent defect in a pure and perfect morality, but because of a defect in human nature which renders man unable to conform to such an ideal ethical standard.

When we use the term morality in the sense which excludes religion, which is the ordinary use of the term, then the inadequacy of any moral code to save man is apparent. This grows out of the fact that all have sinned and come short of the glory of God. "There is none that doeth good, no not one." This is the reason which Paul urges why men cannot be justified by law and the same reason proves why we cannot be justified by morality, which is the same thing. The fact of sin is too apparent to need any proof. Every man's conscience has felt its sting. Its awful ravages are about us on every hand. It is as universal as human experience. It forms the dark cloud that hides the face of God. It is the great contradiction. To save man from the power and consequence of sin, Christ came into the world.

Whatever may be our theory as to the origin of evil, we know it is here. Man is spirit embodied in flesh. Through the solicitation of the appetites and the passions man's higher nature yields to the lower and sin is the consequence. It is this fact of sin, this awful, undeniable fact, that made Christ's mission to this world a necessity, together with his death on the cross. He suffered "the just for the unjust that he might bring us to God." His death, revealing God's love for the sinner and his hatred of sin and opening up the possibilities of pardon and peace through faith and submission, is the power of God unto salvation. He who believes on Christ and through him is brought unto reconciliation with God, finds both pardon and peace. This is religion. It is Christ's religion. It is infinitely more than morality as that word is commonly used. It involves morality. For one who knows God as revealed by Christ, and who has learned to love him, which is the essence of religion, not only recognizes his obligation to obey him in all things and to do good to his fellow men, but with the divine help he has the capacity for fulfilling these obligations which the moralist does not possess.

Matthew Arnold's definition of religion as "morality touched by emotion," is inadequate. Rather religion is the soul's free and spontaneous response to the love of God as revealed in Christ. The highest morality can be attained only by him who loves God with all his mind and heart and strength. For such love furnishes not only the motive but the power for the most perfect obedience.

"There is, therefore, now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. For what the law could not do, in that it wasweak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. 8:1-4).

Our Message to the Churches.

5. Another feature of our message to the churches relates to certain departures from New Testament teaching and practice in relation to conversion. Conversion had been regarded for centuries as an act of God in which man was passive, because a theory of human nature was held which made it impossible for man to do anything toward his conversion. He could neither believe on Christ nor think any true or worthy thought, nor perform any worthy act until he was regenerated directly by the Holy Spirit without his agency or cooperation. Religious opinion has been greatly modified, almost radically changed, on that subject, except in limited circles. Our message to the churches on this subject was that the above view is a perversion of New Testament teaching; that Christ spoke to men as if they had the power to believe what He said and to do what He required of them. The whole New Testament proceeds on that theory. Men are held accountable for resisting the light and for their failure to accept the gospel. We have urged the churches, therefore, to abandon this false philosophy, and to preach the gospel to men and to lay on them the responsibility of believing and obeying it. It was not denied for a moment that the Holy Spirit was the agent in conversion, but it is held that He performs his work in harmony with the laws of human nature, and that he uses means and motives to bring men to repentance and to a new life. This message, too, lifted a great burden from the hearts of many men who had been waiting, through anxious years, for God to do what He had already done, and postponing until "God's good time" what God required them to do immediately, namely, to repent and turn to God. Great improvement,it must be said,has been made among the various churches in their method of presenting the gospel, whether as the result of our message or of other causes we care not to argue.

6. Our message contains a plea for the restoration of the ordinances of the gospel to their rightful place and meaning as taught and practiced in the New Testament. The unbiased scholarship of the world no longer denies that the baptism commanded by Christ and practiced by the apostles was the burial of a penitent believer in water in the name of the Father and of the Son and of the Holy Spirit, thus symbolizing, according to Paul, Christ's burial and resurrection, and the believer's death to the old life of sin and his resurrection to a new life of righteousness. We have pleaded with our brethren of other names and creeds that, in order to heal the chasm between Christians on the baptismal controversy, it would be wise, and worthy of Christian believers,to return to the practice of the primitive church,followed with almost unbroken continuity for many centuries. As this is universally admitted to be genuine baptism, we have urged that this sacrifice of private preferences would be justified as an important step toward a closer unity among the people of God. Of course this feature of our message relates only to pedobaptist churches. As to the meaning of baptism, our message was and is that it is the initiatory ordinance, the badge of discipleship, the open surrender to Christ, and the divine pledge of forgiveness of sins to the sincere believer who submits to it as a command of Christ. In the New Testament those who believed the message of the gospel were commanded to repent and be baptized unto the remission of sins, and all such were regarded as members of the body of Christ, the church of the living God. The Lord's supper instituted by Christ on the same evening in which He was betrayed is to be observed perpetually in remembrance of Him until He come again, and by the use of the same elements and in the same form of sound words used by the Savior in instituting the ordinance. The testimony among Bible scholars is quite uniform that it was the custom among the primitive churches to observe this ordinance on each first day of the week. Indeed there is evidence that it was the central purpose of the meeting of the disciples on that day to remember their Lord in the institution of His own appointment. Our message as relates to this institution is that it should be observed in its original simplicity, for its original purpose, in its original spirit, and with no other barriers thrown around it than were placed there by Christ Himself and by His inspired apostles. So observed, we believe it to be a means of grace which the churches can ill afford to neglect, or observe less frequently than it was observed in the primitive church. And yet there should be no strife or controversy as to the frequency of its observance, nor should it be a cause of division among Christians. Both these ordinances derive all their significance and value from their relation to Jesus Christ, and their design is to help the soul seeking God to come into closer and more conscious fellowship with Him.

These are some of the most prominent features in our message to the churches—our brethren of the various denominations. They are our brethren in so far as they believe on Christ and are following Him, despite any differences that may exist. We love them because they love Christ, and we deliver this message to them, lovingly but earnestly, because we believe it is Christ's message through us to the churches of our day. Whether they hear and heed, or whether they reject the message, it is our duty to urge it in all fidelity, in all meekness, in all patience, while at the same time we seek to learn from them and from the Word of God, such other truths as will enable us the better to fulfill our mission as religious reformers.

Dr. Bonbright, of Northwestern University, an institution which has been a conspicuous exponent of co-education, says that the system of co-education is still on trial. The social distractions which it offers are a serious menace to the true purpose of a college. Rather, it seems to us the social life of a college is more normal and tends less to dissipation when both sexes are present, as in society outside of the college.

The Y. M. C. A. Jubilee.

The fiftieth anniversary of the founding of the first Young Men's Christian Association in the United States was celebrated in Boston by an international convention June 11–16. The convention was noteworthy for its size—2,000 delegates of twenty-two different nationalities—and for the distinguished names which appeared on its program, but still more noteworthy for what it represented.

The Y. M. C. A. has from the beginning stood for a certain definite idea of Christianity. It stands now also for a definite body of results attained in the working out of this idea. Its idea is that Christianity is a religion for the whole man; that it should make men better physically and mentally, as well as morally and spiritually. The motto, "mens sana in corpore sano," has been embodied in gymnasiums and educational classes, and young men who had before considered religion a weakness and had been unable to appreciate the value of spirituality, have been attracted toward higher things by the ideal of a sound mind in a sound body. Having escaped a few years ago from the imminent peril of a form of sentimentalism—springing no doubt from the doctrinal indefiniteness which was considered essential to the preservation of the undenominational character of the Association—it has continued more and more effectively to exhibit the true manliness of Christ's religion, and to show how little those practical matters of character-building and the development of mind, body and soul are dependent upon the subtle distinctions which divide the churches one from another. While others have been talking of Christian union, the Y. M. C. A. has been practicing it; it has been showing that the path of unity lies through a common effort to do those things which need to be done.

In addition to these ideas the Y. M. C. A. now stands for a definite body of results which have been achieved in the course of its half century of history. In the nature of the case its results are not such as can be adequately expressed in statistics. It has not attempted to take the place of the church and has been only indirectly an evangelistic agency. It has started thousands of young men in the right way; has inspired thousands more with high ideals of life; has given to many both the desire for education and the means of attaining it; both the will to serve and the training for service; and has thrown about young men, especially in the cities, influences which have left no room for the vicious influences which come to young men in great cities.

Such results as these cannot be reduced to statistics. It does not adequately represent the magnitude of what has been accomplished to say that there are 4,476 associations in the United States and Canada with 268,477 members, half of whom are members of evangelical churches, and that the associations own buildings valued at $21,445,415. Work has been done in the army and navy, among railroad men and among college students, in all of which fields the work done by the churches is much to be desired.

It is but right that the rulers of the world should pay homage to such an association as this. The convention in Boston received congratulatory messages from the Kings of England and Italy, the Emperor of Germany, President of Switzerland and the President of the United States.

Editor's Easy Chair
or
Macatawa Musings.

Something has happened. Things are not just as they were last week. There is a cooler breeze fanning the editorial brow. There is in our ears, too, the music of many waters, or of much water—the low, sweet swish of rippling wavelets as they flow and ebb on the smooth, sandy beach. As we lift our eyes a wide expanse of blue water stretches away to the west, to the north and to the south. It is early morning and there are strange notes in the bird-music that mingles with the low cadences of the coming and receding waves. No, this is not St. Louis, this expanse of water is not the Mississippi, this blended music of birds, waves and breeze, sighing through the pines, is not the noise of traffic on Locust Street, with its coal wagons and automobiles, and this semi-octagonal study perched on the summit of a hill, *unter den Linden*, is not the third story perch at 1522 Locust Street. There is a new environment. And yet this great inland sea, these sand dunes covered with forest trees, these cottages, half-hidden among the trees, or boldly facing wind and wave along the shore line, these winding foot-paths through the still woods and along the deep-shaded canyons, all have a familiar look. Now that we have rubbed our eyes a little and have had time to get fully awake, we perceive that this is Macatawa Park, of which, we dare say, our readers have heard before, and which a few of them have seen, and felt and enjoyed, and this particular spot, the dearest of all to the writer, is "Edgewood-on-the-lake." Here we abide for a season, seeking such rest and recreation as will not interfere with the fixed, daily literary tasks. Whatsoever we may deem to be helpful to our readers, among the happenings and reflections associated with the place, we will write and print for their benefit and enjoyment. All the rest we will keep back, for why should we add to the burdens of others the unpleasant experiences which may come to us? A pleasant and profitable summer to all our readers is the sincere wish of the Easy Chair, and of the Macatawa Muser.

There is something very enjoyable, though close akin to work, in removing the shutters from the windows and doors of the summer cottage, and throwing it open to sunlight and breeze, after nearly a year of darkness and silence. One always feels a certain joy in letting the light and the life-giving radiance of the sun into the dark places. That is the secret, we take it, of the enjoyment which our missionaries in pagan lands experience in their labors. And what a glorious afternoon it was, on our arrival yesterday, for throwing open the windows and doors of "Edgewood" and preparing it for human habitation. The sky never looked bluer, the breeze never seemed to possess more tonic, and the lake never smiled us a more joyful welcome. Even the trees of the field clapped their hands when kissed by the breeze. There is a good deal of human nature about trees! As for the sun, whose rays we had avoided in St. Louis, he seemed to lay himself out to make the place seem beautiful. His golden beams shot into every corner and crevice of the cottage, chasing away the shadows like St. Louis policemen chase away the thieves from the city—only more so! They fairly danced about the floor, and when the bedding was thrown out on the verandah's railing they literally bathed it with their smiles, vieing with the breeze in driving away any possible dampness that may have been lurking therein. These were the faithful and efficient servants which all-bountiful Nature sent to help us put our cottage in order and they scorned the idea of pay other than the enjoyment it gave them to render the service. If we had to hire the help to do the work for us which Nature does free of cost, it would bankrupt us all.

But not only did Dame Nature give us a royal welcome on our arrival, but weeks, and even months before our arrival, and in anticipation of our coming and that of others, she has been beautifying the park. Last winter there were frosts and freezes and snows in this region, which denuded the forest trees and cut down every green thing. The trees stretched out their bare arms and sighed, as the autumn and winter winds blew upon them, and Nature, in pity, sent down her treasures of snow to cover their nakedness and to shield the tender life of root and herb that had sought protection in the ground. In the early spring she sent her messengers—the sun's rays and the south wind—to melt the snows and frosts and to awaken the sleeping germs of life throughout all these grounds. She has thus slowly but steadily carried on the work of transformation until

"Now 'tis summer, and bright days
Come trooping down green woodland ways."

In our absence she has been nurturing the peach trees on the hill-side south of the cottage and they are actually laden with peaches without any orders from us to that effect! She has a way of carrying on her mysterious processes in her own way and without asking for permission or direction. Wise old dame is Mother Nature and very provident withal. As an artist she has no equal. She paints such colors on the sky, on the flowers and on the wings of insects, as no human artist can equal. The best they can do is to study Nature's ways and imitate her. The heart-shaped leaves of the linden that shades my study window have all been changed for new and fresh ones since we vacated last autumn. Let us love Nature more and study all her beautiful ways and we will be wiser and happier mortals.

Very lovely it was last night when the "glittering hosts" of heaven came out on the "nightly plain," and the young crescent moon hung in the western sky over Lake Michigan, and paved a pathway of silver across its quiet surface. As we sat on the verandah, snug in overcoats and wraps, and watched the stately and majestic march of the stars, we felt a thrill of genuine compassion for all those who were sweltering in heated cities. How still it seemed on Cedar Walk! But few of the cottages on this "street" are inhabited as yet. Some of the Robertses and some of the Haleys are here and this morning the Everetts, of St. Louis, came to occupy the Everest cottage. The

Combses, of Kansas City—Pastor Combs and family—are here. Of this fact we had tangible proof this morning in a visit from Sister Combs, bringing a generous supply of white bass for our use. This is like the Combs family. We have not seen Bro. Combs yet, but we learn that he came here in great need of rest, and that he is already greatly improved. The Richardsons of Kansas City are not to be here this season, we learn. How we shall miss them—the large-hearted, cheerful, helpful, companionable tribe! The Hallecks of Kansas City are here and some of the Millers of St. Louis. The hotel at Ottawa Beach has been enlarged beyond recognition. The new arcade and granitoid walks and green lawn near the Macatawa dock are great improvements, as is also the enlarged post office on the old site of the grocery store. There are some new and handsome cottages, but we have not had time in these eighteen hours since our arrival to see much of the Park. The most comfortable trip we have ever made to this place was our last one, by way of the Illinois Central and Pere Marquette railroads, changing at Kensington.—"And the evening and the morning were the first day."

Edgewood-on-the-lake,
June 21, 1901.

Notes and Comments.

One of the wise pieces of advice which Phillips Brooks gave to young preachers was: "Do not preach that people ought to go to church; if you do, when they have gone to church they will think they have done everything. But make religion so great and attractive that they will want to go to its headquarters." There is good sense in that. Many people imagine they are quite religious and have done their whole duty if they go to church with reasonable regularity. And there is a good deal of preaching which does not cure people of this delusion. Going to church is rather a preparation for doing one's duty. Unless religion is made "great and attractive" and the public meetings inspiring and helpful, there is little use to urge people to attend as a matter of duty.

Some one writing of the uncertain tone which pervades a good deal of modern preaching has scarcely caricatured some of it, in saying that it is a good deal after this style: "Unless you repent, as it were, and be converted, in a measure, you will be damned to a certain extent!" As long as a preacher is delivering God's message to men he has no need to assume an apologetic tone or an air of timidity or doubt. He may introduce as many modifying clauses as he pleases if he is setting forth his own speculative opinions, but when it comes to delivering the message which he has been sent to deliver, it should be delivered with the authority of Him whose word it is.

At a recent meeting of the Social Economics Club in Chicago a lady remarked that "total abstinence is sometimes worse than intemperance." It is common enough to hear persons maintain that there is less virtue in total abstinence than in a moderate and temperate use of intoxicants, but it is not often that an intelligent and well-meaning person goes so far in the search for an attractive paradox as to claim that total abstinence is sometimes even worse than intemperance—worse, that is, than temporary insanity, brutish stupidity, reckless cruelty and crime, for all these flow naturally from intemperance. The Chicago Record-Herald in commenting on the utterance says: "Total abstinence is in no sense abnormal while the appetite for liquor is generally a cultivated one. Drinking water satisfies a natural thirst, drinking whisky an unnatural one. Excess in whisky drinking produces a madman, a fool or an insensible lump of blood and bones. Complete abstention leaves the head clear and all the bodily functions in a normal condition. The comparison will not stand a minute's inspection."

In an article in the current number of the North American Review, Dr. Washington Gladden correctly points out the fact that the Protestant principle, the right of private judgment, has led to an over-emphasis, and therefore a wrong emphasis, on the idea of liberty. The organic relationships of social life—whether family, church, or state—demand that the primary emphasis be laid on love and duty, with only a secondary emphasis on rights and liberties. It may be that Protestantism has expressed its idea of equality too much in the form, "I am as good as my neighbor," and too little in the form, "my neighbor is as good as I." The Romanist will say that, according to Dr. Gladden's principle which we have just approved, mediæval Romanism was the perfect type of religion, for it made much of duties and little of liberties. Not so. For the duties upon which it laid stress were not duties to fellow men, but duties to an organization. Neither church, state, nor family can attain to the highest development of the social life in their respective spheres—religious, political and domestic—by subordinating living men to an institution. Individuals must be bound by ties of love and duty to each other, not by the bondage of fear to an ecclesiastical despotism. But let us interpret our Protestantism aright and think more of duties than of liberties.

The Interior, as its custom is, explains the controversy between thorough-going Calvinism and Arminianism by an illustration. No man's brain is large enough to hold all truth. The man who starts at the far edge of the idea of the divine decrees gets his head full before he reaches the point where this truth is harmoniously joined to that of human freedom and responsibility and vice versa. The two half truths do not war upon each other; the war is all between the pugnacious theologians, each of whom sees only one edge of the truth:

Here is an American philosopher and in India a learned pundit. The pundit figures up the weight of the eastern hemisphere, and finds it to be millions and billions of tons. He shakes his head. Such a pressure is absolutely irresistible. It is a mistake. There can by no possibility be any western hemisphere. It would instantly be pulverized into comet-dust. The American philosopher knows more. The pressure of each hemisphere against the other is equal. But what an awful conflict there must be at the point of contact! What a grind and roar and eternal smoke of cosmic torment must arise where the two impinge upon each other. "It is a conflict!" he shouts. "The other is 'an opposing system,' and I must help pay my half of the mighty sphere to pulverize the other half—" and so he dances about and sways his antennæ like a midge on the side of a cider barrel.

Questions and Answers.

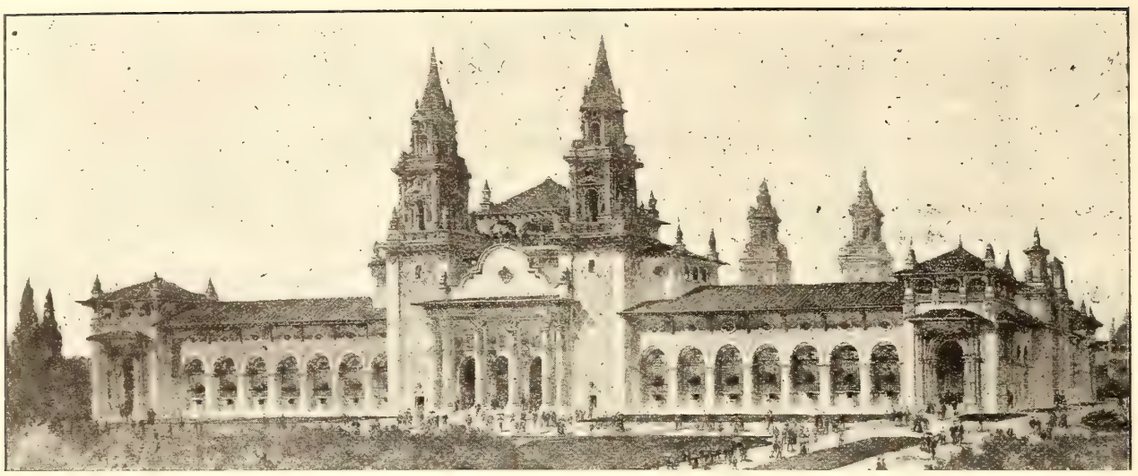
1. Are the parable of the pounds in Luke 19:18-28, and that of the talents in Matt. 25:14-30, intended to teach the same lesson in the spiritual kingdom of Christ?

2. In each the things committed by the Lord are to his own servants and not to citizens. In the one the thing committed varies in amount according to the ability of the several servants. In the other equal amounts are committed. Again, in both the failure to profitably employ the gift is condemned and its proper use is commended. Now, what does this thing represent, as that which Christ commits to his servants? It must be something that meets the requirements of the parables, and must it not be something susceptible in quality both of increase in kind and of control by the user—the servant? What is it? Please give it a name, and in doing so remember it is not something that the citizen brings into the kingdom, but what the King gives his servant. A.

Lexington, Ky.

1. The two parables referred to seem to us to teach two different lessons. The parable of the talents distributes the Master's goods according to each man's several ability, one receiving five talents, another two and another one. The one who had received five and had gained five other talents, received the commendation, "Well done, good and faithful servant." The one who had received two talents and had gained two others, received the same commendation; while the one who had made no use of his one talent and had gained none, was condemned as slothful and unfaithful. The lesson in this parable seems to be that men will be held accountable only for the right use of what they have, and their accountability will depend upon how much they have received. The man who is faithful with a few talents will receive the same commendation as he who has been faithful with a larger sum. In other words, all will be accepted of God and saved who have made a wise use of the talents they have received. The parable of the pounds, though similar, is a different parable and teaches a different lesson. In this the nobleman gives, not the whole of his goods, but a pound to each of his ten servants, as a means of testing their capacity. When he comes to reckon with them they are rewarded according to the amount they have gained with the sum they had received. As in the parable of the talents, the man who failed to use what he had received is condemned. We should say, therefore, that while the parable of the talents teaches that all may be saved who use faithfully what has been committed to them, the parable of the pounds teaches that within this gift of eternal life there are degrees of reward, according to capacity for usefulness.

2. As to what is implied or meant by the talents and by the pounds, we should say that they represent whatever of ability, grace or opportunity may be given to the servants of Christ. Perhaps the word ability is sufficiently generic to include all that is meant, namely, natural and spiritual gifts, all of which come from God, together with the opportunities for using them, which are also gifts. It must have been in the light of the truth taught by these parables that Daniel Webster remarked that the greatest thought which had ever occurred to him was his personal accountability to God. It must be the failure of many to realize this truth that causes them to live the careless lives they do and to squandor the gifts they have received from God.



Machinery and Transportation Building.

Niagara Power at the Pan-American Exposition

By BURRIS A. JENKINS

Niagara power performs all the work of the Pan-American Exposition. The Falls create the lights, drive the machinery, lift the elevators, send the little launches darting over the lake, and propel everything ponderous that moves in connection with the great fair of the western world. There is no tall chimney of a steam power-house to pour out volumes of black smoke and sift soot over the buildings; there are no heavy drays of coal drawn into the grounds and of ashes drawn out; there is no hiss of steam, and roar of engines, no belting from wheel to wheel to bid sightseers beware; neither are there any sudden pauses in the working of things, no shutting off of lights, for the Niagara power is steady, working night and day, and is infallible. In proportion, moreover, to its greatness and infallibility, the evidences of its entrance to the grounds are unseen. The mysterious agent creeps in through buried conduits and lays its fingers upon every piece of mechanism about the park. Five thousand horse-power traverses the great copper cable underground in the shape of a twenty-two hundred volt current, and at the switchboard in the electricity building is sent in all directions to do its work.

The illuminating effect produced by this power surpasses anything hitherto seen in the world. The electric fountains of the Chicago World's Exposition were, at that time, considered magnificent in size and effect, but since then electrical science has made such great strides, and the source of power for the Pan-American Exposition has been developed to such magnitude and efficiency as had scarcely been dreamed of in '94, so that those electric fountains are but puny in comparison with the Court of Fountains which is the centre of the Pan-American grounds. Moreover, the lagoons innumerable that thread the open spaces of the grounds, the lakes that contrast their blue surfaces with the delicately colored buildings and red-tiled roofs, the islands that dot the waters with green, all show at night with a judiciously mingled yellow light and shade that challenges all imagination. The great stadium, an amphitheatre well-nigh surrounding a quarter-mile track, and capable of seating ten thousand people, the largest arena for athletic sports ever built in the western hemisphere, is one vast jeweled horseshoe of dazzling incandescence. And the lofty, graceful electrical tower, who can conceive of the effect it produces, like an obelisk of light, the very centre of this great system of radiance? The illuminations are easily the most startling thing about this Exposition, and easily the most notable that the world has ever seen.

For years the problem of utilizing and transmitting the power from the Falls was an unsolved riddle. At one time one hundred and ten citizens of Buffalo offered one thousand dollars each toward a prize for the inventor who should unravel it. Experts flocked to the city by hundreds and bent their energies and their genius to win the honor and the purse. Capitalists, with millions at their disposal, came to look the ground over, and saw clearly the possibilities in store when once the difficulties should be overcome. The scientific world was talking about the matter, and the newspapers everywhere were discussing the probabilities. But all the effort at that time came to naught except a deal of advertising for Buffalo and many a sore heart for disappointed inventors whose pseudo-solutions were not accepted.

No inventor received the prize. It remained for the present Power Company, with its employees, to ferret out the secret at a considerably later day. The Niagara Falls Power Company was organized Mar. 31, 1886. The first survey for the tunnel was made in March, 1890, and ground was broken in the fall of that year. It was five years before the plant was brought nearly to completion and April 16, 1895, was the date when power was first generated. But not until June 26, 1895, were the machines run to their full capacity. The first power was sent to Buffalo over a year later, Nov. 16, 1896. This was 1,000 horse-power for the use of the Buffalo Railway Company. A year later still, power was supplied to other consumers and was ready for general use.

To-day, therefore, the problem is a thing of the past and the power a thing of the present. The great dynamos of the Niagara Power Company form a centre from which many a vast manufacturing concern, over twenty miles away, derives its energy. With that power the hoisting of cargoes that go to make up well-nigh the heaviest shipping—in tonnage—done by any port in America, is performed; with that power hides are tanned, grain elevated, steel and iron welded, aluminum manufactured. With that power the street railways of a great city and its suburbs are operated, and miles of streets and practically all the business houses and homes of Buffalo are lighted.

One hundred thousand horse-power is either brought from the falls to Buffalo and distributed to various concerns according to their need or is parceled out along the way to consumers. The Buffalo Railway Company takes 2,000 horse-power; one concern in Niagara Falls uses 20,000 horse-power; a malt house in Buffalo uses 200 horse-power; an elevator company, 1,000 horse-power; a dry dock, 250 horse-power; a newspaper, 100 horse-power; a bakery, 20 horse-power; a tannery, 50 horse-power; a milling company, 400 horse-power. The amount of power used can be increased or diminished, as the customer desires, and is paid for according to meter.

It is difficult to estimate the relative expense of steam power and of the Falls power, so many factors enter into the calculation that power users differ as to figures. But even if the cost were considered about equal in each case, the electric power is vastly to be preferred when one considers cleanliness, reliability and economy of space. Cleanliness is next to godliness in many a manufacturing enterprise—and certainly is in the Exposition; reliability is all-important when work is rushing and a break in ordinary machinery, the rusting out of a boiler, the loss of a crank-pin, the ripping of a belt, must be counted upon at any time, and as to space, a concern that would have to spread over a great deal of ground if steam were used can be concentrated into a very few feet of ground, when the power comes in on wire.

It is difficult to conceive of the greatness of the task that confronted the company when it began to build. Some feeble comprehension of it may be gained by recalling that the surface canal, a mile and a half above the falls, is 250 feet wide, 12 feet deep, and extends inland from the river 1,700 feet, and after doing its work in the forebay and the penstocks, discharges through a tunnel, into the river 7,000 feet away. The excavation of this

tunnel was a stupendous work. Two hundred feet below the city of Niagara Falls, more than 1,000 men toiled incessantly for over three years, removing more than 600,000 tons of rock, and using for lining 16,000,000 brick.

It is difficult, also, to conceive of the great amount of power generated, until we learn that Lowell, Mass., utilizes about 12,000 horse-power, Minneapolis has 25,000, and most factories use between 5 and 50 horse-power. The capacity of the present plant at the Falls is 100,000 horse-power, which will be more than doubled; the Canadian Niagara Power Company—consisting for the most part of the same capitalists as the Niagara Falls Company—will possess 350,000 horse-power, when their franchise is fully utilized; the Hydraulic Power Company will possess, when fully developed, 250,000 horse-power; making the grand total of 750,000 horse-power that will certainly be developed at Falls.

Such is the young giant that is to be everywhere present at the Pan-American Exposition, yet the presence of that power will hardly be known, except by its wonderful effects. The visitor will observe a small, beautifully burnished motor, here and there on a floor adhering to a wall, or hanging from a ceiling; perhaps he will not see the motor at all, it may be so overlaid with exhibits.

Now to follow the power to the Exposition grounds from its source, the source from which all this magic is to flow—the great cataract. Few, indeed, of those who in the last few years have stood on the Canadian shore to view the Falls, have failed to note the wide roadway of foaming white water that shoots out of the cliff-side opposite, and shows its trail halfway across the river. This is the exhaust from the tunnel of the Niagara Power Company. A mile or so above the Falls, a portion of the river—such a very small portion in comparison to the mighty stream that drains the Great Lakes—is diverted into this tunnel and into the turbines that whirl in the wheel pit and turn their energy into electricity.

The building in which the generating machinery is placed stands by the side of Niagara river, and is an unassuming but costly structure of cut sandstone, long, low and massive. Within this building there has recently been completed a plant consisting of turbines and dynamos similar in every way to the first plant of 50,000 horse-power, rendering the present capacity of the plant 100,000 horse-power. Already the demand is felt for the enlargement of this capacity, and there will probably be constructed in the near future another tunnel, unless the directors decide to use the franchise vested in the same company for building a tunnel on the Canadian side of the river.

Visitors are admitted to the power house, and many sight-seers from the Falls daily visit it. If one enters that long low building, he will pass into the visitors' gallery, where from an iron bridge at safe distance, he may look down upon ten great dynamos that resemble ten gigantic iron spinning-tops whirling and humming busily and awesomely at their task. Perhaps at first he may be disappointed at the compactness of it all, just as many persons are disappointed at the first view of the Falls. But the longer one stands looking down upon those whirling giants, and the longer the awe of that humming enters into the fibre of his hearing, the deeper will grow his respect; just as those who come oftenest to view the cataract are most overwhelmed with the fear of it. The power house is absolutely fire-proof; no stick of wood enters into its composition. Stone, brick, marble and metal are before you and about you everywhere. All is spotlessly clean. You watch the employees as they stroll about, with apparently little to do but oversee the great revolving that is going on, and yet ready for all emergencies. You wonder if they are in any danger, and then you remember that 50,000 horse-power is vibrating in that room; 5,000 horse-power—enough to run a great World's Exposition—is throbbing through each one of those great dynamos, and you think of what all that power would do if it should get loose! Immediately you hope that those men know their business and what not to touch!

Close by the entrance the visitor will find a series of indicators which are the meters of the various customers, registering the amount of current in use by each of them. Here also will be seen upon one wall the switchboard, with its little hand levers, by means of which the power, like an obedient servant, is sent hither and thither at command; there is, besides, a circuit breaker which acts much after the fashion of a safety value, and "pops off" when the proper moment arrives, and certain other cables and contrivances which appear sufficiently uncanny, but which are all adapted to wise and useful ends.

If one applies for it, he can usually obtain a permit to view the wheel-pit, under guidance of an employe. One hundred and forty feet is the drop made by the elevator, and the visitor stands in a dry, warm, subterranean chamber. The hum of the dynamos which, in the power house above, rendered conversation difficult, is here multiplied ten-fold, until the roar puts talking entirely out of the question. Thinking is difficult enough for most of those who enter there and signs the only language understood. Here are the penstocks down which the water falls upon the tremendous turbines just below one's feet. Here are the shafts which communicate their rotary motion to the dynamos above. After the water has done its work and has left the great wheels, it flows into the tunnel beneath the floor, which one can view through the raised trap-door, and so through the tail-race passes to the river below the Falls on the reservation near the inclined railway.

When one is informed that the weight of water rushing through the turbines is calculated to a nicety, to balance precisely the weight of the great shafts and swiftly whirling dynamos above, he will marvel at the careful study spent by accurate students of this wonderful force. The whole mechanism is perfectly adjusted so that if at any moment a 5,000 horse-power dynamo is required to lessen its output of power, the automatic governor shuts out an amount of water from the turbines precisely equivalent to the dimunition required. The marvelous adjustment leaves upon one's mind the impression—which is perfectly correct—that here is the greatest and most perfect system of electrical machinery in the world. Coming up out of the pit, one breathes again the upper air, and feels a relief about the bosom from the mighty pressure of unseen force that has been weighing upon him during the last half hour.

If he is still further curious and wishes to trace the power from the great dynamo building, he must follow for twenty-four miles the series of low, heavy poles, with their massive insulators, carrying three sets of heavy copper cables, three cables to a set, which bear the power to Buffalo. At the city line, the power is delivered at the company's terminal house, into the hands of the Pan-American Exposition.

This terminal house is a small brick structure, like a car-barn, which one might pass by without noting, but which contains some remarkable apparatus. Here are transformers by which the current is changed in volume and character according to the desire of the consumer. Thus, for example, the 2,200 volt alternating current which is generated at the Falls, is transformed in the power house there into a current of 11,000 volts by means of a "step-up transformer." Naturally this increase in pressure means a decrease in volume, which is a more convenient form of current for certain kinds of transmission. If now, it is desired at the terminal station to reduce the pressure, the current may be sent through another transformer. These machines consist of coils within coils of greater and smaller wires, and the current passing through one coil of certain size, induces in another coil of different size, a current of different volume and pressure. The transformers, to an exterior view, are plain dark tank-like structures that impress the layman mainly for their huge portentousness.

In one corner of the terminal house sits an unassuming looking bunch of tubes and wires that might be a huge accordion or a small pipe-organ. These are instruments for taking care of the lightning, and are called lightning arrestors. If at any moment a myriad-volted bolt of heaven should strike the company's wires at any point in the twenty-four miles, this lightning eater would quietly consume it volt by volt and no one be the wiser.

From the terminal house the power follows wires into the Exposition Park and taps at the switchboard in the electricity building, where it is sent on all its manifold errands throughout the grounds. This electricity building, a splendid structure, like most of the architecture of the Fair, is in the style of the Spanish Renaissance, and is 500 feet in length by 150 feet in width. Rich decorative effects are possible in this style of building, and over the whole grounds is cast the glamor of Spanish American romance: it is out of deference to the many Latin-American people who are interested in the Exposition, that this style of architecture has been chosen. It is a style that appeared to some extent in the California building at the World's Fair in Chicago, and may be seen in our own country in crude form in the old missions along the borders of southern countries. Of this particular building, the prominent features are the imposing entrances in the northern and southern facades; high arches they are between tall towers. These towers carry graceful cupolas surmounted by the red-tile

roofs with delicate curves. From the cupolas wide views of the Exposition can be obtained. At the four corners of the building are square massive towers surmounted by domed pavilions between which run colonnades. Red roofs over all, with wide overhanging eaves, and rich ornamentation of color and relief, add to the picturesqueness of the structure.

The electricity building covers 75,000 feet of exhibition space, in which is set forth the most complete electrical exhibit ever made. Besides the service plant of 5,000 horse-power from Niagara Falls for lighting and for driving machinery, there is a historical exhibit showing the progress of electrical science from the earliest crude contrivances to the most modern and perfect inventions. A commercial exhibit is also made, consisting of the most approved electrical machines for present day use in such wise as to make apparent their workmanship, novelty and usefulness—an exhibit which attracts not only experts but also the general public. Fourteen different classifications of these exhibits have been made, containing such features of marked interest as the recent great improvements in secondary batteries; certain new features in electrical measurement not in existence at the time of former expositions; the application of electric motors to elevators and railways; the historical exhibit of railway motors recently at the Paris Exposition; the latest improvements in transformers for currents of high potentiality; the presentation of recent marked development in the enclosed arc lamp; the processes of heating, cooking and baking, welding and forging by electricity; electrometallurgy and electro-chemistry which have in the last seven years so reduced the cost of producing copper, aluminum and other metals; wireless telegraphy; electricity in surgery, dentistry, and therapeutics, with the results of X-ray investigations; electricity in torpedo and submarine work, engineering and warfare. These and many other applications of the mysterious fluid to practical purposes are shown to the public.

The extent of the electrical exhibit is by no means limited to the electricity building. On account of the special interest that Buffalo has in electricity from its incomparable source of power, and on account of the marked progress in this realm of human discovery in late years, the management of the Exposition early decided to give special prominence to electrical display. The cataracts, so carefully planned, by the magic of this power turn the night in the Court of Fountains into day in fairyland. Electric illumination is so employed in connection with hydraulic and fountain effects, with horticulture, with sculptural ornamentation, color decorations, and court settings, as to surpass any efforts hitherto made in those directions.

The Exposition covers a much larger area than many would suppose, and much more attention is given to great courts, or plazas, suitably set off with greenery, and to long, large vistas with an abundance of water and lagoon; and the whole is treated with the soft radiance of incandescence everywhere turning darkness into light. The managers have pursued the policy of distribution rather than of concentration in the arrangement of light. The glaring white of the arc lamp gives place, in the Pan-American Exposition, to the mellower, richer, more festive yellow of the incandescent globe. And no portion of the great grounds is overlooked. Even the wide stretches of dark water are flooded with light by means of designs of floating lights, which, like multitudinous floating batteries, do battle with the powers of darkness, and overcome the inky blackness of the ordinary Exposition lagoon. The great expanse of water in the basin of the Court of Fountains is one vast flow of luminous golden water broken by jets from many fountains.

The chief water display in the Court of Fountains and therefore the greatest water illumination ever attempted, is the gigantic spray, sixty feet in height, which rises solidly like a geyser, broad at its base and narrowing toward its lofty summit, immediately in front of the electric tower. Such a combined hydraulic and electric display is only possible in the neighborhood of Niagara Falls, with the protean power that the great cascade can furnish.

The plaza, hard by the Court of Fountains, 350x500 feet in size, with an environment rich and picturesque, with its sunken gardens and elaborate floral designs, is another of the attractive pleasure grounds of the Exposition. Here thousands assemble at night about the terraces, around the gardens, to watch the illuminations and listen to the concerts from the band stands in the center.

The electric tower itself is, after all, the gem of the night at the Exposition, and the center of all. It stands between the plaza and the Court of Fountains, and rises to a height of 375 feet. The display upon it presents phenomena never before attempted. Eighty feet square at the base, and two hundred feet in height, it rises a solid obelisk, tapering toward the top in three graceful diminishing sections. First there is a loggia, with wall surfaces brilliantly and richly colored and ornamented, arcaded all around the tower. Pavilions occupy the four corners, and are surmounted with cupolas light and airy. Yet higher, above the loggia, is a circular colonnade, high and light, entirely open, that the sky may show through between the columns. From this colonnade, a spiral stairway leads to the dizzy height of the topmost cupola of all, on the dome of which stands the Goddess of Light, who is the emblem of the Exposition. From this height, as, indeed, from any of the floors of the tower, one may command views of the whole grounds, of Buffalo, Lake Erie, the mighty Niagara, Grand Island, and the Canada shore. At the base of the tower, two colonnades, 75 feet in height, reach out like curving arms toward the south and enclose a semicircular space opening toward the Court of Fountains. All the exterior of the tower is highly ornamented with plastic designs and sculpture, and the four sides are of such light and open character as to give to it an exceedingly airy *tout ensemble*, particularly at night when it is turned into a blazing pillar of fire. To enter the tower, one crosses an ornamented bridge from the plaza, and may ascend by elevator to any of the floors, loggias and colonnades, to the restaurant, at the height of seventy-five feet, or to the roof gardens above the southward bending colonnades.

It is little wonder that the directors of the Exposition have placed upon their decorative design a Mercury with winged feet bearing aloft a glowing torch, and encircled by the wiry magnetism of the swiftest footed messenger the world has known.

B. B. Tyler's Letter.

Last week I promised to write this week on the spiritual character of our plea, i. e., the plea of the Disciples of Christ. Excuse me. The spiritual character of our plea can wait. There are some good news items that ought to be brought to your attention at once. The spiritual character of our plea will be considered later.

The Mesa Christian Church in Pueblo, Col., has bought the Broadway Methodist church house of worship. The Mesa church meets in a public hall. The pastor of this congregation is Clyde Darsie, a son of J. L. Darsie, of Hiram, O. He is doing an excellent work. This church was organized about two years ago by R. B. Preston, who was pastor of the Central Church in Pueblo. The Mesa church was organized with the consent of the Central. Bro. Preston is now engaged in secular business, but cooperates cordially with the Mesa congregation and its pastor. The house recently purchased will not be occupied immediately. Probably a year will pass before the church will take possession. The Methodist church has been so successful in its work in this neighborhood that it is compelled to erect a more commodious building. This congregation does not leave the Broadway house because its work has been a failure, but because it has been so successful. This is a point in favor of the Mesa Christian Church. The location is an exceptionally good one in which to build up a flourishing congregation. There are a number of churches in this part of Pueblo, all in apparently good condition, but there is room for a congregation of Disciples of Christ. A good work has been done in the hall; a better work, I doubt not, will be done in the Broadway house.

The Daily Sentinel, of Grand Junction, Col., of recent date, contains the information that the Christian church in that place will in a few months have a house of worship. The dimensions of the building will be 70x71 feet. This, however, is but the beginning. The ground owned by the church is 100x125 feet, located in the most desirable part of the town, and Grand Junction is one of the most important places in Colorado. M. A. Thompson is pastor. Under his ministry the work is in a prosperous condition. This church is one of the plants fostered by the Colorado Christian Missionary Society. Leonard G. Thompson, our superintendent of missions in Colorado, and the corresponding secretary of the Colorado Christian Missionary Society, spent some time lately in Grand Junction to assist in securing money for this new church house. The Christian Church in Colorado is "a movement"—even if you are not pleased with the expression, "a movement"!

"They" are doing things in Missouri too! When I read that of the 1,642 congregations in that state only 291 gave to the cause of foreign missions I feel somewhat discouraged, but having read of the interest on the part of a few Disciples in Missouri in the work of education my depressed spirits come up with a bound. But Mrs. W. T. Moore was trained in New York! That was a generous act, *very* generous, on the part of Mrs. Moore and Mrs. L. W. St. Clair in the matter of the Christian Female College at Columbia. The fact is, all things considered, their contribution to the cause of education is probably the most generous

that has been made. It surpasses anything yet done by John D. Rockefeller or Andrew Carnegie. Some of "our people" are evidently in earnest in the cause of education.

Have I not also read that the Bible chair in connection with the University of Missouri has at last received an adequate endowment? I am sure that I have seen such a report and believe that it is worthy of credence.

The last year has been the most eventful in the history of the Fulton, Mo., Female College—the institution of which J. B. Jones is president. This school is now free from the burden of debt under which it has been fairly groaning for a number of years. Its name has also been changed, in honor of its steadfast friend and helper, Dr. William Woods, of Kansas City. The institution is now called the William Woods College for Girls. The outlook for this school is bright. Now, let "our people" in Missouri give it a liberal patronage.

When I read such items as are here reproduced I almost wish that I were one of the Missouri brethren; but when my attention is called to their record in the matter of making "disciples of all the nations," I am glad that I am not one of them!

The announcement of the "Summer Quarter, 1901," of the University of Chicago contains an item or two that you may not have seen. Prof. H. L. Willett will lecture on "Practical Problems Among Disciples of Christ," and "The Place of the Disciples of Christ Among the Religious Forces of To-day." Mr. Errett Gates will lecture on the "Origin of the Disciples," the "History of the Disciples," and "The Aim of the Disciples." The "Origin of the Disciples" will be "a study of the religious conditions surrounding the Campbells in the old world; their removal to America; the conditions of American Christianity at the beginning of the nineteenth century, and the beginnings of an independent movement." "The History of the Disciples" will include "the early relation and separation of Baptists and Disciples; the union of the Campbell and Stone movements; their journalistic, missionary and educational enterprises; present problems and future outlook." "The Aim of the Disciples" will involve "a study of the purpose and mission of the Disciples in the light of Scripture and history; their special contribution to the reformation of the church; a study of New Testament Christianity; the teaching of Jesus; 'First Principles,' or the teaching of the apostles; the creed, life and organization of the Apostolic Church; the problem of union, or the presuppositions of the 'current reformation.'"

Does not this menu create in you a desire to spend some time at the Disciples' Divinity House in the University of Chicago? The foregoing looks like a genuine study of real "First Principles."

The financial agent of the Divinity House makes a most encouraging report. A bequest provides for the erection, in time, of the Davis Divinity Hall, as a home for the Divinity House. Almost $15,000 toward the endowment has already been secured. Mrs. Landon Thomas, of Frankfort, Ky., sent her check a few days ago for $5,000. This free-will offering will be known as "The Ellen M. Thomas Endowment Fund."

The plea of the Disciples is the largest, broadest, biggest, grandest, most far-reaching incident in Christendom, and large-hearted men and women are beginning to appreciate this fact as never before. It is hoped that the generous contribution of Mrs. Thomas is but the beginning of liberal gifts to this worthy enterprise.

Such women as are named in this letter—Mrs. Ellen M. Thomas, Mrs. W. T. Moore and Mrs. L. W. St. Clair—are an honor to the race.

Bruce Brown, of the Central Christian Church, received the M. A. degree from the University of Denver a few days ago. This was in recognition of post graduate work in philosophy and ethics. Remember that this work was done by a young man who is pastor of a large city church, that the church is in the midst of a building enterprise, and that the pastor is chairman of the building committee, and that in this position he is not a mere figurehead. How was this work done and this degree secured? He says in the Christian Messenger, his parish paper:

"The pastor of the Central during the past year in the place of the newspapers and all light reading and by carrying a book in his pocket for idle moments completed the post graduate work he lacked for the Master's degree. He stands ready by this experience in an exceedingly busy year to advise all persons to forever forsake trashy and effervescent literature for that which cultivates and strengthens heart and mind and life. Let precious hours that are now being lost by reading worthless books or papers or by foolish games or idleness be utilized for soul culture. No time should be taken from business or the daily tasks of life. No true pleasure need be sacrificed. Not a single duty should be neglected. But every idle moment should be turned to account. Light reading or nonsensical games weaken a person for his daily duties. An hour's reading on some great theme will help a banker, a lawyer, a physician, a day laborer or any other person to perform his work better. Try this plan. It is better than finding a gold mine."

Denver, Col.

What Most Interests Me Now.

By J. S. Lamar.

XVI. Conclusion.

In recurring for a moment to the vast sweep of thought which the apostle's reference to God's eternal purpose originally excited, and which, from the first chapter of this series to the last we have been steadily contemplating, it is manifest that the unfolding of that purpose discloses three distinct culminations of divine processes. We notice,

1. The creation of the world and the things therein, culminating in the creation of man, its lord and owner.

2. The entrance and prevalence of sin, and God's attitude and relation to the sinful, culminating in the union of God and man in the sinless One and his life and death for sinners.

3. The new creation in Him, and his reign in it, and over the world for it, culminating in eternal glory and blessedness.

To the first and second of these grand divisions I have given such consideration as my limits permitted, looking mainly and giving special emphasis to the culmination of the second. I realize that I have done little more than open up the subject, which merits elaborate treatment, and is certainly worthy of deep and earnest meditation. I hope I have said enough to induce thoughtful minds and pious hearts to linger with loving interest upon subjects which have occupied the infinite mind and heart from all eternity. Surely they must be supremely important.

I also hope that God has enabled me to contribute something, however little, towards a higher conception of our exalted Lord. It may be that many of us have rested in the conviction that he is superhuman, without going farther. But an archangel or even an angel may be superhuman, far excelling us in strength, in purity, in goodness, wisdom and love, and still be immeasurably inferior to the very God. It follows hence that, without some proximately adequate conception of the Infinite and Eternal Being, no mere syllogism can prove for us his true and essential Godhood. It may show him to be very high, and yet not high enough. He may fill to the full our conception of Deity, but that conception, however inadequate, must be the measure of his Deity—*for us*. What is desiderated, therefore, is the fullest possible knowledge of the true and living God, as he is, and was, and evermore shall be. In attempting to appreciate this divine standard by which the claims of the Christ must be tested, I have not sought to reach it by verbal statements merely, but by a sort of actual *association* with God—going back in thought and spirit into the infinite past, contemplating there his eternal purpose, lingering with him through the divine processes of creation, especially the creation of man, seeing him in his providences, individual and national, in his relation and attitude to sin and sinners, noting everywhere the contrast of his thoughts and ways with ours; and then, finally, inquiring whether the Christ measured up to this highest attainable, this perfect and God-given, standard. Feeble and inadequate as my work is, it is now tremblingly submitted to the considerate judgment of loving and beloved brethren. And oh! if God has indeed breathed his Holy Spirit upon us, even these feeble chapters may have helped us better to realize that his beloved Son is the effulgence of his glory, and the very image of his substance; and, perhaps, with adoring hearts and exultant assurance, we can call him, as he shall be called, *Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*

Manifestly, all that I have done, or attempted to do, is but introductory to what is yet before us—the third grand division of the main subject, the final process and culmination of the whole matter, the crown and consummation of the eternal purpose. Starting from the opened grave of Christ, this period reaches on and on, through the various fortunes of his reign and triumphs of his grace, to the end, when, with his redeemed and glorified followers, he shall deliver up the kingdom to God, even the Father, that God may be all in all. But I cannot now venture to ask my readers, wearied already, I fear, by the slowness of an old man's feeble and halting steps, to accompany me into the Beulah land of the new creation in Christ Jesus. Perhaps, if health and strength permit, I may hereafter, for my own sake, seek to give definiteness to cherished thoughts along this line, and to clothe them with some sort of garb suitable to their presentation, or, at any rate, for their preservation. Whether I shall submit them to the public, awaits their possible production, and my subsequent consideration. In any case, whether I pause here or go forward, I can heartily join my readers in saying—

"Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen."

LA MEXICANA By Orpha Bennett Hoblit

(Concluded.)

The Mexican woman of the middle class lives in a comfortable house built flush with the street and around an inner court, the *patio*. The roof is flat, the walls are thick, the raftered ceilings are fully sixteen feet above the well-scrubbed cement floors. Large windows, protected by iron bars, look out on the street, and a great double door affords an entrance, not only for people but for the domestic animals, whose stables lie in the rear, and for the horses and carriage should the family possess them. The front rooms are well lighted, but those that open on the *patio* are often dark and gloomy. The only flue is a huge chimney in the kitchen above that unique affair, a Mexican kitchen stove. This is just a wide niche in the wall, wherein at intervals are set iron gratings filled with charcoal and over these the queer dishes in which the Mexican palate delights are cooked. Other arrangements for heating there are none, for the Mexican woman believes that a fire in winter is unhealthy and prefers to sit in the sunshine of the open window wrapped in her shawl rather than use one of those American abominations—a heating stove. The walls and ceilings of the houses are all tinted, raw blues and greens being the favorite colors for the front rooms, though restful shades of terra-cotta, yellow and brown are sometimes found in the kitchens. The rooms at the sides of the court are generally bed-rooms, opening into one another and scantily furnished, except for the ornate wardrobes and elaborately decked brass beds, which look as if no one ever slept in them. Indeed many Mexican women still prefer a pallet on the floor.



WATER CARRIERS.

The *sala* at the front is the family sitting room, and a peep at it may not be uninteresting. One or two large mirrors in massive frames decorate the walls, while numerous life-sized crayon portraits testify to the presence of the "enlarged picture" agent in the land of *manana*. There are stiffly starched lace curtains at the windows, and perhaps a piano in the corner. A small square rug is laid in the center of the room and four rockers are placed with great exactness at the corners, while ranged along the walls are smaller chairs, a settee holding the place of honor at the end of the room. One wonders why so many chairs are needed or why the ash-filled spittoons that dot the floor should be required, until he sees the many visitors who gather here almost daily to chat and smoke and sip chocolate, the ladies coming in the afternoon, the gentlemen calling later in the evening.

The crown of the Mexican house is the *patio*. It is a bit of quiet and green coolness after the glare of blank walls and dusty streets outside. Here climbing roses run up the posts that support the roof of the corridor, broad-leaved bananas cast a grateful shade and orange trees shed their white blossoms and golden fruit. Perhaps a mocking-bird in a reed cage is singing close at hand; the pigeons wheel in the sunshine above and flocks of turtledoves fly down from their stations on the roof and walk about, gentle and demure as Quakers in their dust-colored suits. To us it is a spot for rest and dreaming and the Mexican women, who spend the long afternoons together, find it a charming retreat, as they assemble with their needlework or their cigarettes, while their hair, wet from its daily washing, dries in the sun and air.

There are not many beautiful, according to our standards, even among these women, except with the beauty of youth and health and good spirits. The not uncommon strain of Indian blood gives a brown tint to the skin, a coarseness to the hair and a certain rudeness of feature, while their inordinate use of cosmetics, and lack of taste in dress when they adopt American fashions, does not add to their prettiness. Their stooping shoulders and consequently ungraceful carriage tell of long hours spent over the lace-like drawn work for which Mexico is so justly famous. However, cleanliness, good homes and education have their effect, and now and then one sees a face that makes the heart leap, so rare is its loveliness.

The home dress of women of this class or for ordinary occasions on the street is a neat cotton sacque and skirt, while a lace *mantilla* serves for hat and wrap. However, at *fiestas*, the Sunday afternoon promenade or the weekly evening concert in the park this suitable and becoming costume is now too often laid aside and the Mexican girl appears in a startling imitation of American fashions, corseted, powdered and rouged, until the effect is more painful than pleasing.

The Mexican girl marries early and makes an affectionate and devoted wife and mother, though through all the experiences of her married life she retains much of that childlikeness which is her chief charm. She seems to have a simple, affectionate nature, is easily pleased with trifles, and one could not suspect that under the light-hearted and gay exterior lies the depth of passion that now and then is revealed in the strange tragedies peculiar to this people. She is fond of finery and bright colors. She loves music and delights in dancing. She is not illiterate, but is accomplished rather than intellectual. Once released from school, books are laid aside and she depends upon conversation



A MEXICAN MARKET.

for her mental pabulum, and in this rare art she excels. Trained from childhood to graceful and deferential turns of speech and to innumerable niceties of manner, the result is an elaborate courtesy, an unfailing tact, a graceful mental poise and a charm in conversation that is as winning as it is indescribable. She is never shy. Modest and respectful to the point of deference to her elders and to strangers, she is yet always as much at her ease as any mature woman of the world.

The life of the Mexican woman of this class is still narrowed by certain time-worn restrictions, but it is broadening gradually, as may be seen when we consider for a moment the new occupations that have lately been opened to her, and one may be sure that they would never have been opened had she not been ready and willing to fill them. She now teaches, not only in some private or church school, but in the public schools—of course in the girls' department. She is beginning to find her way into the business world. Sometimes she clerks, though usually in a shop owned by some member of her family. One seldom sees a woman behind the counter in the largest stores. Now and then she may be seen at the typewriter in an office. The employees of the telephone exchange in Mexico City are girls of good family, not yet so emancipated, however, as to be able to go to and return from their work without the escort of father or brother. One young lady has recently electrified the capital by studying and practicing law, and occasionally one hears of some who are aspiring to be physicians.

Society's restrictions draw closest about the wife and daughter of the rich man. They live in comfort, even luxury and, educated and accomplished, are not very different from women of their station in all lands, except that their lives are more cramped and monotonous. The daughter of the family is rigidly chaperoned, never appearing in public save in the company of some elderly friend or relative and receiving no visits from gentlemen, not even from her betrothed, except in the presence of her family. The old custom of "playing the bear," which was formerly the resource of Mexican lovers, is dying out, but still one may sometimes see the gallant waiting on the pavement, his eyes fixed on the balcony across the street, where his sweetheart sits talking to him with eyes and fan and fingers. So for days and weeks the silent courtship goes on until the guardians of the damsel look with favor on the youth and invite him to the house.

Mexican women of all classes are intensely and narrowly devoted to the church and just here is doubtless an explanation of the firm grasp which it still has on the people, though its hold on the government has long since been loosed. The daily worship is a leveler of all distinctions. *Madama* in her Parisian costume kneels humbly beside the wretched denizen of the "shack," and her tiny daughter in her dainty dress and airy veil of tulle takes her first communion side by side with the dusky, barefooted child of the street, whose veil is a coarse bit of mosquito netting and whose crown is of real orange blossoms instead of the triumph of the milliner's art which adorns the head of her little neighbor.

Such, in brief, are Mexican women—women who, compared with their American sisters, are as the bud still in its green sheath to the full blown rose. But as their country advances they are growing, unfolding, and one day will bloom out into the perfect beauty of complete and independent womanhood. As one notes their slow progress, his thoughts revert to their kinswomen of the islands, so like them now, but whose advantages will be greater than theirs and whose development, let us hope, will be correspondingly rapid.

"The Spiritual Side of Our Plea."

By Joseph Franklin.

This is the title of a new book by Eld. A. B. Jones, Liberty, Mo. It is a strong work on a subject which needs to be much better understood. In the early days of the nineteenth century reformation the sectarian churches were laying great stress upon what they called "experimental religion."

It was claimed that the Holy Spirit is present with the sinner in his conversion and with the saint in his sanctification, quickening them from the deadness of total depravity and moving in them "both to will and to do of God's good pleasure," and that this presence is "sensible," that men can feel it and know of the presence because they feel it. It was therefore called a "feeling sense of the Holy Ghost." Judging this tree by its fruits, the reformers rejected it entirely. The feeling could not be discredited; but the results of it were not such as they would be if it were really wrought by the Holy Spirit. Men who thought they had such "experiences" built upon them exclusively, and trusted in them as "better evidences than the mere word." Of course, if the spirit in men was making them *feel* what is true and what is duty, they did not need to study the Bible. And they did not study it. The word was "a dead letter."

But in turning away from the vagaries of this mistaken "experience," there was soon manifested a strong tendency to run to an opposite extreme. As, on one side, many looked to and trusted in "the Spirit alone," so, on the other side, there were many who trusted in "the word alone." The Holy Spirit in prophets and apostles has spoken the whole truth, and man has only to read and believe and obey the written word.

The author of this book finds the truth between two extremes. The universe is not like a clock which God made and wound up, and then left it to run on by the laws of its construction. God is not only the *Creator*, but also the *Upholder*, of all things. The universe would cease to be in a moment if God should leave it. So, also, the scheme of redemption was not only planned in the divine mind and set running by divine power, but the same mind and power continue with it through the ages. Jesus did not say to the apostles: "I have been with you and taught you; now go on and do the work." But he promised also: "I will send you another Comforter." Too many in this reformatory movement have seen in this no more than a promise of the inspiration of the apostles, and have wholly lost sight of the final promise: "I will be with you to the end of the world." In a masterly treatment of the subject, Bro. Jones recalls this promise.

The first chapter is on "Authority in Matters of Religion." Is there infallible authority in religion? If so, where is it centered, in the Pope? the Church? the Bible? Is there any infallible interpretation of the infallible authority? Protestants refer to the Bible as the infallible rule of faith and practice. But Protestants, while approving this rule, do not walk together, because they do not interpret the rule alike. Who shall decide which is the right interpretation? Discussing these questions, the author reaches the conclusion that: "Every man is to read and interpret the Bible for himself;" and adds: "Our definition of authority in the beginning was 'the right to command and enforce obedience.' The 'right to command,' has been considered. The 'right to enforce,' has no place in religion. Man can enforce nothing against God except to refuse God the privilege of enriching man's life. God can enforce nothing against man except the consequences of disobedience. An enforced religion destroys the essential elements in it—freedom and choice." (Pp. 32, 33.)

This chapter indicates the trend of the book. The Bible is the authority of God on the subject of religion. But it is not a mere creed formula and a ritual. It addresses itself at once to man's intellectual, emotional, and intuitional nature, and to his consciousness, as well. This is elaborated in the next three chapters headed respectively, "Without and Within," "The Letter and the Spirit," "The Real and the Formal." In chapter VI, under the heading, "The Word and the Spirit," the argument culminates. Chapter V, "Alexander Campbell on the Remission of Sins," and chapter VII, "Alexander Campbell on the Word and the Spirit," do not add anything to the argument of the book, and seem to have been inserted to show that the author has not introduced a novelty, but is calling attention to what was taught in the beginning, and was then partially lost sight of later on.

The closing chapter on "Righteousness and Law," is a very fitting conclusion to an excellent treatise on a very important, but somewhat neglected, subject. Among men there is righteousness required by custom, by law, by one's good intentions, and the "imputed righteousness" of the speculative theologians. But the true righteousness is by faith. The Apostle John says: "He that doeth righteousness is righteous" (1 John 3, 7). To the present critic this seems to throw out one of Bro. Jones' "forms of righteousness," and perhaps two. Righteousness which is *to be done*, is "righteousness of character." The "righteousness which is by faith" is the character formed by our faith in Christ. "That life which I now live in the flesh I live in faith, the faith which is in the Son of God" (Gal. 2, 20). The Christian, believing in Jesus, is guided in his life by the words of Jesus as illustrated in Jesus' perfect life. I return for a brief space to chapter VI. I do not quite fully follow the author throughout this chapter; and yet it is very difficult to state my objection. When a foreigner learns the words and the formation of sentences in the English language, he may still not speak quite pure English for want of familiarity with that indefinable something we call the "idiom" of the language. So, also, those who speak

or write in favor of the "indwelling" of the Holy Spirit as personal and literal, use forms of expression which I cannot adopt. When I am sure that John Smith is in St. Louis I am equally sure that he is not in Chicago or San Francisco. This *localizing* of the Spirit does not harmonize with my conception of the Omnipresence of God. God is everywhere. So also is the Spirit of God. Hence the presence, or "indwelling," of the Spirit must refer to the continuous influence for good exerted by the Holy Spirit on the human spirit. The mystery of this influence is as inscrutable as the fact of it is indisputable. As Bro. Jones very truly says: "The *modus operandi* by which one spirit touches and affects another has never yet been made clear." (P. 247.) God's fatherly oversight and divine care, protection, and guidance, cannot be overstated. But we cannot know the means and methods of divine providence. We can believe that God makes all things work together for good to his people, although we may not know how he does it.

Again: this divine presence and help is a matter of faith. It is not a "feeling sense" of the Spirit—it is not a "personal experience." "That Christ may dwell in your hearts by faith" (Eph. 3:17) is the key of understanding on this subject. We "live," "understand," and "walk," "by faith." (Heb. 10:38, 11:4, and 2 Cor. 5:7.) Experience is not faith. "Experimental religion" is not a religion of faith, but substitutes experience for faith. "I feel, and therefore I speak" is its perversion of 2 Cor. 4:13. Whatever tends to minimize faith and substitute experience for faith is wrong.

And again: this mysterious and all-pervading divine help adds no new lesson to that taught in the word. Its sole office is to lead men to understand, to believe, to trust, and to obey the word.

The only criticism I have to offer, sums up as follows: First. There seems to be a leaning in some expressions toward "experimental knowledge," which, with him who thinks he has it, tends to minimize the importance of faith in the word of God. Second. There is a suggestion of such an "indwelling" of the Spirit as cannot be harmonized with the ominipresence of God. And third. There is room for an inference that the "indwelling Spirit" gives a lesson supplementary to the word.

But these objections are partly removed by many such passages as the following: Referring to the sudden and full illumination of the apostles Bro. Jones adds: "Now if the Holy Spirit can thus immediately illuminate the human mind and give to it a supernatural perception and expression of truth, can he not immediately aid the human mind to the *natural* perception of truth? And is not this the meaning of the Savior when he speaks of the Holy Spirit as, 'the Spirit of truth,' and when he says to his disciples, 'he shall guide you into all truth'?" (P. 230.) Again, on p. 244, we read: "It is the light of the truth and the love of God as embodied in the gospel of Jesus Christ that are to convert the soul. And it is the office of the Holy Spirit to get that light and that love so impressed on the soul as to secure its conversion. All of which is to be achieved without infracting the established laws of man's spiritual nature or personal liberty and responsibility."

The defects indicated are overshadowed by so much, like these utterances, that is beyond criticism and there is, withal, such a continual reference to the word of God, and such a reverent dependence upon its counsels, that I accept "The Spiritual Side of Our Plea" as one of the most helpful and timely books ever produced.

[The inference of Bro. Franklin that since the "divine presence and help" of the Holy Spirit is "a matter of faith," it is therefore "not a personal experience," raises the question whether a Christian can have any personal experience of a religious character, since the whole of our religious life comes through faith. "We walk by faith, not by sight." We are saved by faith. Have we no "personal experience" of salvation? We believe we receive the Spirit through faith, and that, as a result, we have a "personal experience" of His presence and of the fruit thereof. Faith and religious experience are not mutually exclusive terms, but are related as cause and effect.—EDITOR.]

English Topics.

Catching the Craze.

Sometimes a craze crosses the Atlantic from Britain to America; sometimes one comes over to us from the west. You have sent us Christian Science, though for some few years it did not seem to catch on. It killed that clever journalist, Harold Frederic, whose case came up in the courts, two ladies, followers of Mrs. Eddy, being tried in London for causing the death of that young genius. They were acquitted, but Christian Science was disgraced and seemed to be effectually scotched by that miserable tragedy. However, we are now witnessing a recrudescence which threatens to develop in a formidable degree, for some of our English aristocracy have been fanatically bewitched. Lord Dunmore is writing long and frequent articles. He is seconded by other lordly people. The Earl of Dunmore is a clever nobleman. He is likely to find numbers of people ready to make a fashionable plaything of Christian Science, as the dilettante drawing room coteries of the west end toyed for awhile with theosophy under the patronage of Madame Blavatsky and Mrs. Besant. Here is a nice sample of the pabulum which is being supplied in our papers, on which many minds are greedily feeding. Lady Abinger writes: "I have found with my animals great help from Christian Science. I have a horse that some time ago caught a violent cold that settled on the lungs. The horse seemed past all remedies. Everything was done for him; the veterinary surgeon called in several times. Still the animal could not work, so after months of suffering, I telegraphed to a healer in London and in a couple of days all symptoms had gone." Thousands of people are likely to be caught by this kind of evidence of the miraculous power of Christian Science. Those who sneer at the miracles of Christ will swallow any sham tales of the supernatural if only they are sufficiently absurd.

The Death of Romanism.

Is it generally known that Popery is a dying faith? That is a fact. I yesterday morning went off to the Missionary Breakfast Meeting at Cannon Street Hotel of the Religious Tract Society. This mighty society publishes millions of tracts in all the written languages of the earth. It also employs many missionary agents. I heard some remarkable testimony from the Rev. Thomas Lewis, a missionary from the Congo, who addressed this meeting. This gentleman told the story of the city of St. Salvador. This remarkable spot on the west coast of Africa was in the Middle Ages a great Roman Catholic colony. It contained ten powerful churches and a great convent. "I have," said Mr. Lewis, "gone round about the ruins of those ten churches. They are all extinct. Their buildings lie in ghastly ruin. On the ruins of the convent we have built a fine Baptist Church. The Roman Catholic missionaries founded nothing that has lived. Their whole work has perished. They gave the people no Bible. They left them no literature. They reduced no language of Africa to writing. They did not even invent any alphabet." It seemed to me as I listened to this eloquent missionary that here we have a most vivid sample of the fate of Romanism. It only flourishes in those lands where it can fatten as a parasite on nobler communions. Popery strikes no root. It is but a hideous fungus. It is the noisome toadstool among religions. It lives on where it appropriates in Protestant countries some elements better than any that belong to its own system and where it wears a decent mask. What has happened on the Congo will happen to the apostate church everywhere. It is doomed and dying.

The True Babylon at Last.

One thing I have noticed in Americans which has pleased and interested me, because my own sympathies run so much in the same direction. They generally regard Oriental and archæological subjects with real and deep eagerness. We in England are at this moment paying much attention to the most recent Babylonian researches. The German explorers are this time to the front. They are just now doing a work in Assyrian regions similar to that of our Prof. Flinders Petrie in Egypt. Dr. Koldeway, the leader of the exploring party on the site of ancient Babylon, declares that the description of the city by Herodotus is right in its main facts, but wrong as to its extent. According to Herodotus, Babylon was as large as London, Paris and Berlin combined. But as a matter of fact, its real dimensions were about equal to one-fifth of the superficial area of London. The walls of Babylon, says the old Greek historian, were of enormous size and thickness. The German archæologists claim to have discovered that this was not so. The chief town was on the left bank of the Euphrates. It was built in the form of a triangle, the sides of which measured three, two and four miles. It was surrounded by walls which can still be traced. The diameter of the city was about ten miles. Several buildings have been unearthed which are easily located in the Bible. One of these is the Palace of Nebuchadnezzar. This is identical with the Schuana of the Old Testament. The New Year's day procession for the Temple of Marduk started from this point. The king was obliged to accompany it on pain of the forfeiture of his throne. The Babylon of the Bible is distinctly not the city but the palace of Nebuchadnezzar. The hill Babil is probably the ruins of the hanging gardens of Queen Semiramis. Many extremely inter-

esting finds have been made, which show the extraordinary richness, elaboration and plenitude of detail of the decoration of the palace. Dr. Koldeway expects to be many years at work on the site of the true Babylon. Thus is light being constantly flung on the old sacred records. The old prophet said, "Truth shall spring out of the earth," and out of the earth it is truly springing at a startling rate in our days. Scepticism must be staggered at the accumulating testimony supplied by the spade of the explorers.

The Next Theology.

Directly any great foreign book becomes at all famous it is translated into English. Two remarkable works have this week been given to the public in English dress, translated from the German, which will be eagerly read by thoughtful, religious people. One of these, and in some respects the more important, is Adolf Harnack's "What is Christianity?" which has been this year creating quite a sensation in Germany. The other is Friedrich Nippold's "The Papacy in the Nineteenth Century."

The two books present little in common. Indeed, they are in vivid contrast with each other. Harnack's Lectures were delivered in the University of Berlin, in his vehement style of extempore eloquence, without any notes, and were taken down in shorthand and printed in German exactly as they were delivered spoken. In Germany Catholicism is something separate from Christianity, either good or bad, according to the claim of its professors. In England and America, on the contrary, everybody is in a sense Catholic. Not so in Germany. Harnack seeks to tell us how the "Catholic Church" came into existence. Christianity was before it. Harnack contends that Catholicism is only Christian by containing within itself the core or kernel of original Christianity. Sometimes, he would seem to hint, it in fact ceases to be Christian at all. But yet he makes out that without Catholicism, Christianity would not have lived at all. He has a very eloquent passage on the destruction of paganism, the triumph over the world which was assured by the beginning of the fourth century; and this triumph, he honestly confesses, was won, not by Christianity as he understands it, but by the Catholic Church. Now, what does Harnack mean by Christianity? He rightly means the actual teaching of Jesus Christ. It is delightful to recognize the intense religious fervor, the glow of enthusiasm with which he approaches this subject. These academical discourses are in parts more like passionate mission preaching. The eloquence carries one away. But when the passion subsides we begin to wonder what it is about. For this Jesus Christ, of whom the lecturer speaks, what is he? To tell the plain, sober truth on retrospect, he is a poor creature. Harnack accepts as historical only the synoptic gospels and not too much of them. From them he draws the picture of one whom we must pronounce a weak enthusiast. The man so drawn does not inspire us with confidence, but only with an infinite pity. Not for his right hand is the victory that overcometh the world. He is an amiable propounder of paradox. He is a failure and nothing more, crushed by the iron hardness of a world to which he will not submit and which he is powerless to reform. In fact, the Jesus whom Harnack depicts is the same person whom writers of feeble imagination picture as coming to London or Chicago and speedily succumbing to adverse circumstances. Harnack's enthusiasm, when weighed and measured, leaves us chilled and sceptical. It is plain that the German professor thinks that Christ and his apostles had little to do with the spread of Christianity. St. Paul was the true apostle. It is above all difficult to make out what Harnack means by the resurrection. But it is certain that he thinks it of very little importance. Here then we are confronted with the latest and most fashionable form of theological teaching on the continent. There are signs that it is about to affect English thought and also American. Harnack is much talked of and much written about at this moment in learned circles in England.

His influence will be too much on the side of scepticism to be of benefit. A school will arise which will be small but influential for a time and which will combine evangelistic enthusiasm with non-evangelical opinion. The combination will not work. There will be a lack of fuel to sustain the simulated fervor. It will be like a painted fire. But there is one merit in Harnack. He is in vehement antagonism to Catholicism as a present force. Its day, he says, is past; its work is finished. Now, in contrast to Harnack, the Jena professor, Nippold, declares that what German religion wants is more Catholicism. The benefit of this book by Nippold is that it gives a most romantic and fascinating account of the progress and influence of papal religion in America.

WILLIAM DURBAN.

Current Literature.

There is one problem which rises up in connection with the question of Christian union and refuses to down. We refer to that of baptism. Mr. D. G. Porter, of Waterbury, Conn., is the author of a recent tract on the subject, **Baptism: The Act, its Significance and Importance, and its Relation to Christian Union**, which, because of its clearness, its cogency, its strength of argument, and the point of view of the author, who deals with it in its relation to Christian union, is a noteworthy tract for the times, and should receive the attention of those who are interested in the subject of Christian union and therefore in the removal of all obstacles out of the way of such union. No question, it has been said, is ever permanently settled until it is settled right, and there will probably never be peace on this question until we have gotten down to the bedrock of Tew Testament teaching on the subject and are loyal to it. Mr. Porter has written not only pointedly and forcibly, but with a spirit that is broad and sympathetic with whatever is true and right. The treatise covers twenty-six pages and covers not only the action, but the subject and the place of baptism in the redemptive scheme. We commend it heartily as a worthy contribution to the solution of one of the most difficult problems involved in the effort to promote Christian unity. (Christian Pub. Co., St. Louis.)

The life of **Irene Petrie** by Mrs. Ashley Carus-Wilson is another of the thrilling missionary biographies which have recently been appearing in considerable numbers. The introduction is by Robert E. Speer who commends it as the best of all books of its kind. Though one need not go to the length of a superlative, perhaps, to do it justice, it is in every respect an admirable and useful book. Miss Petrie, born in London in good society and presented at court at an early age, came, not by a sudden and revolutionary conversion but by the gradual progress of Christian growth, to the conviction that it was her duty to give her life to the foreign missionary work. She chose India for her field and labored for four years in the northern province of Punjab and later in Kashmir. Her early death on the field was at once a great blow to her friends and a severe loss to the work. With the story of her missionary experiences is connected much general information about the operations of the Church Missionary Society, the great Anglican organization with which she was connected. The copious extracts from her letters and journals reveal a power of keen observation and a sense of the picturesque which it is natural to expect in an artist, as she was. The volume contains a good deal of detail which will prove interesting to those already interested in Miss Petrie's life and work, but which the average reader could have spared without appreciable loss. Still, it is a readable as well as an instructive book and will give much information, which will be new to most readers, about north India and Kashmir. Missionary libraries ought to have it. (Revell. $1.50. Illustrated.)

There was more than the usual number of clerical pilgrims to Palestine last year and in consequence there is more than the usual number of books of travel from their pens this summer. Charles R. Scoville's letters of travel appeared in the CHRISTIAN-EVANGELIST and a booklet has now appeared from one of his traveling companions, L. E. Brown, entitled, **Europe and the Orient as We Saw it**. It begins by depicting the agony of breaking home ties, describes the voyage with full details as to the measurements of the ship and its various equipments and other information of a not too thrilling sort, and tells just who was seasick and where and how. These details of the voyage have not been seriously in need of elucidation since Dickens wrote his American Notes half a century ago. The narrative of the journey across Europe to Palestine and back proceeds with sufficient minuteness so that the reader who is anxious to know just where the party was at any given point of time and in just what order they viewed the various sights need not be at a loss. The author's oft-repeated complaint of being fleeced and robbed at every turn by hotel-keepers and others whose business it is to make their living off of travellers, merely indicates the disadvantage of traveling in a large party and following in the footsteps of the throng of tourists. His remark that they were "everywhere confronted with the English language" explains much. One may travel Europe over without confronting the English language to any considerable extent, and by patronizing the places which the natives patronize one will escape most of the fleecing to which the typical tourist is subjected. (News-Banner Press, Frankfort, Ind.)

Our Budget.

—Remember the great Christian Endeavor Convention, Cincinnati, July 5-9.

—These are the largest interdenominational gatherings in the world's history. They furnish interesting matter for studying the religious situation.

—Japan, following the example of America, India and South Africa, is to have a national Christian Endeavor field secretary. Mr. I Inanuma, a Methodist minister, has been appointed and will have his headquarters at Kobe.

—A friend of the foreign society donated $1,500 on the annuity plan. This fund of the society is growing at a rapid rate. This special fund is now about $120,000.

—The Children's day offerings should be sent to F. M. Rains, corresponding secretary, Cincinnati, Ohio, promptly before the summer vacations begin. Every school should help to swell the offerings to at least $50,000 from this source. The children are making a good record. Keep it up.

—The death of James Chalmers, the missionary who has recently fallen a victim to the cannibals of New Guinea, reminds us that the heroic age of missions is not yet passed and that the foreign field is still claiming its martyrs. Chalmers has been called the Livingstone of New Guinea and few missionaries have had more thrilling experiences and hair-breadth escapes than he. A new edition of his life will soon be published.

—J. M. Philputt, pastor of the Lenox Ave. Church, New York City, will spend the summer with his brother, A. B. Philputt, of Indianapolis. He is just recovering from a spell of typhoid fever and his church has granted him a two months' vacation for good rest. The Lenox Ave. Church has had the most successful year in its history, and throughout the illness of their pastor the members have been most loyal and devoted to him and the work.

—W. A. Baldwin, corresponding secretary for Nebraska, reminds the Nebraska churches that the missionary year closes June 30, and that there are but a few days left in which to send a remittance to be credited on this year's receipts. There is a tendency in Nebraska, as elsewhere, to allow a few faithful churches to bear the burden of the missionary work which should be borne by all. What is needed is for the others to brace up and do their share, and do it in a hurry.

—M. Cambon, ambassador, is reported as saying that not trade relations but intellect will prevent future wars among civilized nations. "The intellectual man of any nation is the brother and true well-wisher of every other intellectual man in the world." True, perhaps, but a majority of the people in any nation are not what the French diplomat would call "intellectual." It strikes us that the teaching of the great Galilean Prophet, who taught that all men are our brothers, whether educated or ignorant, civilized or barbarian, is about the only thing that can prevent future wars.

—A summer institute lasting nearly three weeks, August 5-24, will be held at Bethany, Neb., under the auspices of the Nebraska Christian Ministerial Association. C. A. Young, of Chicago, will lecture twice daily throughout the session, giving studies in the major and minor prophets. W. P. Aylesworth, Chancellor of Cotner University, will conduct a class in homiletics and pastoral theology, and there will be special lectures by Sumner T. Martin, L. A. Hussong, Prof. Alvin Evans, F. W. Emerson, L. P. Bush, J. W. Hilton, W. T. Hilton, D. A. Wickizer and others. The tuition is $5 for the entire institute. Board and room can be obtained for $2.50 a week and upwards. The plan of this institute is thoroughly commendable and we are glad to note that such enterprises are becoming more numerous in various regions. All correspondence in regard to the institute should be addressed to R. A. Schell, Hebron, Neb.

—The Fifth International Epworth League Convention will be held in San Francisco, July 18-20. A great convention is predicted and many will doubtless take advantage of this opportunity to visit the Pacific slope.

—The church at Oswego, Kan., will be without a pastor after August 6, H. J. Aldrich having resigned. A man is wanted to take up the work at once. The church has about 100 members in a town of 2,500, and will pay $500 or $600.

—A. B. Houze, of Riverside, Cal., has accepted a call to the church at Little Flat Rock, Ind., where he was pastor three years before going to California. During his two years' ministry at Riverside 125 have been added to the church and missionary offerings increased.

—Now it is Beloit College, of Wisconsin, whose endowment has recently made an increase of $350,000. Dr. Pearsons, of Chicago, offered $200,000 on condition that the institution would otherwise raise $150,000. The wide-awake trustees went to work themselves without the aid of a solicitor and secured the money. Dr. Pearsons compliments them for their energy and tells them their money is ready. He also commends their example to other trustees.

—There is a Christian Endeavor Society of 100 members in the New Hebrides, composed of men who were recently cannibals. The society goes twice a week to hold services in the villages where a converted chief was killed not long ago in protecting Mr. Frank Paton, son of Dr. J. G. Paton, from the fury of the savages. John G. Paton has left London after a remarkable farewell meeting at Exeter Hall, and is now on his way back to the New Hebrides.

—We call attention again to the appeal that is being made in behalf of the First Church of Christ in Jacksonville, Fla. Ninety-three families in this church were burned out in the recent fire, suffering an average loss of about $1,000 per family. The total loss of the congregation is therefore approximately $93,000. The congregation has grown in the last three years from 105 to 350 members and the Bible-school from 36 to 300. Such work as this deserves the encouragement of the brotherhood in this hour of need. The Baptist, Congregational, Presbyterian and M E. Churches in Jacksonville have already received substantial aid from their brethren and will build better houses than they had before the fire. Our congregation should be enabled to do likewise. This appeal has the approval of the Florida Christian Convention. All offerings for this cause should be sent to B. L. Smith, Cincinnati, distinctly marked for the First Church, Jacksonville.

—The Fourth Christian Church of Indianapolis, in remodeling and refurnishing its building, proposes to put in a large front memorial window in memory of the late Henry R. Pritchard. For many years previous to his death Bro. Pritchard was a member of this congregation and it is fitting that the memorial should be placed here. The plan has the approval of Mrs. Pritchard and the family and of the Indianapolis ministers. The committee invites contributions from churches and individuals for this window in honor of the last of Indiana's pioneer preachers. It is not a matter of local interest merely, but one in which the whole brotherhood should be interested. Churches in Indiana especially should seize this opportunity to honor the memory of one whom they all knew and loved. Contributions should be sent at an early date to the pastor, G. M. Anderson, 601 W. 11th St., Indianapolis.

—The church at South Omaha has made a start toward raising money for a new lot and building.

—J. B. Mayfield has accepted the pastorate of the church at Gallatin, Mo., and has entered upon his work.

—Joe Shelby Riley would be glad to make engagements with churches in need of evangelistic and pastoral work. Address 915 W. 5th St., Waterloo, Ia.

—Mr. and Mrs. A. L. Chapman, of the Constantinople mission, will leave Turkey about July 1 to return to America. Their address after their return will be Greensburg, Ind.

—The Disciples Divinity House, University of Chicago, has received $5,000 from Mrs. Ellen M. Thomas, of Frankfort, Ky., for the endowment fund to be known as the "Ellen M. Thomas Endowment Fund."

—We regret to learn that Brother R. L. McHatton, now in Kansas City, is sick in a hospital in that city. His correspondents who have found their recent letters unanswered will know the reason.

—A. C. McKeever, who has been pastor of the church at Fresno, Cal., since last September, on a temporary engagement, has been called by a unanimous vote of the church to serve the church indefinitely as its pastor. The resolution passed by the congregation is highly complimentary both to Bro. McKeever and his wife and to the work which they have accomplished.

—The Fourth Christian Church at Akron, O., was dedicated June 16, by L. L. Carpenter, who claims Akron for his old home, since he was born and raised within five miles of that place. An indebtedness of $5,000 on the new house was provided for on the dedication day. W. D. VanVoorhis, a Butler College graduate and former student at the University of Chicago, is pastor of the church.

—A. D. Strang, of Texarkana, Ark , writes that he has lost his son, Max Strang, seven years old, and will be under obligations to any one who can give information as to his whereabouts. The boy was put on the north bound Cotton Belt train at Waco, Tex., on June 1, but either left the train or was taken from it before reaching home. It is feared that he has been kidnaped. A scar over the right eye is a distinguishing mark. Any information sent to Mr. Strang will be thankfully received and liberally rewarded.

—The Foreign Society has arranged for F. M. Rains to visit China and Japan this summer. He will leave San Francisco about the first of August. It would be better if he could go round the world and see all the work that the Society is doing. But he cannot be spared from the Mission Rooms that length of time. As a result of this visit he will be able to talk more intelligently about the work and to make a stronger plea in its behalf. Not only so, but he will be able to give wiser counsel in all that relates to the management of the work on the field. John W. Foster, one of the warmest friends of the missionary cause, who has spent much time

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption salt rheum or eczema, pimples and boils and in weakness, languor and general debility.

How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best of all medicines for all humors.

in the East, gives it as his conviction that the missionary societies should have one of their secretaries visit the field every year. The M. E. Church has a bishop all the time in the Orient. As soon as one returns another starts to take his place. A visit from some one at home puts courage and hope and joy into the souls of the workers and is a notable event in the lives of the converts. No missionary society has ever had a more faithful or more self-sacrificing officer than F. M. Rains. He has put his life without stint into the work. In his time the receipts have increased nearly threefold. He is entitled to the rest and the recreation that the trip abroad will give him. As he goes he can have the assurance that the prayers and best wishes of the brethren whom he has served in the gospel will go with him all the way.

To Disciples in Virginia.

The approaching summer season furnishes the best opportunities for successful evangelistic work in the country districts. The state board have been studying for some time how to conduct such a campaign as will reach the greatest number of places and do the greatest good. We hope to make some very gratifying announcements at an early date. The brethren and sisters of the state have been responding quite liberally to the appeals made by our financial secretary, Bro. William Jackson Shelburne, but a number of these contributions have been in the shape of pledges to be paid at a future date. It will facilitate matters very considerably if the persons making these pledges will pay the same as promptly as possible, thus enabling the state board to prosecute the work and avoid the possibility of going into debt.

The Disciples of this state are urged to concentrate their prayers and energies in behalf of Virginia missions, that the primitive gospel may be carried to all sections and permanently established. It is not so difficult to hold brief meetings, but the problem of maintaining and supporting the mission points open is one that can hardly be solved except by careful planning and liberal contributions.

Urging continued active co operation,
Fraternally,

E. N. NEWMAN, Sec.

Box 161, Richmond, Va.

Illinois Notes.

The state meeting at Springfield Sept. 9-12 promises to be large and enthusiastic.

The cause at Toluca is prospering in the hands of A. R. Adams and many are coming into the church.

J. W. Kilborn made an address in the sixth district convention on state missions that was remarkable for its power.

A man recently asked for work as a minister, but on inquiry was found to be a drinker. When confronted with the facts he said in wrath, "I do not propose to have anything further to do with missionary secretaries." That of course set us down just where we ought to be! Such characters do not have much respect or love for boards and secretaries and they are loud in declaring their feelings. However, some churches will continue to believe the stories of the ministerial crook and look upon him as a saint suffering persecution. He can cry, pray and lie all in the same breath and it looks "good" to many soft headed people, but the awakening is sure to come. A clean preacher does not wander over the country without any place to hail from. If he comes to a church a stranger he can refer to some well known brethren and it pleases him to have the brethren look him up. Beware of the man who has a large bundle of recommendations, hails from nowhere, is asking no pay for service, over pious and tells that all preachers are against him out of jealousy because he is able to beat them preaching. Many churches will open their houses to a man and trust the honor of the cause to him when they would not loan him a dollar. Know your man before he is allowed to preach.

Our board is unable to pay the appropriation to the churches at Rockford and Fulton. The preachers there are just as heroic missionaries of the cross as any in the world and deserve better treatment and a more perfect fellowship from their brethren.

J. FRED JONES, Sec.

Stanford.

Cotner Commencement.

The twelfth of June closed the best year at Cotner for a number of years past. The attendance at the exercises from without the immediate vicinity, in spite of rains, was such as to indicate a growing interest in the institution. The meetings of the board of trustees were well attended and full of wise planning for the future of the institution. It cost no little sacrifice upon the part of faithful teachers to adhere to the rule to close each year out of debt, but it was accomplished. The feeling on all sides is that an immediate and earnest effort must be made to enlarge the foundation of the school. The beautiful property recently appraised by conservative business men appointed by the court, in connection with the securing of the new charter, stands for only fifteen dollars less than one hundred and thirty-seven thousand dollars. To allow such a property to remain unendowed in this great western center would be a monument of shame to a great brotherhood. During a few weeks before the closing of the spring term, more than $5,000 was secured, and the good work will be pushed vigorously during the coming year. It is hoped that at least $25,000 may be secured in this way before another commencement.

The exercises were unusually good. The address by Hon. E. J. Burkett on commencement morning was a slight departure from our old custom of calling in one of our own orators, but it was able and entertaining. He is congressman from the Lincoln district, so long represented by Mr. Bryan, and is a warm friend of the institution.

The country never looked more beautiful at this season as seen from the university window as I write. Its prospect of fruitfulness gives promise of a prosperous year for Cotner, whose support depends so largely upon the products of the soil. W. P. AYLSWORTH.

It may be of some interest to many of our readers to see how our country grows. Excluding Porto Rico and the Philippines we have grown in area and population as shown in the census tables in the year indicated in the following fashion:

Years.	Sqare mi.	Pop.	Increase.
1790	827,844	3,929,214	
1800	827,844	5,308,483	1,379,269
1810	1,999,775	7,239,881	1,931,391
1820	2,059,043	9,638,453	2,398,572
1830	2,059,043	12,866,020	3,227,567
1840	2,059,043	17,069,453	4,203,433
1850	2,980,959	23,191,876	6,122,423
1860	3,025,600	31,443,321	8,251,445
1870	3,616,484	38,558,371	7,115,050
1880	3,616,484	50,155,783	11,597,412
1890	3,616,484	62,622,250	12,466,467
1900	3,622,933	76,303,387	13,681,137

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Every lover of good food should become acquainted with this design—the design found on the ends of the In-er-seal Patent Package, the only package that preserves the freshness and goodness of biscuit, crackers and wafers from the baker's oven to the housewife's table.

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NATIONAL BISCUIT COMPANY.

Last Bun of Supper.

'Tis the last bun of supper,
Left steaming alone;
And its light brown companions
Are buttered and gone;
No bun of its kindred,
No cookie is nigh,
To steam on the platter,
Or near its mate lie.

I'll not leave thee, thou lone one,
To meet a cold fate,
Since thy mates are all eaten,
Come lie on my plate.
Thus kindly I'll butter
Thy toasted sides o'er,
And think on thy sweetness
When thou art no more.

Thus all bread must follow,
Three times every day,
When the meal time approaches
It must vanish away,
When hunger is mighty
And sickness has flown,
What bun can inhabit
The table alone?

—*Pick Me Up.*

Those who have purchased and read **The Reformation of the Nineteenth Century** are most enthusiastic in their praise of the book. It should be borne in mind that this book is not merely a reprint of the articles that ran through the *Christian-Evangelist* during 1899. The several authors have completely revised, rewritten and amplified their contributions, adding a great deal of entirely new matter. We urge all our readers to send at once for this volume. It will give them a clearer and better understanding of the origin, growth and triumph of our cause than they can otherwise gain. Price, postpaid, $2.00. Christian Publishing Co., St. Louis

Correspondence.

In St. Louis.

The District C. W. B. M. convention held Friday, June 21st, at the West End Church, was well attended and well managed. There are eleven auxiliaries in the city, with a total membership of 304. All of them maintain Junior Mission Bands, circulate the Missionary Tidings, and seek to leaven the churches with missionary zeal and knowledge. The pastors are unanimous supporters of this splendid work, and several of them were present at the convention and spoke encouragingly to the delegates and visitors. R. M. Talbert, pastor of the church at Farmington, Mo., attended and delivered a most excellent address. He also responded to a toast at a meeting of one of our clubs the night before. There were several visitors from De Soto, Mo. Mrs. E. J. Gantz is the efficient president, and Mrs. W. D. Harrison the secretary of this district. These conventions are held quarterly, and are always means of grace and seasons of refreshing.

After long years of hard work, years of faith and courage and sacrifice, the Fourth Church has provided itself with a commodious building. A Bible-school room, with a capacity of several hundred, has been added to the rear of the auditorium, separated from it by roller partitions, so that the combined auditoriums give a seating capacity of about eight hundred. The old part of the building has been thoroughly renovated, reseated, carpeted, etc. They now have a modest but spacious building, quite suited to the demands of that section of the city.

Z. T. Sweeney, of Columbus, Ind., delivered the dedicatory address at 3:30 P. M., June 23rd. One of the most representative audiences of St. Louis Disciples ever assembled greeted him, and the responses to the appeal for help to pay off a balance of $2,500 were prompt and generous, aggregrating $2,700. While a number of brethren from other churches gave liberally, the members of the Fourth unflinchingly assumed the heaviest part of the burden. The energetic pastor, E. T. McFarland, was happy, and in spite of the heat, the audience was patient and attentive. Of course, the sermon was masterly.

Miss Mattie Burgess is visiting in St. Louis this week. She spoke for the Second Church and Beulah on the 23d, and will visit the Fifth and Fourth on the 30th. In the intervening time she will devote herself to Ellendale and Carondelet, calling on the people in their homes. She spoke at the C. W. B. M. convention, and won new friends for the great work she so ably represents.

Frank O. Fannon leaves the First church and St. Louis, for Sedalia, Mo. The whole town regrets this, because he is a most lovable man, and because he is peculiarly qualified for the work he was doing. He has few equals for evangelistic fervor, and his successes have been encouraging, if not even surprising.

Paul H. Castle, of Centralia, Ill., and —— McFarland, from Kansas, a brother of E. T., visited St. Louis June 23rd. G. E. Ireland has been called to Carondelet, and it is hoped he will accept. O. A. Bartholomew has accepted the work of city superintendent of missions, and will begin as soon as West End can be supplied with a new pastor. His wide acquaintance in the city and suburbs will make him very useful in this important post.

Summer has come. It is a violent case. But the heat, which might be intolerable, is relieved by balmy breezes, and the pressure of daily business diverts the mind. Church attendance diminishes during the heated term, and will continue to until church architects become as wise as the children of this world, and build roof gardens on the churches, instead of roller coasters.

The Men's Club of Mt. Cabanne Church was entertained last Thursday at the Cabanne Club, and the ladies were invited. More than a hundred were present, and the affair was voted a success. The Central has a flourishing Men's Club, which cultivates the social life of the church.

FRANK G. TYRRELL.

Texas Letter.

Strange as it may seem to the people of the north, it is true that our best season for protracted meetings down south is during the summer. When it is cold and sleeting and snowing and blowing your people brave the elements and go to church, but when the sun is hot they go somewhere else, or do not go at all. It is just the reverse with us. Let it snow or blow, rain or sleet, and your audience does not materialize. But when the thermometer is playing about the 95 to 100 mark your crowds, fan in hand, are there to meet you. I suppose this grows out of the fact that you have so much "ugly" weather that you become used to it, and we have so little of it that it always frightens us.

Let me note a few of the meetings of Texas: R. R. Hamlin recently assisted Pastor Schoonover of Greenville in a great meeting, with 90 additions. J. V. Updike assisted Pastor Holsapple of Sherman in a series of meetings in the opera house with 41 additions. J. H. O. Smith and Prof. Brower closed a few days since a meeting with Pastor Sweeney of Gainesville, with 50 additions. These evangelists are now at work in Bonham with "Uncle Charlie" Carlton. Bro. Hamlin is engaged in a promising meeting with his home forces at McKinney. Wilson and Huston are in a great meeting with A. E. Ewell at Waxahachie, with almost a hundred converts. C. McPherson is assisting Bro. Weaver of Van Alstyne in a series of meetings. Sanders and Douthitt are storming the walls of Rockwall. Leak and Webb are at work at Wortham. J. W. Marshall is in the midst of promising work at Ferris. Jno. L. Andrews is holding a meeting at a mission point in Waco. These are not all, but they are all that I can think of just now. But surely they are enough to prove my proposition that warm weather is the protracted meeting season down here in Dixie.

But this is not all. The Pan-Handle region is soon to have a big tent meeting at Claude, with Thos. Nance as the ruling spirit, and Seymour is the place of the fourth annual camp meeting of northwest Texas, which begins July 25 and continues eleven days.

Dr. J. W. Lowber, of Austin, recently preached a sermon on "God's Revelation to Adam," which was published in the city papers. He claims that "there is nothing in Genesis to contradict theistic evolution." He thinks "the early chapters of Genesis are poems," and that when their poetic nature is understood no serious critic can find any fault with them."

Ellsworth Faris, our missionary from the Congo in Africa, is on his first furlough with his parents in this city. He is a Texas boy, and the church is proud of him and is extending him a most cordial welcome. At our Waco convention he was greeted with enthusiastic love and heard with marked attention. He spoke for us at the Central Church of this city one Sunday evening, and the people were delighted.

Our Presbyterian friends have located their college at Waxahachie. The people gave them property worth $80,000.

M. M. DAVIS.

Dallas, Texas.

A Veteran at Rest.

B. S. Campbell, of Hopkinsville, Ky., recently laid down the burden and the cross of a long and influential life. Under the prospering influences of a genial providence, he had reached the goal of a nonogenarian when, as "a shock of corn cometh in its season," he was gathered to his fathers in peace.

Like Muason of Cyprus, Mr. Campbell was an early Disciple. His conviction of the expediency of the movement of the Disciples toward a closer union of believers in Christ was not shaken by the experience of many years of observation, nor did his faith in the ultimate achievement of its purpose ever waver.

Mr. Campbell was foremost and conspicuous in every work that contemplated the progress of the gospel at home or abroad. In his relation to the educational and missionary needs of the world, he was unselfish in his purpose and was liberal in the use of his means. He was a trustworthy friend of our foreign and domestic societies, and of South Kentucky College in particular, among educational institutions, and was a generous contributor to their treasuries.

George Poindexter, E. H. Hopper, Dr. D. J. Gish and B. S. Campbell, were the distinguished quaternion of superior men that led the congregation in Hopkinsville to the front rank of Kentucky churches. Mr. Campbell was the last of this group to pass away, the beloved John permitted to outnumber the other three in years, the final link that connected a prosperous present with a distinguished past.

Those men were the presbyters of the church and were the guiding spirits in the directorate of South Kentucky College when the writer had the honor of forming their acquaintance. Truer friends or wiser counsellors an immature and inexperienced preacher could not hope to find.

Mr. Campbell was one of the most widely known citizens of Kentucky, a man of extensive business experience and of the most sterling character. He had fine natural faculties, keen penetrative wisdom, a bright and delicate humor, and a soundness and sobriety of judgment that inspired confidence. In addition, he had a pure heart, and one that held his friends in enduring remembrance.

His life did not grow drear and bleak under the snows of ninety winters. He exercised study and love, activity and meditation, and kept his body and his mind and his heart in parallel vigor.

Like Milton, the Puritan poet, a shadow fell round the path of B. S. Campbell, and for the last three years or four it was dark. It was not an eclipse of faith. Behind this outer vestment of darkness, impenetrable to light of star or sun, shone the light of love and peace.

L. H. STINE.

Quincy, Ill.

Sub-tropical Rambles.

The Author's Experiences.

U. S. Consul Pike, of Port Luis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says, "Speaking of coffee, my first warning against its use was insomnia followed by depression, and despondency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take up Postum Food Coffee in its place.

The results were astonishing. Gradually my eyesight recovered, and the nervous condition and depressed feeling disappeared. I have now been using Postum in place of coffee for several years and am in perfect health.

My family of six persons discarded coffee some time ago and use Postum. I would not be without it. It is a most valuable addition to the breakfast table and should be in every household."

Missouri Mission Notes.

The great Bible-school convention of Missouri for 1901 is a thing of the past, and we are all rejoicing that it was such a great success. True the attendance was not so large as the previous year at California; in this we were all disappointed, for Sedalia is such a centrally located place, so easy of access, that an extra large convention was confidently looked for. But in every other respect the convention was a great one. The report of the board for the year's work was a splendid showing of faithful work by the men in the field, and of wise management and tireless energy on the part of the corresponding secretary. The treasurer's report showed a larger amount of money raised than ever before. Such reports put the convention in the very best of humor to enjoy the splendid program, and to make such pledges for the next year's work as to indicate determination to constantly push this feature of the state mission work.

The convention opened on Monday afternoon with the Christian Endeavor period, under the chairmanship of C. E. Hill, our efficient Christian Endeavor president. This part of the program was a splendid one, full of meat from the very first word to the final Amen. It is a pity that the minutes of this part of the program are not published with those of the Bible school period, in fact, are not published at all, and we hope that another year arrangements will be made to publish the whole convention.

It is gratifying to know that the same board that has done so much in the last several years, is continued for another year's service, and that the efficient secretary is to continue. There was great contention as to where the next convention should be. The committee reported in favor of Maryville, and this, after much pleasant rivalry on the part of Carrollton and Fulton, prevailed. They will give lodging and breakfast free, charging for dinner and supper.

Conventions are now the order of the day. Platte district begins at Weston, Monday, July 8 Grand River, Breckenridge, Monday, July 15. Clinton district, Pleasant Hill, July 17. Atchison county, Rock Port, Monday, July 22. Montgomery, Bellflower, July 24-26. Hickory, Wheatland, July 29 31. These are all I have for July now. If any others are to be held that month I will be grateful if they will communicate with me at once.

It is especially desirable that the preachers of the Clinton district make an effort to be at their convention. We must rally our cause in that territory, or suffer loss. We ask as a special favor that each preacher do his best to make that convention a great success.

The all-day mission rally at Two Mile Branch in Montgomery, June 16, was a great one. At 9:30 there were Children's day exercises. Then the writer preached, and the collection which followed both services amounted to $50. In the afternoon W. G. Surber, the pastor, preached a great sermon on the divinity of Jesus. At Jonesburg I met W. D. McCully, the pastor, and we had a delightful meeting. They gave more than two and one-half times their apportionment.

The Bible-school and C. E. Convention is gone. Now for state missions in earnest. We want every preacher at Mexico, and we want some of his members to come with him. We want the greatest convention in all our history. We want to report the greatest work, the greatest receipts, in fact, to have a regular jubilee of a time. This is the first state missionary convention in the twentieth century; let us make it glorious. We want to get 300 more contributing churches in these three last months; we can do it with all the preachers helping. Please see your church or churches at once.

T. A. ABBOTT.

10 East Ninth St., Kansas City, Mo.

Missouri Bible-school Notes.

The improved tone of work and appearance at Central Christian College is a pleasure to every one interested in educational work. J. W. Ellis and his corps of teachers have improved the opportunity in the instruction of the students so that it is common consent that this is one of the best years of the school, as many of us knowing the president believed would be the result when he accepted the place, while there are no better men in his line of work in the west than Breckenridge, and this is manifest in the praises of all the students as well as the citizens, who delight to do him honor, as on the evening of his lecture. If satisfactory arrangements can be made to retain the present faculty it is the dawning of a brighter day for the Central, at which the brotherhood will rejoice.

A. G. Alderman and his devoted wife have accepted work under the C. W. B. M., so that the Albany pulpit will soon be vacant. Missouri has given no truer or more efficient workers to any field than these and the state Bible-school work especially will feel their loss keenly. God bless and prosper them both.

John Giddens gave nearly the entire month to work in Wright and Texas counties and with best of results, so that we now have 21 schools in the county.

R. B. Havener did a work at Moundville that revived every department of the church and the brethren are very hopeful again, the permanency now depending upon their selection of a minister, over which brethren are praying and studying.

Union Star is where B. F. Hill and W. A. Chapman did such successful work last fall and where the Stantons and McDonalds are so devoted now, and where Ellis Davis is leading the school so joyously all the time, so that the congregation is growing into one of our best churches, taking part in all the fellowship of the cause, as one would expect under such teaching and living.

There have fallen some heavy shadows over the Orchid congregation since my pleasant work with them last summer, and the school has been decimated by the deaths of Homer Hockenberry, his dear old father and the wife of J. L., all of whom were such good friends to this work and your secretary, and the list is not near complete. But thanks to the promises of the gospel we have our hopes of meeting them in the last great day. They lived for Him and He has taken them home.

For years the burden of debt came near ruining the church at Milford, but at his visit last summer John Giddens put in Bro. Rogers as preacher and now the debt is paid, the church is revived, the house dedicated and all are happy and another little band in south Missouri thanks God for state Bible-school work.

One of the best meetings of the year was at Drexel and the pastor, A. O. Ishmael, did the work, resulting in more than one hundred additions, nearly all of them from the school where Bro. Ishmael does such good work. Our rally was just after the meeting and was "union" in every sense of the word and was fine in its program, in the co-operation of the workers of Drexel and in the good results following, so that all were glad to be there and participate, for the giving was very general and most generous, thanks to the one leading in all of it.

H. F. DAVIS.

Commercial Building, St. Louis.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati, O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—oward Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.



THE NEW BABY

Opens up a new world to the loving mother. If it is a strong, healthy baby that new world is a world of happiness. If it is a weak, fretful child the new world is full of anxiety. It has been proven in thousands of cases, that the use of Dr. Pierce's Favorite Prescription makes all the difference between strength and weakness in children. Healthy, happy mothers have healthy, happy children. "Favorite Prescription" gives the mother strength to give her child. It makes the baby's advent practically painless and promotes the secretion of the nourishment necessary to the healthful feeding of the nursing child.

"I have been using Dr. Pierce's Favorite Prescription and can say it is just what you advertise it to be," writes Mrs. Victor J. Hadin, of Leonardsville, Riley Co., Kansas. "I began taking it just two months before baby came and was greatly benefited by its use. The doctor who attended me said I did about as well as any one he had seen (as I was sick only about three hours), and also that your 'Favorite Prescription' was 'one patent medicine' which he did have faith in. We now have a darling baby boy, strong and healthy, who weighed nine pounds when born. During this month he has gained three and one-half pounds. Have never given him one dose of medicine."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Notes From Eastern Kentucky.

By R. B. Neal.

Young Bro. J. W. Flynn is engaged in a meeting at Upper Wilson. There is no church house of any kind there. This is the place where I met eight Utah elders during a grove meeting. It is a great go-to-meeting point, a veritable mission field, and one that would repay cultivating. The Mormons have quite a hold there, but it is because others have neglected the point.

We are in our new house at Fall's Branch. When I spoke there last 4th of July I spoke in the woods. It was also a church-houseless neighborhood. I held meetings at Anglin and Buckeye, the two nearest school houses, as I could. Organized in December with forty members. We began a house of worship, the first and only one in that vicinity. Bro. Flynn located there. This young church is worthy of aid. Who will present it with a Bible, a communion set, or a pulpit?

At our last county meeting we made a twentieth century movement for mission work. Carter is a pauper county. We now have but one church "set in order" in it. That is at Grayson. We determined to form a Gospel Investment Company, a joint stock company to evangelize the county. The shares were fixed at five dollars each, the minimum number of shares 100, the maximum 500. Solicitors were appointed who, when 100 shares of stock were subscribed, were to call a meeting of the shareholders to appoint directors and organize. Over 100 shares are now subscribed for, and July 1 the stockholders will meet to organize. 'Rah for Carter! We will press on for the 500 shares.

In the teeth of gloomy predictions and fierce warnings the foes of the saloons and friends of the school went into the battle. Rowan county is redeemed from the open saloon curse. Morehead Normal College will rest no longer under the shadow of licensed drink shops. The saloonocrats were routed horse, foot and dragoons in the whole county. The majority was grand enough to easily hold the ground gained.

Grayson, Ky.

Bethany Assembly, Season 1901.

The annual encampment meeting of the Bethany Assembly Association will be held on the beautiful grounds of Bethany Park, beginning on Friday, July 26, and closing on Monday, August 12. The grounds, always beautiful, are this year more beautiful than ever before. With the experience of the past years, the managers feel certain that the meeting of 1901 will be more pleasant and more instructive than ever before. No pains will be spared to make our first 20th century meeting the best.

The meetings will continue only over three Lord's days, and these should be days for thousands of Disciples to gather from all parts of our country, to sit together in heavenly places in Jesus Christ.

Children's day, Saturday, July 27, will no doubt, be the greatest Children's day ever held on the assembly grounds. The exercises will consist of addresses, special songs, recitations and music, followed by an entertainment in the evening.

The Y. P. S. C. E., the Ministerial Association, the state Sunday-school convention and the state missionary convention will all be held during the sittings of the association.

The special days, Temperance day, Educational day, Bethany Assembly day, etc., will all be red letter days, and no one can well afford to stay away on these days.

We are sure that the night entertainments will be better than ever before, and this is saying very much.

The hotel, cottages, boarding, rooms, etc., will all be in the very best of order.

The mineral water from the artesian well is as free as the air, and its medicinal properties will make you feel like a new person.

Persons desiring information concerning the assembly will please write to either of the undersigned.

Programs, full announcements, railroad rates, etc., will be gladly sent to any one asking for them.

HOWARD CALE, Pres't.
A. L. ORCUTT, Sec'y.

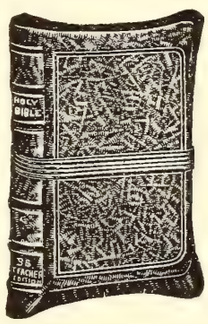
Indianapolis, Ind.

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This splendid edition of the Bible, strictly as described, sent postpaid on receipt of only Two Dollars. If you are dissatisfied with the Bible when you receive it, return it to us, and we will cheerfully refund the money.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

Commencement at Butler College

On Thursday, the 20th, Butler College sent out its quota of graduates, four women and nine men, with the degree of A. B. The address of the occasion was given by Dr. E. S. Ames, of Chicago, upon the subject of "A Neglected Element of Culture." That element proved to be a recognition of the practical end and therefore of the unity of all knowledge. Dr. Ames contended earnestly for the service of society by all its members. It was a model address, short, clear and elevating.

One of the most interesting occasions of commencement week was the production by the students under the lead of the English department of an Elizabethan play, Thomas Delshere's "Shoemaker's Holiday." The play has been given in America only one other time. Every detail of the old English stage, manners and costume was accurately reproduced. An enthusiastic Elizabethan audience added much to the interest of the occasion, though some of its members were guilty of the anachronism of using parlor matches with their tobacco.

The Bible College celebrated its third year by conferring the degree of B. D. upon its first graduate, Willis J. Burner. Bro. Burner has an equipment for the ministry which makes him a most efficient leader in any place. He accepted a call some months ago from the church at Benton, Ill. The board of trustees of the Bible College has announced that it is prepared to receive annuities for its endowment fund. It is already receiving interest on $25,000 pledged toward this fund. One other feature of commencement betokened the progress Butler is making: the ground donated for the Bona Thompson memorial library was formally set apart. Work upon the building will soon begin.

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Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Results of Home Mission Work.

We have had over 4,500 additions to the various mission churches this missionary year.

We have organized two score new churches this year.

Newark, N. J.—We organized last fall; built and dedicated our meeting house the first Lord's day in May. This would have been impossible without the help and support of the board of home missions. We are grateful.—R. P. SHEPHERD, missionary.

Pittsburg, Pa.—At Wilkinsburg, a suburb, by the help and support of the home board, we have supported H. J. Lutz, our missionary. We dedicated June 16. The unanimous expression is that the Lord has blessed us beyond our deserts at Wilkinsburg. We have a fine building costing $13,500, a fine membership, and a good church in that growing district of the city; this speaks for us the benediction of the Master on your work in city missions.—C. L. THURGOOD, Cor. Sec. western Pa.

Jackson, Miss.—If the work here had been neglected a few months longer all would have been lost. We are indebted to the American Christian Missionary Society for the continued existence of this church.—B. F. MANIRE, missionary.

Hanford, Cal.—The church here is redeemed from danger of extinction by your timely help. Our feet had well nigh slipped—the church was badly in debt and discouraged and ready to die. Then came the strong hand of our home board, and as much by encouragement and creation of confidence as by your financial aid you put us on our feet, and now we have a new song in our mouths. God bless home missions.—T. H. LAWSON.

Mexican Mission in San Antonio.—The mission among the Mexican people grows constantly. Our Sunday-school gives good results. We will open new work in San Marcos and Lockhart. I last baptized two Romans, three Presbyterians and two Methodists. My people do not understand the English, and all literature in that language is unuseful to them. If I had Spanish literature I could make good work with them. Can't you get me a printing press?—YGNACIO QUINTERO, Mexican missionary.

Parkersburg, W. Va.—Our new house was opened by L. L. Carpenter last Sunday. The church exists here because of your help. It is a monument to home missions.—O. G. WHITE, missionary pastor.

Genesee, Idaho.—I organized a church here by your help; we rejoice in the prosperity of this work. Without the support of our great brotherhood through the home board this work would never have been undertaken.—L. F. STEPHENS, missionary evangelist.

German Work.—The three German missions are growing; this is a wonderful opportunity and so much work to be done. I send you $56 50, the first fruits of our home offering for home missions.—R. H. TIMME, German missionary.

Galveston, Texas.—By the generosity of the brotherhood, the American Christian Missionary Society has been enabled to render assistance to our stricken brethren in Galveston. We have rebuilt the church house, paid off the mortgage debt on our church, purchased a parsonage for our missionary, and provided for the preacher for the next year; and, in addition they gave aid to the brethren in Alvin, Texas, who also suffered loss by the storm.

If we gain only $10,000 on the income of last year we shall report $100,000 for home missions at the Minneapolis Convention. The amount ought to be $200,000, but we are pleading for $100,000 for home missions this year. We have one thousand churches that usually give to missions that have made no offering to home missions this year. To them we appeal. Will you not help this good work by a liberal offering, the first home missionary offering of the century?

BENJAMIN L. SMITH, Cor. Sec.
Y. M. C. A. Bldg., Cincinnati, O.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

Without exception readers will be interested in our educational number to appear next week (July 4th). Interest in education has grown to such an extent that we, in common with other papers of our high class, must of necessity employ considerable space to present much that is new upon the subject and repeat much that is old and yet ever new. Our columns are seldom barren of this topic and yet a special number is regarded as necessary once a year. In this number the subject is treated from various standpoints. In addition each one of our schools is given an opportunity to say that which in the judgment of the president or principal will be most effectual in setting forth the school or college or university, as the case may be, and beyond this many of the schools are represented in the advertising columns. Our readers will find much in our educational number which will bear careful reading. Be sure then to read it.

Bro. J. B. Jones, president of William Woods College at Fulton, called at our office a few days since and left copy for the advertising his board have decided to do in the CHRISTIAN-EVANGELIST and our other papers, during the present season. The college he represents in ten years has made a very creditable showing. In some respects the year just passed has been a critical one. The generosity of the brother whose name it now wears has been unstintingly expressed within the year. As a result of this and the careful administration of the financial affairs of the school by the board, it is now in splendid condition. However, the glory of the school is the young women who are stepping out from its halls year by year to take up the duties assigned them in the economy of human affairs. The college has engaged sufficient space to comprehensively set forth its advantages. Our readers are referred to our educational number, which will bear date of July 4th, and also to the issue of the next week, which latter will contain two pages and more concerning William Woods College.

The 20th International Convention of Christian Endeavor is at hand. The date is July 6th to 10th inclusive, and the place our sister city, Cincinnati. It is not unreasonable to expect that the next, or the 21st convention, which by reason of action of the Board of Trustees of the United Society, will not be held until 1903, will be held in St. Louis. The St. Louis Union will send an invitation to the board to be considered at its Cincinnati meeting.

As to the Cincinnati convention, a few lines about the railroad accommodations, as announced elsewhere by the Baltimore & Ohio Southwestern Railway, will be of interest. The round trip rate from St. Louis, including "dinner en route, badge and lodging for five nights at Hotel Emory in Cincinnati," will be $14.75. Parties living west of St. Louis will add $2 to the one fare rate to St. Louis and add the sum to $14.75. The railroad people are preparing to take good care of the many who will go. Of course, those who do not wish the hotel accommodations provided by the C. E. committee will buy railroad ticket at the station and go on the excursion train which leaves St. Louis Union Station, Saturday morning, July 6th, at 8:30 or any other train within the going limit of the ticket.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Evangelistic.

ILLINOIS.

Decatur, June 17.—Two added to Edward St. congregation yesterday by letter: one from Springfield and one from Harristown.—F. W. BURNHAM.

Exchange, June 19.—I filled my regular appointment at Gunion, Wayne county, June 16, assisted by Bro. B. F. Turner of Oskaloosa. Two young ladies obeyed the gospel. The church is in very good condition spiritually. LEW D. HILL.

Fairbury, June 17.—There were five additions here yesterday; three confessions, one from M. E.'s, one by statement. Have been invited to give the oration here July 4th at a great M. W. A. gathering.—E. N. TUCKER, pastor.

INDIANA.

Fort Wayne, June 22.—The West Jefferson Street Church has this day succeeded in paying off $5,700 of its indebtedness. The committee of faithful, persistent men cannot receive too much credit for this their work during the past twelve months. The church is united and harmonious, they have a beautiful building and we all trust a brighter day has dawned. We have been having additions nearly every Sunday recently. For the past few months I have been going out twice a month on Sunday afternoon to encourage the little band at Williamsport. They have succeeded in paying off all their indebtedness and now have a clear title to their property with sufficient money to paint and repair the building.—E. W. ALLEN.

Terre Haute, June 18.—Meeting at this place with Pastor Q. E. Sellers doing the preaching continues with great interest. Our Junior chorus of 160 voices is a special feature of the meeting. Bro. Sellers preached "Our Plea" to 1,000 people Sunday evening and four men and women responded to the invitation. Pastors or evangelists desiring our services in meetings in August or November, write now. —GUY B. WILLIAMSON AND WIFE, singing evangelists, 915 Aubert Ave., St. Louis, Mo.

INDIAN TERRITORY.

Chickasha, June 17.—We had two fine services yesterday; two confessions and one addition otherwise. Our Sunday school has increased one hundred per cent. in two months.—JOHN A. STEVENS.

IOWA.

Lake City, June 17.—Fine services yesterday. Two baptized last night. Collected for home missions in May, $25. Children's day, $20.77. Paint and decoration on church house, $220. I preach baccalaureate sermon next Sunday. Northwest district, Iowa, needs 10 preachers.—F. H. LEMON, corresponding secretary.

Waterloo, June 17 —One baptized at Waterloo yesterday.—JOE S. RILEY.

KANSAS.

Leavenworth, June 17.—Two by confession since last report.—S. W. NAY.

Leavenworth, June 20.—One addtition at prayer-meeting last evening.—S. W. NAY.

Medicine Lodge, June 17.—Five accessions yesterday by letter and nine the Sunday before.—W. T. MCLAIN.

Morrill, June 18.—The work is growing gradually here. No recent addition. Beginning June 3rd I held a 12 days' meeting at Baker, Kan., where they have had no regular preaching for five years. The meeting revived the membership somewhat and five were baptized. I think they will co-operate with Powhattan and these two points promise to be a fruitful field for the right man.—I. N. WILSON.

Reserve, June 20.—Our Children's Day exercises were interesting and successful. The offering amounted to $83.65. There have been seven confessions and baptisms at our regular services in the last two weeks.—MELANCTHON MOORE.

KENTUCKY.

Walton, June 17.—At my last appointment at Liberty, Ind., one young lady made the confession, and at a previous appointment two took membership by letter. At my last appointment at Old Campbellsburg Church, Ky., one young man took membership by letter.—J. W. ROGERS.

MAINE.

South Lubec, June 18.—During my recent visit to Nova Scotia we had 43 additions; 41 baptisms and two from the Baptists. I am now in Harry Minnick's field, preaching a few days in South Lubec. After a short visit in my former New England field I shall start for home. I am engaged for annual meeting work till the middle of September. Churches wishing my help in fall and winter meetings should address me at once at Muncie, Indiana.—A. MARTIN.

MINNESOTA.

Lewisville, June 20.—We have just concluded a meeting in this place which resulted in 38 confessions and baptisms. Leslie Wolfe is the pastor and a most excellent co-worker. —SIMPSON ELY, Des Moines, Iowa.

MISSOURI.

Albany, June 21.—The work at Denver is prospering. The children rendered their program Sunday night, June 9. The amount raised was $12.25. Will send in after expenses are paid about $10. We expect to begin a meeting with home forces the latter part of July.—HOMER L. MAGEE.

Farmington, June 17.—We had the banner Bible school of the year yesterday. Four additions to the church—one Catholic.—R. M. TALBERT.

Grant City, June 17.—Bro. O. W. Lawrence, of Maryville, Mo., will dedicate a new house of worship the fifth Sunday in this month. At Isadora, Mo., I preached for them yesterday, five baptisms, three confessions, one by statement.—W. H. HARRIS.

Hamilton.—My meeting here closed June 9 with 13 additions and a good offering for a pastor to locate at $600 a year.—E. J. LAMPTON.

Independence, June 12.—We have recently closed a good meeting held by Bro. T. P. Haley, of Kansas City. There was much love, interest and unity throughout the entire meeting; audiences especially large at the evening services. The afternoon talks at 3 P. M. were beautiful and impressive. We had 30 accessions to the church. We feel that Bro. Haley has helped and strengthened us, and we hope he may be spared to labor with us again.—MRS. R. LIN CAVE

Kirksville, June 18.—We baptized three last night at prayer-meeting, seven additions since last report.—H. A. NORTHCUTT.

Kirksville, June 20.—At our regular meeting at Darbey last Lord's day we baptized five. This church has not been doing much for some time, but prospects now are very good. We have large audiences and good interest.—J. F. HOLLOWELL.

Nevada, June 17.—One addition at Walker Saturday night which makes three since last report.—S. MAGEE.

Paynesville.—Five added by letter, one reclaimed and one baptized at Eolia since last report, also one by letter at Paynesville and one by letter at Annada.—J. O. WALTON.

Richland, June 19.—We had four accessions at Linn Creek June 16, two by letter, two by baptism, one of which was from the M. E's. We are having a fine interest manifested at Richland, good social meetings when I am not here.—J. R. BLUNT, pastor.

St. Louis, June 24.—Two confessions at Compton Heights last night.—J. N. CRUTCHER.

West Plains, June 17.—Our work is doing nicely here. Our collection for Children's Day amounted to $7 over our apportionment. I preached the memorial sermon for the "Modern Woodmen of America" yester

The Holy Bible

Newly edited by the American Revision Committee, A. D. 1901, being the American Standard Edition of the Revised Bible, will be published in August.

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THE CRISIS

By WINSTON CHURCHILL

This new work by the author of **Richard Carvel** and **The Celebrity**, is undoubtedly the novel of the year. Mr. Churchill's first book, **Richard Carvel**, has reached a circulation of 375,000 copies, and the new book, which every one is reading this summer, promises to exceed that wonderful figure.

THE CRISIS is a story of the days just prior to and during the war of 1861–1865. The scene is chiefly laid in St. Louis. Among the leading characters are Abraham Lincoln, U. S. Grant, W. T. Sherman, Fremont, Lyons, and other historic personages who figured prominently in the great civil war.

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THE Christian Colony in Ontario—colonizing for evangelistic purposes. Poor, deserving family men desired. Free, 160 acres of land. Address, with stamp, R. A. Burriss, Port Arthur, Ont.

WE WANT all our readers to know that our bro. Dr. M. E. McMaster, formerly of Quincy, Ill., has opened a private Osteopathic Sanitarium at his country residence three miles west of Monroe City, Mo. He makes no charge for treatments. Write him for particulars. His address is Monroe City, Mo.

day. Baptized a man last evening, and will baptize a young lady Wednesday evening.—E. W. SEWALL.

NEBRASKA.

Deweese, June 18.—Two additions here by letter Lord's day night. Good audiences and deep interest.—E. W. YOCUM.

Ulysses.—H. C. Holmes, of Pontiac, Ill., has been called to the church work at Fairbury. W. T. Hacker has located at Schaller, Ia. A. G. Smith closed his pastorate at Tekamah on June 9. A. L. Ogden held a two weeks' meeting at Joint School House, near Ord. Four confessions resulted. There is a congregation of 41 at that place. He is now at Geneva attempting to put that congregation in working order. John T. Smith reports three baptisms at Nemaha City and one added at Schubert recently. J. S. Beem reports 24 added in the meeting at Burwell at the end of four weeks. Continue another week. Will likely go into a tent meeting at the close of that meeting. A. W. Henry closed at Wakefield. Ready for a meeting in July.—W. A. BALDWIN, Cor. Sec.

OHIO.

Bellaire, June 17.—We reached our apportionment of $275 yesterday. Had three additions.—C. M. WATSON.

Bowling Green, June 19.—I have been unanimously called to remain another year with the church here. The pastoral year ended June 1. Ninety-nine additions during the year, 65 by confession; $1,000 expended for repairs; over $3,000 given to missions and benevolences; all this above running expenses. A $600 lecture course successful; C. W. B. M. of 80 members on the state honor roll; three C. E. Societies; three children supported in India; a young people's Bible class well attended; good Sunday-school and prayer-meeting. A clean roll of 365, perfect harmony and practically no indebtedness.—JOHN RAY EWERS.

OKLAHOMA TERRITORY.

Oklahoma City, June 19.—Four additions at regular service on last Lord's day.—S. D. DUTCHER.

Oklahoma City, June 21.—I preached one week near Miller, Okla., a short time ago. Had large and interested audiences with visible results of two reclaimed. The "anti's" had prejudiced the people against us, but this was largely overcome after two or three services. We have only a few members there and no organization. The harvest week coming prevented my continuing longer. They hope to have a good meeting this fall.—OTHA WILKISON.

SOUTH CAROLINA.

Johnston.—Miss Mary Orvis, who is sent by the C. W. B. M. of this state to visit weak churches in the interest of missions, came to us recently for a few days and by her encouraging words did us much good and aroused great interest among all the religious people of the town.—MRS. J. H. WHITE.

Sumter, June 18.—One addition from Presbyterians last Sunday.—M. B. INGLE.

WASHINGTON.

Fletcher, June 18.—Our meeting here is a little over two weeks old with 41 additions; 25 added Sunday and four last night. Baptized 16 yesterday afternoon. There have been 27 confessions and baptisms. Will continue another week.—J. R. CHARLTON.

CHANGES.

W. D. Endres, Canton to Montgomery City, Mo.

Charles S. Early, Pueblo, Col., to 5809 Rodalie Court, Chicago, Ill.

Charles E. Underwood, Irvington to Pennville, Ind.

J. H. Crutcher, Mexico to 3500 Henrietta Street, St. Louis, Mo.

Sherman Hill, Hampton, Ia., to Pendleton, Kansas.

W. W. Rumsey, Keokuk, Ia., to 1419 Broadway, Hannibal, Mo.

A. B. Houze, Riverside, Cal., to Rushville, Ind.

A. G. Alderman, Albany, Mo., to 150 Calle del Roble, Monterey, Mex.

J. H. Goldner, Cleveland, O., to 146 S. D. Hall, University of Chicago, Chicago, Ill.

E. C. Ford, Halifax, Nova Scotia, to Port Willliams, Nova Scotia.

W. H. Hanna, 335 W. Chestnut St., Washington, Pa., to Manila, Philippine Islands.

Merritt L. Hoblitt, Kalamazoo, Mich., to 6241 Monroe Ave., Chicago, Ill.

W. M. Taylor, Chattanooga, Tenn., to West End Christian Church, Atlanta, Ga.

F. E. Meigs, Holden, Mo., to Fox Lake, Wis.

W. W. Hopkins, Kirkwood, to 1806 Kennett Place, St. Louis, Mo.

E. L. Burch, Stockton, Cal., to Visalia, Cal.

J. L. Hollowell, Queen City to Kirksville, Mo.

John Kenyon, Canton, Mo., to St. Louis, Mich.

Vernon Harrington, Minburn to Colfax, Ia.

L. M. Omers, Monterey, Mex., to 866 Paxton St., Danville, Va.

W. E. Pitcher, Melbourne, Ia., to 1226 28th St., Des Moines, Ia.

Allan Max Laird, Angola, Ind., to Lebanon, Ky.

F. F. Wyatt, Whitesboro to San Angelo, Tex.

J. E. Pickett, Boulder, Col., to 2615 W. 27th Ave., Denver, Col.

M. L. Streator, Canton to 354 East Prospect St., Cleveland, O.

Ellis Purlee, Stafford to Coffeyville, Kan.

John V. Thomas, Harriman, Tenn , to 5630 Ingleside Ave., Chicago, Ill.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

THE GOSPEL CALL.

This book is undoubtedly the most popular song-book in use among our churches at the present time. Its popularity is based on genuine worth. It contains over 400 standard chorals and "popular hymns," and is thus a first-class, "all-around" book, which can be used in the Church, Sunday-school, C. E. Society, Missionary and Revival Meetings, etc. It consists of two parts, which are published separately and combined.

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Family Circle.

Going Back to Childhood.

By J. M. Lowe.

I'm going back to childhood,
Back to the painless play,
Back to those happy, innocent years
So full of joy, so free from fears,
When the world was far away.

Back to the home between the hills
Where spring's sweet flowers grew,
Nestling close to shaded rills,
Forget-me-nots and daffodils
And modest violets blue.

Back to the heaven of mother's love,
In the sweet, bright days of yore,
No burden too great for her to bear,
No sorrow too deep for her to share,
So great the love she bore.

So far withdrawn from toil and care
Were those dear days of old,
A splendor lay upon the earth,
"The sunshine was a glorious birth,"
Each day was edged with gold.

Glad days gone by, how fair thou art!
As beautiful as truth:
Our eyes saw not a world of sin
While life was kindly kept within
The golden gates of youth.

I'm going on to childhood,
In the happy time to be,
When the sweetest joys of other years,
When youth's glad days without their tears,
Will all come back to me.

Battle and the Railroad.

If 7,123 men were killed and 44,620 were wounded in battle, even the most staid newspaper would be pardoned for sensational headlines. A thrill of horror would vibrate civilized people, prayers would be uttered in all churches for the dead, and sympathetic feeling for relatives and wounded would be universal.

Such a calamity, however, happens every year, almost without comment. But for the official report of the Interstate Commerce Commission, annually rendered to Congress, the world would be but little the wiser for it, and as it is, goes on almost unmoved and unconcerned about it. The figures given above form the brief official announcement of the number killed and injured by railways of the United States for the year ending June 30, 1899. The statistic is officially softened by a ratio statement that only one person was killed or injured for a certain number of million miles accomplished by trains. The public is further reassured to the effect that only 239 passengers were killed and only 3,342 were injured, which gives over sixty million miles traveled for one killed and over four and one-half million miles traveled for one injured. We are told that 4,574 persons killed were really trespassers, as were also 6,355 of the injured. They got in front of the trains when they ought to have had business elsewhere. Some of them were only tramps stealing rides, thus ridding communities of their maintenance and pilferings, and saddling the burial expenses on the railway corporations.

A careful examination of the official report fails to reveal any other philanthropic or reassuring features. On the contrary, a glance at a table in the report shows that during the period from September 30, 1888, to same date, 1899, the awful slaughter of railways amounted to 78,412 killed and 415,707 injured—a population greater than the city of New Orleans. But what is strictly germane to this article is the fact that during those years the number of railway employees killed in the United States was 25,990, and the number injured was 322,146.—*Harper's Weekly.*

Infidelity.

The following flight of eloquence from ex-Governor Robert L. Taylor, of Tennessee, one of the greatest lecturers on the American continent, is worthy of a wide circulation. It is a vivid and eloquent description of a lecture by the late Col. Ingersoll and is kindly sent by J. W. Zachary:

"I sat in the great theater in the national capital. It was thronged with youth and beauty, old age and wisdom. I saw a man, the image of his God, stand upon the stage, and I heard him speak. His gestures were the perfection of grace, his voice was music, and his language was more beautiful than any I had ever heard from mortal lips. He painted picture after picture of pleasures and joys and sympathies of home. He enthroned love and preached the gospel of humanity like an angel. Then I saw him dip his brush in the ink of mortal blackness and blot out the beautiful picture he had painted. I saw him stab love dead at his feet. I saw him blot out the stars and the sun and leave humanity and the earth in eternal darkness and eternal death. I saw him, like the serpent of old, worm himself into the paradise of human hearts, and by his seductive eloquence and subtle device of sophistry inject his fatal venom, under whose blight its flowers faded, its music was hushed, its sunshine was darkened, and the soul was left a desert waste with the new-made graves of faith and hope. I saw him like a lawless and erratic meteor without orbit, sweep across the intellectual sky, brilliant only in its self-consuming fire, generated by friction with the indestructible and eternal truths of God. That man was the archangel of modern infidelity, and I said: How true is holy writ, which declares that the fool has said in his heart: 'There is no God!'

"Tell me not, O infidel, there is no God, no heaven, no hell! Tell me not, O infidel, there is no risen Christ! What intelligence less than God's could fashion the human body? What motive power is it, if not God, that drives those throbbing engines of the human heart, sending the crimson stream of life bounding through every vein and artery? Whence and what, if not God, is this mystery we call 'mind'? What is it that thinks, and feels, and plans, and acts? Oh, who can deny the divinity that stirs within us? God is everywhere and is in every thing. His mystery is in every bud, and blossom, and leaf, and tree; in every rock, and hill, and mountain; in every spring, and rivulet, and river. The rustle of his wings is in every zephyr; his might is in every tempest. He dwells in the dark pavilion of every storm cloud. The lightning is his messenger, and the thunder is his voice. His awful tread is in every earthquake and on every angry ocean. The heavens above us teem with his myriads of shining witnesses—the universe of solar systems whose wheeling orbs course the crystal dread halls of eternity, the glory and power and dominion of the all-wise, omnipotent and eternal God."

Vest-Pocket Cook Stoves.

The Commissary General of the army has recently bought, for the special use of our soldiers, large numbers of little cookers of a kind newly invented. Each of them is hardly bigger than a teacup, so that the contrivance has the merit of being easily portable, while possessing the additional advantages of extreme simplicity and cheapness. With a single twist one unscrews from it a metal rim, and this, having three legs, is made to serve as a tripod-stand for holding a brass receptacle from which the cover is removed with a twist.

The receptacle, which is nothing but a small cylindrical cup, is partly filled with a whitish-looking substance that has the appearance of spermaceti. One is informed, however, that the stuff is really a mixture of wood alcohol and "some vegetable material," the nature of which is not explained. On being touched with a match it catches fire instantly and burns with a steady, lambent flame, which, though almost invisible to the eye, is extremely hot.

Now, the small quantity of alcohol mixture in the cup—it is quite solid—will burn for an hour and a half, and the cost of it is almost nothing. It will serve to heat water, or for any purpose of minor cookery, a saucepan or light pot being placed upon the tripod. When the fuel mixture is used up, a fresh supply is scooped out of a pint can with a spoon and put into the brass cup, so that culinary operations may proceed. In a region where fuel is scarce—as China, for example, or in parts of the west, —such a contrivance is invaluable. It is likely to be adopted by sportsmen for use in camp.

The navy has purchased a quantity of these impromptu cookers, and is furnishing them by way of experiment to some of the ships.

As a means for heating shaving water under conditions where the ordinary conveniences are not at hand, the contrivance described is specially available.

Family Food.

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.

My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible and on Grape Nuts.

Some time ago a number of the family were stricken with la grippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

We all appreciate what your famous food has done for our family."

Two Little Girls.

I'm twins, I guess, 'cause my ma say
I'm two little girls, an one of me
Is Good little girl, an the other'n she
Is Bad little girl as she can be,
An ma say so 'most ever' day.

An she's the funniest ma! 'Cause when
My doll won't mind an I 'ist cry,
W'y, nen my ma she sob an sigh
And say: "Dear Good little girl, good-by!
Bad little girl's comed here again!"

Last time 'at ma act' that a-way
I cried all to myse'f awhile
Out on the steps, an nen I smile
An get my doll all fix' in style
An go in where ma's at an say:
"Morning to you, mommy dear!
Where's that Bad little girl wuz here?
Bad little girl's goned clean away,
An Good little girl's comed back to stay."

—*James Whitcomb Riley.*

Women as Miners.

A French consul in a recent report, says "Mining and Metallurgy," gives an interesting description of the crude methods of placer mining used in the French colony of Bambuk in West Africa. The work is done almost entirely by the native women of the colony.

The women are provided, for the performance of this work, with a certain num- of calabashes filled with gold-bearing earth, generally two or three at a time, a large calabash filled with water and a shell similar to that of a mollusk. They usually work in an erect position, the washing of two calabashes requiring about ten or twelve minutes.

Taking a calabash about two-thirds full of earth, the gold-washer fills the remaining space with water and agitates the mixture vigorously with one hand, removing such pebbles as may be encountered. The calabash is then filled up with water and the mixture is churned as butter is churned, the gravel being removed and thrown away from time to time and water being added until the receptacle remains about one-third full of a very thin mud. She then takes the calabash between the palms of her hands and imparts to it an oscillating motion in order to precipitate the metal, and the washing water is then poured off. More water is then added in small quantities and the rotary motion continued until the bottom of the calabash contains nothing but a fine sand mixed with a black powder of sesqui-oxide of iron. The washer then turns the contents with a quick movement into a little calabash and commences the operation again with a new lot of earth.

When the portion of the earth assigned to the woman has all been treated thus, she takes up the little calabash and, if necessary, clarifies the water and reduces it to a minimum quantity, causing the sand which is left behind to collect on the sides of the vessel, removing all that is possible with the finger, and forcing the residue to a nearly flat part of the calabash. It is then collected in a shell, which, when passed over a gentle fire, contains nothing after operation except a mixture in which the gold is distinguishable from the black ferruginous powder by its color. The impurities are separated by agitating the shell and blowing gently upon it, or even with the aid of the fingers, and the gold is then sealed up in the horn of an antelope.

All these operations are performed with a quickness and skill that are marvelous, and a keen attention which reduces the loss, if there be any, to a minimum.

Why John Was Promoted.

"I feel deeply hurt," said a faithful and trusted clerk, "that you should promote one of my juniors right over my head. I do not wish to seem impertinent, but I would very much like to know the reason."

"What is making all that noise in front of the store?" suddenly asked the manager, without seeming to notice the clerk's protest. "Please ascertain at once."

"It is a lot of wagons going by," said the clerk, when he returned.

"What are they loaded with so heavily?"

"They are all loaded with wheat," was the reply, after a second trip had been made to the front of the building.

"How many are there?"

"Sixteen," was the third reply.

"Find where they come from."

Ten minutes later the information came that all the wagons were from Lucena.

"Very good," said the manager. "Now call John, whom I have promoted; then take a seat and listen."

"Will you see what is the meaning of that rumbling noise in front?" he continued, when John appeared.

"It is unnecessary," was the reply, "for I have already ascertained that it is caused by sixteen wagons loaded with wheat. Twenty more will pass to-morrow. They all belong to Romero & Company, of Lucena, and are on their way to Marchesa, where wheat is selling at a dollar and a quarter a bushel, while it only costs a dollar at Lucena. The wagons carry one hundred bushels each and get fifteen cents a bushel for hauling."

"My friend," said the manager, turning to the old clerk, "you see now why John was promoted over you."—*Success.*

"I Want to do Suthin'."

The quickest way to interest a person in an enterprise, or to increase an existing interest, is to get him to do something for it. The principle is aptly illustrated in the following episode of an Endeavor convention, as narrated by a writer in the Christian Endeavor World:

After the quiet hour, and when more and more were coming in, the writer noticed a little waif from the street, who, attracted by the crowds, and curious to know what was going on, entered the auditorium, and gazed about in a bewildered sort of way. His hands and face were soiled, hair uncombed, and his whole appearance told of poverty and neglect at home. But he caught the spirit of the place almost instantly, and seemed to feel that he would like to stay with such a crowd.

An idea came to him, and, walking up to one of the bright-faced lady ushers and looking up at her, he said "Say, I want to do suthin'."

She saw her opportunity at once, and with a smile replied, "All right, my little man; run home, and have your face and hands washed, get slicked up a little, and come back, and you shall have something to do."

He fairly flew down from that great room, forgetful of everything but that he was "goin' to do suthin'."

Soon he came back quite transformed, hands and face clean, and some change in his clothing making him look almost like another child. He did not care for his old shoes, or that he was not dressed as well as the other little fellows that moved about in joyous helpfulness.

"Here I be; now pin a badge on me, and let me do suthin'!"

The badge was pinned on the front of his old cap, and he asked, "What be I now?"

"Now you are a page, and you can do anything you can to help."

All day that day and all day the next day the little fellow was seen going here and there, handing out programs, carrying satchels, distributing papers, everything and all things possible. Some one gave him some gum, and the harder he worked, the more vigorously he chewed the gum. Toward night he looked up at the face of the young lady who had given him his badge and "suthin'" to do, and said: "I'm a page, ain't I? It's kinder hard work, but it's fun just the same!"

How often since then have the words come to me, and how much have they suggested! "It's kinder hard, but it's fun just the same." The lesson he learned so quickly and well thousands have not learned—the joy of willing, unselfish service, the losing the consciousness of self in that of service, the rising above the thought of personal appearance when one has done the best he can to appear presentable. Is not this the central idea of the great Christian Endeavor movement the world over, the idea that we are in the mighty crowd for service, to "do suthin'"?

The new battleship Illinois has just broken the world's record of ships of its class for speed. Its builders were under contract to give it a speed of sixteen knots an hour, but on trial last Wednesday it averaged 17.31 knots for nearly four hours. With its four thirteen-inch guns, each of which can throw half a ton of metal fourteen miles, and its abundant secondary battery, it forms perhaps the most perfect illustration of a thoroughly modern battleship.



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The Far Country.

You stand at the brim o' the hill, little girl,
And look with a sweet despair
At the melting hilltops of purple red,
With the fleecy bars of the blue o'erhead,
And you want to be running still, little girl,
To the country of Over There.

Oh, a brave, brave country it shows, little girl,
With colors and trappings rare,
A bustle of happy sounds and sights,
A glistening current of sweet delights,
Where everyone's known and knows, little girl,
In the country of Over There.

There are strains of a sweeter song, little girl,
Than hearts of this land can bear;
There are delicate whispers and flitting feet,
And gay, bright laughing at pleasures fleet,
Where nothing but sorrow's wrong, little girl,
In that country of Over There.

But no one can tell you the way, little girl,
To that land so dear and fair;
It glows in the sunset pools of light,
It shines in the starry clouds at night,
And only your heart can stray, little girl,
To the country of Over There.

—*Eugene Field.*

The Honor of the Uniform.

The reports of drunkenness and disorderliness in the army, especially on pay days, have been much exaggerated since the abolition of the canteen, but in so far as such trouble exists it is partly due to a failure on the part of officers to set the right kind of an example to the enlisted men and to present to them the strongest motives for sobriety. The Vancouver Register-Democrat gives the following account of an unusual case at Vancouver Barracks, where a kindly and well worded admonition from Col. Mott Hooton produced the desired effect.

Col. Mott Hooton has accomplished something entirely original in the history of Vancouver Barracks.

Six hundred soldiers received two months' pay yesterday, and there was not a single case of disorderly conduct reported this morning, no one is in the guard house, and every boy in blue responded to the first roll call at 11 o'clock last night, except a few tardy ones who reported soon after. All were present at guard mount this morning.

This is a new regiment, and as yet has only three officers, in addition to the chaplain, and such behavior is unprecedented in the experience of army officers, as well as in the experience of the civilians of the city.

The reason for such conduct is to be ascribed to a circular order, issued to the regiment by Col. Hooton, and which has been read to them the last four evenings. It reads as follows:

"This being the first time you have received pay from the government, and considering your inexperience as soldiers, the commanding officer indulges the hope that your behavior will be such as to reflect credit upon yourselves, this new regiment now organizing, and upon the army as a whole. Let your conduct be above reproach: and commit no act that would bring disgrace on the uniform you wear. A strict compliance with these admonitions is enjoined."

The foregoing order is dignified and places a value on the uniform of the soldier not generally recognized. It is not therefore to be wondered at that the men behaved so well. Their better nature was appealed to, and a recognized worth of the soldier shown by their superior officer, to which true American manhood responded, as it always will respond when appealed to in the right way.

Oklahoma.

By W. J. Nixon.

[We are not acting as land-agents and have no pecuniary interest in the opening up of new sections of the country, but having lately given space in our news columns to considerable matter in regard to the new lands in Indian Territory, it seems but fair to allow a resident of Oklahoma to express his sentiment and present the advantages of his territory to those who seek happy homes or healthful sport or who flee from the ravages of chilblains.]

On Oklahoma's fertile plains
In peace and rest we live,
Content if only moderate gains
The Master please to give.

We labor hard in dust and heat
From June until November,
When from the fields we make retreat,
Our toils no more remember.

Then horse and cow go in the fields
To pasture on the wheat,
Which only seems to swell the yields
And put on extra meat.

And then we don't have much to do
But milk and feed the pigs
And read the papers, false or true,
And ride around in rigs.

The sportsman mounts his bronco gay
To give the coyote chase,
And with his greyhound hies away
All eager for the race.

And if the wolf they fail to find
Jack-rabbit will suffice.
Though luckless horseman falls behind,
The honest greyhound flies.

And now the iron horse has come,
With whistle long and loud,
Although he takes the richest plum
He's sure to draw a crowd.

We don't have near so far to go
To haul our hogs and wheat,
And though the price is sometimes low
We think it quite a treat.

Now if you're tired of mud and snow
And chilblains on your feet
Remember, when you start to go,
This country's hard to beat.

Edgewood, O. T., Feb. 22, 1901.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. MRS. M. BAIRD, 11 South Vandeventer Avenue, St. Louis, Mo.

PISO'S CURE FOR
25 CTS. CURES WHERE ALL ELSE FAILS. 25 CTS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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With the Children.

J. Breckenridge Ellis.

XVII.—The Search for Pete.

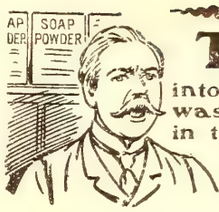
Although Edgar Brown was alarmed over the disappearance of Pete, he felt a deep thrill of delight with Madge's arm about him, and Letitia's hand in his. He knew their attitude was entirely unconscious, that in their excitement they knew not what they did; but at the same time this very unconsciousness told him that he had gained their trust and friendship at last. It was such a sweet experience to feel these dear innocent children clinging to him that he feared to move lest he should break the charm. And there was small chance of *his* finding Pete or doing anything except standing there like a ridiculous statue, if Mrs. Morris had not made the girls go in the house to keep out of the rain. Edgar's first thought was the barn, and although assured that it had been searched, he went carefully over the building with a lantern, examining nooks in the hay where she might have fallen asleep. But no, Pete was not in the barn; and by this time the rain was descending in torrents. Mrs. Morris was in such grief and terror that she could give Edgar no help in his search, and Madge was crying herself to sleep in her room. Letitia had gone home, but her father was searching the streets with his lantern, his rubber coat flapping about his legs. No wonder Mrs. Morris was almost wild with excitement, for the rain came down with great violence, while awful crashes of thunder shook the house. She feared her little girl was out in that storm. Edgar searched the back alley, the grape arbor, the neighboring streets, even the hollow in Mr. Pendleton's woodpile. Then he returned to Mrs. Morris' house, and oh, how strange he looked with the water dripping from his very hair, and without any protection from the weather! His collar was like a rag, and his tie had worked around to the back of his head, and his trousers were splattered with mud till they looked perfectly dreadful. But what do you think? When he went in the front door without knocking (for excitements have an etiquette all their own), Jennie Morris stood under the swinging lamp, waiting for news. And when the young lady saw Edgar, somehow she liked him very much for that miserable collar and tie, and for those splattered garments, and for the uneasiness in his eyes. She wouldn't have thought near as much of him if he had come dressed up for a party. Because his wild state told her that he loved her little sister. "This is Miss Morris?" he said, setting his lantern on the floor. You see, he had never met Jennie. But he knew who she was, so he just went on without waiting for her to bow: "I have come back here to ask some questions about Pete. I don't see much hope of finding her in this terrible storm, unless I have something to go by." As he spoke a fierce gust of wind rattled the windows. "Miss Morris, I understand your mother saw her last about eight o'clock; that when Pete didn't come to kiss her good-night, your mother grew uneasy, went up to her room, and found Pete gone. But I don't understand why Pete should have stayed away from Mrs. Morris till her bed-time,nor why Mrs.Morris should have thought Pete was all alone up in her bedroom. Can you help me out here?"

"Mamma was punishing Pete," said Jennie, "for something she had done; and the punishment was, that she couldn't go to Linda May's party, which was this evening. Pete felt so bad, knowing the other children were having such a good time, that she wouldn't stay with mamma and me, but went off by herself. Oh, if she had only gone to the party with Madge! Or if I had stayed with her! But she wouldn't be comforted. Mr. Brown, what can have become of her? She is so reckless, sometimes!"

Edgar picked up his lantern. "Miss Morris, I would be sorry to rouse your hopes and then disappoint them, but what you have told me gives me a clew. I believe I can go right to her. I believe she is this moment in Miss Dollie Dudley's storm-cellar!" His manner was so bright and assured that a hopeful color spread over Jennie's white face.

"*Do* you?" she cried, "Oh, I will call mamma—No! she mustn't go out in this storm. But I will go with you. I can't stay here doing nothing. Will you wait till I get my waterproof? So he waited, and pretty soon they were breasting the storm together. Although it was now very late, it was not as if they were in the streets alone, for every once in a while a light would flash by, telling them that somebody else was hunting for the missing girl. They went straight to the storm-cellar, and when they were near, they saw a light shining through the glass in the door. Edgar tried to open it. "Go away!" cried the voice of Miss Dollie; "There's a storm out there!" Edgar crawled up the embankment and peered through the glass. "Pete is here!" he called to Jennie; "Pete and Linda May and Miss Dollie." Then without further ceremony he forced open the door and he and Jennie almost dropped into the excavation. Miss Dollie screamed. "Oh, Jennie!" cried Pete, her voice sounding strangely broken. Pete was barefooted, in fact all her clothes had been taken off, and she was wrapped up in Miss Dollie's shawl. Jennie threw off her cloak and took the child in her arms. "What *does* it mean?" asked the sister in bewilderment, as her eyes fell upon Pete's clothes in a corner—they were fairly swimming in water. "Mamma wouldn't let me come to the party," said Pete in a very hoarse voice, "so I thought I'd sneak up and look into the yard and watch um playing. So I came to Mrs. Taggart's yard, and stood at the fence and watched them a long time. And they went to supper, and I laid on the nice grass for um to come out, but I went 'sleep, and when I woke up, oh! it was *pouring* down, and the lightning was like it was setting the world on fire in a whole lots of different places, sose 'twould be sure to burn. I was so scared I couldn't run home, but I thought of this cellar, and I got here, I don't know how I did!"

"Yes," said Miss Dollie, "when Linda May and I ran in here to escape the storm, there she lay wringing and dripping wet and shivering with a chill. I got her things off and my shawl around her, meaning to take her home when the storm let up." "You see," remarked Pete, "her shawl ain't very big, so it don't come far enough up at one end of me, nor far enough down at the other. So Mr. Brown had better not look." "How dreadfully hoarse!" exclaimed Jennie. "Oh, my poor, darling, bad little sister! I'm afraid you are going to be very ill." "Of course she is," said Miss Dollie promptly; "how can she help being ill? Nature is just like a mother, and punishes us when we do wrong. That's the manner of Nature." She spoke as if this manner had her entire approval. Edgar left Jennie there, and hurried to tell Mrs. Morris the news, and the church bells were rung to spread the tidings. And I wonder if Pete is going to be very ill.



Talked

into taking cheap washing powders in the belief that they are equal to PEARLINE! Grocers who want to work off unsalable goods; peddlers, prize-givers, etc., all say "This is just as good," "much cheaper," "same thing." Don't be deceived. The most effective, most economical, best made, is 649

Pearline, unequaled

The New Queen.

Queen Alexandra was brought up in simple, domestic fashion, her early life in her Danish home being watched over by a thrifty, sensible mother, who never forgot that her daughter was a child first and a princess afterward. This heritage of careful education Alexandra of Wales afterward passed faithfully down to her own family of children. Her betrothal to the Prince of Wales was the result quite as much of a mutual attraction so soon as they had met as a furtherance of royal diplomacy, and not only Albert Edward, but the entire English populace, fell a victim to her sweet smile when it beamed upon them. It is close upon forty years since she rode through London the affianced bride of the heir to the throne, but reams of glowing words in print and verbal testimony are still accessible describing the enthusiasm which attended the sight of her at every step of that progress. Queen Alexandra is not beautiful in the sense of possessing perfect features or a form modeled on classic lines, but she is none the less one of the most fascinating of women. She has in a remarkable degree that intangible element called charm, which is the greatest gift the gods can bestow upon any one. She radiates in every line of her figure, in every gesture and motion, an ideal refinement that attracts all who approach her, and an attraction that is quickly enslavement when the winning force of her lovable nature is felt. The affection of the Danish people for her was enthusiastically shown as she took leave of them for her future home in the continuous celebrations in her honor that took place. By her express wish three thousand thalers was distributed as dowries among six Danish brides belonging to the poorer classes at the time of her marriage, an incident which testifies not only to her kindness of heart, but to a personal anticipation of her happiness in her coming marriage, which emphasized her interest in other weddings.—*Harper's Bazar.*

Hour of Prayer.

Frank G. Tyrrell.

Our Country.

(Patriotic service).

TEXT: He hath not dealt so with any nation. And as for his judgments, they have not known them.
Praise ye the Lord.—Ps. 147:20.

This psalm begins and ends with a hallelujah. The poet reviews the goodness and mercy of God, especially as seen in his country's history, and in the manifold processes of nature. We may well be imitators of him in this, for if any modern nation can claim and acknowledge exceptional benefits, America can.

Divine Care.

The song of Moses, in the thirty-second chapter of Deuteronomy, contains devout expressions of thankfulness for God's care over the young nation. It is impossible to review our own history and not be impressed with a consciousness of divine guidance and unfailing assistance. This continent was kept veiled through many centuries, until the full time had come. And immediately upon its discovery, the people who had been providentially prepared, moved to these shores to occupy it. They came, not for gold or conquest, but to find room for their altar fires. They sought civil and religious liberty. They were the custodians of that truth which makes men free.

And all through the troublous times of that early history, in wars and tumults, in the midst of tyranny and oppression, God was with the embryonic nation. It almost seems as if, in the words of Henry W. Grady, He has "sown in our soil the seed of His millennial harvest." Again and again there were conjunctions of events, of natural forces and human agencies, that seem little short of the miraculous. The nation has been saved from its powerful enemies, saved from obliteration by civil strife, saved from fatal blunders in legislation, and kept in peace while maturing its strength.

Personal Thankfulness.

What American cannot, will not, exclaim with the psalmist,—

"The lines are fallen unto me in pleasant places. Yea, I have a goodly heritage" (Ps. 16:6).

To be born in a land of equality of opportunity is a great blessing. Here are colleges and universities open to the poorest; here are superb opportunities for the agriculturist, the miner, the lumberman, the merchant, the manufacturer; for men in all the walks of life. What fertile fields we may till! What tremendous forces we may harness! What delightful homes we may build! Personally, then, as dependent upon nature and nature's God, we can but be grateful for these pleasant places, this goodly heritage. And besides, the individual counts for more here than elsewhere. Almost any man who is intelligent, industrious, honest, and inspired by right motives, can make himself heard and his influence felt in legislation, in commerce, in government; in religion. There is no imprisonment for debt; no incurable oppression; no slavery.

National Righteousness.

"Happy is the people whose God is the Lord" (Ps. 144:15). We have a Chief Executive, whom we call President, elected by the people every four years; but the majority of the citizens look higher, and acknowledge the Supreme Ruler as the Executive. God governs; God guides; God is immanent in law and custom, and is coming nearer to the nation day by day. There are many imperfections in our government. Industry has never been adjusted to the revolutionary changes wrought by machinery and the introduction of steam and electricity. We are perplexed with the problem of the distribution of wealth. Covetousness abounds. Speculation is rife. The gambling mania seizes men like an awful contagion, and they go mad. Our cities are in the hands of corrupt rings. There is great danger that the spirit of uncurbed commercialism will dictate our national policies.

Hence, we must remember the lessons of history, and the teachings of revelation. "The only greatness of men or of nations is righteousness." It is still true, as when the warning words were uttered, "They that take the sword must perish by the sword." May God save us from a revival of the savagery of the dark ages, the reign of militarism! God's purpose for America can never be fulfilled merely by the development of a superior facility for making money. The nation itself must be His.

Let us pray for the more general and thoughtful participation of Christian citizens in government; for rulers that fear God and work righteousness; for the abolition of the saloon, and the annihilation of the drink traffic; for the healing of every open sore.

Prayer.

We praise Thee, O God, for a land that blooms like Eden; for a history in which Thou hast revealed Thyself; for liberty, equality, and fraternity; for judgment and justice. Wilt Thou continue to guide our nation. Rule in it, O God, for the purity and safety of its citizens, and hasten its transformation, until it shall be a segment of the kingdom of Christ. Amen.

*Prayer-meeting topic for July 3rd.

California the Mecca of Every American.

A certain advertising agency employs a significant phrase in its own advertising, namely, "The time to advertise is all the time." So in reference to visiting the Golden Gate state. The time to go is either spring or summer, fall or winter or between seasons.

The many trans-continental lines of railway now in operation afford, not only cheap fare, but superior service and quick time. Some are better than others in this respect. Surely no system has surpassed the Missouri Pacific-Iron Mountain in providing for the comfort and convenience of the traveling public. Especially has the passenger department of this great system exerted itself in preparing for the Epworth League convention to be held in San Francisco from July 18th to 21st. They offer a choice of two routes, with an innumerable number of advantages as to stop-overs at points of interest, with a list of diverse routes in the far west which will no doubt puzzle many a "tenderfoot."

The very low rates offered to the Epworth League are open to all. Many who have waited long and patiently for opportunity to visit the land of sunshine and flowers will do so at this most opportune time. Tickets are good going from July 6th to 13th, with a final return limit of August 31st.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

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Sunday School.

W. F. Richardson.

God the Creator of all Things.*

We turn back, with the lessons of this quarter, to the very dawn of human history. Genesis is the "book of beginnings" as the name indicates, and our present lesson treats of the completion and climax of God's creative work in the forming of our first parents. The earlier portion of the first chapter of Genesis tells of the coming into being of the heavens and earth, and all the orders beneath man. Men have studied carefully the record of creation, as given in this Scripture, that they might show its agreement or disagreement with the facts of geology and biology, and the record of God's word be thus confirmed or disproved. We doubt the wisdom of spending so much time on that subject. The supreme object of the writer of Genesis seems to us to be, not to tell the exact method and order of creation, but to account for the existence of the universe by declaring its origin in the will of God. Science may determine the method and order of the world's development, but it stands dumb before the question of its origin. The beginning lies not within its ken. This revelation must supply, and it does so by declaring God to be the creator of all things. "In the beginning, God," is the most sublime proclamation ever voiced in human speech. With such a beginning all things are easily accounted for; without it, they remain ever a mystery. "Geology may tell us the how and when and where of creation, but Genesis alone tells us the why and whence and whither."

During the first three days of the creative week God fitted up the three realms of nature: the heavens, or the sky; the air and water; and the earth. On the next three days he placd within these realms their proper occupants, the sun, moon and stars; the birds and fishes; animals and man. This perhaps explains why the earth is represented as completed before the heavenly bodies appear. At the end of the sixth day man is brought forth the evident reason for all that had preceded him. A glory is his beyond that of any other creature, for he alone is made in the image of God. Upon his intellectual and moral nature lies the impress of the divine, and he alone is able to think God's thoughts after him, to enjoy communion with him and to aspire to eternal life in him. He is to have dominion over the rest of the dwellers of earth and is to subdue to his service all the forces of nature. Many are the victories man has won over the earth and sea and sky. Could the primitive dwellers on this globe return to witness the remarkable changes that have taken place since man began to assume his place of rulership, they might think that the end was almost in sight. But there are countless difficulties yet to be overcome, numberless enemies yet to be defeated, ere man shall fully realize his estate. Most of all, man must learn to subdue himself, to bring his animal nature into subjection to his spiritual, before he can be the royal master of this earth, as God designed him to be.

Placing in this beautiful and wonderful world the man whom he had made, God gave to him a wealth of delicious food for the nourishing of his physical life. The language of our lesson seems to indicate that man, in his state of innocence, ate only vegetable food. The herb and the tree bore their fruit for him and for the lower orders of animals as well. There seems to be no hint of flesh being eaten, by either man or beast. Does this mean that the destruction of life so widespread in the world has entered since the fall, and that all the human carnage and the cruelty of the brute creation are the result of sin? Such has been assumed as the meaning of this record, by some students of the word of God. But science teaches otherwise and the meaning of the passage must be some other than this. It perhaps means only that the vegetable kingdom forms the ultimate basis of the food supply of all living creatures, for the carniverous beasts feed upon those which are herbivorous, and the nourishment of all life must come at last from the soil. And what endless variety of grains and fruits has the Lord spread before his children. A thousand different kinds of living plants grow for the sustenance of the human race. Every tree and herb, every grass and flower, seems to have its office, in satisfying the hunger, healing the diseases, or gratifying the other wants of man. Surely the world is full of signs of God's infinite goodness to his children.

When the creative work was ended, God looked upon the work of his hands, and behold, it was very good. Then God rested from his labors, in the graphic language of the writer of this book. We now understand that this expression means no more than that God ceased from his distinctively creative work when he had finished preparing the universe for the coming of man, and had placed him in the midst of his wonderful home. "My Father worketh even until now," said Jesus, and it is manifest that the supreme ruler of the universe can never be inactive. It requires his unceasing energy to sustain as it did to create. But the ending of the process of creation is represented as a rest day, and in commemoration of the completed work the Lord blessed the seventh day of the week and made it his holy Sabbath. It is doubtful whether this day was set apart for man's observance before the exodus from Egypt, and it is certain that no mention of it is made before that time in the Old Testament, but whatever be the truth regarding it, the day was made sacred by the specific command of God, given through Moses at Sinai, and embodied in the fourth commandment of the decalogue. For centuries the chosen people testified for the living God, by observing this seventh day and thus declared among the heathen the doctrine of a creator of all things. But with the coming of the Son of God and the completion of the new creation, through the ministry, death, resurrection and ascension of the conqueror of sin and death, the people of God began the observance of the first day of the week, or the Lord's day. By so much as redemption exceeds creation, does the glory of the latter day exceed that of the former. The Sabbath pointed backward to the completion of the first heaven and first earth, wherein dwelt but two untried and undeveloped human souls. The Lord's day points backward, too, to the completion of a redemption which shall present to God a mighty host which no man can number, whose dwelling shall be in the new heaven and new earth, wherein dwelleth only righteousness.

*Lesson for July 7, Genesis 1:26-31; 2:1-3. Connection, Gen. 1:1-25.

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His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

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Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JULY 7.

Religion and Patriotism.

(Rom. 13:1-7.)

One of the most famous sayings of Jesus was his reply to the scheming Pharisees and scribes: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This expresses the relation of religion and patriotism most completely; and all that any one can do is to ring the changes on that utterance.

And this is what Paul does in the thirteenth of Romans. He urges the church at Rome to pay tribute to whom tribute is due, custom to whom custom, honor to whom honor. This is strongly reminiscent of Jesus' word. It is the attitude which the Master assumed toward government, the attitude of quiet subjection and obedience. And is this not the proper attitude for all Christians?

This is not to say that bad governments should not be resisted. This is not to deny the right of revolution. A wicked government ought to be resisted, and even overturned, and yet how often does it happen that governments are disturbed and overturned which would better be left standing. Many revolutions that have taken place in the world should never have happened. The conservative course is far the wiser course. Bear till you can bear no more, and then pull up paving stones, build barricades and break the necks of tyrants.

In general, loyalty to country is very plainly taught by Christianity. "Lives there a man with soul so dead," is a saying perfectly in keeping with the spirit of our Master. Although it is true that he was larger than a mere Jew, still it is true that he was a Jew. And although Christianity is certainly larger than any nation, the church can certainly be national, patriotic, intensely loyal.

And yet Christianity certainly sets itself like flint against any narrow patriotism. "My country right or wrong," is a maxim altogether out of harmony with religion, especially Christian religion. Right first, and my country afterward; or rather right all the while, and my country only when right; this is a far truer maxim. There is a vast deal of shoddy patriotism in America. There is plenty of pseudo-patriotism. Let us have the right sort in harmony with our Christianity.

Kentucky University.

Eureka College.

Commencement Week, 1901.

June 23.—Sunday, 11 A. M. Baccalaureate Address. "Transformation," Wm. Brooks Taylor, Chicago.

7:30 P. M. Bible Exhibition.

June 24.—Monday, 8 P. M. Annual Inter-Society Contest, representatives from Adelphian, Edmund Burke and Periclesian Literary Societies.

June 25.—Tuesday afternoon. Field Day Exercises at Athletic Park.

8 P. M. Annual Concert by the School of Music in the chapel.

June 25 and 26.—Tuesday and Wednesday, Annual meeting of the Board of Trustees.

June 26.—Wednesday, 2:30 P. M. Senior Class Exercises.

5:30 P. M. Alumni Banquet.

8:00 P. M. Alumni Meeting. Paper, "College Settlements," Eva Ballou, Nunda. Address, "Government," Ex Gov. Wm. A. Poynter, Lincoln, Neb.

June 27.—Thursday, 10 A. M. Commencement: Address, "The Scholar's Influence and Responsibility in American Life," Dr. Emil G. Hirsh, Chicago.

Music, Ashton Orchestra, Bloomington.

8:00 P. M. President's Reception, Lida's Wood Lawn and Parlors.

R. E. HIERONYMUS, President.



...OTHER THINGS GROW IN SUMMER...

Why Should Not The Circulation Of The Christian-Evangelist

It is not mere idle talk when we say that the CHRISTIAN-EVANGELIST is better than it ever was. This is claiming much, for it has always been the exponent of first quality among the religious periodicals of the Current Reformation.

Our Readers have Helped to Make the Christian-Evangelist What It Is, and We Are Depending Upon Their Aid in Improving It Still More.

We are quite certain that our readers believe that individual lives would be better, homes would be happier, and the power of the church would be many times multiplied if the CHRISTIAN-EVANGELIST was read in every home represented in the church. It is upon this ground that

We Ask for the Hearty Co-operation of Every Reader in this Mid-Summer Effort to Double the Circulation of the Christian-Evangelist.

How are we to accomplish this result? Those whom we are most desirous of reaching do not know the helpfulness of our journal. They must become acquainted with its good qualities. Sample copies accomplish this in a very limited degree; it takes several months for one to become interested in and attached to any particular class of reading. Therefore,

We Offer the Christian-Evangelist for the Six Months Beginning July 1, 1901, and Ending December 31, 1901, for Only Fifty Cents.

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Marriages.

CARTLER—LEAPHART.—Married, June 4, at Brookfield, Mo., Mr. C. J. Cartler and Miss Olive Gould Leaphart, R. E. L. Prunty officiating.

LUCAS—GREGORY.—Married, at the home of J. B. Marshall, Shoals, Ind., Mr. Ferdinand Lucas and Miss Helen Gregory, A. W. Gehres officiating.

TOWNSEND — APPLEGATE. — Married, June 4, at Unionville, Mo , Dr. J. A. Townsend and Miss Lena L Applegate, R. E L. Prunty officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

MILLER.

Bessie M. Miller, daughter of Eli H. and Malinda Miller, was born Oct. 9, 1878, and departed this life May 20, 1901, aged 22 years, 7 months, and 11 days. At the age of fourteen she made the good confession and put on Christ by baptism, and ever since lived a beautiful, consistent Christian life. It was her cherished desire to prepare herself for the work of the Lord in the mission field or elsewhere, and to this end she attended Drake University until her health began to fail, and like the scholar in the "Bonnie Brier Bush" she was "needed for some grand work in the other world." She was the joy and comfort of her dear father, and often led in family worship with him. Her sainted mother had preceded her to the home-land, and her father, two brothers and a sister are left to sorrow, but not as those that have no hope. The funeral services were conducted in the church at Norwalk, Ia., by the writer, at her request. The large audience at this busy season showed the love and esteem in which she was held. Her remains were laid beside those of her beloved mother in the Norwalk cemetery to await the trumpet call of the Lord. May the Lord bless and keep the mourning loved ones.

W. J. HASTIE.

MYERS.

Mrs. Emiline Blue Myers, died May 29, 1901, at Mexico, Mo. Her life was long and full of kind thoughts, gentle influences and "alms deeds which she did." Her friendship was a choice blessing to the recipient She requested on her dying bed that there be no exaggerated praise in her obituary We can observe her request and yet praise her far beyond what most of us deserve. Memory pictures her as one always thoughtful of others and concerned to render help to the sick and needy. And in her last sickness we saw her ready and willing and longing to go to be forever with her Lord.

SMART.

Miss Martha Esther Brown was born near Petersburg, Va., Oct. 22, 1815. When two years old her parents moved to North Carolina. When six years old they moved to Tennessee. Then when thirteen years old moved to Missouri. She was married to E. W. Smart, Aug. 7, 1838. Became a Christian Aug. 1, 1840. She departed this life June 1, 1901, near Billings, Mo., where she had lived the greater part of her life. She was anxious to go and be with the Savior. "Blessed are the dead who die in the Lord."

J. H. S.

WILLIS.

Mrs. Lulu Carroll Willis was born July 26, 1874, in St. Louis, died April 30, in Carrollton, Mo. Deprived of parental care and love at the early age of four years, she was the ward of her uncle and aunt, Mr. and Mrs. J. L. Eunis, by whom she was reared as tenderly as if their own daughter. April 21, 1897, she was happily married to Mr. E. T. Willis, a young merchant of Carrollton. She became a member of the Central Christian Church, St. Louis, in 1893, and developed a strong, symmetrical character, full of the sweetness and grace of true womanhood. She loved her home and her friends. Her tastes were domestic, but she never shirked any social duty or obligation. The writer baptized her, performed her marriage ceremony and preached her funeral sermon. She was a constant reader of the CHRISTIAN-EVANGELIST and had preserved a file of the papers for several years.

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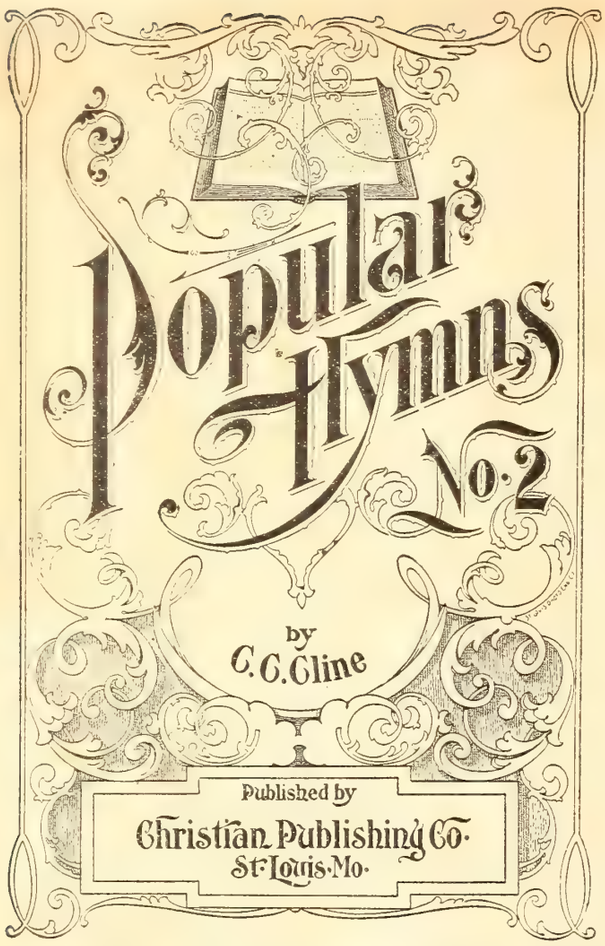
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